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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 7, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

Let us put by some hour of each day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light ineffable!
—Clinton Scollard.

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"Do you see anything lacking in this imperial show?" said one citizen to another in the midst of the splendors of a Roman festival. "Yes," said the other, it lacks **permanence.**" That is the trouble with all the pride, pomp, pleasures, and possessions of the world—**they do not last.** Only spiritual riches and joys may be kept forever.

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A writer in The Methodist Times, of London, in referring to the European war, says: "The present trouble has helped to create a new spirit of prayer in many directions. People who have long neglected family prayer are now trying to revive the laudable custom of having an altar in the home." This is merely history repeating itself. In days of prosperity men and women are disposed to feel self-sufficient; but when overwhelming troubles come they realize their need of the assistance of a higher power. But why should people wait to **be scourged** into seeking the help of the gracious Heavenly Father?

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A contemporary says: "One of the greatest dangers to which religious leaders and speakers are exposed is that of misplaced emphasis or exaggeration. It is a fault which can be easily acquired, but which is very difficult to correct." This is very true. The fact that such speakers are not answered by other speakers, as are lawyers and politicians, makes it especially incumbent upon them to be exact and fair in all their statements. The habit of strict loyalty to the truth in his discourses is a valuable one for a minister to form. It tends to win the confidence of his audiences and to give weight to his utterances.

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It is all right to be an optimist, provided one feels the obligation to make the world better and keeps busy trying to discharge it. But the easy-going man who talks cheerfully because he is getting on well himself and doesn't specially care how others are faring, is not a character to be admired. Hopeful serious men, who carry the burdens of society on their hearts and who toil and struggle to uplift humanity, are the main reliance and true benefactors of the race. Life is never a gala-day for those in whose ears ceaselessly ring the cries of earth's needy millions. The British Weekly speaks of these light-hearted persons who never concern themselves much about grave things as "'cork souls,' who float lightly whither the breezes will, averting their attention from tragedy, and making as if burdensome things do not count." Renan is set down as having belonged to this class.

THE CHURCH'S HARVEST SHOULD BE CONSTANT.

Many people seem to think that success in spiritual work is largely a matter of supernatural caprice, and that it is beyond the power of Christian workers to achieve it with any degree of certainty. This is very far from being true. To be sure, we must have the assistance of the Holy Spirit to accomplish anything worth while for the Master, but when the conditions are rightly met the Holy Spirit may always be counted upon to descend upon us. A spiritual harvest, like a material one, comes as a result of a faithful compliance with certain antecedent requirements: there must be sowing, cultivation, and the refreshing rain and dews from heaven. The trouble with many workers is that they want to thrust in the sickle and reap without the necessary previous preparation for a crop. What we need is churches that will keep busy the whole year through planting, and cultivating, and watchfully harvesting the precious grain as soon as it ripens. The notion that the harvesting must take place all at once is an utterly mistaken one; it ought to be ever maturing and being constantly brought into the garner. The ideal congregation of Christians is one that is always alert, active, expectant, and steadily bringing souls into the Kingdom.

The following statement by Bishop J. H. Vincent, one of the most spiritual leaders in American Methodism, for which we are indebted to the Northwestern Christian Advocate, bears pertinently on this point:

"The best evangelist for a Church is the pastor himself. With this thought in mind he should preach and visit. He should pray for some additions to his church every week. The church should be reminded of this at every prayer meeting; and the prayer meeting is the place for the first declaration of a purpose to begin the religious life. The pastor's emphasis on this, and the open door every Sunday and at every prayer meeting should cause one, two, or more persons every week to report themselves as candidates for church membership. He should hold a conversation hour for inquirers summer and winter and should not wait to open the doors of the Church on some particular Sabbath. There should be in every church a candidates' class and at every prayer meeting and public service persons should be invited to unite with it as a first step toward church membership. In the ideal Church somebody makes a start toward the Kingdom every week.

"This candidates' class should secure the presence at the weekly evening prayer meeting of inquirers who want to begin now, and week after week during the entire year the doors of the spiritual Church should be open for incoming disciples and inquirers. When we are in downright earnest, candidates will come to us as inquirers. Let the Church be in downright earnest all the time."

There are but three steps to heaven—out of self, into Christ, into glory.—Rowland Hill.

VALUE OF PRAYER MEETINGS IN A REVIVAL.

The North American of December 29 contained a message from Billy Sunday, the renowned evangelist, to his prayer meeting workers, which is of more than passing interest. It shows how much reliance this man, who is perhaps the greatest soul winner of this age, places upon this simple, old-time agency in reaching men and bringing them into the Kingdom. The Message is as follows:

"Gentlemen: One of the most inspiring things I have heard about the preparatory work in Philadelphia is these prayer meetings that are being held in the homes, and the magnificent way this committee seems to be managing this feature.

"I would no more think of attempting a campaign in any city without the co-operation of God's people in the neighborhood prayer meetings than I would try to play a game of baseball without a ball.

"I cannot emphasize too strongly the importance of these meetings. I regard them as absolutely indispensable in producing a spiritual atmosphere and arousing interest in God's cause throughout the community. Not only do the people meet to pray, but this plan which we have gives opportunity for reaching every individual in every neighborhood.

"The object of these prayer meetings is twofold. First, to get every Christian to praying and working; and, second, to try and reach with the gospel every unsaved person."

RACE GAMBLING IN NEW ORLEANS.

The races have begun in New Orleans and it is stated that they will continue for more than a month. It has been announced that there will be no "bookmaking," but that individual betting will be allowed. Mr. C. C. Luzenburg, the District Attorney, is quoted as having made the following statement, which was published under his name in the New Orleans Item of December 30:

"Individual betting is not prohibited in this State. No matter what plans are published or submitted to me, the actions on the race track are what I will act on. I have no reason to believe that the plans, if actually adhered to and used only as a means for individual bets, will violate the Locke law."

Thus it would seem that license for this kind of gambling has been officially given, and we may expect it to go on openly in this city upon a large scale for the next thirty or forty days. And this form of gambling is morally just as wrong as any other. We hope that our ministers and the Christian and more moral people of the city will speak out vigorously against this pernicious and indefensible evil. The moral sentiment of the community should be thoroughly aroused against it. We do not know whether individual betting is against the law in Louisiana or not; but if it isn't, it should be, and we ought to address ourselves industriously to the task of securing some new and better legislation that will make it so. Laws that leave a place for any kind of gambling are a reproach to any people in this **enlightened age.**

THE POWER OF INTERCESSION.

"The weary ones had rest, the sad had joy
That day; I wondered how,
A plowman, singing at his work, had prayed,
'Lord, help them now.'

"Away in foreign lands, they wondered 'how'
Their single word had power;
At home the Christians, two or three, had met
To pray an hour.

"Yes, we are always wondering, wondering 'how.'
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee."

LIBERALIZING THE SABBATH.

Liberalizing in doctrine sooner or later results in liberalizing in practice. The erratic cults begin with errors in teachings, but end in errors of living, which often go from one step to another, until they become corrupt and vicious. Just now, the tendency to liberalize and secularize the Sabbath grows apace. The Russellites consider themselves free from all commandments, and hold that they were made for the Jews, and the Fourth Commandment goes with the others. The Christian Scientists, by their spurious idealism, recognize no law outside their own mind. But the most notable modification of the Sabbath at present arises in connection with the so-called liberals connected with evangelical bodies. An Episcopalian clergyman recently announced that if the men would come and say their prayers with him on Sabbath morning, he would go and play tennis and golf with them on Sunday afternoon. A prominent Bible class spent part of the day in the study of the Bible to suit their own ideas, and then spent the balance of the day according to their own pleasure.

Now comes the report in a daily paper of two Congregational pastors in the suburbs of New York who have instructed their people to give part of the day to certain secular amusements and recreation.

These people are all subject to one great and mischievous blunder; they all think that man is to make the Sabbath according to his own will. But if a man believes the Bible, he will find that God made the Sabbath; he made it as it is appointed in the Bible, and he made it for man. When we read, "The Sabbath was made for man," we seem to think that it was made for man to use just as he pleases. This is erroneous. When we say a coat was made for a man, we mean it was made to fit him, and to meet his need for clothing. It does not mean that the man made it himself, or that it was to be used for a pillow or a foot-mat, as he chose. It was made to clothe him, and to use it for anything else was to misappropriate it. So God made the Sabbath, and that for man and for a specific purpose. The proper use and nature of the Sabbath is therefore determined by the Word and will of God. In the words of the institution of the Sabbath, it is declared that God sanctified or made holy the Sabbath. The Fourth Commandment calls us to remember the Sabbath day to keep it holy. According to the Scriptures, that is holy which is separated from common use, and devoted to the direct worship and service of God. The classical passage upon the Sabbath is found in Isaiah 58: 13-14—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

This passage, like the words of institution and the commandment, make the Sabbath a divine, holy institution. In all three of these instructions the Sabbath is also a rest day, but the rest element is subordinate to the holy character of the day. It is a holy resting. Man, for whom this Sabbath was made, needs just such a day. Owing to his fallen nature, and the sin of the world in his daily intercourse, he is under temptation, and subject to contamination, and he needs a regular time when all common things are shut out, and he has a season with his God. No man and no nation ever has, or ever can, maintain a strong religious life who neglects the Sabbath or makes it a common day. Neither can such a nation or such a man maintain high morals when the Sabbath is neglected, for with the decay of religion comes also the decay of morals.

Man needs the holy rest of the Sabbath. Such holy rest will send him forth into the next week full of mental, moral and physical vigor; his nerves and mind at their best; while a frivolous, slothful pleasure-seeking Sabbath exhausts the man, sends him forth on Monday, mentally, morally and physically in a worse condition than he was on Saturday night. If the rest simply becomes indulgence iin idleness and sloth and pleasure, then the day becomes a curse, instead of a blessing. The slothfulness itself breeds vile humors, pleasure breeds frivolity, and so the day paasses from a holy day to a holiday; the man and nation sinks to frivolity, and then passes on to corruption.

The passage iu Isaiah intimates that the Sabbath is a bond or sign between God and man. In another Scripture it is boldly asserted that it is such a sign. The breaking of this sign is a mark of departure from God, with its consequent loss and curse. Had the Germans and British not forgotten their heritage, had they kept this covenant day with God, they would not to-day be spilling each other's blood in this cruel, crushing war.

Let America take warning. Let her return to God and his Sabbath, and God "will give her the heritage of Jacob, for the Lord hath spoken it." The religious teachers who defile the Sabbath, put their minds against God's mind; they oppose their will to his, and they are responsible for the dishonor of God, and for the destruction of men.—The Presbyterian (Philadelphia).

THOUGHT, THE REVEALER OF CHARACTER.

By Robert Edwin Meek.

The power to think is one of the chief distinctions between man and beast. Its possession makes man a free moral agent; its absence frees the lower animals from moral obligations and restraints. When we consider the fact that man is the only animal capable of thinking and that character presupposes the ability to think and act for one's self, we become fully aware that the term character is only applicable to a rational human being, to one that is capable of attaining to the highest perfection or of sinking to the lowest depths of infamy and shame. The body is a machine; the mind is the lever by which that machine is operated and controlled.

The Bible wisely says: "As a man thinketh in his heart, so is he." This sets down the principle that a man's thoughts and his character must correspond. Low and vulgar thoughts tend to pollute a man's life and thus to soil his character; on the other hand, lofty and noble thoughts tend to strengthen his character by elevating his conduct. Men, unless restrained by force and the fear of punisbment, usually carry out those desires which they have formed in the recesses of their brain. It would seem to a casual observer that the mind is a kingdom whose secrets remain forever hid until they appear to shape the conduct of their master, but such is not the case. They leave their mark imprinted upon his face and often it is an easy matter to tell their trend. Let no man say his thoughts are his own. Men were formerly of the opinion that the mind was free from judgment or impeachment of any kind, but Christ taught that in all cases the motive counted for as much as the actual deed itself. The man who wills and plans to do a thing is as guilty in the sight of the Lord as the man who suits his actions to his unworthy thoughts.

If men were to go through life without ever expressing their thoughts either orally or in writing, we could judge their thoughts only indirectly by their deeds; but it is safe to say that no great man has ever lived, or is likely to live, who will be so taciturn as to not at some time clothe his ideas in the garb of words either in conversation, upon the lecture platform, or upon the printed page. The fact is, no man is great unless he has lofty thoughts, and if he has them he is not likely to want to hide them from his fellowmen. Many are the famous men that we have never seen and yet if we are given their writings to peruse and study we can form a pretty accurate estimate of the character of the authors if they were sincere in what they wrote. Take for example the Apostle Paul. By reading his epistles we can tell that he is an earnest, determined and sincere man. We see that he is thoroughly consecrated and that he puts his whole soul into his work, whether as an enemy of Christianity or as a sufferer for Christ's sake.

Many men have become illustrious and left their mark upon the world by simply being true to those convictions which their reasoning faculties have arrived at by the process of silent meditation. Socrates thought that ignorance was vice, and so he set out to teach those with whom he came in contact, thereby endeavoring to destroy ignorance and superstition. He spent his life groping after truth; he meditated upon and discoursed to his disciples concerning the immortality of the soul day and night, and though his philosophy was incomplete and consisted of truth mixed with error, it sustained him in the trying hour of death. John Wesley considered the whole world as his parish and this thought governed the whole of his eventful life. Knowing as we do that repeated acts go to make up our daily conduct and that that makes our character, if we are wise we will listen to the dictates of reason and allow our faculties to dwell only upon the best thoughts. Concerning this, St. Paul says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."—From the St. Louis Christian Advocate.

A PLAN FOR PAYING THE DEBT ON GRENADA COLLEGE.

Dear Brother Meek: Brother Countiss has asked the North Mississippi Conference to raise $4000 on the second Sunday in January, with which to meet a note due on January 15, 1915. If I am in order, I will state through the Advocate the thought that came into my mind Christmas morning before I got out of bed. It is this: there are fifty-four pastoral charges in our Conference that paid their pastors in 1913 salaries ranging from $1,000 to $2,200, or an approximate total of $70,000. The $4000 asked for is approximately 6 per cent of this total. Would it not be an easy matter for these fifty-four charges to raise the small amount of 6 per cent of what they pay their pastor and meet this note?

I called my stewards and others together immediately after the service on the 27th inst., stated my proposition to them, and they readily agreed to accept their pro rata, which is $60. Coldwater is at the bottom of the scale mentioned, paying its pastor $1,000; and now if the other brethren will sound the scale up to the highest note, each chord being duly struck, the amount will be realized.

This is not intended to leave out the weaker charges by any means; their amounts will be needed to supplement those that miss the mark, and to pay interest, etc. H. G. ROBERTS.

Coldwater, Miss., Dec. 27, 1914.

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GOD'S WAY.

A friend of mine made a visit to Harvard University. Harvard had just purchased a new astronomical instrument, and the object of his visit was to see how the instrument worked. The professor and his assistant told him that according to the astronomical calculations, a star was due at 5:20 p.m. At the appointed hour the instrument was directed to the star. It was agreed that when the star, which came swinging along the heavens, crossed the spider-web line stretched across the lens of the instrument, the professor who looked through the instrument should pronounce the word "Here," and that the assistant, who watched the second hand of the clock, should let the hammer which he held in his hand fall upon the marble table the instant the clock registered 5:20 p.m.

The man who was to speak the word "Here" could not see the clock; he was looking at the star. The man who was to let the hammar fall could not see the star; he was looking at the second hand of the dial plate. There was an impressive silence for a time. The clock was quietly ticking here in the observatory, but out there, in the heavens, millions of miles away, God's star was rolling in on time, as God bade it ages and ages ago. As the waiting was prolonged, the silence became almost painful. Thus it was when suddenly two sounds broke the stillness. These two sounds were the voice of the professor and the rap of the assistant's hammer. The two sounds, the "Here" and the "rap" were positively simultaneous, for God's guidance of the stars according to the testimony of science, is perfectly accurate.

That professor had a magnificent opportunity to speak a word for God. If, as a man of God, he had opened the Bible and read: "He hindeth the sweet influence of the Pleiades. He looseth the bands of Orion; he bringeth Mazeroth in his seasons and he guideth Arcturus with his suns. He telleth the number of the stars and calleth them all by name; great is our Lord and of great power, his understanding is infinite;" and if he then had solemnly and reverently said: "Young men, let God who guides the stars so successfully guide you; pray to him as I pray to him," there would have been a score of new prayers offered to God that night, and that scientific evening spent with the eleescope would have been a religious influence to the end of many a life.—Current Anecdotes.

THE EVANGELISTIC MESSAGE.

By Rev. George R. Stuart, D.D.

In every effective evangelistic gospel message there is a fitness of time and a power of unction. The hour for the work and a call to the work determine the character of the message. The Bible clearly teaches an evangelistic season and an evangelistic call. There are "seasons of refreshing;" times "when the pool is troubled;" times when "the fields are white unto the harvest." As in the natural world, we have seed time and harvest, so in the spiritual world there is a time to sow and a time to reap. The revival season is not more definitely taught in the Book than the fact that God has called men to the ministry of the Word, who have a variety of gifts—"He led captivity captive, and gave gifts unto men, and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." As the harvesting season is short and the harvester has a special commission, the message should be intense and of peculiar inducement.

The special gifts in the full presentation of the gospel message are set forth in the offices of apostle, prophet, evangelist, pastor, and teacher. Each of these commissioned ministers presents the gospel with a different anointment; each, therefore, presents it differently. The apostle publishes the tidings, makes known the message, pioneers the truth. The prophet of the gospel message is not a foreteller, but a teller-forth of the message. He opens, explains, sets forth the message. The evangelist impresses and applies the message and urges to immediate action. The pastor and teacher leads, feeds, and guards those who have heard, understood, and received the message.

In the divine arrangement the evangelist stands between the apostle and prophet on the one hand, and the pastor and teacher on the other. This divine arrangement sets forth the peculiar duty and responsibility of each minister of the Word. The work of the especially called and endowed evangelist here set forth is to find the subject after he has been reached by the apostle and prophet, and proclaim unto him the message of the feast—"Come, for all things are now ready."

The evangelistic message should be confined to the essential doctrines of salvation—the call, conviction of sin, repentance, confession, faith, justification, pardon, witness of the Spirit, peace. These doctrines should be explained, rather than homiletically discussed; they should be impressed by the use of the strongest, tersest language and the most effective illustration. The burden of the message should be to awaken the sinner, arouse the conscience, point the way of life, and judiciously answer all objections which arise in the human heart (prompted by the devil) against the immediate acceptance of the truth. The Saviour's parable of "The Great Supper" and the invitation refused gives a divine indication that objections will arise. The message should be plain, pointed, and individualizing. Nathan's "Thou art the man," fixed the arrow in David's heart.

Efforts to display learning, wisdom, or natural abilities should yield to the earnest, honest effort to render the message effective in the salvation of sinners. The effort to settle theological difficulties, to expound abstruse passages of Scripture, to deliver homiletic masterpieces, to open up new fields of thought, to demolish the critic,—higher or lower,—may all be worthy efforts on appropriate occasions, but will not be found effective in special evangelistic work. Quarreling, scolding, and raving are to be distinguished from pungent and straight warning and reproof. Belligerent and hair spitefully waiving the brands of hell fire into the face of an audience is to be distinguished from a sympathetic but courageous declaration of the divinely revealed doctrines of the retribution of sin and the utter ruin and damnation of all who reject Christ. The evangelistic message should at all times be as a storm cloud, charged with the doctrines of sin and reprobation; and at others as a morning sky, aglow with the warm, soft light of love. The oft-repeated sentence: "He had compassion on him, her, them," should be the key to the message. No one can be a successful evangelist who has not a deep love for men. This love will temper all of God's warnings and soften all of his pleadings.

The most effective method of presenting the gospel truth to the masses is by illustration. The eye is the most used, the best developed, and the largest and most accessible way to the brain. The picture is the most attractive, most intense and graphic way of presenting thought. "Without a parable spake he not unto them." The most effective illustrations are those that are in themselves interesting, the while setting forth the truth to be impressed. Illustrations connected with personal experience and observation are most effective. Paul made Felix tremble by the recital of personal experience. It is true that the use of personal experience often subjects one to the charge of egotism; yet the evangelist cannot afford to surrender his most useful and interesting field for fear of criticism. Evangelistic work naturally brings out a large number of interesting incidents and many that are truly remarkable. Such illustrations are effective if properly used in evangelistic discourses.

It must be remembered that any gospel truth, stated in any form, without the accompanying power of the Holy Spirit, will be utterly ineffective. The simplest statement of gospel truth, accompanied by the Holy Spirit, will accomplish results.

CONCERNING THE SEASHORE DIVINITY SCHOOL.

To the Committees of Examination of the Patronizing Conferences of the Seashore Divinity School:

Dear Brethren: I am taking this method of requesting that you communicate with Doctor H. H. McNeill, Dothan, Ala., dean of the Divinity School, at once, regarding your work in the undergraduate classes, that he may assign you the books that you are expected to study with the classes this summer. You will readily see the importance of this being done as early in the year as is possible.

If any committee failed to elect a representative at the close of the Conference session, you will please to attend to this at once, and notify Doctor McNeill at your earliest convenience.

I am glad to say that we have Doctor J. E. McFadyen, Toronto, and Doctor Geo. L. Robinson, McCormick Theological Seminary, Chicago, who was with us three years ago, in prospect for this year's session. We are working on the program, and hope to have it completed so as to make a certain announcement of it in not a great while.

Yours very sincerely,

ROBT. SELBY, President.

Brookhaven, Miss., Dec. 28, 1914.

A WORD FROM BROTHER DORMAN.

Dear Doctor Meek: Having seen the criticism of Bishop Waterhouse quoted in your issue of last week, I take this opportunity of saying that, so far as my observation went, I have never met with a more courteous, considerate Christian gentleman than he. I was during the session of our last Conference closely associated with him, as a member of his cabinet, and it gives me genuine pleasure to assert most positively that it has never been my privilege to meet and work with a more brotherly and unostentatious General Superintendent than Bishop Waterhouse. Personally, it will give me great pleasure to have him superintend the interest of our Conference, for as long as the College of Bishops may see proper to assign him to us. I endorse your call for the proof of the above mentioned charges.

The work of the District is beginning auspiciously.

Fraternally,

J. W. DORMAN.

Memphis, Tenn., Dec. 28, 1914.

A GREATER WHITWORTH COLLEGE.

During the past four years, the president, trustees, friends and patrons of Whitworth College have been working for some much needed building improvements. These first plans have been carried to completion.

Now the president and faculty of the College, the trustees and the Mississippi Annual Conference, which owns the College, have all most heartily endorsed the larger plans of raising funds sufficient to build an "Industrial Home" for the poor girls, and to provide an "Endowment Fund" of $100,000 during the next five years.

This work ought to be done; it can be done, and I believe it will be accomplished through the co-operation of our pastors and laymen within the bounds of the Mississippi Conference.

L. E. ALFORD,
Professor and Financial Agent.

Dec. 31, 1914.

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Church News

The Territorial Department of Emory University Atlanta now has an enrollment of 91, and young ministers are still matriculating.

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Trinity College at Durham, N. C. has an enrollment of 614 students, 101 of whom are in the Freshman Class. Ten States and two foreign countries are represented in the number.

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Dr. E. G. E. Mann, one of the singers of the Central Methodist Advocate, has recently held a great meeting in Cabarrus County. Dr. Mann is one of the strongest and most useful ministers in the M. E. Church, South.

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Mr. James Wood, President of the American Bible Society, writes a few days since that arrangements are being made to give every sailor who passes through the Panama Canal a copy of the Holy Scriptures.

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Dr. L. G. Broughton, the well known Baptist minister who served in Atlanta, Ga., for a number of years but who is now pastor of Christ Church of London, England, is in a feeble and uncertain state of health and has been advised that he must rest.

* * *

Southern Wine and Spirit Journal says: "We must realize that the entire Methodist Church, with 6,241 ministers and 1,981,161 members, is a solidified, aggressive, and unified unit in the warfare on our trade." A higher compliment could scarcely be paid the followers of Wesley in the United States.

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For the first time since the establishment of the course of "Lectures on Preaching" at Yale University, the series will this year be delivered by a layman—George Wharton Pepper, LL.D., of Philadelphia, who is a distinguished lawyer and widely-known writer. His theme will be, "Preaching as the Layman Sees It."

* * *

It is reported that the Mormons are planning to build a great church in New York City, with a view to developing there a strong central and strategically located organization for the propagation of their teachings. The activity of the adherents of this false faith is such as to make it little less than a national menace.

* * *

Dr. Newell Dwight Hillis is America's statesman-preacher. His weekly sermons as reported for the Brooklyn Eagle display a wealth of information concerning historical and current matters that is perhaps not equaled by any other minister in the United States. As a rhetorician he does not compare with Dr. T. Dewitt Talmage or his illustrious predecessor, Henry Ward Beecher, but in the amount of promiscuous knowledge imparted in his discourses he is the peer of either of them.

* * *

The great revival to be conducted by Billy Sunday began in Philadelphia, which has a population of 1,600,000 on January 2. This meeting has been largely promoted by The North American, one of the foremost daily papers of that city. We acknowledge ourself indebted to that great journal for a complimentary subscription for the next three months. This is perhaps the most extensive revival campaign ever undertaken in the United States, and Christians everywhere should remember it in their prayers.

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The following statement is going the rounds of our Church press: "The presentation of actual missionary scenes is one of the most interesting and helpful ways to stimulate interest. 'Wang May—a Chinese Peach Blossom,' a little play based upon a story written by Dr. John D. Trawick, has just come from the press. It requires twelve characters and may be given in an hour. Full directions for costumes and decorations are given. They are simple enough to be possible for any church." We advise our Church people to have nothing to do with this effort to introduce theatricals into our congregations. In our opinion our missionary workers had better find some other way to stimulate interest.

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Bishop Denny's presidency measured up to a high standard at the late session of the Mississippi Conference. He is unexcelled as a presiding officer and his sermon on Sunday morning was a strong and inspiring utterance. The one word that would best characterize his administration is the word "efficient." He has the confidence of the public in what respect the word is capable and knows how to administer in all such points. So far as we have heard, his appointments gave general satisfaction.

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Through the courtesy of the author, Bishop W. F. Mallalieu, we have received a copy of his lately issued little volume entitled "The Personality and Message of the Preacher." This is the Bishop's Matriculation Day Address at the Boston University School of Theology, and a noble message it is—clear, strong, spiritual and heart-searching. One cannot read it without being strengthened and stimulated to nobler impulses. It was issued by the Abingdon Press (New York and Chicago), and is daintily bound and beautifully printed. The price is 75 cents.

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A writer in the Pacific Methodist Advocate of December 19 in giving some notes from Los Angeles says: "Bishop Waterhouse has returned home after two months spent in Mississippi, North Carolina, and Florida, holding the Conferences of the Third Episcopal District. He is in fine health and seems delighted to get back to Southern California." The Midland Methodist in speaking of Bishop Waterhouse in a recent issue says that he may come back to the Holston Conference to live. He ought to make his home in New Orleans. His influence would be widely felt in that great center of commerce and population.

RECEIPTS FOR CENTENARY COLLEGE.

Dear Doctor Meek: The following cash amounts have been received on the Centenary special collection for maintenance. I shall be glad to have you publish these gifts from time to time:

Rev. A. C. Holder, Shreveport	$25.00
Rev. W. Schnide, Monroe	25.00
Rev. J. I. Hoffpauir, Indian Bayou	25.00
Rev. J. F. Foster, Amite	50.00

Thanking you for your generous assistance to our cause, I am, cordially yours,

R. H. WYNN.

LOAN FUNDS AND WAR TIMES.

At the close of business on this, the thirty-first day of December, 1914, our books show contributions to the Loan Fund Capital of the Board of Church Extension amounting to $54,543.07. This increase has been made since the close of the last fiscal year, March 31, 1914, and therefore covers nine months.

The largest annual increase during the history of the Board was shown at the close of the fiscal year in 1913, and was $66,222.66. We must reach the $100,000 mark during the present fiscal year.

It may be of interest to know that the increase of $54,543.07 shown above for the three-fourths of the present fiscal year represents 250 contributions, the largest of which was $10,000, and the smallest of which was 65c—an average contribution of $202.01.

W. F. McMURRY,
Corresponding Secretary.

New Year's Eve., Louisville, Ky.

MRS. D. M. COGDELL DEAD.

Mrs. J. S. Richardson, of Mineral Wells, Texas (formerly Miss Mary Ames, of Starkville, Miss.), kindly sends us the following account of the death of Mrs. D. M. Cogdell, the widow of the late Rev. David M. Cogdell, who many years ago was a member of the North Mississippi Conference, which is taken from the Memphis Daily Citizen:

"Mrs. D. M. Cogdell of this city died last evening Dec. 28, 1914, at 6 o'clock at the home of her son, Mumsey Cogdell, at Arlington. She had been while Mrs. Cogdell had been in poor health and quite early last week went to Arlington with the hope that the change would be beneficial but to no avail came. The following children survive: Mumsey, R. G., Willard, Ernest and Mary Sue of Arlington, Holland of Hamlin and Earl, of Kansas City. The remains accompanied by the sorrowing children will reach this city at 4 p. m. today and be taken to E. H. Latimer's chapel. The funeral will be held at 3 o'clock tomorrow morning from the Methodist Church, the services being conducted by Rev. M. S. Hopkins. The interment will be at Elmwood Cemetery, the body being laid to rest beside that of her husband, Rev. D. M. Cogdell, who passed away a couple of years ago. Mrs. Cogdell was a lady beloved by every one for her rare Christian virtues and sweet motherly way. She was always a devoted wife, and mother accepting the trials of life with great Christian fortitude. Mrs. Cogdell was a devout Christian and member of the First Methodist Church of this city. Her many friends mourn today with the bereaved children."

We regret to learn of the death of this excellent Christian woman and extend sympathy to the bereaved. Rev. D. M. Cogdell was a brother of Rev. D. L. Cogdell, of Shelby, Miss., who is now on the Honor Roll of the North Mississippi Conference.

KEEP THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds, always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart, and unintentionally pain is caused.

Keep it from falsehood. It is easy to give a false coloring, so as make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet suffer themselves to give such inaccurate, or greatly one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked, but it should be in accordance with the Scripture method: "Go and tell him of his fault betwixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—Rural New Yorker.

NOTICE TO PREACHERS.

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Secular News and Comment

President Woodrow Wilson celebrated his fifty-eighth birthday at the White House on December 28, 1914.

* * *

The number of immigrants landing on our shores during the last fiscal year, ending June 30, was 1,485,957. The year referred to, however, ended before the European War began.

* * *

Bruno Garibaldi, a grandson of the renowned Italian patriot, was recently killed while leading in the Argonne region a brilliant charge of Italian volunteers connected with the French Army.

* * *

It is claimed that the post-offices of the country handled during the Christmas holidays 100,000,000 packages, and that the total number of parcel post packages handled during the year 1914 will approximate 1,000,000,000.

* * *

The New York World states that in New York City during the year past $165,000,000 was expended for new buildings and improvements—an amount said to be equal to the total valuation of Hartford, Conn., or Richmond, Va.

* * *

Admiral Dewey was 77 years old on December 26. He is quoted as saying that he hopes to keep young as long as his friend, ex-United States Senator Henry Gassaway Davis, of West Virginia, who is reported to be able to do pretty good work yet, though he is 92 years of age.

* * *

There have recently been some insurrections in the Philippine Islands, but it is stated that they were on a small scale and that they have been suppressed. It is to be hoped that our Government will not become involved in trouble in those far-distant possessions at this critical time.

* * *

The engagement of Miss Genevieve Clark, daughter of Speaker and Mrs. Champ Clark, to Mr. Jas. M. Thompson, of New Orleans, the chief owner and publisher of the New Orleans Item, was announced in Washington on December 27. Miss Clark is nineteen years of age and Mr. Thompson is nearing forty.

* * *

According to report, Cook County, Illinois, which is practically Chicago, during the year 1914 had 219 murders, against 233 last year, an increase of about 7 per cent. In a recent month 32 murders took place—more than one a day. Within the last ten years the total number of homicides is said to be 1791. This is, indeed, a bloody record.

* * *

Governor Colquitt of Texas gave out a public interview recently in which he terrifically arraigned the administration of President Wilson, pronouncing it a failure and predicting his defeat for re-election in 1916; and now the Democratic papers are arraigning Mr. Colquitt. So it goes. Mr. Colquitt's successor has been elected and he is about to retire to private life.

* * *

A huge whale, said to be eighty feet long and to weigh many tons, was discovered last week, dead and partially decayed, on Last Island, near the mouth of the Mississippi River. It attracted considerable attention and it was reported that the Smithsonian Institute, at Washington, was interested and desirous of securing the skeleton. The largest whale skeleton in that great museum is said to be 78 feet in length.

* * *

Mr. Cato Sells, United States Commissioner of Indian Affairs, after consulting with Dr. F. W. Hodge, an ethnologist who is in charge of the Bureau of Ethnology of the Smithsonian Institute, has announced that according to the best authorities the Indians do not belong to the Mongolian race, but to another distinct race, known as red men; and he has forbidden books setting forth the view that they are Mongolians to be taught in the Indian schools of the United States.

* * *

The United States Government on December 28 vigorously protested to Great Britain against her treatment of American commerce upon the high seas, warned her that she would be held financially responsible for the losses resulting, and insisted that this unwarranted interference with our foreign trade must cease. As France has adopted essentially the same rules of action as her ally, the statement of our Government is understood as being a warning to all the members of the triple entente. This communication is reported to have created considerable excitement in England.

* * *

The nominal authority of the Sultan has been overthrown in the land of the Pharaohs and Great Britain has taken full control; so that after waving over that country for nearly four hundred years the Crescent has given way to the Union Jack, the flag of a Christian power. This territory embraces about 6000 square miles and has a population of approximately 6,000,000. Since Great Britain began to exercise a partial control of its affairs about thirty years ago, its imports have increased from $10,000,000 to $185,000,000, and its exports have gone from $64,000,000 to $175,000,000.

* * *

It is stated that 80 per cent of the nickel produced in the world is found in Canada, and that most of it is exported, having gone heretofore principally to England, the United States, and Germany. The Christian Guardian says: "While there are many uses for pure nickel, the metal is mostly used in the production of alloys, and chiefly in the manufacture of nickel steel. The value of this steel for armor plate is well known, and without it battleships would lose their chief protection. Unwillingness to have Canadian nickel used against the British Empire by its foes has led the Canadian Government to forbid its export to all foreign ports in Europe except to those of France, Russia, Spain, and Portugal; but this would appear to be of little importance, from the simple fact that Canadian nickel has never gone direct to Europe, but has been refined in the United States and exported from there to the most profitable market."

"THE CHIEF CORNER STONE."

An Attempt to Lull Methodists Into False Security.

"The volume which bears the above title is intended to reassure the faith of Methodists, but it lacks some of the necessary qualities for the accomplishment of its task. Faith will only be reassured by that which is definite. Great reassuring facts are required for faith. This volume is thoroughly indefinite. From start to finish there is hardly anything to lay firm hold of. Its writers have not decided what position they themselves are to occupy. They grope amid the mists for a message. At present they cling desperately to the old message, because they know no other. A bruised reed is so much better than no support at all! But the essays make it so very manifest that there is no basis in their misty premises for the old triumphant certainties; and faith is not likely to be reassured. It describes itself, with characteristic indefiniteness, as 'Essays toward an exposition'; but something with far more definiteness and grip is required in dealing with unsophisticated men."

"Moreover, it is not clear where it starts from. Nowhere does it attempt to give those 'assured results' of the 'Higher Criticism' which make it necessary to re-cast our views of the Bible. Those new views of the Scripture which the book assumes are based upon something. What are the 'assured results' from which they start and which necessitate the new views?"

"And again, whither are the writers seeking to lead their public? They do not say what revised views of the Bible and of our Lord and of the Christian Faith they actually hold. What is their view of Scripture? What use would they continue to make of it? If Deuteronomy would by unacademic lips be called a forgery, would they still use it for solemn lessons in the Sanctuary? If, as Mr. Wiseman suggests, the view should prevail that Abraham never existed, does it help us to be told that one's profit in reading and confidence in expounding the lovely story is not lessened? What conceivable view of the Bible justifies this remark? Or if the New Testament is correctly described by Mr. Holdsworth as 'the literary remains of the first century of our era,' what measure of reverence is it to receive? Or, if, as Dr. Moulton holds, St. Paul's mistakes are such and his ways of using the Old Testament so peculiar as to make him largely impossible for us, what is the true position of his Epistles? Are they or are they not part of the veritable Word of God to mankind to be used in solemn acts of public worship, and so forth? This volume does not tell us the position it starts from, nor even the new position to which it desires to lead us. It lacks either light or courage, and both these qualities are needed to justify its existence. Great numbers of Methodists are just awakening to the true state of affairs. They begin to realize the tragedy which has overtaken us. This volume is intended to lull them into a false security." The Journal of the Wesley Bible Union, October, 1914.

This book is reviewed at length by the new Secretary, Dr. H. C. Morton, and the Editors, Dr. W. Spiers, and Dr. G. A. Bennetts. The selection above is by the Secretary, Dr. Morton. The Essays are studied in detail and by quotations shown to be what the book is called by Dr. Morton, "An Attempt to Lull Methodists into False Security." It is interesting to note that "The Chief Corner Stone" has just been issued by the Methodist Book Concern in this country. Is it a part of the general campaign throughout Methodism? Is it offered as a sedative to American Methodism? "Surely in vain the net is spread in the sight of any bird."—The Bible Champion.

NOTHING BUT A GRAVE.

A Chinaman who had watched carefully the work of William Chalmers Burns, the famous Christian missionary, said, after the latter's death: "His story must have been true. He got nothing for coming here—nothing but a grave." To the Chinese the mere fact that a man dies away from his fatherland and is buried in a foreign land has a particular pathos. The Chinese, when they die in Europe or the United States, very often have made arrangements for the transmission of their bodies to China, that they may rest in native soil. "He got nothing but a grave." The sentence reminds us of the Master, who, when the people would not hear him, but cried, "Crucify him," was buried in the tomb of another man.—Canadian Churchman.

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1915:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks where possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $3 or under. Please do not send us a check for $1, as it will only be credited as 90 cents.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

RICHARD WATSON JONES.

1857-1914.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

So sang Charles Wesley of the Rev. George Whitefield after his death. These words could hardly have been improved upon yet the truth therein expressed is fair as applicable to other lives. Dr. R. W. Jones was a great leader for his church in war and in peace, and above all he was a great servant and soldier of the Cross.

The subject of this sketch was born on May 16, 1857, in Greenville County, Virginia. At the early age of eighteen he was the honor graduate of Randolph-Macon College. About this time death claimed his father. Though still a boy in years, he was made executor of his father's estate. The presence of children kept him from pursuing his studies further just then, but as soon as the affairs of the home could be left in order he entered the University of Virginia and in two years more the Master's degree. He was an honor graduate in that institution also.

He answered the call to arms at the beginning of the Civil War, immediately raised a company and entered the service as a captain. During the entire four years of that bloody strife he fought for the cause he loved and thought was right. From time to time he was given deserved promotion because of his ability and fidelity to duty, and at the close of the war held the rank of a major. He ever loved the principles for which he fought and it was indeed appropriate that he should be laid to rest dressed in his suit of Confederate gray and in a beautiful casket of the same color lined inside with the flag he had followed so faithfully.

On January 6, 1881, he was married to Miss Bettie Sue Spratley. The golden anniversary of this happy event was celebrated on the 6th of last January. In attendance at this sacred service, marking a half-century of holy wedlock, were the five sons, now leaders in their various lines of work, with their families, and the only daughter, with her husband and two sweet children whose home is back in the Old Dominion so near the childhood scenes of the father and mother. In just a little less than a year the loved ones are called to bid farewell for awhile to the father. But what a blessing to have had his counsel and godly example for so long!

Dr. Jones' life from the close of the war until just a brief while before his death was spent in educational work in the leading colleges of Virginia and Mississippi. Before coming to Mississippi he had been the president of several institutions in Virginia. He was the first president of the Mississippi Industrial Institute and College at Columbus, Miss. There can be no doubt that much of the success of that great institution is due to the solid foundation he laid during the years of its early history.

But possibly he is better known to us to-day by the long and excellent service rendered at the University of Mississippi. For more than a quarter of a century he held the Chair of Chemistry in that institution. He resigned his position in 1905 to move to Laurel, Miss., where with his son, S. M. Jones, he was interested in the Gulf States Investment Company. At the earnest solicitation of President Duncannon, then Chancellor of the University, he later decided to return to that famous school as a professor, but failing health forced him to give up the work just as the session was drawing to a close. His last work there was to make out the examination questions for the boys in his department. Since that time he has held the honored position of a Professor Emeritus of the University. For more than twenty-five years there was possibly not a man in all the South better known and loved as an educator than was Dr. Jones.

For some years he honored the Mississippi Historical Society as its president. But to enumerate all of the important positions he held would require not merely space, but it is to say that no [illegible] was ever given him to which he [illegible] and upon. It was always [illegible] and the position he held [illegible] the attention of others.

In [illegible] he was distinguishingly great: as a student, as an instructor, as a home builder, and as a child of God, for verily his position in all other walks of life was made greater by this last fact.

As a natural student he was unsurpassed. God had graciously endowed him with a wonderful capacity to grasp knowledge. This capacity he constantly developed. Throughout his life he was a leader, a student, delving into the most difficult problems, and holding on until he had solved them. The fact that it was the honor graduate in each of the great institutions he attended is but a faint description of his studious life.

As an instructor he undoubtedly had but few peers. Dr. R. H. Mayo aptly stated his position as an educator well in grouping him with such men as Garland, John N. Waddel, A. B. Longstreet and James H. Carlisle. Simple and unaffected, he was always able to make clear his thoughts in such a way that the pupil could not only grasp but retain them. Long will he live in the lives of the many men and women who came under his tutelage.

[illegible] he was a loving husband and model father. His was ever a meager salary; but as he was able he was able to give to each of the children in the home the very best opportunities that the land afforded to equip them for their life's work. The reason for the greatness of his home life is not hard to find. God's Word was his constant companion and guide. And after he was too weak to read it for himself, he enjoyed having it read to him by some member of the family. The church papers were weekly visitors in the home and they were read with keen interest. The family altar was an institution whose value was always recognized and never neglected. When too feeble to conduct his home devotions himself they were kept up by the faithful and devoted wife even to the day of his death.

But greater than all else in the make-up of this splendid man was the simple, abiding faith that made him the child of God. How sweet to talk with him about holy things! When but a youth he gave his heart and life to the service of the Master. And for him the way grew brighter all along and the service more joyous. For some weeks before his death there seemed to be very little in which he was interested, but the sight of God's Word or the prospect of prayer would always change his whole attitude. His face would light up with a holy light. He always grasped every word and would respond with a hearty Amen to some familiar passage read or sweet petition in prayer. His only request regarding the Golden Anniversary of his marriage was that his pastor should read a portion of God's Word and lead the assembled guests in prayer.

He loved the Methodist Church and all her institutions. In his library is to be found the standard Methodist literature of the past and present. A casual glance at these books will show that they were not there for ornament. Though for some time before his translation he was too feeble to come to the church regularly, he would be in his place on communion days and the elements were carried to him at his seat.

About 10:30 o'clock on the evening of December 19 the angels bore his spirit to a fairer land. For seventy-seven years and seven months he had bravely met life's responsibilities. His going was as gentle and sweet as the falling asleep of a tender babe—not a pain, not a shudder of fear, but quietly bidding farewell to the tenement of clay, he mounted to brighter worlds on high. We will not sorrow as those who have no hope, for though he cannot return to us we can go to him.

The funeral service was conducted by the writer on Sunday afternoon, December 20, and the body was carried to Portsmouth, Va., to be laid away to await the resurrection morning. Surely we can say with the sweet singer:

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.
The voice at midnight came;
He started up to hear;
A mortal arrow pierced his frame;
He fell, but felt no fear.
The pains of death are past,
Labor and sorrow cease;
And life's long warfare closed at last.
His soul is found in peace.
Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

J. L. NEILL.

Laurel, Miss.

WORLDLY PASTORS.

(The following is taken from a number of the New Orleans Advocate issued when Holland N. McTyeire was the editor, and may have been written by him, though it is not certain that it was. Containing the pure gold of truth, it is yet well worth reading and reflecting upon.—Editor's note.)

Do not some pastors neglect the essential thing in their visiting, and thereby diminish their own influence and bring discredit upon the office they hold? Such an omission on their part is more noticeable, and for that very reason more blameworthy than a similar neglect by a private Christian. A brief anecdote will illustrate: In conversation to-day with a man of business I inquired, "How do you like your new pastor?" "I like him well," was the reply. "He is smart in the pulpit, and smart out of it. He seems to be posted up in all sorts of business. He visited at my house the other afternoon, and we had a good deal of talk. He knows all about railroads, and where good business locations are. He has a great notion of going West, because, he says, he can get twelve per cent for his money there. But he didn't say a word about religion all the afternoon." Whether pastoral visits of this character do good or hurt, deserves to be considered.

NOT YET ADOPTED.

Written many years ago, this question put by Oliver Wendell Holmes reads as though it had been phrased specifically for our times: "Can any man look round and see what Christian countries are now doing, and how they are governed, and what is the general condition of society, without seeing that Christianity is the flag under which the world sails, and not the rudder that steers its course?" Surely that hits off the situation in the nominally Christian nations of Europe plunged in war. But need we turn our eyes so far to find an illustration of such inconsistency?—New York Christian Advocate.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.—Robert Moffat.

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THE BRAVE LITTLE GIRL.

A brave little girl (perhaps 'twas you)
Once thought she met a bugaboo—
As large as any ever seen,
Quite as cross, and twice as green!
It seemed to be just—standing there,
With something between a grin and a glare.

But this little girl said to the bugaboo,
"Oh, pooh! I don't believe in you!
There is no need for you to stay,
So—scat! You'd better run away!"
And just as sure as sure can be,
That bugaboo changed to the stump of a tree!

Then the brave little girl just nodded her head:
"I see it's true as Mamma said—
That the bugaboo isn't even an elf;
It's only a 'when-you-scare-yourself.'
If you just keep cool and say, 'O, pooh!'
It puts an end to the bugaboo!"

—Tudor Jenks, in St. Nicholas.

THE BALTIMORE ORIOLE.

"O, just see that yellow blackbird!" cried the twins.

Mr. Baltimore Orlole laughed as he swung on the high elm bough. "Not a bad name for me," sang he, "for the blackbird is my cousin."

"But you're prettier," declared Little Girl Twin, which pleased the oriole very much, for he was proud of his orange-and-black suit.

"What is your name, please?" asked Little Boy Twin politely. "I've never seen you before."

"Well," sang the gay little fellow, "some call me golden robin, firebird, or hang-nest; but I'd rather you'd call me Baltimore oriole."

"You are the color of gold or fire," agreed the twins, "but you're smaller than the robin."

"How did you get the long name that begins with B?" asked Little Girl Twin.

"My orange and black were the colors of the livery of the first Lord Baltimore. You'll read about him in your history some day," explained the oriole politely.

"And the hang-nest?" asked the puzzled Little Girl Twin.

"Just look on the other side of the elm," whistled the oriole, "and you'll see why. That hanging nest is my last year's home."

"I've seen that nest, but didn't know it was yours. We never steal nests," said Little Boy Twin proudly.

"That's nice of you," whistled the oriole. "But you may have ours. We never use last year's nest."

So Little Boy Twin took the long apple picker pole and at last got the nest down. Such a pretty, soft nest it was!

"How nice and fine you wove it!" said the twins admiringly.

"It was my wife that made it," said Mr. Oriole proudly. "She is called one of the best nest builders in the world. Don't you know the rhyme,

"'Of all the weavers that I know,
The oriole is best;
High on the branches of the elm
She hangs her cozy nest?'"

"What do you make it of?" asked the children.

"Milkweed and horsehair and grass and strings. It is lined with soft feathers and grass. I gather the things, and my mate weaves the nest. She will soon be here. I am a May day bird. I came the first of May. She follows a few days later. There, I must catch that bug. Good-bye till she comes." And off he flew.

Next week Mrs. Oriole joined her gay little mate. But she wore such a sober brown-and-olive suit that the twins would never have known she was an oriole if her mate had not told them.

It took Mrs. Oriole a week to build the cozy little nest, but it was woven so nicely that not a drop of rain could get through it. And it was fastened so strongly to the elm bough that the hardest, naughtiest wind couldn't tear it loose.

Soon there were six little white eggs dotted with black and brown in the nest. Sometimes you will find eight. And now Mr. Orlole stopped his saucy whistle and kept right by his little mate, to guard her.

By and by the baby orioles came. Oh, what hungry mouths to feed! And the number of bugs, grubs, worms, flies, and caterpillars the babies could devour in a single day! Papa Oriole and Mamma Oriole hadn't a single minute for singing or anything else but filling those hungry little mouths till the baby birds were big enough to fly away.—Primary Plans.

NEARSIGHTED POLLY.

Miss Alice had written a set of resolutions for her Sunday school class. Each girl had been given a copy before the old year said good-bye, and on New Year's Sunday they brought back the papers. Five were signed and one was not. The unsigned one belonged to Polly Saunders.

"Oh! didn't you think you would like to resolve with the rest of us?" asked Miss Alice.

"I didn't see any use in it," Polly answered, shrugging her shoulders.

Then Agnes Brent said, "Mamma thought it was so reasonable. She said there wasn't a thing in the list that we ought not to be glad to do."

"Let me read them, and find out which resolution troubles Polly." And then Miss Alice read:

"Resolved, 1. That I will, beginning with the new year, try to be in my class every Sunday.

"2. That I will study my lesson before coming to Sunday school.

"3. That I will be quiet and attentive, always remembering that I am in God's house on his day.

"4. That I will be careful to bring my contribution to the class collection every Sunday.

"5. That I will be very careful to give all I can for missions—"

"There!" Polly interrupted. "I can't see why I should 'resolve' that. I can't see why I should give money for the heathen, and father says so too. I can't see why I owe 'em a single cent."

What ails your eyes, Polly? You keep saying, 'I can't see' and 'I can't see,'" said Lutie Burgess, with a roguish laugh.

"She's nearsighted," said Caddie Brown. "My sister Louise couldn't see the figures on the black-board at school so's to read 'em, and mamma had to buy her some spectacles."

Agnes clapped her hands softly as she exclaimed, "If Polly is so nearsighted that she can't see why we ought to give to missions, let's take a collection and buy her some glasses."

"I can't see as I need spectacles," Polly began half angrily, and the other girls laughed so heartily to hear her favorite expression again that Miss Alice had to check them.

"I think we all need spectacles when we undertake to work for Jesus," she said, as they became quiet. "Our eyes are not strong enough to see as he sees. Things that look very clear to him we can't see at all. One of the things we do not understand is how he is going to enlighten all the people who are so ignorant and so far away from him as the heathen nations are. So we have to go to his Word and there we read, 'Go ye into all the world, and preach the gospel to every creature.' Now we have a pair of spectacles that shows us 'the figures on the blackboard,' we will say," and Miss Alice smiled at Caddie Brown. "We cannot see how God is to do his part—that isn't our business. But we see what our part is, and that we must either go or help send others. Isn't that clear?"

"Yes'm, yes'm," answered the girls.

"All these duties are plain and simple when we look at them through the glasses God gives us, are'nt they? Now, Polly, can you 'resolve' with us when you look through that text?"

"Why, yes, I'm willing to help, but father says it'll take a million years and I can't see——"

The girls began to laugh again, but Miss Alice said softly, as she clasped Polly's hand, "Lord, open thou our eyes, on this first Sabbath of this new year."—Children's Missionary Friend.

The Incarnation is not man deified; it is God humanified.—Bishop Alexander.

THE OLD YEAR AND THE NEW.

Rev. A. L. Davis.

Gentle friends, saw ye the Reaper,
Strong and tall with snow-white beard.
Saw ye him thrust in his sickle,
Nothing daunted, not deterred?

Did ye hear the wail of orphans?
Did ye see the tears they shed?
Oh, they grieve for generations—
Generations that are dead!

Father Time, the winged reaper,
Circumambulates the globe,
Mows around in one short hour—
See the ground o'er which he strode.

Oh, the precious darling hours!
See them flitting, flying by;
Let us toil and labor in them—
Shall we drone on till we die?

See that bee on yonder blossom—
She may live but thirty days;
From how many buds now opened
Will she sip while here she stays?

But we kill time, murder hours,
Lo, their specters haunt us now!
Up, arouse us, up and doing,
We must to Time's scepter bow.

Farewell Year, now gone forever!
Could thy history be re-made
We would substitute much evil
With the good which we essayed.

But thou'rt gone—no more returning,
Mercy may atonement make;
Fly, sweet Mercy, Time outstripping,
Plead our cause for thine own sake.

May our future be obedience
To the laws of God and man;
May we ever love each other,
Having love for God supreme;
Then we, gathered to our fathers,
May have life that knows no end.

Jackson, Miss., Dec. 29. 1914.

Every evil to which we do not succumb is a benefactor.—Emerson.

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CHAS. O. CHALMERS, Publisher.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A GOOD WAY TO GET SUBSCRIPTIONS.

The Central Methodist Advocate (Lexington, Ky.) suggests the following plan for securing subscriptions to the church paper, which we think is worth giving to our pastors:

"Take a copy of the paper to your pulpit. Discuss the paper, show the variety of its contents, tell the members that they promised to support the institutions of the Church and that the church paper is one of the most important. Say that nearly all families take a secular paper and urge that the Church paper should come first.

"Take a public subscription asking for names; take time to do it right. If you put the paper in in the background you will get no subscriptions. Get some of your leading members to go down the aisle of the church and take names. Stay with it and do something before you quit. It is a worthy cause. You might have some small envelopes for the subscribers to put their names on and the money inside. You can get enough small envelopes for this purpose at a printing office or the store for a few cents."

HELP GRENADA COLLEGE NEXT SUNDAY.

By order of the North Mississippi Conference, next Sunday, January 10, is "Grenada College Day," and every pastor within its bounds is expected to take a collection to meet a note for $3,000 now due on the fine new property recently acquired by that institution. It is to be hoped that not a single preacher or Sunday school superintendent in the Conference will fail to take an offering for this worthy cause. **What charge is going to be the banner one?** There are single congregations that ought to raise $500 or $1000 for this purpose. If more than $3000 should be secured, it will be used to reduce the remaining part of the debt. Let the brethren as soon as possible after January 10, send the money secured to President J. R. Countiss, Grenada, Miss., and also report the amount of it to Rev. T. H. Lipscomb, the Conference Secretary of Education, at Starkville, Miss. We hope to be able to publish in the Advocate a table showing exactly the sum contributed by every church and Sunday school in North Mississippi.

WHY IT HAS FAILED.

President Thomas, of Middlebury College, Vermont, is reported as having made the following utterance in a recent address:

"Religious instruction in our colleges has failed of its largest effect because it has not been sufficiently religious. In the reaction from unscientific methods in theology, and the uncritical use of Scripture we have filled up our colleges with critlcism and science, and left out the spirit and the soul. We have analyzed the husk and forgotten the kernel."

We do not at all doubt that this affirmation is true. An emasculated and weakened gospel is inadequate to reach and save men. Herein lies the peril of the Church's undertaking to maintain Biblical schools at the seats of the great secular institutions of learning: It is more likely that the teaching of these schools would have infused into it the prevailing unbelief and secularism than that they would Christianize the other departments of the institution. The proof of this is seen in the fact that the Theological Departments of practically all such colleges and universities are hotbeds of heresy—thorns in the flesh to the denominations with which they are in affiliation, as, for instance, those of Princeton and the University of Chicago. To be sure, the Church is under obligation to the students at these great secular schools; but, in our opinion, the best way for her to discharge that obligation is by means of a vigorous evangelism exercised through the local churches. In such an atmosphere is no place for her to undertake to do an extended work of Biblical instruction. That had better be done in her own institutions where she can control all the conditions and make them wholesome. The other course would be pretty sure to result in spreading a corrupted Christianity abroad and in a final wasting of her energies. A religion, "naturalized" to make it harmonize with science, so-called, is about as little needed in the world as anything that we know of.

This statement of President Thomas ought also to be laid to heart by those in charge of our Church schools. The spiritual tone of many of them needs deepening, and the doubt-sowers in clerical garb should be barred from them. The atmosphere about them ought to be kept so thoroughly Christian and evangelical that a young man or a young woman could scarcely attend one of them for four years without becoming a true disciple of the Master.

A COMPLETE MISREPRESENTATION.

Some weeks ago we made in the Advocate the following utterance:

"Some people seem to think that the man who is the most ready to overlook an offense against the authority of the Church, or against the cause of justice and right is the most religious; but this may be far from being true. To be forgiving is, indeed, a disposition to be commended, if the offender is truly penitent; but to 'slop' over in the matter and extend amnesty to persons who do not acknowledge their wrong-doing, to the injury of the cause of righteousness and the Church, is to evince a censurable weakness of character. If God, for instance, were to obliterate his attributes of justice and righteousness and become all mercy, what would become of the moral government of the universe? Doubtless it would soon go to pieces. How then can we expect the Church to escape that fate if such a spirit is to prevail in her governing councils?"

In the Midland Methodist of December 9, Dr. Burrow, the editor, took from the center of this paragraph the following sentence: "To be forgiving is indeed a disposition to be commended, if the offender is truly penitent; but to 'slop over in the matter' and extend amnesty to persons who do not acknowledge their wrong-doing, to the injury of the cause of righteousness and the Church, is to evince a censurable weakness of character;" and having detached this statement, he proceeded to represent us as having taken the position that in his purely personal dealings with his fellow-men a Christian may properly harbor a feeling of ill-will toward them until they are truly penitent.

We scarcely need to say that we never remotely dreamed of taking any such position as this: nor can this language in its original setting be logically tortured into conveying any such meaning. The whole paragraph clearly shows that we had in mind the question as to what should be done for the maintenance of the authority and protection of the welfare of the Church in the case of men who have acted unworthily and betrayed her interests, and that we were reprobating the disposition upon the part of some persons to gloss over grave offenses committed and "extend amnesty" to the offenders and continue to trust and honor them without their ever having shown the least penitence or regret. It was concerning our duty as members of the Church, charged in part with the responsibility of administering its government, that we were writing, and not the question as to what should be the state of feeling of the individual Christian toward such offenders, or his personal bearing toward them. To be more specific, we had in mind the disposition that is being shown in some quarters to regard lightly the spoliation of the Church's property **by the most indefensible methods** by Chancellor Kirkland and those who co-operated with him and to continue to thrust these men, without the least indicated change upon their part, into places of responsibility and influence in the Church. Does Dr. Burrow think that this position is unsound and unscriptural? If so, let him proceed to show that it is.

The truth is, the Doctor's isolation of our sentence and his effort to read into it a meaning which the context forbade, ranks pretty well with the performance of the preacher of whom Dr. John A. Broadus tells in his admirable work, "Preparation and Delivery of Sermons," who desired to preach against a certain manner of arranging their hair which the ladies had adopted, and was somewhat troubled to find a text. Finally his eye fell upon Matt. xxiv, 17: "Let him that is on the house-top not come down to take anything out of his house;" and he immediately adopted as a text for his discourse the words: "Top-not come down."

We wonder if it can be that Dr. Burrow saw the true purport of our brief utterance and sought to break its force by this indirect and unfair method of attack?

In conclusion, we desire to say that in holding to the real issue and not allowing ourself to be switched off into discussing Dr. Burrow's homily on "Forgiveness," we would not have it inferred that we endorse all that he said on the subject, or that we consider his exposition of the Scriptures cited as wholly sound. Possibly we may have something to say at a later date concerning the views that he advanced in his far-fetched editorial.

HELP DR. WYNN.

We are printing elsewhere in this issue of the Advocate a statement from President R. H. Wynn, acknowledging the receipt of some contributions to the Centenary College Maintenance Fund. Let others send him at once a remittance to be used for this purpose. As is well known, the income of Centenary College is not sufficient to meet its current expenses, and we cannot afford to have our faithful teachers there to go unpaid. A hundred Methodists in Louisiana ought to forward Dr. Wynn a check for $5 or more within the next ten days.

AGAINST "PASTOR" RUSSELL'S FREE PLATE.

The Oxford (Miss.) Independent says: "A number of the newspapers of the State continue to 'kill space' with Pastor Russell's sermons. These papers should have more respect for their readers and should place a higher estimate upon their intelligence than to give space to such 'offensive doctrines as he sets forth. Pastor Russell has been discredited by the different Protestant denominations and the newspapers should 'kill space' in a more judicious manner."

This is certainly wholesome advice and it is to be earnestly hoped that the secular weeklies in Mississippi referred to will heed it. The teachings of "Pastor" Russell are at war with those of all the Protestant Evangelical Churches, and his character has been pretty thoroughly discredited by The Brooklyn Eagle and other papers. Why, then, should any reputable journal strengthen a cause so unworthy by aiding in spreading abroad its unsound and misleading literature?

PERSONAL AND OTHER NOTES.

Rev. J. O. Bennett announces that he and his family have met with a hearty reception at Jonesboro, La., having arrived there on the 27th ultimo. He is already at work for the Master and expects a year of progress.

Dr. I. W. Cooper, President of Whitworth College, was in New Orleans last Monday. He was accompanied by his daughter, Miss Lucile Cooper, who was en route to Florida. The Doctor was in his usual good health and genial humor.

Rev. A. J. Gearheard has begun his work auspiciously as pastor of the Louisiana Avenue Church of this city. He is residing at 3418 Laurel Street, in a neat home that has been provided for him. This congregation has no parsonage.

Dr. T. B. Holloman, pastor of the Crawford Street Church of Vicksburg, Miss., has our thanks for two subscriptions sent in a few days since. Dr. Holloman is a "high-steepler" who thinks it is worth his time and effort to place the Conference organ in the homes of his people.

Rev. W. W. Holmes, Presiding Elder of the New Orleans District, is now comfortably domiciled at 1014 Cambronne Street and his 'phone number is Walnut 93. His family are affiliated with Carrollton Avenue Church, which Brother Holmes served a few years ago as pastor with great acceptability.

President H. P. Todd, the official head of Stanton College, at Natchez, Miss., has our thanks for a beautiful card, bringing us New Year greetings. Mr. Todd is one of Mississippi's leading young educators and a useful Methodist layman. We wish him great success in his work during the year now beginning.

Writing from Atlanta on December 25, where he has entered the Theological Department of Emory University, Rev. Olin Ray, of the North Mississippi Conference, says: "I am delighted with the work of our new University. There are now enrolled in the Biblical School 68 young ministers, representing 17 States."

Rev. T. J. Hopper, in a note written from Toccopola, Miss., on December 23, says: "I reached my new field on Saturday, Dec. 19, after traveling 70 miles by rail and 15 by mud. I am well pleased with the outlook, except the mud." The mud will soon dry up, and we dare say that Brother Hopper will have a successful year. He has been assigned to a good people.

A card from Rev. J. W. Ramsey of Heidelberg, Miss., bearing date of December 27, reads as follows: "Though it was eleven o'clock when we arrived here last Tuesday night, we were given a cordial welcome, and are now at home in one of the best parsonages in the Mississippi Conference." We trust that Brother Ramsey will be

able to achieve much for the Master in his new field of labor.

Rev. J. H. Moore is on the ground at Lauderdale, Miss., and sends a hopeful message as to the outlook. We wish him much success in his new pastorate.

Rev. H. R. McKee is in place at Rose Hill, Miss., where he has been commissioned to labor for the next twelve months, and reports that he is pleased with the prospect.

A card from Rev. G. P. Fikes states that he and his family reached their new home in Laurel, Miss., on Christmas eve and were delightfully received. Brother Fikes is the pastor of our 14th Avenue Church of that city.

Rev. J. E. Gray, accompanied by his family, was in New Orleans on Wednesday, December 30, on his way to his new charge—Logtown and Pearlington (Mississippi). Brother Gray stated that he was pleased with his appointment and hopeful of a happy and fruitful year.

While the pastor, Rev. W. L. Doss, was attending Conference and spending the Christmas holidays with his parents, the pulpit of Epworth Church, this city, was filled by Rev. J. C. Orcutt and Rev. R. A. Davis. Both of these brethren delivered interesting and helpful messages.

We are informed that our preachers who are stationed in New Orleans have agreed to lunch together every Monday, after the Methodist Preachers' Meeting, which is held weekly at First Church. This is an admirable plan and will tend to encourage good-fellowship among the brethren.

On their arrival at Canton, Miss., on Wednesday, December 23, Rev. M. M. Black and family were given a very cordial welcome by the members of his new charge, and the work of the new Conference year has begun favorably. The good women of the church had everything comfortable at the parsonage and an elegant dinner in readiness."

Our Epworth congregation of this city, of which Rev. W. L. Doss is the accomplished pastor, has begun the publication of a neat little monthly of four pages for free distribution among its members. We are pleased to note that the editor of this paper is our esteemed friend, Mr. Paul Renshaw, a son of Rev. J. S. Renshaw, a worthy member of the Memphis Conference.

Rev. R. P. Nebiett reports as follows from Ripley, Miss.: "The people here are unusually cordial, and from every side come words and deeds to cheer. Our first Sunday in Ripley was a great occasion. The house was packed; the congregation was attentive and appreciative, and there was one accession on profession of faith. Our prayer meeting is an inspiration."

During the Christmas and New Year holidays the Editor received cards from many friends bringing him their greetings and good wishes. It is impossible for him to express to each of these friends his appreciation by means of a personal note; but he desires to thank every one of them through the Advocate for his kindly remembrance. Their names are graven on his heart.

We have on our table a catalogue of the Rayne (La.) Graded and Industrial High School for 1913-14. This is a most attractive annual and sets forth most impressively the advantages of this excellent institution, which is under the direction of Principal H. B. Hines and a well-chosen faculty of twleve instructors. This school is fortunate in having Hon. A. P. Hoit as President of its Board of Trustees.

"The town of Coldwater, Miss., is made of fine people. I had a large and inspiring congregation yesterday." So wrote Rev. H. G. Roberts, our new pastor at Coldwater, on December 28. The lines have indeed fallen in pleasant places for Brother Roberts; and the people, too, in this goodly town are highly favored, for they may expect preaching that is sound and spiritual so long as they keep their present pastor.

The work of the Alexandria District has opened well under the wise and aggressive leadership of Rev. W. H. May, the presiding elder. Brother May has made an enviable record in the responsible office that he holds during the past two years, and with the more complete acquaintance that he now has with the field, still larger achievements may be expected in the future. We are grateful to Brother May for the assurance that he will look carefully after the interests of the Advocate in his rounds.

Under date of January 2, Miss Elizabeth Kilpatrick, of Corinth, Miss., writes "I am to go for a Sunday school institute for Mr. Pepper, in our First Church, Memphis, on January 13, and remain there until Jan. 15; thence I will proceed to the Fort Worth (Texas) District to spend a month in a series of institutes. Thus the work goes and grows, and a really wonderful work it is." Miss Kilpatrick's many friends are delighted, but not surprised, to see that she is in such demand as a Sunday school worker.

In enumerating some of the things that should be achieved in his charge—First Church, Laurel, Miss.—during the year, Rev. J. L. Neill sets down the following: "**The New Orleans Christian Advocate taken in every home and read by each member of the Church.**" We wish that all our pastors in Louisiana and Mississippi would adopt this as one of the ends to be striven for during the year. Even if they should not fully realize their aim, a faithful and persistent effort to do so would yield gracious results.

Rev. G. W. Gordon, of Chester, Miss., in a note to the Editor, refers as follows to his charge: "The people have been very kind to us. I have already preached at three of my seven appointments and am due at the fourth one to-morrow, December 27. Pray for us and visit us this year if you can." Brother Gordon is one of the strongest preachers in his Conference and a most affable and brotherly man. We wish very much that we could visit him and have the privilege of preaching to some of his congregations.

We have in hand the "Louisiana Sunday School Success" for December. The editor of this most creditable publication is Mr. Van Carter, who is also the Secretary of the international work in Louisiana. Brother Carter is a son of the late Rev. C. B. Carter, D.D., who for a number of years was the brilliant editor of the New Orleans Christian Advocate. We note in examining the publication mentioned above that the Louisiana State Sunday School Convention will for the year 1915 be held in Baton Rouge, April 13-15.

Rev. S. L. Pope, of New Albany, Miss., says: "We seem to have started the new year well, and my people are all delighted at the prospect of having the Conference next fall. I have noted what you say in the Advocate about the renewal of subscriptions, and I shall be very glad to make a personal request of each of your subscribers to renew if you will send a list of them to me." This has the right ring. All the interests of the Church would boom in North Mississippi, if every charge could have such a man as Brother Pope, re-enforced by Sister Pope, to serve it.

Two pleasant visitors at the Advocate office last week were Rev. H. S. Johns, of Baton Rouge, Chaplain of the Louisiana State Penitentiary, and his son, Dr. Foster H. Johns, of New Orleans. Brother Johns' work among the State convicts is a very important one and he has discharged it with great efficiency for several years. Dr. Johns is another minister's son who is "making good." Though quite young, he is an associate worker with Dr. C. C. Bass in the Department of Research of the Medical School of Tulane University, of which institution he is an alumnus.

Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, is in Nashville this week attending the two days' conference that has been arranged there for the Sunday school Field Secretaries throughout the Church. Referring to his aim for the year in a letter to our office, Brother Gladney says: "We mean to bring 10,000 more people into the Sunday school and to have at least fifty schools to attain to the 100 per cent standard. This is a big task, but we have a great God behind us and a great Church that he can use to do this." Brother Gladney expects to make his home at Sardis during the coming year.

Rev. L. E. Alford, of Whitworth College, spent last Thursday in the Crescent City and kindly favored our office with a visit. He was accompanied by his daughter, who came to New Orleans for medical treatment. Brother Alford is delighted with his present work. He teaches in the College during the week and presents its claims for financial support to the people as opportunity offers. He has raised for this excellent school about $9000, during the few months that he has been connected with it. This does not include $6000 that Dr. Cooper has given. See Brother Alford's statement concerning Whitworth which appears on another page.

Rev. W. D. Wendel, of Como, Miss., writes: "We reached our new appointment on Wednesday before the third Sunday in December. We were met and conducted to the parsonage, where we found supper smoking on the table. My predecessor left everything in fine shape. The parsonage has recently been practically made new, with the addition of a bathroom, and is elegantly furnished. The church is modern, comfortable, and beautiful. It is a great thing for a pastor to make such improvements and turn them over in good shape to his successor. Everybody here loves and appreciates Brother and Sister Randolph."

Rev. R. I. Collins, of Courtland, Miss., writes: "I am well pleased with the people here. They met Mrs. Collins and me at the train and took us to the parsonage where everything was so nicely arranged that it at once seemed like home. Fires were burning in the nice rooms and in the pantry were lots of good things to eat. We have one of the best arranged barns for our horse that can be found anywhere. The work is a little heavier than that we had at Cockrum, having on it six churches. Everything seems to point to a good year." Brother Collins states that it is his purpose to try to circulate the Advocate, and we confidently expect our mailing files to show at an early date the results of his efforts in this direction.

REV. W. C. BLACK DEAD.

As we were going to press Tuesday night we received a telegram from Rev. M. M. Black, dated at Meridian, Miss., Jan. 5, which read as follows: "My father (Rev. W. C. Black) died last night and was buried here this afternoon."

FOR VANITY.

Hannah J. Dawtrey, in the Times-Picayune.

I would the scene might flash before your eye
Of bonnie mother birds that bleed and die,
When you with plumage rare
Bedeck your hair,
For Vanity.

I would the piteous cry might haunt your ear,
Of helpless orphan broods that pine in fear,
When you white feathers wear,
Ye ruthless fair,
For Vanity.

I would these sights and sounds of useless pain
Might burn themselves upon your heart and brain,
When you, unblushingly, dare
Such spoils to share
For Vanity.

Who loves the birdlings, gave them the plumage gay
For their own joy,—the God to whom we pray;
Remember when at prayer—
He does not care
For Vanity.

CHILDREN ON SUNDAY.

One of the most potent causes for the falling off of church attendance is the new liberty given to children as to how they shall spend their Sundays. "The little dears!" "How cruel to force them to go to Church when they want to play in the garden; I don't believe in making religion compulsory," cries the fond mother; and she conjures up some dreadful picture of a Puritan Sunday with its gloom and restrictions, by which she appears to suggest she herself suffered in childhood, and declares that her children shall not be set against religion in that way.

I came of a Puritan stock, was brought up in a Puritan atmosphere, had experience of the Puritan Sunday, and yet I bear witness to a happy childhood and to a host of happy Sundays. We had family prayers morning and evening; we went to Sunday school twice in the day and twice to church; we should no more have thought of not going to Church on Sunday than of not having our breakfast on Sunday. It all came in quite simply and naturally, and as a matter of course. It is true, Church and Sunday school and family prayers were not as hilarious as a romping game of tennis; the services were long and often dull, the music would not satisfy a cathedral organist, and yet we looked forward to Sunday with interest and always gave it a welcome.

Certain Sundays spent each summer in the country come back to me in memory like the delicate scent of faded rose leaves—the walk across the cornfields to the little white-washed chapel, the old-fashioned tunes, the white-haired minister, the open window through which came the rustle of poplar trees, the cooing of doves and the "murmur of innumerable bees,"—these things return upon me with a benediction. I have never regretted the drill and discipline of that early religious experience. Nor can I understand the frame of mind which, while it insists on drill and discipline for mental training in childhood, thinks that drill and discipline are not needed for moral and spiritual training. Parents would not dream of allowing their children to stay away from school just whenever they pleased. Yet the moral faculties require just as careful and constant training as the mental.—The London Inquirer.

"Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

GEORGE WASHINGTON TOOTLE.

The subject of this writing was the only child of his parents; he was born February 12, 1844, being a native of Jackson County, Miss. He was married Dec. 23, 1871, to Miss Sarah Jane Dubois. Of this union there was born ten children, all living yet. Brother Tootle departed from this life after much pain and patient suffering, Aug. 7, 1914. He was a consistent member of the Church, always looking after its interests, seeing that everything was in proper shape and well kept. He was a faithful steward, trustee of church property, and the pastor's friend. He was an honored citizen of the county in which he was born and reared, and was one of the first promoters of the New Prospect Camp Ground, and a faithful supporter of the same. His dying request of his wife and children was to be sure to go to the coming Camp Meeting which was only about two months off. In all my visiting at his home, while sick, I never found him growing impatient, but he was meek and humble and trusted in the Master's power to save. In talking to him quite a number of times he always expressed himself as being ready to go, saying "there was not a cloud to darken his heavenly sky." This he affirmed often in talking to me about his future home.

The last time I talked with him before he passed from the walks of men, he said, "Brother Blackwell, if I pass out before you see me again, you will know where to find me." May the God of all grace, and the Giver of all good and perfect gifts, comfort the stricken family in this hour of sadness. Well has the poet written of such Christians:

Their toils are past, their work is done,
And they are fully blest;
They've fought the fight, the victory won,
And entered into rest.

"Then let our sorrows cease to flow—
God has recalled his own;
And let our hearts in every woe,
Still say, "Thy will be done!"

W. L. BLACKWELL, Pastor.

MARRIED.

At Bossier City, La., on Dec. 27, 1914, by Rev. W. B. Perritt, Mr. HOMER M. LEAGUE of Arcadia, Ala. and Miss FRANCIS A. ROSENBLATH, of Shreveport, La.

At the home of the bride, at Thomasville, Miss., by Rev. R. E. Rutledge, Mr. D. C. HARPER and Miss NAOMI WILKINS.

COMPLIMENTARY OF MRS. R. H. B. GLADNEY.

At a recent meeting the Woman's Missionary Society at Kosciusko, Miss., took the following action:

Resolved 1, That in the removal of Mrs Gladney from our work our Woman's Missionary Society has sustained a serious loss. Her devotion to every sort of progress, her breadth of intellect, her culture and her enthusiasm made her a factor in our church and social life. The Missionary Society, the Sunday school, and the young people with whom she worked so pleasantly and to whom her comradeship meant so much, will especially miss her.

Resolved 2, That while we as loyal Methodists bow in submission to the will of the Conference, we take this method of expressing our appreciation of Mrs. Gladney's work among us, and though we shall accord to her successor the same loyalty that we gave to her, we desire to place on record this testimonial of our appreciation and our wish for dear Mrs. Gladney pleasant fields of usefulness each succeeding year. She supplements so beautifully her husband's able and consecrated ministry that she must be received with open arms wherever they may be sent.

Signed:
MRS. SAM GILLILAND,
MRS. J. J. ALLEN,
Committee.

Kosciusko, Miss., Dec. 29, 1914.

ORGANIZED FOR WORK.

The Board of Church Extension of the Mississippi Annual Conference for the ensuing quadrennium has been organized with the following persons constituting the Officers and Executive Committee: W. M. Williams, President, Jackson, Miss.; L. E. Alford, Secretary, Brookhaven, Miss.; W. D. Davis, Treasurer, Brookhaven, Miss.

Let all communications relative to the work of the Board be addressed to the Secretary of the Board, Brookhaven, Miss.

L. E. ALFORD,
Secretary of Board.

CLINTON, LA.

Dear Editor: I wish to drop you a few lines informing you that we landed in our new field on Dec. 23rd and found things in splendid condition. I have only preached once, and that was to the Clinton congregation. We had what I pronounce a good service, several coming forward at the close and saying, "Pray for me, that I may be more faithful this year than in any preceding year of my life." This, of course, was a great pleasure and was very encouraging to me. My prayer and aim are to do the will of the Master. I will give you a fuller account of my work later on. With best wishes to you and your paper, I am yours in the work.

C. B. POWELL, P. C.

BOSSIER CITY, LA.

Dear Dr. Meek: Brother W. B. Perritt was appointed pastor of the Methodist Church in our little city at the recent Conference held in Shreveport, and the people as a whole are certain that a better selection could not have been made. Up to the present, under the efficient leadership of our much-beloved pastor there have been 19 accessions to our church. The prayer meetings and Sunday school are taking on new life and we are looking forward to great things this Conference year. We are planning to build a new church in the near future, which is very badly needed. We are determined to stand by our young pastor and we believe by our doing this he will be able to accomplish great things for the Master. There are only a few of our people here who take the church paper, but Brother Perritt is going to canvass the membership for subscriptions and many of us will give him our subscriptions.

J. T. TILLMAN,
Sunday School Supt.

SOUR, ACID STOMACHS, GASES OR INDIGESTION
Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.
Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food; no dizziness, bloating, foul breath or headache.
Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

"TIZ" FOR ACHING, SORE, TIRED FEET
Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.
Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

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"LEE" on SEED
MEANS STANDARD
Good Seed
Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write
ARTHUR G. LEE SEED MERCHANT
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THICK, GLOSSY HAIR FREE FROM DANDRUFF
Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.
If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.
Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

Christian Helper
our 1915 Song Book, contains 157 pages of 1915 music, a large number of old church tunes—192 pages in all—muslin binding, 30c each, $3.00 per dozen, postpaid. Send 12c and 12 names of Singing Teachers, Choir Leaders, Sunday School Superintendents and Singers, and get one sample copy, postpaid. Address
The Teachers' Music Publishing Co., Hudson, N. C.

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THE GRADED SUNDAY SCHOOL.

Difficulties—Securing Teachers.

By Rev. B. F. Lewis.

One of the first difficulties encountered in grading a Sunday school is the problem of securing suitable teachers. In an average Sunday school, numbering from 150 to 200 students, the working force usually numbers ten or twelve officers and teachers. But when an attempt is made to grade this same school, supposing the departmental method is adopted—and it is by far the best—at least twenty officers and teachers will be needed for the classes composing the Cradle Roll, Beginners' Department, Primary and Junior Departments, if there are separate rooms, or seventeen, if there is only one auditorium with screens and curtains. The number of teachers needed for classes above the age of twelve, will depend largely upon how far the graded spirit has pervaded the school. Where are all these teachers to come from? Here is a problem indeed, and no inconsiderable one.

In answering this question, I wish to say that from an experience running through several years, I am convinced that this is a problem of the head rather than of fact. Our churches have scores of men and women willing to teach in the Sunday school or work elsewhere as they may be needed, provided some one will tell them what to do and how to go at it. If the church leader, be he pastor or Sunday school superintendent, will only intelligently outline the work to be done, and then sympathetically encourage and help those chosen to assist, he usually can get all the workers he needs. "My people are destroyed for lack of knowledge," is largely the explanation of the Church's apathy.

This fact should never be lost sight of. Grading is a process. It cannot be done in a day. Time must be taken for it, or difficulties insuperable will be encountered. But if the work be done slowly, systematically, and prayerfully, they will dwindle into insignificance. The first officer to be chosen, is the elementary superintendent. She is the key to the situation. Under her all elementary superintendents and teachers must work. To her they are amenable, while through her, the Sunday school superintendent controls the department. A suitable selection here solves half the teacher problems of the whole school. She, with her intelligent appreciation of what is to be done, learned either from past experience or by diligent study, and her wider acquaintance with the women of the church, meeting them in the social circle, the church societies and at other functions, is eminently qualified to select her associates, and she will do it.

Now let us see how this will work. The superintendent realizes the imperative need for more and better teachers. The pastor has a bird's-eye view of the whole church, as well as of the school. The elementary superintendent appreciates the need of her department and knows the capabilities of the women of the church, while these very women, and men too, are only waiting for some one to point out something for them to do for their Lord and his Church. You have the work, the men and women waiting to do the work, and the intermediaries to bring the workers and the work together. The problem is solved. Of course, these helpers are not going to be found in a week. One at a time is the unwritten law. Possibly, yea probably, two years will pass before the full quota of helpers will be at work.

Again, mistakes will in all probability be made. What of it? It would be surpassingly surprising if they were not made. The pastor perhaps will make mistakes in the selection of a superintendent for the school, but will keep on until he finds the right one. The Bishop and his cabinet may have made mistakes in the appointment of pastors. But they did not abandoned the work because mistakes were made. Each took the first opportunity to correct the error, and so in the selection of sub-superintendents and teachers, mistakes will in all probability be made, but they can easily be changed until the right ones are found.

A few years ago, a Sunday school with an attendance of approximately 200 and a working force of only thirteen, began grading at the beginners' department. In a few months the primary department was added. In a short time the first years in the junior department were organized. There the work stopped. Additional classes were created by promotions. After only two years thirty-two men and women were at work in that school, an increase of nearly 300 per cent. To-day some of the most progressive and intelligent Sunday school workers of that church are men and women, who, at the beginning, were stricken from the list of possible assistants because of their apparent unconcern about church affairs. Another school with an attendance of 150 and twelve officers and teachers, began its grading and to-day enrolls thirty workers, having had much the same experiences as the one above mentioned. Other instances could be given if needful. I repeat, the teacher question is not the problem it is supposed to be if gone at in a careful, intelligent and prayerful spirit.

If nothing else could be said in favor of grading our Sunday schools than that it created a place where our people can work for the Church, it would outweigh all objections to the scheme.

"Bad thoughts are worse enemies than lions and tigers, for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere."

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Ends Dry, Hoarse or Painful Coughs Quickly

A Simple, Home-Made Remedy, Inexpensive but Unequalled

The prompt and positive results given by this pleasant tasting, home-made cough syrup has caused it to be used in more homes than any other remedy. It gives almost instant relief and will usually overcome the average cough in 24 hours.

Get 2½ ounces Pinex (50 cents worth) from any drug store, pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. This makes a full pint—a family supply—of the most effective cough remedy at a cost of only 54 cents or less. You couldn't buy as much ready-made cough medicine for $2.50. Easily prepared and never spoils. Full directions with Pinex.

The promptness, certainty and ease with which this Pinex Syrup overcomes a bad cough, chest or throat cold is truly remarkable. It quickly loosens a dry, hoarse or tight cough and heals and soothes a painful cough in a hurry. With a persistent loose cough it stops the formation of phlegm in the throat and bronchial tubes, thus ending the annoying hacking.

Pinex is a highly concentrated compound of genuine Norway pine extract, rich in guaiacol and is famous the world over for its splendid effect in bronchitis, whooping cough, bronchial asthma and winter coughs.

To avoid disappointment in making this, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., Ft. Wayne, Ind., 235 Main St.

WHEN IT COMES, BE PREPARED.

The SAFE and SANE WAY of Insuring Church and Pastor's property is with
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768 Reibold Bldg., Dayton, Ohio.

DR. HOLLOMAN WELCOMED.

A large audience was at Crawford Street Methodist Church Sunday morning, Dec. 27, to greet their newly-appointed pastor, Dr. T. B. Holloman.

A pleasing coincidence is connected with the Doctor's return to this city. He is the only minister who has ever been returned to serve the church, and he stated to the congregation that it is his first re-appointment to a charge once served.

The Doctor read for his text these words, found in the 29th verse and 11th Chapter of Matthew: "Take my yoke upon you and learn of me," emphasizing the character of Jesus as a great teacher.

Man, he said, was the only creatnre confronted with the whence, the why and the whither, and that the mission of Jeesus was to settle these questions. Chronological tables and family trees had no place in the solution; the question of all questions was "Why am I here, and what shall be the end of my living?" He expressed a fear that in our Christmas festivities we overlooked entirely the great significance of the occasion, as it celebrated the birth of the Savior of a fallen world, and the world's wisest and greatest Teacher.

Jesus was the only infallible Teacher. Moses had erred. St. Paul erred, and others less noted had erred, but the most critical had not found an error in him as a master teacher. Even his enemies have agreed that never man spake like him and no philosophy yet written was comparable to his teachings for moral guidance.

Humility in worship, brotherly kindness, domestic felicity, family happiness, were all made the surer by adhering to the teachings of the lowly Nazarene and the "well done good and faithful servant" would crown the life that was built upon the teachings of the Christ.

At the close of the services the Doctor received an ovation from his friends and parishioners who gathered about him at the chancel.—Vicksburg Herald.

DANGER FROM LITTLE WOUNDS.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Don't take any risk. Apply a little Gray's Ointment,—it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820—for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25c a box—at druggists—and it will save you many an ache and possibly a life. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

LAYMEN'S MISSIONARY MOVEMENT.

At a meeting of the Laymen's Missionary Movement held this day in the auditorium of the First Church at Shreveport, the following business was given attention, viz:

Van Carter was elected secretary of the Laymen's Movement and of the Board of Lay Activities of our Conference.

The following standard of efficiency was adopted:

1. A Lay Leader for every Church.
2. A Charge Leader for every charge.
3. Monthly distribution of literature to every family.
4. A Missionary Committee for every church.
5. A service every Sunday in every church.
6. The adoption of the Duplex Envelope System and a simultaneous Every-Member Canvass in every charge every year, between January 1st and March 1st.

The following resolution was also adopted:

Whereas, in our Discipline "It is urged that, as far as possible, the missionary offering in the Sunday school go as a freewill offering and is not to be used to meet the Missionary Assessment upon the Congregation;" therefore,

Be it resolved by this Laymen's meeting of the Louisiana Conference that every effort be put forth by the presiding elders, pastors and laymen in each charge to encourage the movement to turn the Sunday school missionary offering into the channel directed by the Discipline.

On a motion, duly seconded, Brother W. S. Holmes was nominated for Conference Lay Leader, and there being no further nominations, he was declared elected.

VAN CARTER, Secretary.

IN APPRECIATION OF DR. JONES.

Whereas the Sunday School of the Southern Methodist Church at Oxford, Miss., has heard with deep sorrow of the passing away of our beloved former superintendent, Dr. Richard Watson Jones, we desire to express our admiration of him as a man, a teacher, and a Christian gentleman. Versatile in many walks of life in which he was active, for over twenty-five years the honored professor of chemistry in the University of Mississippi, for an almost equal period superintendent of our Sunday school, and a member of the board of stewards, and on several occasions a member of the General Conference, during all this time he went in and out among us as an encouraging example of what a good and great man may be and do. We feel that we owe to him the foundation that has resulted in the splendid spirit and bright future of our school, and we esteem it our privilege to do honor to his memory.

Resolved by our Sunday school, that a copy of this testimonial be published in the local papers and in the New Orleans Christian Advocate, and a copy forwarded to the family of Dr. Jones in Laurel, Miss.

Signed:

A. M. MUCKENFUSS,
E. E. TEMPLE,
E. N. LOWE,
Committee.

Oxford, Miss., Dec. 27, 1914.

IF BACK HURTS USE SALTS FOR KIDNEYS.

Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

A Nervous Woman Finds Relief From Suffering.

Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:

"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling,—could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr. Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

MRS. JOSEPH SNYDER,
262 Hudson St., Tiffin, Ohio.

Many remedies are recommended for diseases of the nervous system that fail to produce results because they do not reach the seat of the trouble. Dr. Miles' Nervine has proven its value in such cases so many times that it is unnecessary to make claims for it. You can prove its merits for yourself by getting a bottle of your druggist, who will return the price if you receive no benefit.

MILES MEDICAL CO., Elkhart, Ind.

Good Biscuits is what you want You can have them by using my flour, made of Tennessee Wheat. High Patent or Self-Rising flour. Write for prices shipped to you per hundred pounds. Also have Graham Flour and fresh corn meal. I will mail you by parcel post a 10-pound package for 50 cents of any of the above. Try it and you will want more.

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10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean, stomach sweet and head clear for months. They work while you sleep.

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Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—First Round.

Morgan City	Jan. 16, 17
Patterson and Jeanerette, at Patterson	Jan. 17, 18
Sulpbur and Vinton, at Vinton	Jan. 23, 24
Lake Charles	Jan. 24, 25
Vermilion, at Perry	Jan. 30, 31
Gueydan and Abbeville, at Gueydan	Jan. 31, Feb. 1
Lake Arthur	Feb. 6, 7
Jennings	Feb. 7, 8
Eunice, at Eunice	Feb. 13, 14
Franklin	Feb. 20, 21
Houma Mission, at Houma	Feb. 27, 28
Lafourche Mission	Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte	Mar. 6, 7
Washington & Chicot, at C.	Mar. 7, 8
Acadia Ct., at Branch	Mar. 13, 14
Bell City, at Bell City, Wed.	Mar. 17,
French Mission, at Kaplan	Mar. 20, 21
Indian Bayou, at Indian B.	Mar. 27, 28
Bayne	Mar. 28, 29

A full attendance of official members is greatly desired. Let us get ready for a reunited, prayerful effort for a gracious revival during the year 1915.

J. I. HOFFMAN, P. E.

Indian Bayou, La.

Baton Rouge Dist.—First Round.

Baker, at Baker	Jan. 10, 11
Jackson, at Jackson	Jan. 16, 17
Zachary, at Ethel	Jan. 17, 18
Clinton, at Clinton	Jan. 23, 24
Wilson, at Wilson	Jan. 24, 25
Denham Springs, at Denham Springs	Jan. 30, 31
Baton Rouge, First Church	Feb. 1,
Baton Rouge, Keener Mem.	Feb. 3,
St. Francisville, at St. F.	Feb. 6, 7
Franklinton Ct., at Angie	Feb. 13, 14
Franklinton & Zona, at F.	Feb. 15, 16
Greensburg Ct., at Center	Feb. 20, 21
Kentwood	Feb. 21, 22
Pine Grove, at Pipkins	Feb. 27, 28
Amite	Feb. 28,
Springfield, at Springfield	Mar. 6, 7
Ponchatonla, at Ponchatoula	Mar. 7, 8
Tangipahoa, at Tangipahoa	Mar. 13, 14
Covington, at Covington	Mar. 20, 21
Hammond	Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Alberta and Castor, at Alberta	Jan. 9, 10
Plain Dealing	Jan. 12,
Athens	Jan. 15,
Gibbsland	Jan. 16, 17
Simsboro	Jan. 18,
Elmore, at Elmore	Jan. 20,
Dubach, at Dubach	Jan. 23, 24
Homer	Jan. 26,
Haynesville,	Jan. 28,
Haughton, at Haughton	Jan. 30, 31
Cotton Valley	Feb. 1,
Bienville	Feb. 6, 7
Bernice	Feb. 13, 14
Jonesboro, at Dodson	Feb. 14, 15
Winnfield	Feb. 19,
Ringgold	Feb. 20, 21
Minden	Feb. 21, 22
Arcadia	Feb. 23,
Ruston	Feb. 25,
Sibley	Feb. 27, 28

Districts stewards are called to meet at Gibbsland Jan. 14, in the Methodist Church.

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Columbia	Jan. 2, 3
Oakdale	Jan. 9, 10
Glenmora, 7 p. m.	Jan. 10,
Conference, 11 a. m.	Jan. 11,
Lecompte and Meridian, 7:30 p. m.	Jan. 13,
Opelousas	Jan. 16, 17
Melville, 7:30 p. m.	Jan. 18,
Natchitoches, 7:30 p. m.	Jan. 21,
Boyce	Jan. 23, 24
Campti, 7:30 p. m.	Jan. 27,
Colfax, 7:30 p. m.	Jan. 28,
Selma & Standard	Jan. 30, 31
Bunkie, 7:30 p. m.	Feb. 3,
Jena	Feb. 6, 7
Trout and Good Pine, 7:30 p. m.	Feb. 7,
Pollock, 11 a. m.	Feb. 10,
Harrisonburg	Feb. 13, 14
Bon Ami and Carson	Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.	Feb. 21,
Merryville, 7:30 p. m.	Feb. 22,
Longville, at Longville, 7:30 p. m.	Feb. 24,
Provencal	Feb. 27, 28
Pineville	Mar. 6, 7
Alexandria	Mar. 7, 8
Indian Mission	Mar. 14,

The district stewards and trustees and charge leaders will meet at 11 a. m. in the First Church, Alexandria, Jan. 23. A full attendance of district stewards is very much desired.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Cedar Grove	Jan. 13,
Ida. at Gilliam	Jan. 17, 18
Bossier City	Jan. 20,
Greenwood, at Greenwood	Jan. 24, 25
District Stewards' Meeting, First Church, Shreveport	Jan. 27,
Pleasant Hill, at Pleasant Hill	Jan. 29,
Pelican, at Pelican	Jan. 30,
Longstreet, at Longstreet	Feb. 6, 7
Logansport	Feb. 7, 8
Grand Cane, at Grand Cane	Feb. 14, 15
Noble, at Noble	Feb. 20,
Zwolle	Feb. 21, 22
Many, at Many	Feb. 22,
Anacoco, at Prospect	Feb. 27,
Leesville	Feb. 28, Mar. 1
Vivian	Mar. 7, 8
Queensborough	Mar. 10,
Mooringsport, at Oil City	Mar. 14, 15
Texas Avenue (Shreveport)	Mar. 17,
Wesley, at Carroll Creek	Mar. 20, 21
Coushatta, at Coushatta	Mar. 21, 22
Bayou Lachute at Atkins	Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport)	Mar. 24,
South Mansfield	Mar. 27, 28
Mansfield	Mar. 28, 29
First Church (Shreveport)	Mar. 31.

The district stewards and pastors of the district are hereby requested to meet at First Church, Shreveport, at 9:30 a. m. Wednesday, Jan. 27.

WM. H. COLEMAN, P. E.

COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

FOOCHOW METHODISM.

"We have just closed a splendid session of our Annual Conference," writes Rev. W. A. Main from Foochow. "The ministers, on behalf of their churches, subscribed $23,000 toward a forward movement fund, and it is anticipated that this amount will be considerably increased."

Will You Accept This Relief for Your Catarrh If I Send It FREE?

Send No Money---Take No Risk

Merely sign and mail the coupon and I will send you, fully prepaid, a large trial of my new Combined Treatment and valuable information on:

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Can I make a fairer offer?

Please let me have a chance to prove to you how quickly, how effectually, how naturally my Combined Treatment goes right to the root of your trouble and begins to bring you relief and comfort from the start.

I say again—send no money, make no promises. Sign and mail the coupon and give your health, happiness and welfare a chance to realize what Gauss' Combined Treatment will do for you.

Send the Treatment and Book FREE.

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Name .....

Address .....

.....

Mail to C. E. Gauss, 6784 Main St., Marshall, Mich.

Whenever you meet a man differing from you, remember that you differ from him, and that your difference is to him as great and offensive as his to you.—T. W. M. Lund.

In the law of God there is no statute of limitations.—R. L. Stevenson.

SOME REFLECTIONS.

Conference is over and once more we are fairly started on the pathway of the year. The gate of the old year has closed softly behind us and another has opened.

As I sit here in a comfortable chair by a nice warm fire, writing and thinking of all the preachers and their families in the happiest and cheeriest way possible (which is the right and only way to think, you know, if one desires happy and cheery thoughts in return, as I surely do), I am wondering just what we are going to do, you and I and everyone, to make 1915 a better year than any that has gone before. We have a responsibility in the matter—a responsibility that we cannot shirk if we would. It is individual thinking and saying and doing that make up the record for good or ill, and my part and yours are no less important than any other.

Let us consider this, and make up our minds, once for all, to eliminate, to wipe out without leaving a single trace, the negative habits of thought that may bring us to anything except to the fulfilment of our honest and reasonable desires.

There are a few things that it would be well for us to cut out: unhapiness first, because when we are unhappy and put on a long face we not only suffer ourselves, but our people have to suffer too; for what congregation is it that wants to listen to a preacher who wears a long face and is restless and unhappy. And there isn't a bit of need of it, you know, because we really have so much to be happy about, if we would only think so.

Then there is uncharitableness, ungraciousness, unreadiness — perhaps this should come first, because we are so apt to put off things that we ought to do.

Then come ingratefulness, unbelief, unfaithfulness, untruthfulness! Ah, there is a whole flock of them to get rid of; but at least one we should want very much to keep. I know you can guess what it is, because we have such a habit of thinking we ought to have the best of things. It would be well worth our while to cut the acquaintance of another flock of ne'er-do-wells, chief of which is discouragement in well-doing. May the Lord cheer and bless and keep every preacher and his family through the strenuous days that are to come during the year 1915!

May all things true in the world seem truer,
And the better things of earth seem best;
May friends be truer, nearer and dearer,
And love be all as our sun dips west.

MRS. H. B. PERRITT.

Selma, La.

This---and Five Cents

DON'T MISS THIS. Cut out this slip, enclose it with five cents to Foley and Co., 2835 Sheffield Ave., Chicago, Ill., and give the name of the paper from which it was taken. You will receive in return a free trial package containing Foley's Honey and Tar Compound for coughs, colds and croup; Foley Kidney Pills for pain in sides and back, for rheumatism, backache, swollen, aching joints, kidney and bladder ailments; Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, acting without pain or nausea on stomach, liver and bowels. They are especially comforting to stout persons. You are perfectly safe in using Foley and Co's remedies, as they are all pure and wholesome and do not contain opiates or habit forming drugs. For sale by all druggists everywhere.

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Woman's Missionary Work

Edited by .....Mrs. R. P. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Baston, La.
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North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

FOR THE NEW YEAR.

Through every minute of this day,
Be with me, Lord!
Through every day of all this week,
Be with me, Lord!
Through every week of all this year,
Be with me, Lord!
Through all the years of all this life,
Be with me, Lord!
So shall the days and weeks and years
Be threaded on a golden cord,
And all draw on with sweet accord
Unto thy fullness, Lord,
That so when time is past
By grace I may at last
Be with thee, Lord!

—Selected.

THE JUNIORS OF NATCHITOCHES.

Since January 1, 1914, I have had the honor of being first vice-president in our Natchitoches auxiliary. I count it a privilege to be a leader of God's little ones. They are always eager to learn and are responsive to every demand made upon them.

During the year 1913 there were 75 children on the roll, and children from all denominations were members. Last year other Protestant Churches realized that they needed their children and have organized in their churches, societies similar to our Junior Missionary Society. For this reason we have only 43 children in our Junior division. We meet twice a month; at one meeting we have the program in the Year Book and business, and at the other meeting we have the study book, and after the lesson light refreshments are served.

We are training our children to be leaders, and it is beautiful to hear their childish voices read the Bible lesson and lead in prayer. Many mothers and fathers here have been brought closer to our Savior through the influence of their little ones.

We have a public program once each quarter, and our church is always filled on this occasion with eager listeners. Our Sunday school is impressed with the work of our Junior Missionary Society and generously consented to let our offering of the third quarter, in the Elementary department, be used for the Junior work in home and foreign lands.

We have an invisible wire stretched across the back of the pulpit, and each class is represented by white, yellow, blue, and red ships hung on this wire. Each Sunday the classes are eager to hear the financial report, and know if their ship is ahead in the race.

Our men and women are realizing more and more the importance of training the children in missionary work and my prayer is that there will soon be a Junior Missionary Society in every church in our Conference. As leaders of God's children; let us never tire, never grow cold, but be patient, loving and faithful.

I cannot close without a tribute to our Conference First Vice-President, Mrs. R. H. Harper. She labored faithfully four years with our children here, and "Mrs. Harper"—that name means everything that is good, loving and true to our Natchitoches boys and girls. Her every thought is to lead some little one to Christ.

That all of our boys and girls may reach Home safely, and that we may have the joy of meeting them before His throne, is my prayer.

Mrs. W. T. CUNNINGHAM.

NOTICE.

The annual meeting of the Mississippi Conference Missionary Society will be held in Columbia, Miss., Feb. 5-9. It is our earnest desire to have a delegate from every auxiliary in our Conference. Begin to plan now to send your delegate.

Our new Constitution goes into effect and some changes among the officers must be made. As it is such an important meeting we ask a large attendance, as well as earnest prayers for its wise conduct, that all may be done for God's glory.

GOD CARES FOR HIS MISSIONARIES.

Prayer is power. God's power is available, and it is through intercessory prayer that the Church may unlock the resources and forces of the unseen world. In a marvelous manner we have been guided in the establishment of our Congo Mission at Wembo-Niama. We had not been on the concession one week with our six missionaries—Brothers Mumpower, Bush, Stockwell, and their wives—before a leopard, which had been prowling about the premises, sprang upon the back of one of our sentinels during the night and wounded him in twenty places. The man recovered under Dr. Mumpower's care. We had been sleeping by open windows and within twelve feet of the spot. At the breakfast table next morning, as we lifted our voices in prayer and praise, we thanked God for special preservation and for the many Christian friends in the United States, Brazil, and in Africa itself who had pledged their daily prayers in our behalf.

Now comes a letter from Brother J. A. Stockwell, in which he speaks of the destruction of the house in which the three missionary families had spent the time between our arrival at Wembo-Niama in February and the date of their moving into the temporary houses which they had put upon the concession. Within three weeks from the removal of the last family a terrific storm came which might have ended their lives. So once more we would express our profound gratitude to Almighty God for the mercies and protection vouchsafed this heroic little missionary band standing out there in the heart of the Dark Continent. I know that my request will not be made in vain when I ask that renewed intercession be made in their behalf during this terrible war in Europe, which has crippled Belgium, and, as far as we know at this writing, has cut off all means of supply both to Wembo-Niama and to our Presbyterian missionaries, who have been so kind to us. Let them be included as well in these prayers.—Bishop W. R. Lambuth, in Epworth Era.

NOTICEABLE THINGS IN AFRICA.

The following are extracts from a letter written by Brother J. A. Stockwell, who, we understand, was recovering from a severe attack of fever. We know that the Church will rejoice over his recovery, and that they will pray that his life may be spared for many years to be used in the Master's service:

"One of the most noticeable things in Africa is silence. None of the thousand and one things that make noise in a civilized land are here, and natnre takes things very quietly. The birds, as a rule, make no note: African dogs do not bark; and the only things that make a noise are the people. Of course, if one has a hundred or so around him, as we have now most of the time, he does not find the silence particularly oppressive; but out on the road you may strain your ears as you will and you cannot hear a sound. Even in the forest it is the same—as silent as the tomb.

"Another thing is the lack of old people. We do not know the age of any of the natives, as that is something they know nothing about, but I have seen very few gray heads in the Congo Belge.

"But the worst and most appalling thing of all is the condition of the women of this Batetela country. If it is true, as I have often read, that a people cannot rise above its womanhood, then these people must do a great deal of climbing before they can take their place among respected people, for degraded and immoral as the men undoubtedly are, I believe it is a fact that the women are much more so. Even the native women from Luebo, who came with us, were shocked at their condition."

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

We cannot know that to which we have no faculty of response.—Michael Wood.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

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FULWOOD'S High Grade Frost Proof CABBAGE PLANTS

My plants are well hardened, strong and healthy, and sure to please; will guarantee prompt, quick and safe delivery. Cultural directions sent with each order.

Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), succession (the earliest flat head variety), Short Stemmed Flat Dutch (the largest and latest known). By express, 500 for 75c; 1,000 for $1.25; 5,000 to 9,000 at $1 per 1,000; 10,000 or over at 90c per 1,000. By mail 500 for $1.10; 1,000 for $2, postpaid. Prompt shipments. Absolute satisfaction guaranteed.

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CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour, bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless, doesn't gripe and they like its pleasant taste.

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BY T. H. LIPSCOMB, B D.

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Smith & Lamar, Publishers,

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MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Sunday School Board of the Mississippi Conference for the coming four years is made up of the following: preachers—H. F. Tolle, chairman; W. A. Hays, secretary; J. L. Decell, treasurer; J. V. Bennett, C. M. Chapman, J. C. Chambers, W. G. Henry; Lay members—E. E. O'Neal, Dr. A. K. Barrier, J. B. Bridges, V. D. Youngblood, J. B. Holland, J. R. Banes, R. A. Maddox. The last-named is also the Field Secretary for the Conference. As soon as the Board was organized after its appointment, the Executive Committee was authorized to contract with the Field Secretary for the year 1915, and this was completed at a meeting of that Committee at Newton, Miss., on Dec. 19, 1914. The Board has planned great things for the cause this year, but their plans will be a failure without your help and co-operation and THIS MEANS YOU. I will give you some of the plans, as follows:

The Board wishes the Field Secretary to spend six weeks in each presiding elder's district, holding an institute in each pastoral charge instead of trying to reach every Sunday school in each charge. Let the workers come together at some one church and there hold an institute for two days and nights. This will add greatly to the efficiency of the work. Also a district institute will be held at the District Conference if the presiding elder will give one day for it; otherwise it will be held at some other time.

Rev. H. F. Tolle, was elected as the Financial Agent of the Board, and the following were selected to look after the Five-Cent Assessment and Fifth Sunday Collections in their respective districts: Brookhaven District, Mr. V. D. Youngblood, Wesson, Miss.; Hattiesburg District, Rev. J. C. Chambers, Sumrall, Miss.; Meridian District, Rev. J. L. Decell, Waynesboro, Miss.; Newton District, Mr. J. B. Bridges, Laurel, Miss.; Port Gibson District, Dr. A. K. Barrier, Rolling Fork, Miss.; Seashore District, Mr. E. E. O'Neal, Saucier, Miss.; Jackson District, Rev. W. G. Henry, Jackson, Miss.

You are very kindly asked to please take the Five-Cent Assessment as soon as you can and forward it to the member of the Board in your district, whose name appears above. We have FAITH in your doing this.

It was ordered by the Board that the Field Secretary should look after the applications for help from needy schools. Rev. H. F. Tolle, chairman, is to have in charge the matter of Children's Day, programs, etc.

We are indeed glad to note that the number of Sunday schools for the year 1914 increased from 446 to 481, giving us 35 new schools, with an increase of 2294 more pupils than we had last year, and 266 more officers and teachers; but we yet have 89 societies without Sunday schools, and about 30,000 church members out of the Sunday school. But we hope to have a greater increase for the year 1915 than we did for 1914. Let us all pray for that.

The Field Secretary is now ready to take up work in the field, and now is a good time to get your workers lined up for the year. Then all will not want the SUMMER SUNDAYS and work the secretary nearly to death for about five months. Really, now is the best time to have the Field Secretary to visit you. By getting things well in hand now you will have the whole year ahead of you for work.

NOTICE.

To the Preachers of the Mississippi and Louisiana Conferences.

Dear Brethren: If any of your members come to the hospitals of Shreveport please write me a card and I shall be glad indeed to see that they have the proper pastoral care while in the city.

W. B. PERRITT.
1628 Caferton St., Shreveport, La.

SEMI-ANNUAL STATEMENT OF

THE WHITNEY-CENTRAL NATIONAL BANK

OF NEW ORLEANS

At the Close of Business Thursday, December 31, 1914

RESOURCES		LIABILITIES	
Loans and discounts	$14,799,442.12	Capital stock	$2,500,000.00
U. S. Bonds to secure circulation	1,519,837.50	Surplus fund	1,500,000.00
U. S. Bonds to secure U. S. Deposits	250,000.00	Undivided profits	100,000.00
Other Bonds to secure U. S. deposits	341,970.00		4,100,000.00
Other Bonds and securities	1,593,363.76	Quarterly dividend of 3½ now declared	87,500.00
Banking House, furniture and fixtures	1,950,970.07	Circulation	3,133,800.00
Due from banks and U. S. Treasurer	$3,176,352.24	Deposits	17,116,778.23
Cash	3,257,846.99	Special Bond deposits	330,000.00
	6,434,199.23	Bills payable	2,100,000.00
		Reserved for taxes	21,704.45
Total	$26,889,782.68	Total	$26,889,782.68

OFFICERS

Sol Wexler ..... President
John E. Bouden, Jr. ..... Vice President
Frank B. Williams ..... Vice President
Harry T. Howard ..... Vice President
Mauritz Pyk ..... Vice President
J. D. O'Keefe ..... Vice President
John B. Ferguson ..... Cashier
E. H. Keep ..... Assistant Cashier
N. E. Bertel ..... Assistant Cashier
N. M. Whitney ..... Assistant Cashier
Charles T. Baisley .. Manager Foreign Exchange Dpt.
S. J. McMain ..... Auditor

SEMI-ANNUAL STATEMENT

WHITNEY-CENTRAL TRUST AND SAVINGS BANK

NEW ORLEANS

At Close of Business Thursday, December 31, 1914

RESOURCES		LIABILITIES	
Loans and discounts	$4,025,471.77	Capital stock	200,000.00
Bonds, stocks, securities, etc	835,292.99	Surplus	200,000.00
Real Estate	153,906.27	Undivided profits	69,927.95
Cash on hand and with banks	1,384,756.05	Deposits	5,929,499.13
Total	$6,399,427.08	Total	$6,399,427.08

OFFICERS

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A. FORTIER ..... Assistant Cashier

CARROLLTON BRANCH

8132 OAK STREET. J. P. ST. MARTIN, Manager

Deposits Whitney-Central National Bank	$17,116,778.23
Deposits Whitney-Central Trust and Savings Bank	5,929,499.13
Total Deposits	$23,046,277.36

MANSFIELD FEMALE COLLEGE

MANSFIELD, LOUISIANA

NOT an object of charity; not a veneering plant; not a place to cram; not a short-cut affair; no place for triflers or ne'er-do-wells; not a reformatory.

An institution run on business principles; expects and demands honest effort and strict obedience; offers courses in variety under splendidly equipped, trained, experienced and Christian teachers from the best Colleges, Universities and Conservatories. Graduates are among the elect women of the country. Normal graduates "make good."

Income nearly doubled in two years. More than Four Thousand Dollars spent in improvements and accommodations in the past two years. Has a right by every token to demand the earnest consideration of every Louisiana Methodist (we do not poach on the territory of any other Conference). Scores of friends and patrons of other faiths.

We want ten more earnest, ambitious girls at the beginning of the next year—Jan. 4, 1915.

Mansfield is on the map. Suppose you look it up. It is best to come and see.

R. E. BOBBITT, President.

LORD ROBERTS ON MISSIONS.

At the present time, when the whole nation has mourned the death of Lord Roberts, it is worth recalling a letter that he privately addressed to army officers, in conjunction with two other distinguished generals, on the subject of missions. "You will most certainly come into contact with the representatives of various Christian missionary societies," said this communication, "whose special work it is to show to non-Christian peoples the love of Christ whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that if you will do this you will never afterwards condemn or belittle them."—British Weekly.

MORE POTASH COMING.

American crops and soils are still as hungry for Potash as before the outbreak of the European War, which curtailed the Potash shipments.

Some of the Fertilize Companies are trying to induce farmers to buy the one-sided low Potash or no Potash fertilizers of a generation ago. This means a fertilizer that is profitable to the manufacturer, but not the best for the farmer. When the Syndicate in 1910 started the direct sales of Potash to dealers and farmers at reasonable prices, Potash sales increased 65 per cent in one year, a clear proof that farmers know that Potash Pays. They know that Potash gives good yields, good quality and resistance to plant diseases.

Many of the Fertilizer Manufacturers are willing to meet the farmer's wishes and sell him what he thinks he needs. These manufacturers are now willing to furnish as much Potash as they can secure. They offer goods with 5 per cent and even in some cases 10 per cent Potash, if the farmers insist on it.

Shipping conditions are improving, more Potash is coming forward although the costs of production and transportation are higher. The higher price of fertilizers is not due wholly to the slightly higher cost of Potash. Much of the Potash that will be used in next Spring's fertilizer had reached America before the war started.

There is no substitute for Potash.

We can no more return to the fertilizer of twenty years ago than we can return to the inefficient farm implements or unprofitable livestock of that period. H. A. HUSTON.

THE VISION OF GOD.

The constant vision of God is needed for one who is going successfully to resist temptation, triumph over obstacles, and perform duty. The capacity of seeing God at every turn of the road, at every newly opened door, through every stress of circumstances, in all hours of trial is the only thing that will keep one steady and true at all times. To see him is to know that he is there, that—

"Behind the dim unknown
Standeth God within the shadow keeping watch above his own."

When we see God there is beauty everywhere; all the world becomes transfigured. Every sound becomes music, from the chirping of the cricket in the evening stillness to the roar of the storm and the crashing of the thunder in the midnight solitudes. The heart filled with the sense of God, hearing his voice, and noting his footsteps is ready alike for high achievement or for patient suffering. Inspired with a noble courage there is no Red Sea, no wilderness, no Jordan that it may not cross, no sons of Anak, no armies, no walled cities that will check its advance.—Northwestern Christian Advocate.

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 8, Bateshurg, S. C.

AFTER THE WATCH-NIGHT SERVICE.

Decisions were made at midnight which must be confirmed at dawn. The church which is satisfied with merely instigating good resolutions will secure meager results in action. January is a strategic month for evangelistic programs. Let them be put into effect with hopeful energy. There is one supreme advantage which the soul-seeker enjoys above every other worker—he is certain that God has anticipated his approach to any human being he may desire to win for Christ. The Holy Spirit always speaks first.—New York Christian Advocate.

Blessed are the living who live in the Lord.

Shoemaker's Book on POULTRY

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ANNUAL STATEMENT OF THE

Interstate Trust & Banking Company

At the Close of Business Dec. 31, 1914.

ASSETS.	
Loans, discounts, etc.	$4,729,861.31
Banking house, furniture, fixtures and other real estate	407,682.30
Cash on hand and with banks	944,113.62
Acceptances, customers' credits	50,000.00
Total	$6,131,657.23

LIABILITIES.	
Capital stock	$ 750,000.00
Surplus	450,000.00
Profits, less taxes and expenses	34,987.84
Dividends unpaid	90,000.00
Deposits	4,565,663.83
Bills payable	191,005.56
Acceptances	50,000.00
Total	$6,131,657.23

The dividend rate of this Bank is 1 per cent Monthly.
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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 14, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

ANDREW JACKSON.

Ida Whitaker,
Associate Teacher in the Jackson School.

A mighty river rolling to the South,
A time-worn building, old; but massive still,
Between the two, upon a horse of bronze,
The image of the man of iron will.
Around, the flowers bloom bright in Jackson Square—
Forget-me-nots of memory and of fame;
And Jackson Street, and the old Jackson School
Where minds grow strong, perpetuate his name.
Adown the highways of a hundred years,
Echoes of victory are floating yet,
Echoes that woke when Jackson forced his foes
And drove them from the field of old Chalmette.
Again the cannon boom; the banners wave;
Drums beat; quick marching ranks move to and fro;
And Jackson's name is borne from mouth to mouth,
Just as it was a hundred years ago.
Honor him for the victory he won!
Was it a useless battle? Nay, not so.
It showed the nations that the Western World
Could hold its own against the mightiest foe.
Since then, a bridge of peace has spanned the sea
O'er which have walked a hundred years of trade.
'Tis from such deeds a country's glories grow,
Of such, the world's foundation-stones are made.

—Times-Picayune.

OUR CENTENNIAL PEACE CELEBRATION.

In the city of Ghent, Belgium, on December 24, 1814, the treaty which put an end to the War of 1812—the last War between the United States and Great Britain—was signed, though the conflict did not actually terminate until after the Battle of New Orleans had been fought two weeks later, the opposing forces in this section, because of the slow method of communicating news in that day, still being ignorant that peace had been declared. Since that time, though they have had frequent disagreements, the two great English-speaking nations have been able to adjust all their differences without an appeal to arms. The conception of having the two countries to celebrate the passing of a century of peace between them was a beautiful one, and but for the outbreak of the present collossal war in Europe, which is taxing the energies of Great Britain to their utmost, the ceremonies of the occasion would doubtless have been on a scale that would have forcibly impressed the whole civilized world. But though restricted, this unusual centennial has not been allowed to pass by without having its large significance strongly emphasized. The leading journals of both the United States and England have had much to say on the subject, and it has been fittingly commemorated in various other ways.

It was but natural that New Orleans and the State of Louisiana should feel a deep interest in this celebration, as the greatest battle of the War of 1812 was fought here. A year ago the State Legislature appropriated $10,000 toward defraying the expenses of ceremonies suitable to the occasion, and preparations looking to this end had been under way for months. Beginning on January 8, the exercises lasted three days and were participated in by the Governor of the State, the Mayor of New Orleans, a large number of Louisiana's foremost citizens, representatives of both the English Government and ours, and many distinguished visitors from other commonwealths of the Union (those of the North as well as of the South) and from Canada. There were parades, banquets, receptions, orations in and out of doors, and appropriate religious services. The statues of Andrew Jackson and Henry Clay, who was one of the signers of the Treaty of Ghent, were decorated with flowers, and a monument that had been erected on the Chalmette battleground, where the last fateful struggle between the troops of the two countries took place, was unveiled.

Both Great Britain and the United States have grown immensely in resources and power since they sheathed the sword a century ago. They are easily the two most influential nations on the globe, and if they will but stand together and co-operate, they can in the future largely shape the destinies of the world. And why should they not do this? They are knit together by many ties that ought forever to keep their relations friendly and close. They have a common language, a common literature, a common religion, and the same blood courses in the veins of the controlling elements of their populations. So, let them work together, not for their own selfish interests, but to civilize, Christianize, and lift upward toward the light all the peoples of the earth. May the peace that has so long prevailed between our land and the Mother Country never again be broken, and may its coming achievements be such that they will make the proudest triumphs of war pale into insignificance!

A DISCREDITABLE RECORD.

The lynching record of Mississippi and Louisiana for the year 1914 has been summed up, and it one of which we should be heartily ashamed. The figures show that in the former State seven persons were lynched, and eleven in the latter, all of them negroes. In each State only one victim was accused of committing rape. Of the other six lynched in Mississippi, two were for murder, one for a murderous assault, two (one of them a woman) for burning a barn, one for biting off a man's chin, and one for stealing a mule. In Louisiana the other ten victims were charged with murder.

We take the following from the Times-Picayune: "Louisiana can boast of having inaugurated a new system of administering justice via the lynch law, as in the case of a Slidell negro who ran amuck after indulging too freely in bad whiskey, attempting to shoot up the town, and killed a police officer. A rope was tied about the man's neck and the other end attached to the rear axle of an automobile and the throttle opened. Death resulted almost instantly." Nothing, it seems to us, could be more cruel and barbaric than this, unless it is possibly to burn a victim.

Surely these facts ought to make the better people of Louisiana and Mississippi think seriously and arouse them to the importance of rising up and stopping this demoralizing and indefensible lynching evil. The negro is a human being, and if he is accused of a crime, is entitled to a fair trial in the courts of the land. In most of the cases referred to above the unusual provocation incident to rape cannot be pleaded as an excuse. A form of lawlessness so frequent and so grave is a shameful reproach to us as civilized people. There can be no possible justification for it. If our courts are too slow in their operations to mete out the swift justice that seems to be needed in criminal cases that are specially aggravated, we should reform them and remedy this defect. To say that we cannot do this, is to confess that we lack the capacity for intelligent and righteous self-government.

A TIMELY UTTERANCE.

By special permission, we are printing this week a sermon entitled "Tolerance and Intolerance," which is a most suggestive and impressive utterance, and which is well worth reading and thinking over carefully. As we have often had occasion to say in our columns, there are things about which it is quite commendable to be tolerant, and there are others for which it would be traitorous not to contend firmly. We cannot afford to compromise the fundamental teachings of our holy Christianity. Dr. Goodell sets forth this view in a most admirable and convincing manner. Particularly would we call attention to what he has to say about the jealousy and watchfulness of love. We have never been able to understand how any Methodist minister could treat in a careless and indifferent manner the efforts to strip Christ of his divinity and mutilate the Holy Scriptures which testify of him, as if these questions were merely academic and of little importance. Such was certainly not the attitude of St. Paul. When the Galatians were beset by those "who would pervert the gospel of Christ," he wrote to them the ringing words: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.**"

In introducing Dr. Goodell's able sermon, the Editor of the Bible Magazine, made the following statement, which we take pleasure in passing on to our readers:

"If liberty sometimes becomes license, so tolerance overdone may degenerate into mere truckling. Many a person, under the impression that he is showing great liberality of view, is only shouting with the crowd. He is incapable of true independence of will or of a fine indifference to criticism. We are afraid too often that we may be branded as bigots if we rebuke wrong tendencies that have not yet become full-grown evils. We are glad Dr. Goodell has given us a sermon on this theme. There is a very urgent need of preaching of just this sort now. It is time the limitations of Christian thought and conduct were more clearly indicated."

TOLERANCE AND INTOLERANCE.

By Charles L. Goodell, D. D., Pastor St. Paul's Methodist Episcopal Church, New York.

(This sermon is reprinted by permission from the January issue of The Bible Magazine, copyright.)

He that is not for me is against me.
—Matthew 12:30.

In matters of church and social life these are days of wide tolerance, of co-operation and federation. We congratulate ourselves that the Churches are getting together, as we say. Recently I was present at a representative meeting of clergymen called in connection with the Tercentenary of New York. Side by side at the head of the table sat a Roman Catholic and a Methodist. Next to the Methodist sat a Baptist and next to the Roman Catholic sat an Episcopalian; next to the Baptist sat another Roman Catholic and next to the Roman Catholic sat a Jewish rabbi. A Dutch Reformed, a Universalist, a Lutheran, and a Presbyterian followed, and so, around the table, Jew and Gentile, Protestant and Catholic, orthodox and heterodox sat side by side on terms of happy fellowship and a united purpose for the civic good. With propriety we ask ourselves: Why should it not be so? We say that it is in harmony with the spirit of democracy.

The world feels that the Church has no right to exist simply to perpetuate a ritualistic or theological oddity. The popular attitude is not that any denomination should go out of existence, but that the waste incidental to denominational zeal should cease. We look about and see many things in which we are entirely agreed and can stand shoulder to shoulder. For instance, when we see a fire engine rushing up our streets everybody is conscious of a common danger, and everybody is interested in putting out the fire. We do not ask whether the man who lives in the house is a Jew or Gentile, rich or poor, Protestant or Catholic, agnostic or liberal. If a Christian should refuse to put out a fire because the man who lived there was an agnostic the whole community would feel outraged.

So when nine o'clock in the morning comes the children throng from the doors of our homes as if Browning's Pied Piper were playing upon his pipes. Young men and women, happy-hearted little children, rich and poor, Greek and barbarian, white and black, throng the doors of our public schools. A Protestant may have a Jew for his seatmate or a Jewess for his teacher, but they are all united in meeting a common need.

When we think the matter over we say to ourselves: As the fire bell arouses us to a common danger and all men make response, ought we not, when we see men consumed with the fires of passion and appetite, to unite in doing all that is necessary to put out the fire? Ought we not to co-operate in work against moral and spiritual dangers that menace society as we would unite against fire and flood and epidemic?

In matters of education we are all agreed that certain specialties and hobbies may be taught where people go to specialize, but that the fundamentals of knowledge should be taught to all alike; that with broad tolerance we should unite in these great questions, remembering not our differences but our harmonies.

What is true in regard to these matters of public service has been extended in manifold directions and lays hold of what may be called the fundamental differences of intellectual and spiritual life. If we ought to unite in public service, some are telling us we ought also to unite in private devotion; if we are tolerant in action, we ought to be tolerant in belief. This idea of toleration has been applied in matters of spiritual life until the attitude of many seems to be that a mantle of charity should be cast over all differences of belief and practice.

Once these differences were clearly marked and rigidly maintained. Things were either white or black, but now everything is a dull gray. The truth is not so true as we once thought it was, and error is not so wrong as it once seemed. Good men are not so good as they think they are, and bad men are not so bad as they might be. We are sometimes forced to ask ourselves: Is there any standard to which we may attain? Is there any law of religion and practice, or is it true, as in the time of Israel's wanderings, prophetless and Godless, every man is a law unto himself? "One has only to grow old to become tolerant," is an oft-repeated motto.

One can always be sure of a hearing when he sings the praises of tolerance, but if one were to undertake a thesis in defense of what is sometimes called intolerance he would be likely to divorce himself from the sympathy of his audience. But it is time that we assured ourselves that some things are right and some things are wrong, no matter how tolerant or intolerant men may be; that the moment one becomes tolerant to error and intolerant to the truth he commits moral and intellectual suicide. Nay, more, it is every man's business to know the truth, to pay the price of knowing it, and to stand by it to the happy or bitter end.

There is an intellectual and moral indifference which some call tolerance. One of the leading literateurs in our city was recently asked:

"What do you think about the importance of Sabbath observance?" and he answered:

"I do not think; I sleep. The whole question is one I do not concern myself about in the least. Men may go to church or to the golf links or to the club; I go to bed."

"But you are certainly interested in matters of Biblical criticism and interpretation. As a man of literary parts you must desire to know what scholars are saying about the greatest book in the world."

"Scholars may say what they choose about it. Why should I interest myself in a matter which does not concern me? Let critics quarrel. I am not interested enough to read the book."

"But the Church—you certainly realize its beneficent effect in the community, and the obligations that must rest upon all people who desire to play their part in the moral and spiritual uplift of the community. Do you not feel called upon to attend its services and lend the weight of your influence to its work?"

"I have friends who love the Church, and I have also friends who hate it. So far as I am concerned I agree with them both and let it alone. Let those who love it support it. As for me, it lies out of my sphere."

We do not talk this way with regard to matters of education or concerning scientific truth. In those matters the truth must be defended at any cost. There is an old story of the teacher who, when asked by a country school committee whether he was going to teach that the earth was flat or round, replied that he would teach whichever way the committee desired. Everyone must believe that such a case must be apocryphal. One teacher cannot teach that two times four equal eight, and another that two times four equal six. There must be uniformity. So if one tries to pervert history, there comes a reckoning day. The laws of logic are inexorable and must be observed, and all debate must be conducted in harmony with them.

So in matters which relate to the soul's deepest needs there are great underlying principles which are as inexorable and intolerant as the laws of logic and laws of nature. Any attempt to play fast and loose with them must destroy the power of right thinking and, hence in large measure of right living. If there is one character who stands out in the history of the ages, pure and stainless, charitable and tender, it is He whom Lanier calls "the crystal Christ." There is no if or but in connection with his life. We hail him as the example and the exemplar of truth. Whatever has been said about truth in science and truth in nature, we realize that after all the unparalleled truth is Christ Jesus. He was the most intolerant man of his age—of awful wrath against perversions of the truth. Morrison of Glasgow in one of his books has a discriminating and thrilling chapter on the intolerance of Jesus.

If tolerance of all men's differences was the proper attitude why did he not exercise it? Why did he not seek to unite on a basis of mutual tolerance the Sadducees and the Pharisees? Why did he preach things so definite as to alienate nearly all about him whom he sought to save, and send himself to the death of the cross? His own intolerance was very largely the cause of the reflex intolerance of those who opposed him. If there was anything for which Jesus stood in religion it was for absolute definiteness. He said: "Verily, verily, I say unto you," and "The words that I speak unto you they are spirit and they are life." He urged his disciples to stand by him to the bitter end. He said that to agree with him would cause them to lose their friends and would divide their families and send them out into the world as outcasts; that it would bring to them, as it would bring him, suffering and death, and he asked: "Are you able to be baptized with the baptism with which I am baptized?"

He prayed that the world might be united, but he was so intolerant as to declare that if it were ever united it must be on the definite platform on which he stood; that any other union would stultify and belie his teaching and life. We sometimes think, or appear to think, that a man's religious convictions are the things that mean least and can be most easily shaded and obliterated. His attitude was that such convictions are the basis of the whole life. We seem to say that one way of looking at God is as good as another, and that none of them really amount to much. But we need to recast our thought in the light of the teaching of Jesus Christ.

He was a wanderer on the face of the earth, forsaken even by his friends, simply because he was intolerant toward all evil, injustice, and sin. Jesus said that he brought that attitude with him from his Father. At the very head of God's commandments is the declaration: "Thou shalt have no other gods before me." He would not divide his kingdom with another. He must be loved with the whole heart and soul and strength: Baal and Jehovah cannot be worshiped on the same Olympus. The old prophets had caught that spirit. They very likely seem harsh to us and intolerant, but they were intolerant simply because they were seers. They saw what would happen if Israel took down the barriers, even by a little, which separated her from the idolatries of surrounding nations. The same thing was true in the lives of the apostles. If it had not been true the early Church would have been wrecked on the rocks where other organizations have gone down. The great reformers were intolerant men, and someone has said that in all great personalities there is always that element.

There are spheres where Carlyle's "everlasting No" must have place, and compromise is treachery, while intolerance, so far from being the enemy of love and sympathy and true fellowship, must be the rock on which we stand as Luther stood, or as Athanasius had stood before him, even with the world against him. It is not intolerance of men, it is simply intolerance of evil. Christ could not abide a hypocrite. A sepulcher, fair on the outside and full of dead men's bones, was a type of soul which he could not tolerate. No one was more tolerant than he toward the woman of the scarlet letter and the bleeding heart. No one had such a yearning toward the prodigal. But the same lips that spoke words as tender as the message of a mother to her child also said with scorn: "Woe unto you scribes, Pharisees, hypocrites."

Concerning his supreme place as the Son of God, could anything be more positive than his teaching? He would not divide his throne with another and boldly asserted that he was "the way, the truth, and the life." "No man cometh unto the Father but by me." To the query which is repeated all about us: "Can we not take him as a teacher and not as a Saviour—a good example on the level with great leaders?" He gives

an emphatic No. He is in a class by himself. He will not allow another to possess his seat. He is the Son of God, the First and the Last.

What we call his intolerance had its root in three things. First, in his faith. It was because he believed so much, believed it with all the intensity of his nature, that he could not tolerate unbelief. It was the damning sin. "If ye have faith as a grain of mustard seed" mountains should be removed. "Without faith it is impossible to please God." That sublime trust in his soul could not endure a flaw. To suggest anything contrary to that was to smite him to the heart. How could he be tolerant toward those who should deny the faith which was the substance of his soul? You can live tolerant enough if you do not care for Jesus Christ and have no faith in him. But if he is your Savior you can bear to have no man malign or reject him.

A man's life is of real value to himself and to the world only when he is able to say concerning some vital thing; "I believe." His belief is a conviction, a thing which chains him so that he is not at liberty to wander again in doubt and speculation concerning that great fact. The road to such conviction is a bloody path, but only the man who has trod it has sounded the substance of his soul to know whether it rings true.

* * * These mounts of anguish number how
each generation learned
One new word of that grand Credo which in
prophet-hearts hath burned
Since the first man stood God-conquered with his
face to Heaven upturned.

Second, he was intolerant of ignorance which was wilful, because of his own knowledge. He knew what it meant. Here is a man in his cups, drifting by with the crowd. One man sees him and jokes at his sorry plight, refers laughingly to his appetite, and treats the whole thing as a joke. But a man whose soul is bleeding, who has seen his first-born carried to a drunkard's grave, sees the same man. He is fiercely intolerant of any man who will tempt him. His eyes fairly blaze as he sees some emissary waiting at the door of a saloon to drag the poor fellow down to his ruin. Have you seen the blaze of indignation in the eyes of Jerry McAuley or Sam Hadley when they faced a man on Water Street or on the Bowery who was trying to lead one of their "boys" to destruction? They knew what such a temptation meant and the awful catastrophe that might lie at the end of it.

That poor woman who turns about to look at the staggering boy sees in his face a likeness of him to whom she gave herself in the days of her beauty and pride. She remembers how her heart was overwhelmed and her life blasted. Do you expect her to treat this as a little thing and be tolerant of the methods and opinions which make such things possible and common sights on the streets of our city? Any man who knows the results of evil thoughts or evil living is intolerant because of the curse that is in them. There are men who are tolerant because of their ignorance, but Christ and all good men are intolerant because they know.

Third, nothing makes men and women so intolerant of evil as love. So long as I am indifferent to my neighbor he can think as he chooses and act as he chooses, but when I really care for him and I see that his feet take hold on death I cannot be in the least degree tolerant to those forces which will work his destruction. You were greatly troubled in earlier days because of your mother's solicitude. It annoyed you. "Will you let me live my life? Do not interfere with me. Do not stand guard over me. Let me find out for myself." But your mother said: "No, my son," or "my daughter," "your name is fairly written on my heart. Anything that hurts you hurts me. Anything that limits and vitiates your life is poison and death to my soul. How can I bear it, how can I endure to see things which will ruin the object of my love taken to his heart—a viper to be warmed to his death?"

There are men and women who seem narrow, but at least they believe something, at least they speak out of a personal knowledge of evil. In their denunciations they are not indifferent to others, but filled with a profound love for their fellow men. The world to-day is dying for lack of conviction, for lack of great enthusiasms which move the soul upward to God. Better the narrowest intolerance which proclaims bitter hatred of that which ruins the soul for time and eternity, than a tolerance so broad as to seek to give God and the devil a room on the same floor and entertain them on equal terms. "He that is not with me is against me" is the ringing challenge of Jesus Christ.

Why should we tolerate those evils which will sap our strength? Why should we complain of the yearning faith and knowledge and love which long to see us stand at any cost of sacrifice with those who keep their tryst with Jesus Christ? I plead for a tolerance which sees the best in any man, which says to those who differ in form and phrase: "If thy heart be as my heart, give me thy hand;" but I also plead for a faith vital enough to be intolerant of indifference, for a knowledge that will make evil hated, for a love that will not tolerate anything which wounds our Lover or puts him to an open shame.

PALMETTO LETTER.

"Dr. Wiley says he wants to see you in the office at once." This message was delivered by a student passing to his room. This was ominous to a boy who had but recently entered college. "I'm sorry for you, Sam," said one of the boys, without looking up from his Cicero, as though to be called to the President's office was a sure sign of trouble.

When I reached Dr. Wiley's office he told me that he had just received a letter from Abingdon, telling him that the pastor was sick, and asking him to either come himself or send some one to preach for the Methodists on Sunday. He wanted me to go and fill the appointment. It was Saturday and there was little time to prepare for such a congregation as one had to face there. But I went.

I had just entered the pulpit Sunday morning, and taken my seat, when the young ladies from Martha Washington College entered the Church, a long line of them, filling one whole side of the building. At their head was a slender, trim, erect young man, with a dignity and refinement, and an intelligence and kindliness in his countenance that impressed me. After seeing the young ladies seated, he took his seat right in front of the pulpit. Near him sat Dr. W. G. E. Cunnyngham, who had already met me with a brotherly greeting. How I preached I do not remember. A young preacher, especially one as fresh as I was, is mightily embarrassed under such circumstances. But that bright-eyed young man seemed to drink in everything I said. Such attention as he gave is an unconscious inspiration, a secret spur to the thought of a serious preacher, and imparts a glow to his utterance. When the service ended, Dr. Cunnyngham introduced me to "Major" R. W. Jones, the President of Martha Washington College.

That was the beginning of a friendship that was an inspiration to me as long as Major Jones was alive, and is now one of the golden memories of my life since he has gone. Soon after that I was put in charge of the church in Abingdon, as a supply in the place of the pastor whose health had failed, and thus became the Major's pastor. He proved to be a wise counselor as well as a most congenial friend. His house was ever afterward my home, and all his family felt like relatives. I knew all the boys from their babyhood up; and the sweet little girl that came to the home, set like a radiant gem in a circle of gold. I fell in love with his teacher of vocal music, and won her through the kindly encouragement of the Major and Mrs. Jones, for she was as one of the family. I owe largely to Major and Mrs. Jones all the nameless wealth her love brought to my life. When after a few months at Emory and Henry College I was elected Chaplain of the University of Virginia, Major Jones used his influence in my behalf, and upon reaching the University, I found that he was very highly esteemed by the Faculty. He had taken the Master's degree in two years, which was an unusual feat, for the course was as steep as the Matterhorn. When, some years after, the Major was thought of for the Presidency of the great industrial Institute at Columbus, Miss., I had an opportunity, in a small way, to return his kindness by enthusiastically advocating his selection for that place.

You notice I call him "Major" Jones. Well, that is because that was his highest title. He won it by four years of arduous service in the Army of Northern Virginia. He was "M. A." and "LL. D.," and so on, and worthy of all these academic honors; but "Major" Jones was his original and noblest distinction. He followed Lee to Appomattox. I used to love to talk with him about his army experiences. I once asked him what he lived on from Petersburg to Appomattox. Have you ever been over the Norfolk and Western from Lynchburg to the sea? We were in Atkins' room once, Bishop Atkins he is now, but then he was "Jim," the tall, graceful, dark haired student, who even then had the poise, the deliberation, the steady nerve of the born leader; Tom Holloman was there, and a more mischievous imp never wore breeches or pranced across a college campus; Halsey Werlein was there, with his polished manners and lordly looks, clad in dialectic armor cap-a-pie. They were teasing me about my love affair with the Nightingale of the Appomattox, who had recently gone to her home in Petersburg from Martha Washington. Atkins said he had to hold his nose all the way from Lynchburg to Norfolk, because the land was so poor that there was more fertilizer than dirt on the fields, and he was sure the roasting ears had the flavor of guano! He was used to the rich valleys of Southwest Virginia. In that he had nothing over me, for I was from the Mississippi Delta. He did claim, however—think of it, Meek—that all of that rich land that you grow such crops on, was washed down there from the mountains of Virginia and East Tennessee, and clinched his argument by quoting Napoleon's saying that Belgium was French soil and ought to belong to France! When I spoke to my sweetheart about the matter, she said the railroad followed the ridge, and that "just beyond the horizon the land was very rich. Just beyond the horizon! How many things lie just beyond the horizon.

In answer to my question as to what he lived on from Petersburg to Appomattox, Major Jones said he left Petersburg with an empty haversack, but expected to get rations at Amelia Court House. That expectation, and the joy of being out of the trenches, and on the road with Lee again, kept him up. But when they reached Amelia there were no rations. By a dreadful mistake the train that brought the rations had been ordered on to Richmond before Lee's column arrived. Major had a brother with Fitz Lee's cavalry. He was fortunate in meeting his brother at Amelia, and he gave him one ear of corn—old corn of course—and a pocket full of dried apples. He divided the ear of corn with a comrade and was so ravenously hungry that he ate all his corn and apples at once, and that was all he had till he reached Farmville. He chewed the leaves and twigs of the young sassafras bushes in the fields, and in passing through a woods got some acorns. And yet, Meek, those lines, almost staggering with weakness from hunger, at the word of command stiffened into rigid columns from whose flaming front Grant's bravest men recoiled. Honors won in "the focal and foremost fire" of trials like that are real and fadeless. I call him "Major," the hero's title.

And now he has gone to "where beyond these voices there is peace." I knew he was getting old and had been feeble for some time past, but the tidings of his death struck me with a shock. The paper fell from my hand, the tears came to my eyes, a tender hand was on my head and a loving voice said, "I must not let you have the

papers if they affect you that way." But so many have gone, Meek. Dr. Palmore, Pearce of Kentucky, Lovejoy of Georgia, and now Major Jones! And none nobler than the last. You do well to place him among the great expositors of the South, by the side of Garland and Carlisle and Francis H. Smith. He was a nobleman by nature and grace made him a Christian gentleman, the highest type of man.

S. A. STEEL.

Columbia, S. C.

MR. LAWRENCE'S FURTHER STATEMENT.

After reprinting in the Grenada Sentinel of January 1 his first editorial criticising Bishop Waterhouse and our editorial in the Advocate of December 24 calling for the specifications and witnesses to sustain his allegations, Mr. O. P. Lawrence, of Grenada, made in his paper last week the following reply, which we permit him to let the public see:

"Whatever remorse or regret we MIGHT have had, about our reference to Bishop Waterhouse is more than compensated for by being referred to by so able and standing a man as Dr. Meek, as 'a worthy and useful layman.' We do not feel that it is incumbent upon us to make any further statement about this matter, but inasmuch as Dr. Meek seems to be so seriously concerned about our very brief editorial, and because of the eminent place which he occupies, we shall at least endeavor to satisfy him, but shall undertake to do so in our own way, and shall use the columns of our own paper for that purpose. In the first place, we demur to Dr. Meek's statement that the Bishop has been either assailed or attacked,' and we wish also to relieve his mind of the suspicion that there are any 'persons standing in the background that are responsible' for what he choses to term an 'attack,' and we further desire to state, with all possible emphasis, that there is no Methodist minister or college president residing in Grenada upon whose statements we based our comment. We are equally as positive that those whom we heard discuss the Bishop at Starkville scarcely dreamed that any newspaper comment would be made upon their remarks.

"We did not have the privilege or the pleasure of attending the Starkville Conference, hence are unable to speak personally about anything that took place there. Our editorial summarized what we heard three Methodist ministers say at one time and these are not all who gave similar impressions. These brethren are men of mature years and we believed that they felt what they expressed. We knew that they were in no attitude to register their views. If they were correct, we felt that something should be said, and, being in a position entirely without official connection with the Conference, we penned what we did as a matter of duty to the great Church to which we have the privilege and the honor to belong, and because it always affords us no little degree of pleasure to puncture the epidermis of those who vaunt their superiority. If there were others who saw the Bishop differently, all the better for him and we are glad of it. The angle of view has much to do with mental impressions. We do not know Bishop Waterhouse personally and it would be a source of extreme satisfaction to us to know that our brethren who thought they saw any arrogancy in him were just mistaken. We are a loyal Methodist and far be it from our purpose to do anything that would hinder the work or the progress of our great Church.

"We most respectfully suggest to Dr. Meek that we have not 'allowed' ourselves to be led into making any 'charge.' We have made it a rule to be careful about our editorial utterances and to be sure of the proof for the basis of our statements.

"We trust that this will satisfy Brother Meek and that he will at least concede that our purpose was good.

"We based our editorial on the statements of good men, but the greater the number that assert that those who saw anything but the actions of a great and lovable Bishop in Bishop Waterhouse were mistaken, the more pleasing will it be to us."

By The Editor.

Brother Lawrence's statement does not help his cause in the least. On the contrary, it is made up of a jumble of contradictions. We desire, in discussing it, to call attention specifically to the following points:

1. He affirms that Bishop Waterhouse has not been "assailed" or "attacked," and that "no charge" has been made against him. Yet he knows perfectly well that in his first editorial he declared that "from what he had learned from several sources," the Bishop had at times been almost coarse in his arrogance." Then with the weak quallfication, "if this be true," which does not fit in very well with his preceding affirmation, he proceeded to say, "the distinguished divine needs to see himself as others see him, to get down from his stilted eminence and shed a little plumage." If this is not "a charge" of exhibiting a wrong spirit and of improper behavior, then what is it? Rev. W. W. Woollard, presiding elder of the Columbus District, who is a man of judicial temperament and who is given to weighing carefully his words, in a letter published in the Grenada Sentinel of January 1, emphatically characterized the aspersions which Brother Lawrence caught up and published to the world as "slander." Our brother's present effort to minify the significance of what he at first said contrasts very strikingly with the bravado with which he hung out the challenge, if this be "lese-majeste, let it be made the most of." His response, when asked to make good his accusations, has not at all measured up to his flamboyant manifesto.

2. Brother Lawrence speaks of our "suspicions that there are persons in the background who were responsible for this attack." We will state that we have never had any SUSPICIONS that there were guilty persons in the background"—we KNEW that if he had stated the truth that such was the case. Did he not declare that his information was from "several sources." And who, pray, but "persons" can tell or write of the proceedings of Annual Conferences? And is not the man who starts a defamatory statement "responsible" for the damaging effects that follow as a result of others repeating it? Our brother himself states that his editorial summarized what he heard some of these men say.' So, according to his own admission, as clear as language can make it, there are persons under cover who, whether they intended to incite it or not, are primarily responsible for this attack, and no sort of evasion can make it otherwise. It is a queer kind of performance that our brother is attempting to pull off, in first trying to spread himself out and shelter these men, while at the same time endeavoring to hide behind them as a means of protecting himself.

3. In our former discussion of this outrage we pointed the finger of suspicion at no particular man, or group of men, anywhere. We did not know who was responsible for this shameful misrepresentation of a true and worthy minister, and we do not know now. Far be it from us by any public utterance of ours, without definite information, to make any man, preacher or layman, "a suspect" in a transaction so unworthy and despicable as this. Brother Lawrence does not help the case of these defamers by declaring that they did not expect their utterances to appear in a newspaper. A man has no right to make hurtful statements behind a brother's back that he would not make in his presence, or to whisper defamations in private conversation from which he must be sheltered if they happen to become known. To see such a flimsy defense set up for Christian ministers is positively pitiful.

4. In the course of his statement, Brother Lawrence says: "These brethren (his "sources of information") were mature men and we believed that they felt what they expressed. We knew that they were in no attitude to register their views. If they were correct, we felt that something should be said, and, being * * * entirely without official connection with the Conference, we penned what we did as a matter of duty to the great Church to which we have the privilege and honor to belong, and because it always affords us no little degree of pleasure to puncture the epidermis of those who vaunt their superiority." Except for one thing this assumed knightly, chivalric spirit of our brother might possibly win him some favor, and that is, he should first be certain that those whose cause we would espouse are CORRECT in their representations—should verify his facts beforehand, and not take the chance of defaming persons who may be innocent and wait until afterwards to see if his aspersions are true. Brother Lawrence lives in a town in which there resided last year three reputable Methodist ministers, men of good judgment and high standing: before taking a fling at Bishop Waterhouse, why did he not first ask them about his administration? And we should like to ask our brother, if as a matter of fact, he did not interrogate them, and if they did not commend the Bishop? If so, why did he prefer to publish an evil rather than a good report? To form his opinion from a promiscuous chance conversation rather than from the calm assurances of his neighbors and his friends? If there is anything commendable in such a course of procedure we fail to see it. On the contrary, it seems to us to be wholly beyond the pale of excuse or defense.

5. Note the following sentence in Brother Lawrence's utterance: "We have made it a rule to be careful about our editorial utterances and to be sure of the proof for the basis of our statements." What does our brother mean by this? Does he mean that he is sure that the things he picked up and printed about Bishop Waterhouse are true? Let him plainly answer whether he meant to make such an affirmation, and if he did this statement will be given further attention. Or perhaps we may as well say to him now, that whatever may be "his rule," he has in this instance gone off half-cocked and printed aspersions which he cannot prove, and the bases of which, if he will write them down specifically, we haven't a doubt that we can show by overwhelming testimony to be utterly false.

6. Brother Lawrence's effort to treat this question as if it were a merely academic one about which every man is privileged to have his own opinion will not avail either for him or the hidden traducers standing behind him. He did not represent in his editorial that he was merely voicing the "opinions" of three or four men, but the whole tenor of his utterance was to the effect that the public might accept it and rely upon it. The issue which he has unfortunately raised is not one of OPINION—it is one of FACT. There must be in every instance where coarseness and arrogance exist certain acts and utterances which go to constitute them, and we defy Brother Lawrence and those for whom he has essayed to speak to name one thing that the Bishop did or to cite one word that he uttered that will support their accusations. Unless they do this, the public will have a right to set them down as calumniators, who have made hurtful statements concerning an irreproachable Christian minister which are not true, and which they have not the courage even to try to sustain.

7. Brother Lawrence says that he hopes that we will "at least concede that his purpose was good," and he claims to find comfort in the fact that we pronounced him "a worthy and useful layman." We have known him only casually, and such, we did state, had been our past estimate of him. But this occurrence has revealed him in a new and surprising light. We would not go so far as wholly to impeach his Christian experience and we prefer not to enter the realm of motive, which we consider a dangerous one for the finite mind. But we do not hesitate to say that in this instance he has, without provocation, gravely wronged a true and noble Christian minister and that his conduct in doing this has been highly reprehensible; that, in our opinion, he has fallen below the standard of reputable journalism and that which should govern every high-minded man in his dealings with his fellow-men. We do not believe that he can find among those who attended the recent session of the North Mississippi Conference, with all the disappointments necessarily incident to assigning more than 150 preachers to their fields of labor, a half dozen men who will give the least semblance of an endorsement to the vicious aspersions which he has scattered over the State of Mississippi. If he thinks that he can do so, let him make the attempt and adduce their names.

7. In his opening sentences, our brother appears to evince some surprise that we should have taken his defamatory editorial seriously and have called for the specifications and witnesses at his hands. Did he mean it as a joke? Does he think it is a trivial thing to misrepresent and prejudice the public against a beloved and honored chief pastor of his Church in a State in which he is largely a stranger to the masses of the people, and thus impair his usefulness in a part of the field in which he must work for at least the next few months? It is never a light and insignificant matter wantonly to damage the reputation of any good man. If we were to come to Mississippi and catch up the aspersions of three or four men, to the effect that in his administration of affairs as the Secretary of the Board of Trust of our State educational institutions, Brother Lawrence had been almost coarse in his arrogance, and needed to see himself as others see him, and to get down from his stilted eminence and shed a little plumage, and were to return home and publish these accusations in the New Orleans Christian Advocate, we dare say that he would be in high dudgeon about it. And if, when he asked us for the specifications in the case and the names of our informants, we were to beat about the bush as he has done and not cite a single word, or act, or witness to justify our charge, we venture the assertion that he would characterize our conduct much more severely than we have characterized his in this instance.

8. Brother Lawrence's statement that the more the brethren testify to the exemplary spirit and conduct of Bishop Waterhouse the more he will be pleased, does not comport very well with the quickness with which he caught up and published ugly aspersions of him, when he might have had overwhelming testimonials to the contrary if he had only made a little inquiry. And it is noticeable that in his last statement he does not make the least acknowledgment of the wrong that he has done the Bishop or express the slightest regret for his culpable action.

When a man places in public print a statement damaging to another, if it is challenged, justice and right require that he shall do one of three things: (1) adduce the proof to sustain it; (2) or give some authority who may be held accountable; (3) or confess that he erred and repair as far as he can the injury resulting from his action. No one of these things up to the present has

been done by Brother Lawrence. Will he yet measure up to this standard of justice and right, or will he continue to shift and evade? This is the issue which now squarely confronts him.

Secular News and Comment

Smallpox is raging in Vera Cruz. How fortunate that our troops are not there!

* * *

Mr. Gilbert K. Chesterton, the brilliant English writer, is reported to have had a stroke of paralysis and to be critically ill, as a result.

* * *

The number of cattle, sheep, hogs and horses sold in Chicago during the year 1914 is set down at 16,452 807 head. It took to bring them to the city 257,701 cars. More than 6,000,000 of these animals were disposed of for human consumption.

* * *

In a formal review of the present political situation issued in Washington City on January 8 by the National Committee of the Republican party, it was claimed that two-thirds of the voters who went off with the Progressives have returned to the fold.

* * *

President Wilson was again visited by a delegation of woman suffragists last week. The President received them with marked courtesy, but adhered strictly to the position which he formerly took, that the suffrage question is properly one for the States and not Congress to settle.

* * *

The Oklahoma law guaranteeing bank deposits does not seem to be working well. According to report, there are now outstanding in that State warrants against that fund amounting to $805,000, while its cash assets amount only to $30,000. So it would seem that this fund is worse "busted" than any of the banks that have "gone broke."

* * *

John Muir, the well known naturalist, author, and traveler, who was called "the Father of the Yosemite Valley," died in Los Angeles, Calif., on December 24, 1914, at the age of seventy-six. The Outlook of January 6 contained a brief but very interesting appreciation of him by Theodore Roosevelt.

* * *

The French Cabinet has approved a bill, which, it is stated, will be submitted to Parliament, making permanent the prohibition of the sale of absinthe and similar intoxicants. The reason for this action is said to be that the Government has found that the military decree forbidding the selling of absinthe has proven helpful to the population.

* * *

The funeral of Bruno Garibaldi, a grandson of the famous Italian soldier, who was recently killed in the French army, which took place in Rome last week, was attended by 300,000 people and enthusiastic demonstrations evincing sympathy for France and England followed. A brother of his has also fallen while fighting for the French Republic.

* * *

After spending a fortnight with relatives in the United States, Dr. William Hayne Leavell, Minister to Guatamala, has returned to his post, sailing from New Orleans on January 7. He stated while here that in his opinion the outlook for an extension of American trade in Central and South America is very bright. Dr. Leavell is a distinguished Presbyterian clergyman and a son-in-law of the late United States Senator J. Z. George. He was accompanied by Mrs. Leavell on his trip.

* * *

The Arizona prohibition law, which is said to be the most drastic of any State in the Union, went into effect on January 1. It is declared that the Supreme Court of the United States will be asked to pronounce it unconstitutional. It is reported that among those who are endeavoring to have it thus annulled is a minister, the Rev. Mr. Connolly, who objects to it on the ground that it forbids the importation of wine for sacramental purposes. That any preacher should be willing to run the risk of continuing the saloons in his State for such a reason is most astounding. What's the matter with unfermented grape juice?

* * *

The Outlook has three experts who are keeping up with the various phases of the European War and giving their conclusions in its pages. They are Mr. Gregory Mason, formerly the Outlook's representative in Mexico; Mr. George Kennan, who served that periodical in a similar manner during the Spanish and Russo-Japanese wars, and Mr. Arthur Ballard, who has gone to Europe, that he may be near where the great conflict is raging, so as to secure the fullest and most accurate information possible. There is no weekly published in the United States that is the superior of this enterprising publication, if indeed there is one that equals it.

* * *

It is stated that Japan wants to send soldiers to Europe to take a hand in the Great War, and that France and Russia are in favor of having her do so, but that Great Britain objects. The titanic struggle has now been going on for five months without any very decisive results; but we think it is becoming increasingly apparent that Germany and her allies will finally be defeated. It seems to be the general impression among those in a position to know that the question of securing ammunition is going to be a more serious one with Germany than that of securing food supplies, since she is said to be without the material necessary for its manufacture on a large scale.

* * *

The total number of deaths in New Orleans last year was 7417, against 7088 in 1913. Of these 4356 were whites and 3061 were negroes. These figures include 875 non-resident persons. Embracing these, the death rate per thousand was 19.88; excluding them, it was 17.54. For all whites it was 16.01; for whites, leaving out non-residents, it was 14.31. For resident negroes the rate was 26.22; for all negroes, it was 30.3, against 29.95 in 1913. The following figures show how many people died from some of the leading diseases: scarlet fever, 2; diphtheria and corup, 112; smallpox, 0; measles, 8; malaria, 32; tuberculosis, 1077; heart disease and diseases of the arteries, 1368; infants under two years of age (diarrhoea and enteritis), 292—a decrease of 68 over the 1913 record; Bright's disease, 609; acute nephritis, 80; suicide, 72—an increase of 18 over last year. Of the total number of deaths in the city from various causes, 1012 were of persons over 70 years of age. The birth record has not yet been summed up, but Statistician Franke estimates that it will be about 7900.

AT HOME.

There is no place like "home, sweet home," for a tired evangelist, after having worked eleven months in revivals. I have been thinking, reading, and praying, trying to get ready to reap a great harvest for my Lord's kingdom. I have read the Gospel of St. John, and have read carefully Practical Studies in the Fourth Gospel, by Bishop Candler. I find that the Bishop has many of the best thoughts of his life in these two volumes. I am so glad that he discussed so forcibly and learnedly the Deity of Jesus Christ. I find that some of the preachers are in doubt about Christ's divinity, and are weak on the doctrine of the atonement. No one can read Bishop Candler without coming to have a strong conviction of the divinity of Christ. I would advise all of the young preachers to study carefully these books, and it would not hurt the old preachers to do the same.

I want my friends to know that I am not only an evangelist, but that I am also a steward in the Iuka Methodist Church. Since I have been here we have been able to raise the preacher's salary $300, and we are not satisfied yet. In the face of these hard times, we thought that it would be helpful to our faith to raise our pastor's salary $100 this year. We think that we have the best church and one of the strongest preachers in the Conference. Brother Moss is a great power in the pulpit, and our people are delighted to have him as their pastor for another year.

I attended last week the Conference on Evangelism held at Nashville, Tenn. It was a great meeting and I am sure that great good will come out of this conference. We had some great speeches. Evangelism and its relation to the Church were thoroughly discussed. Both pastors and evangelists were very candid in discussing the various questions pertaining to evangelism, but in the very best spirit, and nothing was said or done to mar the pleasure of any one.

Dr. J. M. Moore is a man of fine Christian spirit, and if given time, I believe that he will solve this evangelistic problem to the satisfaction of all. We came home with a full determination to make greater efforts for the salvation of souls. We realize that the Church has but one mission and that that is, to help Jesus Christ save this old world.

God has permitted me to see nearly forty thousand souls saved in the last twenty years, unworthy as I have been. Since I saw the statement in the New Orleans Advocate, that there was a decrease of one hundred and fifty in our membership during the year 1914, and read Brother Lagrone's ringing appeal for greater efforts on the part of the pastors to have revivals throughout the Conference, I have felt as if I would like to join forces with them to have great meetings in every charge. A great revival would help solve the educational problem, the missionary problem, the pastors' salaries and every other problem confronting the Church.

The Lord bless you, Brother Meek, and make your able paper a great factor in bringing about the spiritual blessings that we so much need.

Yours fraternally,

W. M. McINTOSH.

Iuka, Miss., Jan. 5, 1915.

MID-YEAR MEETING OF THE BOARD OF MISSIONS OF THE MISSISSIPPI CONFERENCE.

A mid-year meeting of the Board of Missions of the Mississippi Conference will be held at Hattlesburg, Jan. 20-21, at which plans for the year will be made. The first service will be held on the night of the 20th inst. Our Missionary Educational Secretary, Dr. E. H. Rawlings, will be present. Every member of the Board is expected to be in attendance, and the presiding elders, Conference lay leader, and Sunday school field agent are earnestly requested to meet with us. The pastors who desire to attend are requested to notify Rev. C. W. Crisler a few days in advance, and entertainment will be provided.

W. H. LaPRADE, Pres.
M. M. BLACK, Sec'y.

NORTH MISSISSIPPI CONFERENCE MINUTES.

The Minutes of the North Mississippi Conference have been sent to the members of the Conference. Those to country towns were all sent by mail, the others by cheapest method. Let pastors promptly notify me of the failure of any package to arrive. Trusting the work may be found fairly accurate and satisfactory and with thanks to all concerned for courtesy and help,

Fraternally,
J. R. COUNTISS, Secretary.

Grenada, Miss.

I overhaul organs: That is any thing that has to be done, from patching the bellows to varnishing the surface; and make a specialty of church organs. Address Chas. T. Evans, Kosciusko, Miss.

DR. THADDEUS P. BELL
Practice Limited to the Medical and Surgical Treatment of the
EYE, EAR, NOSE & THROAT
And the Correction of Errors of Vision.
814 Audubon Bldg., New Orleans, La.

COMMISSIONERS FOR CENTENARY COLLEGE CAMPAIGN.

At the recent session of the Louisiana Conference the Board of Education recommended and the Conference adopted the following:

"The Board requests the Bishop to appoint a Commissioner of Education for each district to help in the campaign for Centenary College."

Pursuant to this action I have appointed the following Commissioners:

Alexandria District.....George E. Cameron
Baton Rouge District.....C. A. Battle
Lafayette District.....A. S. Lutz
Monroe District.....A. I. Townsley
New Orleans District.....W. W. Drake
Ruston District.....J. M. Henry
Shreveport District.....George S. Sexton

Centenary College is of vital importance to the Methodism of Louisiana, and I trust the brethren named will prosecute the campaign with all zeal and that the people will respond generously and promptly to their appeals.

WARREN A. CANDLER.

PRESIDING ELDERS' ADDRESS.

To the Pastors, Officers and Members of the Methodist Episcopal Church, South, in the bounds of the Mississippi Annual Conference.

Dear Brethren: We, the presiding elders of the Mississippi Conference in our Council meeting held at Hattiesburg on Dec. 31, 1914, agreed upon certain general policies for the prosecution of the work of the Church for the year 1915. In this we acted upon the advice and general direction of Bishop Collins Denny, president of our Conference.

We are sure that loyalty to the institutions of our Church is the imperative need of the day. Our system of government is connectional, and loyalty to that system must be maintained by our preachers and laymen; otherwise we will suffer hurt at a vital point.

We view with alarm every expression of disloyalty in sentiment or practice. We are under law. All who would be true to their vows must hold themselves subject to our laws. We most earnestly urge all of our preachers and laymen to withhold their presence and support from all independent meetings and to refuse to allow unauthorized preachers to use our property of any kind for holding meetings not under the direction and control of the constituted authority of the Church. We must protect our Church from all invasions on the part of irresponsible persons and the divisive and factional effects of such work.

We cannot be otherwise than painfully apprehensive of very hurtful effects from the use of independent song books. In some of our churches not a copy of the Methodist Hymnal or Little Hymn Book can be found. We shall look with disapproval upon the continuation of such a state of affairs.

We desire to call your attention to the need of an immediate and earnest effort to increase the circulation of our church periodicals, especially the General organ, the Conference organ, and the Missionary Voice. We believe that no church has a paper of greater worth than our Nashville Christian Advocate. It should have a wide circulation throughout our Conference. Our Conference organ is equal to the best and should be placed in every home in our bounds. We urge that you make a house-to-house canvass during the months of January and February with this definite end in view. Relief must be given to the publisher, or the interests of our Advocate will materially suffer. We call upon you as the legitimate agents of this most worthy paper to see to it that one thousand new subscriptions are secured within the next sixty days.

We note with regret the fact that the Sunday school enrollment is much smaller than that of the church membership. This should appeal to us to change our method of dealing with this important work of the Church. Our Sunday School Board has charge of the Sunday school work of the Conference. This Board will need every dollar that you can contribute to carry on its work. The Board will gladly furnish all necessary help to the pastors in the way of organizing schools and giving instruction in Sunday school methods. It was Bishop Denny's judgment as well as ours that we should devote all legitimate means to the fostering and developing of the work of our own Sunday School Board.

We call special attention to the duty of the pastor in the matter of administering the Lord's Supper and holding Church conferences as directed by the Discipline. We insist upon this as essential to the maintenance of our integrity to the institutions of the Church.

We are convinced of the necessity of our people patronizing our own schools, and we admonish you to call their attention to the advantages these institutions offer. As Methodists, we cannot afford to lack in loyalty to Christian education as fostered and maintained by us in every grade of school work from the lowest to the highest. Most surely do the young men who are preparing for the ministry need to come in touch with the educators of the Church for inspiration and instruction. We recognize the superior advantages of our own schools and urge the importance of influencing our young men and women to attend them. It is there that we may expect the best expression of Methodist life and service. By your loyal support of these institutions, we will have a larger school constituency and much better facilities for the training in mind and heart of our boys and girls.

We would commend to your earnest consideration every detail of this message, and beg your hearty co-operation in bringing to pass the fullest measure of success in all our work during the year.

Praying God's richest blessings upon all of you in every good word and work, and with Christian love for all, we are your co-laborers,

(Signed) T. W. ADAMS,
ROBT. SELBY,
GEO. H. THOMPSON,
W. H. HUNTLEY,
J. T. LEGGETT,
P. D. HARDIN,
C. F. EMERY.

P. S.—The pastors will please read this address in all their churches.

CONCERNING TEMPERANCE.

(The Situation Viewed and Reviewed by a Woman.)

This is said to be a "Government of the people, for the people, by the people," fixing all responsibility for success or failure on the "people."

Who are the people? We are the people. The fact that when the Hobson Resolution came before US for settlement, six Representatives from Mississippi, voted for it, one against it, and one not at all, while the reverse was true of Louisiana, six voting against it, one for it, and one not at all, may to the casual observer seem but a strange coincidence, but when we remember that this vote was the expression of "the people" of these two States it should cause us to think, and to think, should mean to act.

With all due respect for the individuality of these gentlemen from Louisiana, who represent us, I venture to say that if they had been representing the people of any one of the fourteen dry States, the majority of them would have voted dry; instead of having to define their position by hiding behind the threadbare argument of "State's Rights." I am personally acquainted with one of them, and admire greatly his many good qualities, and did I not know him to be a man of extraordinary intelligence, I might consider him only "honestly mistaken."

If this, then, is the situation, our work should be to educate the people so that their Representatives will give us what THEY (the people) want. Surely, no one would be so foolish as to think these men voted their own sentiments, regardless of the will of those who put them in office.

Occasionally we of Louisiana find ourselves rejoicing over some temperance measure that we have been able to push or pull through, but the rejoicing is soon turned into mourning, as in the case of our "Blind-Tiger" Law.

It would melt a heart of stone to hear Brother Turner tell of his tribulations and trials at Baton Rouge, and how he fought against "spiritual wickedness in high places," and what has it amounted to? "Only this and nothing more," according to Justice O'Neil, that the keeping of any quantity of liquor is not an offense, but the keeping of some article of merchandise with the liquor, constitutes the offense.

For about twenty years we have had a law forbidding the sale of tobacco to minors, but there is a clause in it that renders it worthless. The "Near-beer" Law is near enough a fraud to render it perfectly harmless. If it had not been, it would never have been passed by the last Legislature. The majority of the men who made up that crowd were there to represent people whose sentiments they voiced by their votes. If we want anything worth having, we must get it direct from the people. Only one Representative in a thousand has the moral courage to rise above the people he represents.

Now if this great commonwealth has been misrepresented at Washington on this question of "National Constitutional Prohibition," let us rise up in our might and publish the fact to the world, and see to it that we are fairly represented "next time." But if, on the other hand, they have voiced the sentiments of the majority of our citizens, let us not blame them, but each bear his or her own burden and acknowledge, "I have sinned."

Mrs. A. C. McKINNEY.

Ruston, La.

GOD KNOWS BEST.

I once helped to nurse a little girl who had broken a limb. In order to secure the best results when the bones knit together, the doctor had tied a weight to the little foot and let it hang down by the side of the bed. Oh! that weight was so hard to bear and the child often cried and begged us to remove it or to hold it in our hand and rest her, if only for a little while. But we dared not do it. The doctor knew what was best for her. Before very long the cure was perfect and the weight was removed.

How often does the "Great Physician" allow us to carry weights on our hearts that almost crush the lives out of us. How hard they are to bear! And how we fret and murmur and cannot understand the love that could remove them! And yet He leaves them there. How hard it is to trust and wait! But our Father who knows each heart-pang and notes each tear is leading us in "the way of the cross, for the way of the cross leads home."

IDA LEWIS.

If thou wilt desire glory, let it be the glory immortal.—St. Chrysostom.

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The Home Circle

WHAT WOULD YOU DO?

"One little girl without any doll,
And one little girl with two
If you were the girl with two little dolls,
What do you think you'd do?"

JOSEPH'S MISTAKE.

(A True Story By M. Elliott.)

Little Joseph Walla had never attended a church service, or even been inside a church building, until the Sabbath I am going to tell you about now, for what Joseph did at church that first Sabbath is a really true story.

Little Joseph had always lived and journeyed from place to place in a large covered wagon. Most people considered Joseph and his parents gypsies, because they resembled them in looks—all three were very dark. They traveled here and there just like gypsies, only they never begged. Instead, they had many things to sell.

The back part of the covered wagon was a little store. There one could buy calico, gingham, notions, cooking utensils, fine linen, and cheap jewelry.

If Joseph had ever had another home, he could not remember it. At night, when other little boys and girls were soundly sleeping in their little white beds, Joseph slept in a tent or a hammock. He loved to watch the stars, and would fall asleep counting them. His mother did not sing him to sleep, instead he had a little band to give him music—the crickets and the katydids. In the morning the noisy birds awoke him. He knew them all by name, also the trees and shrubs.

But one day Joseph's father said:

"I have made enough money now to buy a little plot of ground, and I will build a house, and we will live there and journey no more."

So he sold the only home Joseph had ever known, and also George and Dick, the faithful horses. How Joseph did cry when he saw the stranger lead them away! But the man promised to treat them well, so this comforted Joseph greatly.

While the new home was being built, the Walla's kept house in a tent. Mr. Walla worked during the day in a shoe factory, and at night built his house. So it was a long time before it was completed. Finally it was ready for use, and Joseph thought it a most wonderful place—so large and spacious. (It had three rooms.) But you must not forget his home had been a covered wagon.

Soon some kind neighbors came to call on Mrs. Walla. They all invited her to attend their church. Joseph prized very highly the little pieces of white cardboard they gave his mother, and wished more people would come, so he would have more little cards. But it was not until the minister had called on them that Mrs. Walla decided to attend church. Mr. Walla said he would go some other time.

Many years previous, Mrs. Walla had gone to church, but she had almost forgotten about it. So there was not much to tell Joseph, in answer to his many questions, only that he must be very quiet.

Little Joseph looked very odd in the large congregation, in comparison with the other children. He wore the only kind of garments his mother had for him to wear—bib over-alls. He never saw that, thus attired, he was creating a sensation, especially among the children, so interested was he in the things about him—the beautiful music, the pretty chandeliers, with their many globes. He behaved splendidly, far better than some older boys and girls whose privilege it had been to attend church many times.

The time came for the offering to be taken. Joseph watched the plates pass the people, but, being such a little fellow, he could not see what took place. Finally they came to Mrs. Walla, who had not remembered that part of the service, so she had no money to give. As the plate hurriedly passed Joseph, he reached out and grabbed a handful of silver from the plate.

Mrs. Walla was very much shocked, and tried to open his tightly-closed fist, to take the money from him, but Joseph refused to part with his money. The gentleman who had the plate, noting the little "gypsy" lad, whispered something to the mother, and moved on.

You should have seen Joseph! His beautiful black eyes fairly snapped. He had not done anything wrong; had he not seen everybody but his mother do something to the plate?

After the services, Mrs. Walla, after much argument and dire threats, succeeded in getting the money from him. Some one gave him a pretty card and a Sabbath school paper to console him, and Joseph went home happy.

After that, every Sabbath, Joseph accompanied his parents to church, for Mr. Walla decided to go also. And, in time, Joseph put money in the collection plate himself, just like other folks. And on the day he was five years old, he stood on a chair, so everybody could see him, and slowly dropped five bright, shiny pennies in the Sabbath school birthday-box—his thank-offering that he was well and happy, and that he was growing big, like father.—The Presbyterian.

BORROWED SUNSHINE.

"You don't get much sunshine in here, do you?" said a gentle old lady as we entered the elevator at the back of the big department store.

"Only what folks like you bring in, ma'am," answered the elevator man with instinctive courtesy. "Some folks carry enough sunshine 'round with 'em to light others up a bit."

How many people, I thought, as I stepped out a moment later, are dependent on others for all the sunshine they get in their lives, and how few of us carry enough extra sunshine around with us to lighten even one dark corner! For all the cheer the passing stranger gets from us we might as well cover our faces with thick crepe veils. And what a lovely mission we are slighting!

Let's form ourselves right here and now into a little league of Sunshine Carriers, unlimited, even if the league consists of only one member.

Let us smile and look happy as we go about the streets and into the stores on errands. Maybe we're entrusted with the only rays of sunshine that some people will see all day long.

Let us smile and look happy as we go about our work, too, in school or office or home. Work thrives better in the sunshine just as plants do, and maybe our smiles will make our fellow workers happier in their tasks—our own will go better, anyway, that's sure.

Most of all, let us smile and look happy for our own dear ones when we gather together around the home table in the morning; or step into mother's room or grandmother's just at sundown to tell them how the day has gone; or run out to meet the tired father as he lifts the home latch after a hard day's work. These are the people to whom our sunshine means not just the superficial cheering or the little extra touch of happiness, but the very warmth and heat on which their inner lives depend.—Young People.

THE LITTLE KING WREN.

Do you know, boys and girls, that the little wren is called the king of birds? He's only a little bit of a fellow, no longer than your thumb, and this is how he became king. Once upon a time— oh, ages and ages ago—the birds wanted to have a king of their own, but as each one thought he ought to be king, the eagle talked to them, and said their king ought to be able to fly very high so as to watch over the safety of the other birds. Now the eagle was very strong and cruel, and all the feathered world was afraid of him. So they agreed that there should be a contest and the bird that could fly the highest should be king. This was just what the eagle wanted, because he knew he could fly higher than any of the other birds. So up he went until he seemed very small in the sky. All the birds were just going to hail him as king, when a little, wee wren, who had been hiding in the feathers on the eagle's back, sprang out and flew up still higher, chirping to the rest that he had flown the highest, as they all could see. So, of course, the little wren became the king.—Christian Intelligencer.

A PILLOW FOR JESUS.

Little Robbie had just been presented with a new Testament. He loved his Saviour, so he loved to read his blessed words. One evening he read, for the first time, "The Son of man hath not where to lay his head."

His heart was touched, and he burst into tears.

"Oh, mamma," he cried, "how I wish I had been there, I would have given him my little pillow!"

Then his mamma told him how he could still give a pillow to Jesus, by giving it to some poor and needy person.

Little reader, do you know that, if you long to make a pillow or do anything for your dear Saviour, you can do it for some poor, needy child of his, and Jesus will regard it just as if done to himself? He has said of such, "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—The Lutheran.

An American Indian was converted. Soon he brought some money to the missionary "to give to Jesus Christ for his work." "That is too much for you to give," said the missionary. "Two dollars too much for white man to give may be," was the answer, "but not too much for Indian; Jesus Christ did so much for Indian."—The Lutheran.

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Editorial

HOW ABOUT THE RENEWALS IN YOUR CHARGE?

Names are being constantly dropped from our mailing list, and the Advocate is pleading in many homes not which it has been finding its way. Will you not make it effort to get the subscribers in your charge to renew before passed? This is a matter of the most urgent importance. Unless our friends will lend us a helping hand at once we may soon have to begin to print the Advocate on cheaper paper and put in less matter. The holidays are now past and this is the best time of the year to work up a club of subscribers. Let us hear from you, brethren.

THE ENEMY AT WORK.

There is a saying that a man once remarked that "every person, even Satan, has some commendable trait." Upon being asked what is commendable in the Devil's make-up, he is quoted as having said, "His industry." This answer was both historical and true. The Bible represents Satan as being tremendously active, as going to and fro in the earth, seeking whom he may devour. And he is as cunning and crafty as he is energetic. Sometimes he appears as an angel of light and sometimes as a roaring lion. We doubt if there is any genuine good thing that he does not endeavor to counterfeit. Masquerading as a religious teacher seems to be one of his favorite ways of working injury in this modern day. There is a profound meaning in that remarkable injunction of St. John, the beloved of the Apostles, "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."

We are moved to write these lines by an examination of two papers that came into our hands this week. One is the Bible Student's Monthly, a little periodical issued by Pastor Russell, whose pet contribution is that there is no hell. The other is a magnificent larger monthly headed, "The Truth about God and Life," which claims to be published by the "Church of Humanity." It hails from Kansas, and its three leading slogans are: "There Is No God." "Man Has No Soul." "Life Ends Forever at Death."

Two things concerning these publications are well worth noticing: (1) they are thoroughly hostile to the orthodox Christian Church; (2) they are issued in cheap form, so that at a small expense they can be generally circulated among the masses of the people.

Thus while our publishing houses are grinding out fine periodicals, often filled with literary and philosophic speculations and adorned with pictures of heathen art, which the vast body of the people never see, the great Enemy is sowing his tares broadcast over the land and poisoning the minds of thousands. If there was ever a time when we needed to put wholesome literature in the homes of our population it is now—not simply in Methodist homes, but in all homes. The Christian Church must somehow get hold of the masses and influence their morality and way of living and win them for Christ. The issue will be theirs in numerous instances and never will the call for preachers and aggressive work sound more urgent than it does to-day. There is no human being who is not worth saving. Not in the lofty flights of theology and philosophic speculation, but in the every-day walk of service must the Christian win or lose their fight for the salvation of humanity. So, brethren, pray and get into touch with humanity's needy people near you. Warn, exhort, persuade and magnify to them the promises and lead them to the Lord. Do not be of those who are always feeling about the bushes of sense, but be in evangelistic, ever-pressing attitude of entering the borders of Him and "a tree in the midst."

DEATH OF DR. M. C. BLACK.

On Tuesday night, January 5, after the forms of the Advocate had been shut and the Editor had gone to his residence a brief telegram announcing the death of Dr. M. C. Black was received at our office and was inserted in the paper by Brother C. C. Chalmers, the Publisher. Since then a fuller communication has reached us bringing the information that Dr. Black passed away at his home in Meridian, Miss., shortly before midnight on Monday, January 4. He had been in very feeble health for several months and for about four weeks had been confined to his bed. He fully realized that the end was not far off and said to Rev. J. T. Leggett, presiding elder of the Meridian District, a few days before the meeting of the late session of the Mississippi Conference, "I may live on before you get back, but if so, you will know where to find me." He fell into a state of unconsciousness some hours before his death and slipped away with scarcely a struggle. Because of the fact that the congregation of the Central Methodist Church of Meridian is constructing a new house of worship and it was known that a large number of people desired to attend the obsequies, they were held in the First Baptist Church and were conducted by Rev. J. T. Leggett, assisted by Rev. J. B. Jones, Rev. W. B. Hogg, Rev. G. S. Harmon, and Rev. H. A. Gaskin. The interment was made in the Rose Hill Cemetery at Meridian, Miss.

Dr. Black was born in Copiah County, Miss., May 24, 1843. He served in the Confederate Army and was a true and brave soldier. He joined the Mississippi Conference at Meridian in 1871, along with Dr. H. W. Featherston and the now sainted J. J. Smythe, and was in the active ranks for thirty-nine years. Among the charges that he served were Raymond, Madison, Camden, Bolton, Edwards, Natchez, Meridian, Jackson, the Mulberry Street Church of Macon, Ga., and our First Church at Tupelo, Miss. From the fall of 1890 to 1901, he was the Editor of the New Orleans Christian Advocate. He took the superannuate relation about four years ago, after which he lived for a time at Tupelo, but later moved to Meridian, where among his former parishioners and many friends he spent his last days. Dr. Black is survived by two sons and two daughters, the sons being Rev. M. M. Black of Canton, Miss., and Mr. Warren F. Black of Birmingham, Ala., and the daughters, Miss Ada Black and Mrs. J. P. Turner.

We will not at this time undertake to write an extended appreciation of this gifted minister and the important service which he rendered the Church. Endowed by nature with a strong and vigorous intellect he improved it by careful reading and study until he was regarded as one of the ablest men in the connection. He was a great preacher, profound, logical, and at times well-nigh overwhelming. Some of his sermons were masterpieces, as for instance his noted discourse on "The Immortality of the Soul," and he was frequently asked to repeat them. Many of the foremost men of Mississippi delighted to wait upon his ministry and were enthusiastic in their commendation of his pulpit efforts. Like Dr. C. K. Marshall, he had a scientific bent of mind, and he revelled in the study of astronomy, geology, and the other natural sciences. He delighted to "hunt," but a fondness after this failed to secure him as great possession of fowls many of the facts and illustrations with which he made clear and impressive the glorious truths of the Holy Scriptures. He was a conspicuous refutation of the old-heard statement that a minister cannot excel both as a preacher and pastor. He was a faithful shepherd who sought with his rod and staff his sheep or lambs. He did not neglect the poor and needy of his congregation, and into the homes where sickness and suffering existed he was sure to come with words of cheer and consolation. We have often heard the fidelity in this respect commented upon by people who had had opportunity to observe his work among them being Bishop Galloway.

As an editor, Dr. Black made a highly creditable record. He did not have the light touch of a paragrapher, but his utterances at all times were solid, cogent and convincing. He never took up a subject without illuminating it, and in him the doctrines and polity of the Church ever had a resourceful and talented defender. He was an author of note, and issued several publications of merit. Among these were: "Christian Womanhood," "Is Man Immortal?" "The Philosophy of Methodism," and "A Centennial Retrospect." He sat in several General Conferences and took high rank as a debater and legislator.

But this energetic toiler has now gone from us, and we shall see him no more until we follow him into the Father's house. But his work upon earth will abide and he will not be soon forgotten. He will take his place in Methodist history in the long and shining list of eminent ministers that the Mississippi Conference has given to the Church Militant and the Church Triumphant—a list that includes such men as Winans, and Drake, and Marshall, and Abbey, and Johnson, and Watkins, and Andrews, and the peerless Charles B. Galloway. Peace be to the ashes of our departed father in Israel, and may the Holy Spirit comfort the stricken loved ones who will so sorely miss him.

FAITH IN CHRIST ESSENTIAL.

Faith in Christ is a far more important factor in the work of the ministry than many realize. Unless one believes with all one's heart that Jesus really lives to fulfill his promises and save men, one's preaching of the Word must be very largely a perfunctory performance. A distrustful minister is apt to be conjuring up all sorts of devices as substitutes for a spiritual appeal to the hearts of men because he lacks confidence in the great truth that the invisible Savior is working with him. The real explanation of why some preachers cannot conduct a revival meeting is found in their unbelief. We must learn to know Christ and live in conscious touch with him if we would be soul-winners. If we are doubters we cannot hide the fact from others. There is an instinct in men that enables them to distinguish between a certain and uncertain note, though they may not express the true sentiments of their hearts. The men who have brought most mightily in the Divine Kingdom in all the ages have been men of great faith.

PERSONAL AND OTHER NOTES.

Rev. R. H. B. Gladney, in a note to the Editor, states that Dr. H. G. Henderson has made a fine impression on the people of Sardis.

Rev. J. I. Hoffpauir, presiding elder of the Lafayette (La.) District, requests us to state that the district stewards of that district will meet in Lafayette on Thursday, January 28.

Rev. A. W. Hoffpauir, of Covington, La., says: "Things are reviving in this charge. My stewards and I have about finished making an every-member canvass. We were recently given a most delightful pounding."

The work has begun well at Durant, Miss., where Rev. E. Nash Broyles is the gifted young pastor. The stewards have issued an admirable address to the members of the Church, and are planning to pay their preacher monthly. That is the way to do it.

Rev. P. H. Howse requests us to state that his address is 422 West Fourth Street, Hattiesburg, Miss.

Rev. W. N. Dodds, of Verona, Miss., says: "I am much pleased with my new home. This is a delightful charge to serve."

Mr. and Mrs. Edmund Taylor, of Greenville, Miss., arrived in New Orleans on Monday of this week and are guests of the St. Charles Hotel. They will go from here to Pass Christian, Miss., where they will remain for some days.

Rev. J. F. Foster, of Amite, La., was in the city last Tuesday, looking after the work of issuing the Louisiana Conference Journal, which is being printed in the Advocate office. He wore his usual genial smile.

The Minutes of the North Mississippi Conference for 1914 are out in their usual good form. Brother Countiss excels as a Conference Secretary and deserves credit for having brought this annual up to so high a standard.

Rev. B. P. Jaco, of the Winona (Miss.) "diocese," says of the work in his territory: "It is a hard fight just now, but no battle has yet been lost. I expect to do the hardest year's work of my life." This message has the right ring.

Among the out-of-town visitors who attended the Peace Celebration last week were Dr. and Mrs. Dunbar Rowland of Jackson, Miss., and Mrs. A. F. Fox of West Point, Miss. Dr. Rowland favored the Advocate office with a brief call.

We are requested to state that the following are the Executive Committee of the Sunday School Board of the Mississippi Conference: "Rev. H. F. Tolle, Biloxix, Chairman; Rev. W. A. Hayes, Decatur, Secretary; Rev. J. Loyd Decell, Waynesboro, Treasurer.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, sends us the following notice: "Mr. M. S. Hubbelle, who has been serving as Assistant Superintendent of the Anti-Saloon League of this State, no longer has any connection with it."

Rev. E. L. Cargill, of Campti, La., writes as follows: "Brother W. A. Ragan, of Clarence, La., was buried last Saturday, January 2. He was a member of our Church and a steward." We regret to be informed of Brother Ragan's death, and we extend sympathy to the bereaved.

Rev. S. E. Galloway, of Pine Valley, Miss., sends us two subscriptions and adds: "We were delightfully surprised by a 'pounding' at the parsonage on the afternoon of December 29. We are grateful for the kindness of such friends, and we shall not soon forget their thoughtful generosity."

Rev. W. W. Holmes, presiding elder of the New Orleans District, preached at the Carrollton Avenue Church last Sunday morning and at Louisiana Avenue at night, delivering strong and helpful messages. Brother Holmes has begun his work with a grasp that presages a large measure of success.

Dr. E. H. Rawlings, of the General Board of Missions, is expected to make a speaking tour through the State of Louisiana in the near future. His itinerary is being arranged by Rev. W. W. Holmes, President of the Conference Board of Missions. Dr. Rawlings is a speaker of great force and eloquence.

We have received from Brother H. W. Reese a brief note concerning the work of our church at Booneville, Miss., which will be printed next week. He reports that Rev. L. M. Lipscomb, the new pastor, has made a fine beginning, and he predicts a great year for the Master's cause in that developing field.

Rev. D. R. McDougal, of Kossuth, Miss., writes: "We are just beginning the work of the new year. Our people are loyal and have been 'pounding' us with all kinds of good things to eat. We like it. I feel that we are going to have a good year. I ask the prayers of the readers of the Advocate for the Kossuth charge."

Our good friend, Rev. S. L. Pope, of New Albany, Miss., sends us a neat folder giving his order of services for Sunday, January 10. We note that special attention was called to "Grenada College Day" and the need of circulating the Advocate. Brother Pope is a live wire. He has to be—Sister Pope wouldn't think of letting him be anything else.

Rev. A. W. O'Bryant, of Moscow, Miss., has been hindered in reaching his new charge by illness in his family; but is at last on the ground and is hopeful of a successful year. We regret to know that Sister O'Bryant is still far from well and confined to her bed a large part of the time. We trust that she will soon completely recover.

Rev. C. A. Battle's sermon at Baton Rouge, La., on Sunday morning, January 3, which was on the "Divine Christ," was reported at considerable length in the State Times of that city. The discourse was pronounced a "strong" one and it was heard and appreciated by a fine audience. The Methodists of the Capital City are greatly pleased with Brother and Sister Battle.

From Many, La., under date of January 8, Rev. S. D. Howard writes as follows: "We reached here last Tuesday about noon and were cordially received. My horse, buggy, and household goods have all arrived in good condition. I conducted prayer meeting last night." We expect to hear good things from the Many charge this year under Brother Howard's leadership.

The Methodist ministers of New Orleans had a delightful luncheon together at the Monteleone Hotel last Monday at noon. Good fellowship abounded, and all left feeling better for having seen something of one another. The Editor had two pressing invitations to join the happy company, but, as is usually the case on Mondays and Tuesdays, he was kept too busy in the Advocate office to get away.

We acknowledge the reception from Mrs. Dary L. Dorr, of near Sardis, Miss., of $1 to be sent to the French or Belgian war sufferers. Being of French extraction, naturally she feels the deepest sympathy for the wounded and homeless ones in France. This money was forwarded several days ago to Mr. J. D. Hamilton, Treasurer of our General Board of Missions, who will see that it is given the right direction.

Rev. Paul D. Hardin, who is magnifying his office as a District Superintendent, kindly sends us the following note: "All the pastors in the Jackson District are in place and the work has started off well. The District Stewards' Meeting on the 5th inst. was well attended. A spirit of harmony and brotherly love prevailed, and we enter upon the duties of the new year with faith in Christ and expecting great success in his name."

Rev. J. M. Carpenter, pastor of Central Church, Columbus, Miss., writes: "The people of my new charge have extended to me a most hearty welcome, and they seem disposed to co-operate with me in my efforts to carry the work forward. So far I have had good congregations, and the Sunday school, Epworth League, and Woman's Missionary Society are all alive and active. The outlook is bright." Brother Carpenter has our thanks for two subscriptions to the Advocate.

On Wednesday, January 6, at the home of the bride's father, the Hon. G. W. Stone, at Litchfield, Ky., Rev. W. W. Hopper of the Mississippi Conference was married to Miss Dora V. Stone, Rev. P. A. Kasey, pastor of the M. E. Church, South, of that city officiating. Brother and Sister Hopper reached their parsonage home at Terry, Miss., on the evening of January 6, and were given a cordial welcome by their people. We extend congratulations and best wishes.

Rev. W. G. Harbin and his little son, Dudley Pope, were in New Orleans last Monday, en route to their home in Houston, Texas. Brother Harbin had been attending the Conference of Evangelists recently held in Nashville, Tenn. The Texas Conference, of which he is a member, has blended the work of Conference Evangelist and Sunday School Field Secretary, and has assigned him to this dual service. Little Dudley had been visiting his grandmother, Mrs. Harbin, at West Point, Miss.

A telegram from Rev. and Mrs. T. S. Randle, now living at Carrizo Springs, Texas, on January 11, to their niece, Mrs. Grigsby Randle Root of New Orleans, announced the death of their daughter, Miss Nannie May Randle, on the day preceding. She was buried the next day at Carrizo Springs. This sad message will be read with sorrow by the many friends of Brother and Sister Randle in Louisiana. May the Heavenly Father comfort and sustain them and all the other bereaved relatives!

Mrs. M. E. Gilbert, of Gilbert, La., writes as follows: "Inclosed find remittance to renew my subscription to the Advocate. **I cannot afford to be without my church paper.**" If there were more Methodists like Sister Gilbert, we dare say that the work of the Church would prosper more. A Methodist without his church paper cannot expect to keep abreast of the forward movements in our beloved Zion. So far as Church matters are concerned, he dooms himself to be an ignoramus.

Rev. J. Howard Brooks, of Tutwiler, Miss., will no longer preach at Rome, as he has been doing heretofore, but will instead preach at Mattson on the third Sunday in each month. Dr. J. W. Price will serve the Rome congregation. Our church at Tutwiler is soon to have electric lights. One brother recently stated to another that these lights were to be put in so that Brother Brooks could see how to preach. The other brother replied: "Why, that's not it; Brother Brooks could preach a sermon in the dark that would do credit to a Bishop."

The Interdenominational Week of Prayer is being observed in New Orleans this week, the following services having been announced: Preaching at the First M. E. Church, South, Monday night, by Dr. G. H. Cornelson, Jr.; at the Coliseum Baptist Church Monday night, by Dr. S. H. Werlein; at the First Evangelical Church Thursday night, by Rev. W. W. Drake; at the First Presbyterian Church Friday night, by Rev. W. H. Brengle. It is hoped that out of these union services there will develop a campaign of vigorous personal evangelism.

Rev. T. B. Cottrell has been heartily welcomed back to Tylertown, Miss., for another year. Concerning his charge, he says: "We are beginning the work of the new year under encouraging conditions. I am serving a fine people. We sent up to the recent session of our Conference the best report in the history of this appointment. Besides paying everything in full, our Sunday school paid $100 to support a native missionary in the foreign field. My family and I received from the people here many nice remembrances during the Christmas holidays."

Rev. J. W. Ramsey, of Heidelberg, Miss., sends us a card which reads as follows: "The people here have been exceedingly kind to us since our arrival. Their thoughtfulness reached a climax on a recent evening when, while sitting by the fireside, a babel of voices was heard approaching the parsonage, and, entering the front door, the visitors deposited on the hall floor many substantial and valuable things. After a half-hour of conversation and song, they departed, having left behind enough groceries to last us for some months. Truly, 'the lines have fallen to us in pleasant places.'"

Rev. W. M. Young, of Amory, Miss., writes: "On Monday evening, December 21, our good ladies crowded into the parsonage dining room bringing many useful things, and with the help of a few men literally covered the table with such gifts as rejoice the occupants of a parsonage home. They also placed two turkeys and a chicken in a coop in the yard. We desire to express our hearty thanks to the good people here for these substantial tokens of appreciation, and we pray God's richest blessings upon them." The people of Amory seem to know when they are well off in the possession of a pastor. Brother Young deserves all the good treatment that they can give him.

THE SPECIAL CENTENARY ASSESSMENT.

Let me remind the presiding elders, pastors and Methodist Church members in Louisiana of the special assessment for Centenary College which the recent Conference resolved should be taken before March 31.

Please remember that this is a separate assessment from the regular benevolences to meet a present, urgent necessity, and should by no means be postponed too late, or in any way confused with other collections.

The special collection is necessary because the College has only a few thousand dollars of endowment; the local tax can no longer be drawn upon for maintenance or even for needed repairs and improvements, and the Faculty must be paid their salaries, and outstanding obligations must be met.

It would be a very great satisfaction to me if there should be a general response to this claim from the entire Conference—if every charge, station, circuit, mission, would send a collection, even if in many cases, the amount should be very small. It would give me encouragement to press forward to the accomplishment of the great task that has been laid upon me.

I have in my possession the list of subscriptions taken at the Conference in Shreveport, which may be cashed and receipted for at any time. Any individual contributions that may be sent to me direct will be credited to the charge whence it comes. Brother P. M. Brown is furnishing a duplicate list of the subscriptions to the fund secured by him last year, and from charges where these subscriptions were taken. It would be well for the pastors in forwarding the assessment, to give also the names of any whose contributions are to be credited on the previous subscriptions, so that there may be no confusion. It is important that the result of last year's work shall be conserved.

In taking this collection I urge that the brethren state the needs of the case with sufficient plainness, gut at the same time to strike a high note of appreciation of the present work of Centenary College and of confidence in its future.

R. H. WYNN.

The above reminder and appeal from Dr. Wynn is in pursuance of the unanimous action and apparently unanimous sentiment of the Louisiana Conference at its recent session. It was there agreed on all hands that the immediate relief of Centenary College by an early collection to meet its immediate and pressing financial needs was imperative, and the action of the Conference providing a special maintenance collection, to be taken before March 31, practically committed each pastor to see that such a collection is taken in his charge, and pledged each presiding elder to urge it upon the pastors and churches. This special collection will put the College in a position to go forward with renewed confidence in its work, and open the way for the greater campaign for permanent endowment and equipment, to which the Conference has thoroughly committed itself. The great task which demands the united and determined effort of our people in Louisiana at this time is the firm establishment of our educational work, which will prepare the way for advance along all other lines.

W. WINANS DRAKE,
Conference Secretary of Education.

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Obituaries.

Obituaries not over 200 words in length will be published free. All over 200 words will be charged for at the rate of 1 cent a word. After the words have been counted the number necessary will be deducted from the manuscript before it is published. Obituaries will be edited down to 200 words.

Call in the middle watch of the night came the death summons to the home and claimed for its own our beloved friend, Mrs. F. B. Marsh, Nov. 11, 1914, and while we bow in humble submission to the divine will our hearts are broken and sad. She was born on Nov. 11, 1881, and early in life gave her heart to God and united with the Methodist Church. Such a sister, more devoted Christian would have been hard to find, as she willingly served in every position she was called to fill. On Dec. 31, 1904, she was married to Mr. F. B. Marsh, a gentleman of the highest type and a true and consistent member of the same Church to which she belonged. She is survived by her husband, F. B. Marsh, a little niece, Bessie Mae Holland whom she was rearing, and a host of relatives and friends. Of her, much will be said. The memories shall be an everlasting remembrance, and an immortal spirit has been lifted up to God, who gave it. May the bereaved ones look to Him who is too good to err, and realize that they shall soon go to meet the loved ones who have crossed the river which separates us from the City Eternal.

Mrs. MIRA GOODBEE.

NEWTON A. BURRIS, eldest son of S. H. and Alma Burris, was born in Franklinton, La., on Sept. 19, 1891, and died on Dec. 11, 1914, aged 23 years 2 months and 24 days. While out hunting he accidently shot himself. This accident was a great shock to the entire community. He was a young man of excellent character and of exceptional business ability. He was one of our most efficient Sunday school teachers and had recently been made steward. His Sunday school class was the banner class. His former Sunday school superintendent said: "No task was ever placed upon him that he did not perform well." His father was for many years a steward in our Church and the preachers who have labored here in the years past honor and revere the memory of Stephen Burris. While quite young he gave his heart to God and had lived a consistent Christian life ever since. Brethren, pray for the stricken mother, who during the year has lost her husband and sister-in-law, and now her precious boy. This has been a sad year with us as we have lost so many of our best members, but our loss is their gain.

J. A. McCORMACK.

MARRIED.

At the residence of Mr. Will Thomas, San Antonio, Texas, on Jan. 4, 1915, by Rev. M. G. Jenkins, Mr. WALTER LORENZO ROOME and Miss LUCY GLENN ELLA APPLING.

At the Courthouse in Shreveport, La., on Dec 15, 1914, by Rev. H. J. Boltz, Mr. W. R. HENDRICK and Miss FANNIE KINNEY.

At the residence of Mr. J. T. Bateman, at Shreveport, La., on Dec. 27, 1914, by Rev. H. J. Boltz, Mr. JAMES E. CRAWFORD and Miss MARY E. LEECH.

On Nov. 24, 1914, in Amory, Miss., at the home of the bride's father, Dr. R. S. Kirk, by Rev. W. M. Young, Mr. T. T. LANCASTER and Miss JACHA KIRK.

NOTICE.

To the Preachers of the Mississippi and Louisiana Conferences.

Dear Brethren: If any of your members come to the hospitals of Shreveport please write me a card and I shall be glad indeed to see that they have the proper pastoral care while in the city. W. B. PERRITT.
1628 Caferton St., Shreveport, La.

REV. DAN E. KELLY.

Reproduced from the Gazette, Miss., January 1st special number in one of the good and right-ness. Which Dan Kelly's friends.

[illegible] of Rev. [illegible] Methodist pastor for [illegible] meeting [illegible] Church. There are few [illegible] the right to [illegible] that man between esteem and hate the [illegible] attention of a congregation—children as well as grown people—like Mr. Kelly for two hours, whether he wants to do it or not. Mr. Kelly is no stranger here having been born and reared in this community, also [illegible] miles from this town, but this was the first time this place has had the opportunity to hear him in any [illegible] service. We have known Mr. Kelly from his early youth. He gave himself to the Church when [illegible] years old. If he ever [illegible] any wild oats we are not aware of it. While some preachers we have heard [illegible] from the pulpit how bad they had been, which we always thought would be best not told, Mr. Kelly seems to have had from his early boyhood a pride and ambition to make the most of his life for good. He early showed an ambition for a college education, which he secured under many difficulties. This, Attala County, has produced many big men in the different professions, but none has won more distinction and renown by ability to advance the cause of Christianity and make the world better than Rev. Dan E. Kelly.

He was reared by Christian parents. His mother was a great and good woman, who evidenced a desire and ambition to make the world better for her having lived in it. His father, Daniel E. Kelly, stood as high as any man in the county for Christian character and integrity and the elements that go to make an ideal citizen. He was a Confederate soldier who, having enlisted early in the conflict, remained at the front until the end, and if he ever flinched from duty, no one knew it.

The Rev. Mr. Kelly is a Christian statesman with diplomatic and altruistic gifts. A community will be elevated to higher and more worthy ideals of life by having him in a meeting. Mr. Kelly had blessed this community before by his wisdom and wise counsel when there seemed to be an anarchistic condition developing in the county several years ago.

His preaching is calculated to break down any feeling of strife, envy and jealousy that may exist between persons and classes in a church or community and breed instead a feeling of good will and fellowship. He speaks in no doubtful words. He is no communist. He is not envious of the other fellow because he may have had a chance to have more of this world's goods than he. He hits the tendency to evil, vice and sin many sledge-hammer blows, such as dancing, card playing among men or women, any sort of cards, for pastime, pleasure or gain, and also all questionable means of raising money for charity or the Church, such as bazaars, etc. He is severe on women lovers of poodle dogs, those who love dogs better than they love children. He loves the Methodist Church and its institutions. This he indicates in no uncertain manner, but his love and sympathy go out to all the world, and he gives credit to all the other denominations and creeds for what they are accomplishing. He is sufficiently broad and is not so shut up by prejudice that he does not see the good others are doing for Christ's kingdom and for the salvation of souls. He is a strong evangelist and has few equals. No one of the other denominations will have their love, pride or sensibilities in the least wounded by going to hear him in his meetings. He is thought by the great Methodist Church to be worthy to be turned loose without a bridle to go and preach where he will and do all the good he can for what the people where he preaches see fit to give him for his labors. He is an expert in [illegible] the hearts that there are two great forces in this world, one for good and righteousness, the other for evil and unrighteousness. Which of these great forces must dominate his life, which side are you on? These are questions he deals with in a masterful logic and power upon the attention of everyone. The Church is of divine appointment. It stands for the highest ideal for right living. Its aim is perfection in the people that compose it are faulty, yet it brings to them the best the world can offer to poor fallen man. "Be ye reconciled to God." The man who cannot identify himself with this class and worship at this shrine is unfortunate in his thoughts, studies and conclusions.

The writer of this is not a Methodist, but a Baptist, and loves the Baptist Church as well as Mr. Kelly loves the Methodist. But this does not prevent him from seeing the good others are doing for the betterment of conditions in this world and in consequence for the betterment of conditions in the world to come. R. S. McLAIN.

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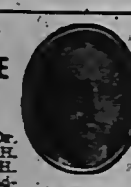
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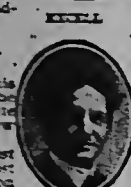
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From the Field.

Amory, Miss.

Dear Advocate: We held the first services in our new church yesterday, January 3, with immense congregations both in morning and evening. Our Sunday school has had an average attendance of about 135 for the past few months, but the first Sabbath in the new church the attendance was 220. Amory Methodism has a bright future, having now one of the best churches for doing modern church and Sunday school work in North Mississippi. To the credit of the congregation, with a pressure almost unparalleled in money matters, we will have raised and paid out nearly $15,000, when we settle for heating and lighting. We expect to carry a $6000 debt. We are now hoping and praying for a genuine revival in the near future. Pray for us.—W. M. Young, P. C.

McLain Charge, Miss.

Dear Brethren: A word from the McLain charge may not be out of place. So if the Editor will permit, I will proceed to speak. We closed a reasonably successful year on this charge, and are beginning the new year with renewed faith and zeal. We were delighted last Monday when our good people at Beaumont sent us a large box of well assorted groceries, including hams, sausage, lard, butter, salt, soda, baking powder, canned fruit, and fruit to be canned. There were rejoicing and praise in our rented home in Hattiesburg. Our work last year resulted in 114 accessions; 24 infants and 24 adults were baptized. Our collections were very good, but not quite in full. Our people have increased in spirituality, and we are expecting a great year in 1915.—P. H. Howse, P. C.

Byhalia, Miss.

In the re-appointment of Rev. L. A. McKeown to this work the sincere desire and the hope of the Byhalia charge were realized. The membership dearly love Brother McKeown, and the members of other denominations, observing his daily walk, manifestation of brotherly love and universal Christian spirit, hold him in high esteem. His first sermon of the new year at Byhalia was delivered on Sunday, December 20, from Luke 2:7: "There was no room for them in the inn." From these few words the preacher drew illustrations and made interesting comparisons that held the undivided attention of the congregation from the beginning to the end of his sermon. In conclusion, he spoke hopefully of the coming year's work, expressing the desire to do more in the Master's vineyard than he did last year, and said that he was looking with faith to the Lord to bless with greater results the work of the coming year. He will preach to a neighborhood of people who live some distance from town, at 3 p. m. on Sundays. Wishing the Advocate abundant success during this Conference year, I am yours fraternally,

MARCUS D. HERRING.

Topisaw Charge, Miss.

Dear Dr. Meek: On the night of New Year's Day this pastor and his family were made to feel glad indeed. Thirty-three people gave us a surprise by coming in just before supper time and asking us to give them supper. I insisted we could not feed them all; but they went ahead and erected a table about 25 or 30 feet long and put what we had on it (now, Mr. Editor, you should have seen just how our small amount of "grub" looked on that long table). And I still insisted we couldn't feed them. Finally, they began to bring in basket after basket and put it on the table until that long table was fairly loaded with "Topisaw grub;" and many who read these lines know what that means, for they have sampled it. Now, you can imagine what immediately followed. After partaking of this bountiful repast, an informal service was held led by our Lay Leader, Dr. W. I. Beacham and the tone of the meeting indicated better things for Topisaw circuit during 1915. When the happy crowd finally dispersed, we found our dining table loaded with such things as ham, fresh sausage, dried sausage, potatoes, syrup, butter, flour, fresh spareribs, rice, and some nice fruit. So when we finally came to ourselves, a thanksgiving Psalm was read and every member of the family prayed a thanksgiving prayer. May a merciful heavenly Father bless abundantly every one who contributed anything toward this happy occasion! God only knows how much we appreciated it and how anxious we are to repay them all a thousandfold.—J. A. Wells.

RING OUT THE OLD, RING IN THE NEW.

This may be applied to preachers as well as to time. On the last Sunday of the old year we were peculiarly blessed in having our old preacher to introduce our new one and the presiding elder to see it well done.

The joy bells that were ringing in our souls because of the coming of Brother Henry and his estimable wife were tolling softly a sad and reluctant farewell to Brother Holmes and his family.

Four years seem a short enough period for a preacher we love to remain with us, and but for the fact that we are loyal Methodists, we might be found complaining, and even going so far as to question the wisdom of the Bishop. As it is, we can but say, "There are as good fish in the sea as ever came out of it," and occasionally we get a whale.

Everybody is already saying: "I believe that we are going to like Brother Henry all right;" and usually this postscript follows, "but we did hate to give Brother Holmes up." We have not given them up but have just loaned them to New Orleans for four years; then we want them back for the full length of the time limit.

Mrs. A. C. McKINNEY.

Ruston, La., Jan. 4, 1915.

MAN NOT A SAVAGE.

But let no reader of the Witness suppose that man was created a savage. It was sin that made men savages. Cain, the oldest son of Adam, "was a tiller of the ground." (Gen. 4, 2.) And it may be supposed that there were always men who tilled the ground in some places, while in other regions men lived by hunting and gathering nuts and fruits and gradually lost all knowledge of the art of tilling the soil.

Prof. Sayce, the great explorer, testifies that the most ancient civilizations in Egypt were the most advanced. These were destroyed successively by wars, and every new civilization which sprang up in a time of peace was less advanced than the one which had preceded it.

God did not create a savage. Man made himself a savage.—Editor New York Weekly Witness.

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The Sunday School.

THE GRADED SUNDAY SCHOOL.

Difficulties.—Room.

By Rev. B. F. Lewis.

After an address on the "Graded Sunday School," delivered a few years ago before a Sunday School Convention, a gentleman arose in the audience and said in substance: "That was a very good address—in theory. But the difficulty with you Sunday school specialists is that you talk for the towns and cities, forgetting that we in the country cannot use your city plans. How are we in the country to grade our schools on that plan and put them in our one-room buildings?" That was a most pertinent question.

Turning to the blackboard which I had been using, I hastily drew a parallelogram representing the ordinary one-room structure of a country or village church. A few dotted lines were then drawn from front to back, and from side to side of the supposed church building. Turning to the audience I explained the meaning of the dotted lines and located the entire elementary department of a graded Sunday school in this one-room building, and stated that to my certain knowledge several Sunday schools were so operating at that time within the bounds of the Mississippi Conference.

Assuming the church building under consideration to consist of only one room, a few screw-eyes, a hundred feet or more of small telephone wire, a few small brass rings, several yards of solid-colored burlap or other similar material, a very little ingenuity, and any one-room structure can be converted into suitable classrooms for a graded Sunday school.

Dividing the church building from side to side into three equal parts, place the screw-eyes in the walls at the dividing points and stretch the wire very taut from front to back. Divide the building from front to back into suitable sections, place the screw-eyes in the side walls at the designated points, and stretch the wire from side to side of the church. On these wires so stretched the curtains, to which have been attached the small brass rings, are hung, to be drawn from the ends and sides of the church to the intersecting points of the wire. During the Sunday school hours, these curtains divide the church into at least four class rooms. Additional curtains will add two more large rooms at the sides of the building. A few three-leaved screens, which almost any fourteen-year-old boy can make out of moulding and a few hinges, covered with material similar to the curtains, will enable any superintendent to convert his one room into as many recitation rooms as he finds necessary. During recitation hours, the curtains are drawn and the screens placed. When the school is over the curtains are draped against the walls and the screens put in some convenient place in the rear of the building, out of the way. In less than a minute the church can be converted into classrooms, and in equally as short a time, cleared for the closing exercises and church services. The whole outfit need not cost over $5, and the graded Sunday school is thus suitably housed.

Two objections may be urged against this plan: First, it does not exclude the noise.

In answer: Noise is not entirely excluded where there are separate rooms. Again, there is no need for teachers to talk as loud as they do in teaching at any time. Lastly, and preeminently, everyone who has taught little children knows it is not noise which distracts them, but sight. Cut off everything visible save the teacher, and she can hold their attention.

Second, it mars the beauty of the building.

In answer: The average village and country church has but little beauty to destroy, sad though it be. Again, while the Bible says, "Out of Zion the perfection of beauty God hath shined," God has never sacrificed utility to beauty. We might well profit by His example. Lastly, and preeminently, the most important department of our church work is the Sunday school, and surely if artistic beauty must be somewhat marred, the truly earnest and devout Christians will stand it until able to suitably house their Sunday school.

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

The General Sunday School Board of our Church has just gotten out a new magazine called the "Workers' Council." It is devoted entirely to Sunday School Methods, contains 16 pages, is published monthly, and costs only 20 cents. If you want the latest and most up-to-date methods, secure this magazine. There is also being issued a special magazine for the teachers of the Graded Lessons, which is published monthly at 50 cents a year.

I have on hand a good supply of leaflets giving the "Standard of Efficiency" for the Sunday schools of our Church. If you want to begin to work your school up to a 100 per cent school, I will be glad to send you a copy.

Don't forget that we have about 30,000 Church members in the Mississippi Conference who are not connected with our Sunday schools in any way. Why not have a Rally Day, a house-to-house canvass for membership and a home department? Let us reduce this shameful number of 30,000. We can do it,—God expects us to do it. Brother pastor and superintendent, how many of this number are in your church? Run over the membership and see. Set one day apart as Sunday School Day; on that day (say Friday) let every member of the school that can, call on some one who does not attend Sunday school, and get him to promise to join the main school or the home department. Wake up the interest in your section of the field. We had 2294 more pupils in 1914 than in 1913. Let us increase the number 10,000 more this year. Can we do it? Will you help us try? That only means 20 more pupils to each school. Will you get your twenty new pupils?

Water stagnates because it has no outlets, and sometimes no inlet. A Sunday school teacher will stagnate for the same reason. What are we taking into our mental and spiritual life for the pupils we are teaching? What are you giving out to them? Do you make good books, institutes, and the Bible your inlet? The outlet should be through your soul, to the heart of the pupil, that he may see in your life Jesus, the great pattern for you and for me.

NEWS AND NOTES.

By Miss Elizabeth Kilpatrick.

"Don't ask a man to be a Christian unless you mean to stand by him and help him in leading the real Christian life."

In 91 churches in a certain county, 25 have not a man over 21 in them. Wonder just why? Is there nothing for men to come for, or to do after coming?

For every day in the year for the last three years 1000 souls have been taken into the Church from the Sunday school.

The new book, "Lessons for Teachers of Beginners," by F. W. Danielson, is just what all teachers of beginners need and will be read with enthusiasm and profit.

"Anything you are not up on, you are down on." If every Christian could know the Sunday school—its value to every member of the home and the community—how few "down on the Sunday school" folk would be left in the world!

Some Adult Classes did not indulge in their usual annual banquet, engraved invitations, etc., during the holidays because of the poor and unemployed in their towns. A regular campaign of helpfulness and brotherly love is to spread its energizing influence over winter's war-time saddened months as a result of this saving and the efforts made possible by it.

It should be the ambition of each officer in the Sunday school to be training some one to take his place in the future. Every superintendent should carefully read "Organizing and Building up a Sunday School," by Hurlburt; and "The Church School," by Athearn. Every class as well as every Sunday school should have a goal toward which to work during 1915—and a worthy one.

A young man in a certain town had been visited daily for several weeks previous to and during a revival season in a local church and one night he was gloriously converted. One month afterwards he told a passing stranger that not a visit had he since that conversion night; and how he had needed strengthening and directing, and how lonely he had been! To stand by a Christian you've helped to make is the only wise thing to do.

A very wicked man stepped into a barber shop the other day and entered into a discussion about the return of the minister to the town. Somebody asked his opinion and he said, "Why, he must come back. I've never heard him preach or pray and may not; but he's my twelve year old boy's teacher and is giving that lad a chance that if I had had I would not be the wicked man I am to-day." That man was returned to his charge and continues to do very quietly a marvelous work with boys—the men of to-morrow.

God's challenge to every man this New Year is, as it ever has been: "If you will furnish the willingness, I will furnish the power; if you will tell men my truth I will reveal it to you; if you will offer your life as a ready instrument, I will use it in convincing men of the reality and power of my redemptive plan." Christianity's greatest need to-day is for men and women who are willing to do what they can do, right where they are; who are willing to say with Isaiah, "Lord, here am I, send me."

The story is going the rounds of a College Bible Class in Kansas that has given to the world one hundred ministers since its organization in 1897, and that makes Mississippi Sunday school people think of such a class in their own borders, giving ministers and fine, steady, true-hearted business men of every profession and trade yearly to a world needing just such material. The Christian-Builders, Mrs. Walter Scales' fine cadet class at the A. and M. College, holds the record for good accomplished in the few years since she has lent her skilled hand as an uplift and inspiration to hundreds of boys.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

My life, if it be a Christian life at all, has its surface amidst the shifty mutabilities of earth, but its root in the silent eternities of the centre of all things, which is Christ in God.—A. Maclaren, D. D.

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of L. S. Gliddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

None can be crowned unless he conquer, nor conquer unless he fight.—Selected.

MARRIED.

At the home of the bride's parents, at Georgetown, Miss., on Dec. 30, 1914, by Rev. T. B. Cottrell, Mr. LUTHER CLAIBUN and Miss ELIZABETH HEMMINGWAY.

Will Relieve Nervous Depression and Low Spirits

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

WORK WANTED.

Dear Doctor Meek: I should like very much to secure work somewhere as a supply during the Conference year now beginning. I attended for awhile the Meridian Male College and the Montrose Training School, and have had some experience in ministerial work. Recommendations will be furnished on request.

Yours for service,
B. N. ANDREWS.
Montrose, Miss.

Truth never was indebted to a lie.—Young.

LESS MEAT IF BACK AND KIDNEYS HURT.

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent litbia-water drink which millions of men and women take now and then, to keep the kidneys clean, thus avoiding serious kidney disease.

Get Ready Now For Spring Ditching

Write now for our free book which tells you how to ditch your wet land this Spring in the easiest and most economical way for growing you big crops instead of its being a worthless tax-burden on your hands. Tells how you can do it quickly with

The Martin Ditcher and Road Grader

the handiest and most sensible farm and road implement ever invented. With only 1 man and 1 team it will do as much farm ditching or road grading in 1 day as 50 to 100 men with shovels, or 10 men or 10 teams with plows, scoops, etc. Will cut a ditch 2 ft. deep and 1200 yds. long in a day. Works in any land. Ideal for covering tile, filling gullies, cleaning out old ditches, building levees, terracing, etc. Price only one-tenth the big costly ones. Can be used where they can't. All steel; reversible; lasts life-time. Sent on 10 days free trial, money-back guarantee. Write today for book, terms, etc.

10 Days FREE Trial

Owensboro Ditcher & Grader Co.
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141 Allen St. Owensboro, Ky.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

A WORD FROM BRO. SULLIVAN.

In reference to the episode in the North Mississippi Conference at Starkville, Mississippi, which resulted in my location, I will say that after the attempt to locate me had failed, I asked for a location myself and it was granted by the Conference; but after reflection I regretted asking to be located.

As to the action of my Presiding Elder, I think that be was misled. As a Christian gentleman and a child of God, I can not harbor malice against any one.

I also ask my friends to stand by and support my successor on the Kosciusko Circuit. He is altogether innocent of what happened to me, and I am sure that he is my friend, as was his sainted father.

E. C. SULLIVAN.

Kosciusko, Miss., Dec. 22, 1915.

AT PORT GIBSON.

Having asked to be made a pastor instead of a presiding elder, I was glad to be appointed to Port Gibson. We reacbed our new, bome at 6 p. m. on Christmas eve, and found it awaiting us, with church folks in the well-warmed, well-lighted parsonage to welcome us. Supper was ready, the pantry was well stocked, as were the wood and coal rooms, and everybody says: "We are glad to have you." No Metbodist preacher ever had a happier lot. Our gratitude goes out to these good and thoughtful people.

President O'Neil, at the College, with his splendid helpers, Miss Kennard, Mrs. Lee, Mrs. Puckett and otbers, is doing a great work. A fine student body was in evidence when I conducted the worship in the chapel last Wednesday. Brother O'Neil is in high favor here, and he deserves it.

Tbis is one church whose Sunday school membership exceeds the membership of the church. Our Sunday schooi, under the wise and enthusiastic leadership of Brother H. H. Crisler, is one of the best in the Conference; and the outlook promises that it shall be larger and better.

H. WALTER FEATHERSTUN.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you helch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, had taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minntes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully.—Robertson.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Tutwiler Ct., at Tutwiler	Jan. 16, 17
Lambert Ct., at Lambert	Jan. 17, 18
Ruleville Ct., at Ruleville	Jan. 23, 24
Drew Ct., at Drew	Jan. 24, 25
North Carrollton, at Valley Hill, a. m.	Jan. 30,
Carrollton Ct., at Carrollton, a. m.	Jan. 31,
Dubiin Ct., at Cberry Hill	Feb. 6, 7
Belzoni Ct., at Belzoni	Feb. 13, 14
Isola Ct., at Isola	Feb. 14, 15
Webb Ct., at Webb	Feb. 20, 21
Mar's Hill Ct., at Hebron	Feb. 27, 28
Minter City, at M. City	Mar. 6, 7

The district stewards will please meet in the Methodist Church at Greenwood, Miss., on Tuesday, Jan. 5, 1915, at 10 o'clock a. m.

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Arkabutia	Jan. 16, 17
Coldwater	Jan. 17, 18
Crensbaw	Jan. 23, 24
Longtown	Jan. 30, 31
Charleston	Feb. 6, 7
Oakland	Feb. 7, 8
Pleasant Hill	Feb. 13, 14
Olive Branch	Feb. 14, 15
Sardis Circuit	Feb. 20, 21
Sardis	Feb. 21, 22
Cockrum	Feb. 27, 28
Wall Hill	Mar. 6, 7
Eureka	Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Houlka, at Wesley Chapel	Jan. 16, 17
Houston	Jan. 18,
Nettleton, at New Cbapel	Jan. 23, 24
Amory and Nettleton, at Nettleton	Jan. 24, 25
Vardaman	Jan. 30, 31
Calhoun City	Jan. 31, Feb. 1
Aberdeen	Feb. 4,
Greenwood Springs	Feb. 6, 7
Okolona, at Thomson's	Feb. 9;
Fulton Ct., at Harden'sChapel	Feb. 13, 14
Tremont	Feb. 15,
Smithville, at Antioch	Feb. 20, 21
Prairie, at Strongs	Feb. 23,
Verona, 10 a. m.	Feb. 25,
Tupelo, 7 p. m.	Feb. 25,
Montpelier, at Woodland	Feb. 27, 28
Buena Vista	Mar. 6. 7

The district stewards are called to meet in the Methodist Church at Aberdeen on Thursday afternoon, January 14, 1915.

JNO. W. BELL, P. E.

Greenville District—First Round.

Rosedale and Hillhouse, at Rosedale	Jan. 16, 17
Benoit and Buiah, at Benoit	Jan. 17, 18
Shelby	Jan. 23, 24
Boyle	Jan. 24, 25
Cleveland	Jan. 30, 31
Shaw and Merigold, at Shaw	Jan. 31, Feh. 1
Tunica and Robinsonville, at Evansville	Feh. 6, 7
Jonestown and Belan, at Jonestown	Feh. 7, 8
Glen Allan	Feb. 14, 15
Clarksdale	Feb. 21, 22
Gunnison	Feb. 27, 28
Friar's Point	Feb. 28, Mar. 1

The district stewards will meet in the Methodist Church at Clarksdale Monday, Jan. 11, 1915, at 3 o'clock p.m.

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Crawford	Jan. 17, 18
Cedar Bluff, at Pheba	Jan. 22, 24
Shuqualak	Jan. 30, 31
Longview, a.m.	Feb. 6, 7
Sturgis, p.m.	Feb. 7, 8
Mayhew	Feh. 13, 14
Cochrane	Feb. 21, 22
Mashulaville	Feb. 27, 28
Columbus Ct., at Piney Grove	Mar. 6, 7

District stewards' meeting at First Church, Columbus, on Wednesday, Jan. 6, 1:30 p.m.

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

High Point, at White Hall, Sat., 11 a. m.	Jan. 16,
Noxapater, at Noxapater	Jan. 17, 18
Louisville, at L., Mon., 2 p.m	Jan. 19,
Ackerman, at A., 2 p. m.	Jan. 20,
Kosciusko, 7 p. m.	Jan. 20,
Poplar Creek, at Friendship	Jan. 23, 24
Hesterville Ct., at Shilo, Sat., 11 a. m.	Jan. 30,
Vaiden and Columbiana, at Vaiden	Jan. 31, Feb. 1
McCool, at Tabernacle	Feb. 6, 7
Durant, Wed., 7 p. m.	Feb. 10,
West, at West	Feb. 13, 14
Kilmichael, at Kilmichael, Fri.,	Feb. 19,
Mathiston, at Mathiston	Feb. 20, 21
Eupora and Maben, at M.	Feb. 21, 22
State Springs, at S. S.	Feb. 27, 28
Bellefontaine, at B., Mon.	Feb. 29,
Kosciusko Ct., at Marvin	Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Duck Hill Ct., at Tle Plant	Jan. 16,
Grenada	Jan. 17, 18
Holly Springs	Jan. 19,
Waterford Ct., at W.	Jan. 22,
Grenada Ct., at Sparta	Jan. 23, 24
Mt. Pleasant Ct., at Mt. P.	Jan. 30, 31
Lamar Ct., at Lamar	Jan. 31, Feh. 1
Paris Ct., at Paris	Feh. 6, 7
Abbeville Ct., at Abbeville	Feb. 7, 8
Randolph Ct., at Randolph	Feb. 13,
Toccopola Ct., at Lafayette Springs	Feb. 14; 15
Ashland Ct., at Liberty	Feb. 20, 21
Pine Valley Ct., at Pine Valley	Feb. 27,
Coffeeville Ct., at Coffeeville	Feb. 28, Mar. 1
Potts Camp Ct., at Potts Camp	Mar. 6, 7
Byhalia Ct., at Byhalia	Mar. 7, 8

The district stewards will meet in Water Valley on Monday, January 11, at 2:30 o'clock.

R. A. TUCKER, P. E.

Holly Springs, Miss.

Corinth Dist.—First Round.

Kossuth Ct., at Wesleys' Chapel	Jan. 16,
Rienzi Ct., at Rienzi	Jan. 17, 18
Iuka Ct., at Spring Hill	Jan. 23, 24
Iuka	Jan. 24, 25
Marietta Ct., at Marietta	Jan. 30, 31
Wheeler, at Wheeler	Jan. 31, Feb. 1
Mooresville Ct., at Allen's Chapel	Feb. 5,
Sherman Ct., at Sberman	Feb. 6, 7
Mantachie Ct., at Shiloh	Feh. 13,
Gunton and Baldwyn Ct., at Saltillo	Feb. 14, 15
New Albany	Feb. 19, 21
New Albany Ct., at Ecru	Feb. 20, 21
Hickory Flat Ct., at Ebenezer	Feh. 26,
Myrtle, at Glenfield	Feb. 27, 28
Dumas Ct., at New Hope	Mar. 5,
Ripley Ct., at Rainey's Chapel	Mar. 6,
Ripley and Blue Mt., at Ripley	Mar. 7, 8
Chalybeate Ct., at Camp Gr.	Mar. 13, 14
Tishomingo Ct., at Mount Pleasant	Mar. 19,
Belmont Ct., at Golden	Mar. 20, 21

District stewards will meet in Corinth, First Cburch, on Feb. 10, 1915. Hope all the charges will be represented.

J. H. MITCHELL, P. E.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Now-a-days we get this famous mixture by asking at any drug store for a 50 cent bottle of Wyeth's Sage and Sulphur Hair Remedy," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You must dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulpbur is that, besides beautifully darkening the hair after a few applications it also brings back the gloss and lustre and gives it an appearance of abundance.

PERSONAL RESPONSIBILITY.

No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work, but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may he a very noble one. But they cannot do my work for me. I must do it witb these hands or with these lips which God has given me.—Ruskin.

THE GOLD IS NOT ON THE SURFACE.

The gold mines of Scripture are not in the top soil; you must open a shaft. The precious diamonds of experience are not pitched up in the roadway; their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed Spirit. It is of small use to learn a doctrine unless in the most emphatic sense you learn it by heart. John Bunyan intended this when he said the truths which be learned were burned into him.—C. H. Spurgeon.

For confidence and calm joy Christ tells us to turn to Nature. For love and sacrifice he bids us live close to our fellowmen. For comfort and immortal hope he asks us to believe in him and in our Father, God.—Van Dyke.

CABBAGE PLANTS Frost Proof Varieties, Early Jersey and Charleston Wakefield, Sucesslon, Surehead, Drumhead, and Flat Dutch. Prices: 500, 75 cents; 1000, $1.25. Lots over 5000, $1 per 1000. By mail, postpaid, 500, $1. Ready now.

Strawberry plants $2.50, 1000. Our plants are field grown, strong and hardened. Order from us; satisfaction guaranteed.

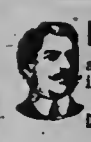
The Jefferson Farms, Albany, Ka.

PEACH & APPLE Trees 2c and u,

Pear, Cherry, Plum, Grapes, Strawberry, etc. Catalog Free. TENN. NURSERY CO., Box 60, CLEVELAND, TENN.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. DR. THOMAS E. GREEN, Successor to DR. H. H. GREENS SONS, Box N, Chaisworth, Ga.

MONEY Money For Churches Sunday Schools — Missions Etc. Raised Easily and Quickly — By Our Guaranteed Plans Write — For FREE SAMPLE One Church Raised $807

Christian Finance Association, 80 Maiden Lane, New York.

Build Up With Wintersmith's Tonic The old reliable remedy for malaria, chills and fever, colds and grip. 50c. 50 year tested appetizer and general tonic.

Woman's Missionary Work

Edited by .....Mrs. B. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION.

Whoever receives the literature in the adult auxiliary will please notice the following items in regard to the literature for this quarter:

There is no leaflet on Korea for the February program. Material for this study will be found in The Voice and the Annual Report of the Woman's Missionary Council.

"The Seaman's Bride" will be effective in showing the changed conditions which make our opportunity. It should be given a prominent place in the February program.

The leaflet for March is on the social service topic and will be sent by the Conference Superintendents of Social Service to the auxiliary superintendents.

MISSION STUDY.

If you have a mission study class and have not filled out an enrollment card, do so at once and mail to Mrs. H. R. Steele, so that the number of classes reported to the Conference Superintendent of Study and Publicity will agree with the number reported by card to the Educational Secretary.

PRAYER CYCLE.

(For work and workers in the Voice each month.)

The Prayer Calendar for 1915 will not be issued. Delay in mails from foreign fields made it impossible to have it ready by January 1.

FROM WINNFIELD, LA.

The Winnfield auxiliary has both home and foreign departments, with 27 in the former and 13 in the latter. We also have the young people organized with 18 members and a Junior division with 21 members. All departments are doing good work. Our foreign, young people and junior departments were organized this year (1914) as a result of having our district meeting with us.

The adult auxiliary meets every Monday. On the first Monday we have our business meeting; on the second, we have our program from the Missionary Voice; on the third, we have a social meeting in some home, and on the fourth, we have Mission Study Class. We have an executive meeting at the close of each quarter.

The active members have adopted the plan of paying $1 each per quarter. Out of this the dues are paid and the balance is used for local purposes. Since adopting this plan, we have funds on hand to meet our needs without ice cream festivals, bazaars, etc. Our committee that looks after the sick and strangers does good work. Each year we observe the "Week of Prayer." Our agent for The Voice is making an earnest effort to have this splendid magazine read in more of our homes.

Mrs. S. M. ABEL, Cor. Sec.

YOUNG PEOPLE OF WINNFIELD.

Taking as our motto, "Looking upward, and onward to him who doeth all things well," we are pressing forward in the great mission work which Christ has so strongly enjoined us to do, having learned through courage, fidelity and service that we must be thoughtful of others who are more unfortunate than we, and that we must minister unto them.

As yet there are only 18 members in our ranks, but we are all industrious and enthusiastic workers for the cause. We meet on Sunday evening just an hour before church service, which gives us an opportunity to help in the night service. We have not yet accomplished all of the things set forth for us to do, but hope before the close of the year to raise the money for our pledge and the other obligations that rest upon us.

With Mrs. Joel Durham as our leader, we expect to rank as the banner society in Louisiana.

KENNETH WATTS, Secretary.

MARY BLACK HOSPITAL.

The following sketch of the founding of the Mary Black Hospital, at Soochow, China, is from the pen of Miss Margaret Marshall:

"Only five years after the women of Southern Methodism organized for the work of foreign missions, they began to plan and pray for an opportunity to carry healing to the suffering bodies of heathen women and children.

"The fine medical work so successfully begun by Bishop W. R. Lambuth opened the way for the same character of work to be done by the Woman's Board, and in 1885 Dr. Mildred M. Phillips, from Missouri, a graduate of the Woman's Medical College of Pennsylvania, was sent out as our first medical missionary. The necessary funds for the erection and equipment of a hospital not being in hand, she devoted herself to the study of the language and of conditions until in 1888 she reported that "the long-wished-for hospital was at last begun in May." It was built upon a lot adjoining the Soochow Hospital. The buildings are of brick, connected by open corridors. They are neatly finished inside with hard, smooth, gray marbled plaster, and high, white ceilings. The woodwork is of the best redwood and camphor wood. The dispensary building where daily clinics are held, contains a large waiting room, two consulting rooms, and a drug room. North of this are the medical and surgical wards, in two separate pavilions, each containing one bathroom and one room for special cases. One of these small rooms has been prepared so that it can be used for opium cases, part of the treatment for which consists of iron bars and a lock and key."

"From the beginning a vast amount of good has been accomplished—suffering allevlated and souls pointed to the Divine Healer. The work, at times, has been arduous and discouraging, and the equipment and help wholly insufficient. There are now in training a number of young women who are fitting themselves for this noble profession. Our medical workers write that they have a new class of seven promising young women who have been duly installed with Miss Pyle at the Laura Haygood School and that they come over to the hospital each morning to spend the day in study and classes. Five older students room at the hospital. This may seem a small school (twelve), but we must remember that they are studying as difficult a subject as medicine, in, what to them, is a foreign language (English). Three girls who applied will require two more years of study at the Laura Haygood, or some other school equally as good. There were other applications, but none from girls with nearly enough preparation."

THE CONFERENCE PLEDGE.

Do not forget that January is the season when the auxiliaries make the financial pledges which form the basis for the maintenance of our work. The dues and these pledges constitute the real support of the work. So each member of the auxiliary to some extent holds its future in her own hand. Remember the Conference pledge depends upon the auxiliary pledge, and the auxiliary depends upon the individual.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

This---and Five Cents

DON'T MISS THIS! Cut out this slip, enclose it with five cents to Foley and Co., 2835 Sheffield Ave., Chicago, Ill., and give the name of the paper from which it was taken. You will receive in return a free trial package containing Foley's Honey and Tar Compound for coughs, colds and croup; Foley Kidney Pills for pain in sides and back; for rheumatism, backache, swollen, aching joints, kidney and bladder ailments; Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, acting without pain or nausea on stomach, liver and bowels. They are especially comforting to stout persons. You are perfectly safe in using Foley and Co's remedies, as they are all pure and wholesome and do not contain opiates or habit forming drugs. For sale by all druggists everywhere.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability-Old Age Certificates. **Benefits, at death, disability, or old age.** $150,000 paid **widows, orphans, disabled.** Reserve **$30,000.** For terms, etc., write ***J. H. SHUMAKER, Sec'y, Nashville, Tenn.***

THE SCHOOL WHICH REALLY PREPARES FOR BUSINESS.

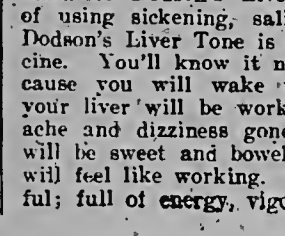
Thorough, progressive methods and strong courses.
SHORTHAND, STENOTYPY, TOUCH TYPEWRITING, ENGLISH, SPELLING, BOOKKEEPING, PENMANSHIP, ARITHMETIC, SALESMANSHIP.
Positions for qualified graduates. Send for Catalogue, Department J.

FALL'S BUSINESS COLLEGE

An Accredited School. Established 1882. Nashville, Tennessee.

CABBAGE PLANTS

The Original Frost Proof Varieties Ready for Shipping



All plants grown in open air on South Carolina Sea Coast will stand severe cold without injury; none better could possibly be grown. Early Jersey Wakefields, Charleston Wakefields, Successions and Flat Dutch. Prices F. O. B. here, 500 plants $1.00; 1,000 plants $1.50; 5,000 plants $6.25; 10,000 plants $10.00. Plants shipped by parcel post, 35 cents per 100, postage paid.

THE GEO. L. SANDS CO., RANTOWLES, S. C.

We Ship in Large Quantities Either by Express or Parcel Post

45 lb. FEATHER BED WITH PILLOWS $10.00 DELIVERED

Greatest value, extra weight Feather Bed offered. Full 45 lbs. with highest grade A. C. A. Ticking and two 3 lb. Pillows included. All new and live feathers specially cleaned and absolutely sanitary.

We Pay the Freight to Your Town

The soothing sleep of a well made feather bed cannot be equalled.

This firm established 7 years. Satisfied customers the South over. References: Savings Bank of Griffin. Send money order today, or a postal for full particulars.

D. M. MARTIN,
1438 South Hill Street, Griffin, Georgia.

ROCHE'S HERBAL EMBROCATION FOR

HOOPING-COUGH

The Celebrated Effectual Remedy Without Internal Medicine. OR CROUP

For 130 years this Remedy has met with continued and growing popularity.

BRONCHITIS, LUMBAGO and RHEUMATISM

are also Quickly Relieved by a Few Applications.

W. Edwards & Son, 157 Queen Victoria St., London, England. All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver.

If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

Our Foreign Advertising is in Charge of

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10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Pachuta and Quitman, at Pachuta, ...Jan. 16, 17
Shubuta .....Jan. 24, 25
Waynesboro Circuit, at Fedora .....Jan. 30, 31
Waynesboro .....Jan. 31,
Scooba .....Feb. 7, 8
Buckatuna .....Feb. 13, 14
Enterprise and Stonewall, at Enterprise .....Feb. 14
Matherville, at Andrews Chapel .....Feb. 20, 21
De Soto, at Salem .....Feb. 27, 28
Moscow, at Hopewell.....Mar. 5,
DeKalb, at Pleasant Ridge..Mar. 6, 7
Vimville, at Pleasant Hill..Mar. 13, 14
Lauderdale .....Mar. 14, 15
Daleville, at Soule's Chapel.Mar. 20, 21
Porterville .....Mar. 27, 28

The district stewards of the Meridian District are called to meet Jan. 6, at 3 o'clock p.m., in the East End Methodist Church, Meridian, Miss. The pastors and lay leaders of the district are requested to meet on the above date at 7 o'clock in the East End Methodist Church to plan the work for the year 1915.

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Fannin, at Goshen Springs.Jan. 16, 17
Brandon and Pelahatchie, at Brandon .....Jan. 18,
Mendenhall.....Jan. 24, 25
Jackson, Capitol Street....Jan. 31,
Jackson, Millsaps Memorial, p. m. .....Jan. 31,
Edwards.....Feb. 7, 8
Flora .....Feb. 10,
Satartia .....Feb. 11,
Benton, at Midway .....Feb. 13, 14
Yazoo City.....Feb. 14, 15
Eden .....Feb. 15, 16
Sharon .....Feb. 20, 21
Camden .....Feb. 21, 22
Madison .....Feb. 28, Mar. 1
Terry .....Mar. 7, 8
Bolton .....Mar. 14, 15
Florence .....Mar. 20, 21

The district stewards will meet at the Capitol Street Church, Jackson, on Tuesday, Jan. 5, at 10 a.m. All the pastors and Church lay leaders are cordially invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Suqualena, at S.....Jan. 16, 17
Forest & Morton, at F., Jan. 31, Feb. 1,
Decatur & Union, at D.Jan. 23, Feb. 1
McDonald, at McD.....Feb. 4,
North Bend, at Williams...Feb. 5,
Philadelphia Ct., at Cook's Chapel .....Feb. 6,
Philadelphia .....Feb. 7,
Trenton .....Feb. 13, 14
Clarksburg .....Feb. 15,
Shiloh .....Feb. 19,
Johns .....Feb. 20, 21
Raleigh .....Feb. 27, 28
Rose Hill, at Homewood...Mar. 6, 7
Garlandsville .....Mar. 13, 14
Leake, at Singleton .....Mar. 17,
Pearl, at Edinburg .....Mar. 18,
Carthage .....Mar. 19,
Walnut Grove .....Mar. 20, 21
Harperville .....Mar. 22,
Lena .....Mar. 23,
Homewood .....Mar. 27, 28
Chunky .....Mar. 30,
Choctaw Mission, at Jackson's .....Mar. 31,
Newton & Montrose, at M..Apr. 4, 5

The district stewards will meet at Newton on Wednesday, Jan. 6, at 1 p.m. Trains from all directions arrive before that hour, and leave sufficiently late for us to do our work.

All pastors are urgently invited to attend, as it is important for them to be present. Also the lay leaders are cordially invited.

Let us pray and plan for the greatest year in the history of the District.

C. F. EMERY, P. E.

Port Gibson District—First Round.

Washington, at Washington.Jan. 16, 17
Natchez .....Jan. 17, 18
Fayette, at Fayette, Tues...Jan. 19,
Harriston, at Harriston.....Jan. 23, 24
Port Gibson .....Tues., Jan. 26,
Gibson Memorial ....Wed., Jan. 27,
Crawford Street ....Thur., Jan. 28,
Oak Ridge, at B. C. .....Jan. 30, 31
Utica, at Utica, Thur.....Feb. 4,
Hermanville, at Hermanville; Friday .....Feb. 5,
Rocky Springs, at Rocky Springs .....Feb. 6, 7
Roxie, at Roxie.....Feb. 13, 14
Rolling Fork, at Rolling Fork Feb. 20, 21
Anguilla, at Anguilla, Wed..Feb. 24,
Mayersville, at Mayersville..Feb. 27, 28
Silver City, at M. Wed.....Mar. 3,

The district stewards will meet at Harriston on Wednesday, Jan. 20, at 10 a.m.

T. W. ADAMS, P. E.
Fayette, Miss.

Seashore District—First Round.

Pascagoula and C. S. .....Jan. 16, 17
Moss Point .....Jan. 23, 24
Escatawpa .....Jan. 26
Americus .....Jan. 27
Bay St. Louis .....Jan. 30, 31
Biloxi .....Wed., Feb. 3
29th Street and Lyman ....Feb. 6, 7
Wiggins and Bond .....Feb. 10
Saucier .....Feb. 13, 14
Columbia .....Feb. 17
Hub .....Feb. 20, 21
Brooklyn .....Feb. 27, 28
Longbeach .....Wed., Mar. 3
Coalville .....Mar. 6, 7
Vancleave .....Mar. 13, 14
Gulfport .....Wed., Mar. 17
Mentorum .....Mar. 20, 21
Wolf River Mission .....Mar. 23
Mississippi City and Handsboro .....Mar. 24
Carriere and Picayune ....Mar. 27, 28

The district stewards will meet at First Church, Gulfport, Wednesday, Jan. 6, at 2 p.m.

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Magnolia .....Jan. 10, 11
Monticello, at Monticello...Jan. 17, 18
Gallman, at Bethesda .....Jan. 23, 24
Crystal Springs .....Jan. 24, 25
Meadville, at Bude.....Jan. 27,
Bayou Pierre, at Center Point .....Jan. 30, 31
Hazlehurst .....Jan. 31, Feb. 1
Buford, at Summer Chapel..Feb. 6, 7
Summit and East McComb, at East McComb .....Feb. 13, 14
McComb-Centenary .....Feb. 14, 15
Tylertown, at Tylertown...Feb. 20, 21
South McComb, at LaBranch Street .....Feb. 21, 22
Scotland, at Bethesda .....Feb. 24
Adams, at Adams .....Feb. 27, 28
Barlow and Rehoboth .....Mar. 6, 7
Wesson, at Wesson.....Mar. 13, 14
Brookhaven .....Mar. 14, 15
Pleasant Grove, at Pleasant Grove .....Mar. 18, 19
Topisaw, at Sartinsville....Mar. 20, 21

ROBT. SELBY, P. E.
Brookhaven, Miss.

Hattiesburg District—First Round.

Lucedale .....Jan. 16, 17
New Augusta .....Jan. 17, 18
Blodgett, at Ovett .....Jan. 22,
Richton .....Jan. 22, 23
McLain, at Beaumont .....Jan. 23, 24
Oloh .....Jan. 27,
Green Co. Mission, at Winborn .....Jan. 30,
Leakesville .....Jan. 31, Feb. 1
Eucutta .....Feb. 5,
Heidelberg, at Vossburg...Feb. 6, 7
Ellisville .....Feb. 7, 8
Williamsburg .....Feb. 10,
Estabutchie, at Bethel.....Feb. 11,
Mt. Olive .....Feb. 13, 14
Collins .....Feb. 14, 15
Silver Creek .....Feb. 17,
Taylorsville .....Feb. 19,
Court Street (Hattiesburg)Feb. 21, 23
Broad Street (Hattiesburg)Feb. 21, 23
Main Street (Hattiesburg).Feb. 24,
Prentiss .....Feb. 27, 28
Sumrall .....Feb. 28, Mar. 1
Magee .....Mar. 6, 7
Seminary .....Mar. 7, 8

GEO. H. THOMPSON, P. E.

A Pimply Face Loses Friends

Why Stand This Humiliation When Stuart's Calcium Wafers in a Week Make Your Face Clean and Radiant.

No need for anyone to go about any longer with a face covered with pimples, blotches, eruptions, blackheads and liver spots. These are all due to impurities in the blood. Cleanse the blood thoroughly and the blemishes will disappear.

"Everyone Looks at a Face Bearing a Lovely Complexion—It is Nature's Greatest Gift to Woman."

That's what Stuart's Calcium Wafers are intended to accomplish and do accomplish. Their principal ingredient is Calcium Sulphide, the quickest and most thorough blood cleanser known.

These wonderful little wafers get right into the blood and destroy eruptive substances present in it. In some cases a few days is sufficient to make a marked improvement. And when the blood is pure the whole system is a hundred per cent better.

Don't fret any longer about those blackheads, pimples, boils, tetter, eczema, spots or skin eruptions; they all go and "go quick" if you use Stuart's Calcium Wafers.

Go to any druggist anywhere and buy a box. Price 50 cents. A small sample package mailed free by addressing F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for failing hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out, and do something kind to somebody or other.—John Keble.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

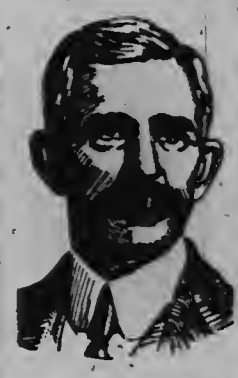
Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Heart Disease Almost Fatal to Young Girl



"My daughter, when thirteen years old, was stricken with heart trouble. She was so bad we had to place her bed near a window so she could get her breath. One doctor said, 'Poor child, she is likely to fail dead any time.' A friend told me Dr. Miles' Heart Remedy had cured her father, so I tried it, and she began to improve. She took a great many bottles, but she is spared to me today, a fat, rosy cheeked girl. No one can imagine the confidence I have in Dr. Miles' Heart Remedy." A. R. CANON, Worth, Mo.

The unbounded confidence Mr. Canon has in Dr. Miles' Heart Remedy is shared by thousands of others who know its value from experience. Many heart disorders yield to treatment, if the treatment is right. If you are bothered with short breath, fainting spells, swelling of feet or ankles, pains about the heart and shoulder blades, palpitation, weak and hungry spells, you should begin using Dr. Miles' Heart Remedy at once. Profit by the experience of others while you may.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists.

MILES MEDICAL CO., Elkhart, Ind.

MANSFIELD FEMALE COLLEGE

MANSFIELD, LOUISIANA

NOT an object of charity; not a veneering plant; not a place to cram; not a short-cut affair; no place for triflers or ne'er-do-wells; not a reformatory.

An institution run on business principles; expects and demands honest effort and strict obedience; offers courses in variety under splendidly equipped, trained, experienced and Christian teachers from the best Colleges, Universities and Conservatories. Graduates are among the elect women of the country. Normal graduates "make good."

Income nearly doubled in two years. More than Four Thousand Dollars spent in improvements and accommodations in the past two years. Has a right by every token to demand the earnest consideration of every Louisiana Methodist (we do not poach on the territory of any other Conference). Scores of friends and patrons of other faiths.

We want ten more earnest, ambitious girls at the beginning of the next year—Jan. 4, 1915.

Mansfield is on the map. Suppose you look it up. It is best to come and see.

R. E. BOBBITT, President.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Algiers, p. m.	Jan. 3,
Carrollton Ave., a. m.	Jan. 10,
Louisiana Ave., p. m.	Jan. 10,
Felicity, a. m.	Jan. 17,
Second Church, p. m.	Jan. 17,
St. Marks, p. m.	Jan. 17,
McDonoghville	Jan. 24,
St. Paul's, p. m.	Jan. 27,
Rayne Memorial, a. m.	Jan. 31,
Epworth, p. m.	Jan. 31;
Slidell	Feb. 6, 7
Parker Memorial, a. m.	Feb. 14,
Plaquemine and New Roads	Feb. 20, 21
First Church, a. m.	Feb. 28,
Mary Werlein Mission, p.m.	Feb. 28,
St. Tammany, at Sun	Mar. 6, 7
Donaldsonville & Vacherie	Mar. 10, 14
Bogalusa	Mar. 20, 21
Orange Grove	Mar. 24, 31

The district stewards and preachers of the district will please meet in the First Methodist Church, New Orleans, on Friday, Jan. 22,, at 7:30 o'clock, p. m. W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Bonita	Jan. 17,
Mer Rouge	Jan. 17, 18
Bastrop	Jan. 24,
Monroe, p. m.	Jan. 24, 26
Calhoun	Jan. 31,
Winnsboro	Feb. 1,
Gilbert	Feb. 8,
Pioneer	Feb. 14,
Delhi	Feb. 15,
Lake Providence	Feb. 21
Farmerville	Feb. 28,
Frantom Chapel	Mar. 6,
Eros	Mar. 7,
Mangham	Mar. 14,
Sicily Island	Mar. 15,
De Saird	Mar. 21,
Waterproof	Mar. 28,

District Missionary Institute and District Stewards' meeting at the Monroe Methodist Church, Jan. 25. Institute, day and evening. Stewards' meeting 1:30 p. m.

Ministers and charge lay leaders are especially requested to attend the Institute. WM. SCHUHLE, P. E.

Monroe, La.

Lafayette Dist.—First Round.

Morgan City	Jan. 16, 17
Patterson and Jeanerette, at Patterson	Jan. 17, 18
Sulphur and Vinton, at Vinton	Jan. 23, 24
Lake Charles	Jan. 24, 25
Vermilion, at Perry	Jan. 30, 31
Gueydan and Abbeville, at Gueydan	Jan. 31, Feb. 1
Lake Arthur	Feb. 6, 7
Jennings	Feb. 7, 8
Eunice, at Eunice	Feb. 13, 14
Franklin	Feb. 20, 21
Houma Mission, at Houma	Feb. 27, 28
Lafourche Mission	Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte	Mar. 6, 7
Washington & Chicot. at C.	Mar. 7, 8
Acadia Ct. at Branch	Mar. 13, 14
Bell City, at Bell City, Wed.	Mar. 17,
French Mission, at Kaplan	Mar. 20, 21
Indian Bayou, at Indian B.	Mar. 27, 28
Rayne	Mar. 28, 29

A full attendance of official members is greatly desired. Let us get ready for a reunited prayerful effort for a gracious revival during the year 1915.

J. I. HOFFMAN, P. E.

Indian Bayou, La.

Baton Rouge Dist.—First Round.

Jackson, at Jackson	Jan. 16, 17
Zachary, at Ethel	Jan. 17, 18
Clinton, at Clinton	Jan. 23, 24
Wilson, at Wilson	Jan. 24, 25
Denham Springs, at Denham Springs	Jan. 30, 31
Baton Rouge, First Church	Feb. 1,
Baton Rouge, Keener Mem.	Feb. 3,
St. Francisville, at St. F.	Feb. 6, 7
Franklinton Ct., at Angie	Feb. 13, 14
Franklinton & Zona, at F.	Feb. 15, 16
Greensburg Ct., at Center	Feb. 20, 21
Kentwood	Feb. 21, 22
Pine Grove, at Pipkins	Feb. 27, 28
Amite	Feb. 28,
Springfield, at Springfield	Mar. 6, 7
Ponchatoula, at Ponchatoula	Mar. 7, 8
Tangipahoa, at Tangipahoa	Mar. 13, 14
Covington, at Covington	Mar. 20, 21
Hammond	Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Gibbsland	Jan. 16, 17
Simsboro	Jan. 18,
Elmore, at Elmore	Jan. 20,
Dubach, at Dubach	Jan. 23, 24
Homer	Jan. 26,
Haynesville,	Jan. 28,
Haughton, at Haughton	Jan. 30, 31
Cotton Valley	Feb. 1,
Bienville	Feb. 6, 7
Bernice	Feb. 13, 14
Jonesboro, at Dodson	Feb. 14, 15
Winnfield	Feb. 19,
Ringgold	Feb. 20, 21
Minden	Feb. 21, 22
Arcadia	Feb. 23,
Ruston	Feb. 25,
Sibley	Feb. 27, 28

Districts stewards are called to meet at Gibbsland Jan. 14, in the Methodist Church.

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Opelousas	Jan. 16, 17
Melville, 7:30 p. m.	Jan. 18,
Natchitoches, 7:30 p. m.	Jan. 21;
Boyce	Jan. 23, 24
Campti, 7:30 p. m.	Jan. 27,
Colfax, 7:30 p. m.	Jan. 28,
Selma & Standard	Jan. 30, 31
Bunkie, 7:30 p. m.	Feb. 3,
Jena	Feb. 6, 7
Trout and Good Pine, 7:30 p. m.	Feb. 7,
Pollock, 11 a. m.	Feb. 10,
Harrisonburg	Feb. 13, 14
Bon Ami and Carson	Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.	Feb. 21,
Merryville, 7:30 p. m.	Feb. 22,
Longville, at Longville, 7:30 p. m.	Feb. 24,
Provencal	Feb. 27, 28
Pineville	Mar. 6, 7
Alexandria	Mar. 7, 8
Indian Mission	Mar. 14,

The district stewards and trustees and charge leaders will meet at 11 a. m. in the First Church, Alexandria, Jan. 23. A full attendance of district stewards is very much desired.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Ida, at Gilliam	Jan. 17, 18
Bossier City	Jan. 20,
Greenwood, at Greenwood	Jan. 24, 25
District Stewards' Meeting, First Church (Shreveport)	Jan. 27,
Pleasant Hill, at Pleasant Hill	Jan. 29,
Pelican, at Pelican	Jan. 30,
Longstreet, at Longstreet	Feb. 6, 7
Logansport	Feb. 7, 8
Grand Cane, at Grand Cane	Feb. 14, 15
Noble, at Noble	Feb. 20,
Zwolie	Feb. 21, 22
Many, at Many	Feb. 22,
Anacoco, at Prospect	Feb. 27,
Leesville	Feb. 28, Mar. 1
Vivian	Mar. 7, 8
Queensborough	Mar. 10,
Mooringsport, at Oil City	Mar. 14, 15
Texas Avenue (Shreveport)	Mar. 17,
Wesley, at Carroll Creek	Mar. 20, 21
Coushatta, at Coushatta	Mar. 21, 22
Bayou Lachute, at Atkins	Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport)	Mar. 24,
South Mansfield	Mar. 27, 28
Mansfield	Mar. 28, 29
First Church (Shreveport)	Mar. 31.

The district stewards and pastors of the district are hereby requested to meet at First Church, Shreveport, at 9:30 a. m. Wednesday, Jan. 27.

WM. H. COLEMAN, P. E.

CABBAGE PLANTS
GROWN FROM EXPENSIVE SEED
Early Jersey Wakefield
Charleston Large Type Wakefield
I pay from three to five times as much for Peter Henderson & Co.'s seed as other planters pay for ordinary seed. Actual figures, $3.50 per lb. for Wakefields, $4.00 per lb. for Flat Dutch, against 75c. per lb. for ordinary seed. My customers get the benefit in.
PERFECT PLANTS AT NO EXTRA COST
Why not plant cabbage grown from high-grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.
If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.
Prices by Express: 1,000 to 4,000, $1.50 per 1,000; 5,000 to 9,000, $1.25 per 1,000; 10,000 or over $1.00 per 1,000.
Succession
Varieties: Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, All Frost Proof. Order early to be sure of the variety you want.
Short Stemmed Flat Dutch
JOS. M. HARRISON
CHARLESTON, S.C.

GIVING OURSELVES.

The one thing that counts is the giving, not of money, not of influence, but of ourselves to the world. It is far easier to endow a home for girls than to make a home for one girl; far easier to support a mothers' meeting than to support one stray lassie; far easier to send money to teach young women in far-away lands than yourself to teach those same young women when landed beside your own hearthstone. "These ought ye to have done and not to leave the other undone." In the Master's sight the gift without the giver is nothing at all. Only when we bestow ourselves on the stranger within our gates do we follow the Christ who "loved us and gave himself for us."—Congregationalist and Christian World.

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 8, Batesburg, S. C.

MISSIONARIES IN PRAYER.

We are wondering what will be the result of this dreadful European conflict, and to what extent it may paralyze missionary work. The Chinese are asking some very hard questions about the war. They ask, "Since the Christian nations are seeking to destroy each other, how much better are they than the non-Christian countries?" Does Christianity teach people to war?" "Can Christianity take from the hearts of men and nations the thirst for war or remove the causes which bring on war?" We are trusting and praying that the United States may have nothing to do with this horrible affair.—A. C. Bowen, Changchow, China.

No man is so absolutely and deeply happy as he who makes the one question of his life, "What is God's will concerning me?" and the one endeavor of his life to follow that will when it is revealed.—Rev. Floyd W. Tomkins, D. D.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 21, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"If we knew what hearts are aching,
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary,
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid."

* * *

It seems that the prohibitionists must always win two victories to make a State dry—one at the polls and the other in the Courts. But the cause notwithstanding is marching steadily on.

* * *

Referring to Billy Sunday in a recent editorial, the North American (Philadelphia) says: "Regarded by many uninformed persons as an exponent of novelty, he delivers uncompromisingly the old Gospel unadorned. His language is modernism itself, but his theology is as primitive as that of the fishermen of Galilee." If there is any other kind of theology that is lighting revival fires in the world to-day, we do not know what or where it is.

* * *

The Outlook says: The curious workings of conscience are exemplified in a letter recently received by a Southern railway. The letter inclosed a draft for $6.81 to pay for a trip four years ago on which the sender failed to pay fare for his boy, aged six. The amount included not only half fare but interest at six per cent." This may be a "curious working of conscience," but is a wholesome one. If a man has failed to be honest at any time, he ought to pay up—even if the swindled concern is a railroad, and the swindler a preacher.

* * *

Dr. Shailer Mathews, a professor in the University of Chicago and President of the Federal Council of the Churches of Christ in America, according to a contemporary, thinks that "in our advanced stage of religious development war terms should be stricken from the Christian vocabulary." The Holy Scriptures would have to be considerably expurgated to accomplish this result, but it is scarcely to be thought that that would disturb Dr. Mathews. Those of his school are apparently seldom happier than when correcting the mistakes of the sacred authors.

* * *

There are many kinds of faulty vision, but perhaps the most common is that which sees the faults of others, but is blind to one's own shortcomings. It was to an aggravated case of this malady that the Master had reference in the Sermon on the Mount, when he said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" The only cure for this terrible disease is for the moral nature of its victim to be cleansed and righted by the power of the Holy Spirit. How one views his fellow-men is a pretty good indication of his own religious status.

A HUMAN LINK.

The ships of ancient Rome were propelled into battle by galley slaves. These were the captives of war; some were men of proud lineage and royal birth. Chained to their benches, they plied the great oars with rythmic movement to the strokes of the master who beat the time. The conflict raging above them and around them meant little to them except in the case of their galley's destruction. Then, chained to their seats, they could not hope to escape, but would perish like rats in a cage. Yet upon those wretched men largely depended the fortunes of Rome on the sea.

In the Spanish-American War there were men who gave themselves willingly to a similar task. They lacked the fierce incentive of the battle raging above, a conflict they could not see, but they did their duty. And there is little said of them, the brave stokers who were faithful in the hour of battle, though only their hard toil in the grime and heat of the furnace made the movement of ships and guns possible.

The heroes on the deck above are crowned with laurel, and we name streets in our capitals in their honor. And all come home at last to "read their glory in a nation's eyes." But let us hope that some day the nation's esteem will guard with solemn round the last resting place of a dead stoker, and that his mighty, soot-begrimed form will be one of our marble figures of fame in places of renown.

For there are forces which we can not see, and which we do not always recognize and credit, which are moving forces after all. In the making of history there were men, little known to fame, who had a large part, as they brought on the stage of action other men celebrated as mightier.

Peter was a leader among the disciples, a bold, rugged figure, a unique personality, standing out among men. His brother Andrew is seldom mentioned. But Peter, with all his great achievement, was brought to Christ by the humble Andrew.

So the opportunity for great service, as men regard it, may not come to you and me, but we can live on in some one else who rises to mighty tasks. You may not be the giant Saul, towering above your fellows, and leading the hosts of Israel to battle like a king, nor even the bold young son of Jesse, who proves the king's suit of mail and can not wear it, yet slays the terrible Philistine; but you can be the king's armor-bearer when he goes forth to the conflict against the foes of the Lord.

Now Andrew did a very great work in introducing men to Christ. When he found the Savior precious to his own soul, he thought at once of some one else. And he returned from the home of the Master to lead his own brother to Jesus.

In the busy days that followed Jesus and his disciples withdrew once for a period of rest to an uninhabitated place on the northeastern shore of Galilee. But they could not escape the multitude. The people followed them to their retreat. Then took place the feeding of a great number of people. And again the connecting link was Andrew. He it was who found the only one in that vast throng who had any food, the lad with the loaves and fishes.

Many months passed before Andrew came into prominence again. On the last day of Christ's ministry, a party of foreigners came into the temple gate. They were doubtless "proselytes of the gate," Gentiles converted to the Jewish faith, who bad come to Jerusalem for the Passover. Before leaving the city, they wanted to see the man of whom they had heard so much. Now it seems that Andrew was known to possess the grace of introducing men to Christ, for the request of the Greeks was referred to him, and he brought the men to Jesus.

Dwelling upon these instances, we believe the loved employ of Andrew was that of bringing men to Christ. Not in striking sermons on great occasions, like his own brother Peter; not before kings and princes, in an august presence, like Paul; but in personal work, in invitations to individuals, quietly and lovingly bringing men to Christ.

And this is a work we all can do. Andrew was a human link, a link of love. The last bright link of the heavenly chain is Jesus, waiting to unite with the Father all the erring sons of men, the broken fragments of human lives. Andrew's great task was uniting broken, wasted lives with the Savior, making himself a living human link of love. And how many broken, wasted lives might be chained fast to the throne of God in heaven if there were more such links of love. For there are thousands of men without sympathy, without love, who might respond to a kindly word, to the hope of better things. Let us never despair of any man; let us never say of any in our day, "Ephraim is joined to idols, leave him alone." "Deep down in the human heart, crushed by the tempter—Chords that were broken will vibrate once more." Perhaps the trouble is not altogether with broken lives, but also with missing links of love.

To double the membership of your own church in one year might seem to you an impossible task. To multiply the number of Christians in Mississippi and Louisiana by two, might seem possible only as a simple piece of arithmetic. To add to the number of Christ's followers in the world, an equal number, in a year's time, might seem the dream of a fanatic.

But let us think more in terms of the individual. Christ does not save men by multitudes. He saves individuals who trust in him. The religion of Christ is not a community affair, but an intimate and right relation between Christ and individuals. A number of indivuals may be reached at one time by one man. We are not discrediting preaching. We are urging that it be aided by individual work. There is also a work for others beside the preacher in winning souls for the Master. And while the thought of doubling the number of Christians in the world in one year taxes the imagination, it seems quite practical to think of one Christian man or woman, filled with the love of Christ and men, winning one other to Christ in a year's time. For one man to win one other, from his own family, from his friends and associates, in the space of twelve months does not seem an impossible ideal of love and service. And that man is you, if you follow the example of Andrew.

R. H. H.

SETTLED RIGHT.

However the battle is ended,
Though proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still Truth proclaims this motto
In letters of living light—
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Though the enemy seemed to have won,
Though his rank be strong; if he be in the wrong,
The battle is not yet done.
For sure as the morning follows
The darkest hour of night,
No question is ever settled
Until it is settled right.

O man bowed down with labor,
O woman young, yet old;
O heart oppressed in the toiler's breast,
And crushed by the power of gold,
Keep on with your weary battle
Against triumphant night;
No question is ever settled
Until it is settled right.

—Ella Wheeler Wilcox.

WHITEFIELD AND SUNDAY.

It is an interesting coincidence that the religious denominations that are preparing for the Sunday revival campaign are at the same time celebrating the bicentennial of the birth of George Whitefield. There are points of resemblance between them.

Whitefield was the most remarkable preacher of his time in the number of persons to whom he preached and the effect produced upon them. Yet he was not a man of notable intellectual gifts, and even special students of sermonic literature do not now often succeed in reading his sermons. Rev. "Billy" Sunday has been extraordinarily successful in drawing immense throngs, and Scranton and other cities where he has had campaigns testify to the awakening of the conscience of the community, the elevation of moral standards and the very real improvement of the moral and religious life. But the most devoted admirer of the baseball evangelist will not pretend that his sermons will be read.

Whitefield was indebted for his power, as Sunday is now, to his extraordinary gift of dramatic oratory. We have some curious evidence of this power in Whitefield. One of his contemporaries said that he could pronounce the word "Mesopotamia" so that it would draw tears from the multitude. Benjamin Franklin, who, to put it in its mildest form, was not religiously emotional, has given a delightful account of the effect of Whitefield's eloquence when appealing for money for his orphan asylum. It first melted his determination not even to give the coppers in his pocket. Then it raised the heat of his sympathies to the point of resolving to give the silver coins he had, and when the collection was taken Franklin emptied copper, silver and gold coins out of his pocket, and gave everything he had with him.

Lord Chesterfield was even less likely to be carried away by religious enthusiasm; but when Whitefield was describing the sinner in the guise of a blind man approaching a precipice and leaning over the edge to recover his cane his realism was so hypnotizing that Chesterfield sprang to his feet in alarm, exclaiming, "Good God. He's gone."

For Whitefield, as for Sunday, Philadelphia built a hall or tabernacle. He preached to a crowd that filled the Germantown market-place. In the yard of Fagg's Manor Presbyterian Church there is a group of notable oaks which by local tradition are the identical trees under which Whitefield preached to more thousands than one can readily believe. One of the most beautiful country graveyards in this vicinity is that connected with the Neshaminy Presbyterian Church. Whitefield's diary records his preaching there with a more than usual consciousness of divine power. At Nazareth there still stands the building whose erection for an orphan asylum he procured.

The methods of the revivalist and missionary differ with the communion and the age, but all communions and in all ages have supplemented the work of the parish clergy with special forms of service, and especially with unusual gifts of oratory for the arousing of the religious susceptibilities of the multitude, to whom religion is apt to become mechanical and formal.

The Second Presbyterian Church in this city was the direct product of Whitefield's revival. Benjamin Franklin's careful computation of the number of perons who could hear Whitefield helps us to believe the astonishing traditions of his voice, and Franklin testifies that the amendment of the morals of the community was as marked as the furor over the most eloquent preacher of his day.—Philadelphia Record.

The statement that Whitefield was "the most remarkable preacher of his time" is doubtless correct, for he had more dramatic power than Wesley possessed. But the implication that Whitefield preached to more people than Wesley and produced greater effects seems very far astray. Few preachers in all history, if any, have reached greater numbers than Wesley reached, and, while it is doubtless true that Whitefield could move a whole audience more powerfully than Wesley could, the enduring results of Wesley's work were far greater than those of Whitefield's work; for Wesley was a great organizer as well as a great preacher.—New York Weekly Witness.

A GREAT OPPORTUNITY AND A WEIGHTY OBLIGATION. WHAT WILL WE DO WITH IT?

By Bishop Warren A. Candler, D. D.

The greatest war recorded in history is now raging in Europe, and whatever may be its issue, the world will be all changed at its close. If Germany should be victorious, moral consequences will follow which will affect the destiny of mankind; and if England and the allies should triumph the results can not be less enduring and far-reaching. In any event the welfare of the race is involved.

The part the United States must bear in the future work of the world must henceforth be greater than ever, and especially in the missionary and educational enterprises, whereby the race of man must be evangelized and enlightened.

The missionary responsibility for the world must rest upon our people more heavily than ever. The Nations of Continental Europe have not borne any great part in the work of modern missions to the heathen world. Germany, which has done more than all the rest, has fallen behind the missionary efforts of great Britain and the United States. The English-speaking Nations have for the last hundred years been the evangelical and evangelistic powers of the world. But the war is wasting the resources of Great Britain, and the Churches in the United States must increase their offerings and intensify their zeal to make up for the loss which the missionary cause must sustain on account of the diminished power of the Churches of Great Britain to serve it. Hence our missionary obligation is doubled, and it must be met, however hard the times may be. The work of missions in pagan lands must not suffer. It were better to deny ourselves some of the necessaries of life, to say nothing of luxuries, than that Christian Churches in pagan lands should suffer want. Our people are more able than any other people in the world to bear this burden at this time. Our harvests have been plentiful and our barns are filled to overflowing. God has blessed us with peace and plenty in order that we may bless the world in this hour of its sore need.

In like manner we have an increased educational obligation. The German and Belgian universities are closed. The British universities are suffering very much. The French schools have not yet recovered from the war of 1870, and now they sustain further impairment. It is evident that the educational center of the world must henceforth be in the United States. What is our duty in view of this undeniable fact?

1. The colleges and universities of the Churches must be made far stronger than they have ever been; and for the increased resources which they require they must look to the Churches alone. It would be worse than idle to look to secular sources to meet these needs—it would be positively disgraceful and injurious.

It must be frankly confessed that the richest institutions in America are not evangelical in spirit—they are scarcely Christian in character. From the beginning of the alienation of Harvard College from the Church, a century ago, there has been a steady movement in the direction of alienating the strongest institutions from the Churches. Secularists, by their gifts, have promoted this process of alienation. There are forces now at work which are aimed at accelerating this denaturing process by dominating the stronger schools through donations and destroying the weaker institutions by over-mastering competition.

The Churches must meet this movement by enriching their own institutions and making them as strong as the strongest of the secular institutions. They are well able to do this, and the Christianity of our own and other lands must suffer if it is not done speedily.

It is not altogether a misfortune to mankind that the German universities are closed. Those institutions have propagated a rationalistic type of religion far too long for the good of the race. But if, with the shifting of the educational center of the world from Europe to America, the propagation of the same sort of rationalism is continued, what will be the profit? What man or nation ever increased the sum of human good by "swapping the devil for a witch?"

If Chinese and Japanese students are corrupted by the rationalism of Harvard and the materialism of Chicago, how much better will be their case than it would have been if they had suffered the same injury at Berlin or Heidelberg?

In this connection let it be remarked that thousands of students from pagan lands are now in American institutions of learning, and that most of them are in institutions, the atmosphere of which is distinctly unfriendly to evangelical Christianity. When they have returned to their own lands they will be obstacles in the way of our missionaries. The power of our investments in missions will be greatly reduced unless more of these foreign students are drawn into evangelical institutions, and this can not be done if the colleges and universities of the evangelical Churches are not speedily made as strong as the strongest of secular institutions.

2. The colleges and universities of the Churches must be held firmly to the evangelical principles and purposes for which they were founded. Institutions of learning are as prone to backslide as are individuals; and the schools of the Churches must be jealously guarded against false teachings and worldly tendencies. This cannot be done in institutions which are not owned and controlled by the Churches.

Some talk of the Churches doing a work of "co-operation" rather than of "operation" in schools and colleges. This is something worse than nonsense. It is really a proposal of educational simony. Men who talk this sleazy stuff wish to get the patronage of the Church without being subject to its authority. They wish to use the Church rather than serve it. They desire to get its money and its students while resenting its government and repudiating its teachings.

Why do not these advocates of "co-operation" versus "operation" apply their doctrine to the universities of the States? Will they dare to say a State should not own and control the university which receives annual appropriations from its treasury? Will they insist that an American commonwealth may "co-operate" with an institution of learning, but not "operate" it, although it

taxes the people for money to support such a school and grants to it the power to confer degrees?

It is clear that these doctrinaires of "co-operation" are at heart opposed to an institution of learning being genuinely Christian in character. They are willing for any secular authority, whether it be a State or a self-perpetuating board of trustees, to own and control a college or university; but they are unwilling for any Church except the Roman Catholic to do so. Their motive is as manifest as it is unworthy.

It is impossible to have institutions that will serve the ends of evangelical Christianity unless the Churches erect, endow, own and control such institutions. States cannot make such institutions and irresponsible boards (miscalled independent) will not. Only the Churches can and will.

In this matter Southern Churches have peculiar obligations. The South is pre-eminently the home of evangelical Christianity. The degenerate forms of rationalistic religion have never been able to take root and flourish in our section. Southern Churches, therefore, can make evangelical institutions of learning more easily than can the Churches of other sections. The Southern atmosphere is friendly to the growth of such establishments.

And the Methodist Episcopal Church, South, ought to take the lead in this high matter. Our numbers, resources, and prestige enable us to do it. We may do a work in our colleges and universities now which will promote evangelical Christianity to the ends of the earth.

In Latin-America especially we may do a great work. If we will make our two universities, one at Dallas, Texas, and the other at Atlanta, Ga., what they ought to be, and what we are able to make them, we may propagate Methodism throughout all the countries south of us. Students from Mexico, Central America, the West Indies and the Northern parts of South America would prefer to attend universities in the mild climate of the South rather than insitutions in the colder regions of the North, provided they can find equal advantages in our section. Herein is a great missionary opportunity and obligation. What will we do with it?

There is much talk of securing for our country the trade of Latin-America, and that is a most important matter. But it is far more important to become the educator of Latin-America. The North American and South American Continents cannot be bound together firmly by ties of commerce alone. They will become fast friends when they think and feel alike. Our two Methodist Universities, if they are richly endowed and adequately equipped, will serve this end more effectually than all the consuls and commercial agents who have been or can be engaged to accomplish it. In this matter our commercial interests and our religious duty coincide.

Atlanta, Ga.

"HOW I FILLED MY CHURCH."

By Rev. M. A. Matthews, D.D.

(Dr. Matthews is well known in West Tennessee and North Mississippi, having served as pastor of the First Presbyterian Church of Jackson, Tenn., a number of years ago. The Westminster Presbyterian Church of Seattle, Washington, of which he is now pastor, has over 5000 members, and is said to be the largest Presbyterian Church in the world. It has been largely built up since Dr. Matthews took charge of it.)

It is not a pleasure for me to talk about myself and therefore I must decline; but if you will let me answer your questions with no reference to myself, I shall do so.

1. This Church has been filled for nearly eleven years. Most of the time it is crowded, and scores and hundreds have been turned away. The audience has in it from 55 to 70 per cent of men. Frequently there are from six to eight services running at the same hour in the different rooms of the Church.

2. The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much and get much.

3. The pure, simple gospel is preached. Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; his deity and his mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached.

4. We make the gospel apply to every condition, circumstance, and point of a man's life. We deal with his social, domestic, commercial, political, civic life, with the gospel and only the gospel.

5. Every service is an evangelistic service. We never preach the gospel or finish a sermon without making an appeal for immediate decision and confessions of Christ. In other words, we try to demonstrate a passion for souls with profound love for God, implicit confidence, faith and trust in Christ and in the leadership of the Holy Spirit.

6. We do not have a sermonette after a long musical program of questionable ecclesiastical music. Every member of the choir must be a Christian and spiritual music must be used, but that program is kept in its minor place. The sermons are not dictated by the clock. Time enough is taken to present the case of sin, produce conviction in the hearer's mind and ask for the work of the Holy Spirit to produce conversions.

7. Every man, woman and child in this Church is supposed to have something to do and is required to do the thing assigned. Personal work and personal evangelism are keynotes.—The Christian Herald.

BOOKS.

By Rev. W. H. Doss, Jr.

There are many of them. There are many different kinds. Some are good and helpful; some are harmful, and some are even dangerous. Bad books have poisoned the minds of many and blasted their whole lives. Then there are many books that are just nothing at all. They are as so much chaff that is good for nothing except for the wind to drive it away or to be burnt in the fire.

A long while ago the inspired writer said: "Of making books there is no end." Whether this was "forth-telling" or "foretelling," it is certainly very largely true to-day. Books come from the press by the thousands and the reading public devour these productions like some mighty monster ever calling for more. How rare is it that we get a book out of this vast flood of new productions that lifts one up and gives inspiration and renewed vigor to one's life and thinking!

Literature has been commercialized. It has remained until these modern times for writers and authors to become wealthy from the products of their pens. Now men turn out all sorts of productions like some manufactory—the greater the production, the greater the sales and the greater the income. Publishers, many of them, have gotten at the same thing. All kinds of alluring titles, bindings and illustrations are invented to beguile the reading public.

How much chaff comes along with it all! We read a book review. The review is misleading. The title sounds great. The book is bought. Then the purchaser finds that the bookseller has the money, but he has some kindling. There are times when this chaff is sold in places where we might very reasonably look for something better.

From whence is help to come? Motion pictures, many of them, are censored. But one would hold up his hands in horror at censoring books. When is the public to be dealt with squarely about this matter? The author of a good book blesses the reader thereof. A good book is a great help. A bad book is a menace. Its author is stealing character. A book of chaff is a deception and a thieving of the money spent for it, and of the time spent in reading the same. Think while you read.

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THE MISSISSIPPI CONFERENCE.

Mr. Editor: It has been my purpose to write something about the recent session of the Mississippi Conference, which met at the beautiful "old-new" town of Columbia, on the east bank of the Pearl River, in Marion County, on Dec. 9, 1914. All agreed that the beautiful new church built during the year by Brother Sharbrough and his faithful flock is one of the most conveniently arranged and handsome houses of worship that we have in the Mississippi Conference. The people of Columbia did themselves great credit in every respect in entertaining the Conference. Every preacher had the best home, and the attendance on all the sessions of the Conference and the preaching services was the best it has ever been my pleasure to see. Brother Sharbrough was an ideal host.

The spirit of the Conference was very brotherly indeed; so much so that the few things that might have marred the occasion were overcomo in the spirit of abounding good-will that prevailed.

Something over fifty changes were made—not an unusually large number. I think that as few mistakes were made as one would see in any like number of appointments, and I predict that the outcome at the end of this year will prove this to be the case.

The presidency and preaching of Bishop Denny came up to the highest mark of expectation. He is thoroughly at home in the chair and is a master of assemblies. He is conscious of his strength, but it is plain to everyone that he is governed in his dealings with men by a spirit of brotherly kindness and Christian courtesy. He regards the other man. His sermon on Sunday morning was great in all respects. In length it was an hour and forty minutes, and yet none tired during this time, and many said he could have gone on longer. The Bishop's descriptive powers are great, and at many times his sermon was as beautiful as an idyl.

All through the sermon there was sermonic value and merit, but at the close it was plain that all along he had been leading up to the master thought, and then it burst out into a great climax as he unfolded in syllables of fire the unsearchable riches of Christ, that led Paul on from one point to another, until he stood beside the block, and from that lofty point of observation saw the prize, bright and shining, of his and our high calling.

As Chas. E. Jefferson says, "A sermon like that is not a manufactured product, but a spiritual creation. It is not a machine which a man can construct in his sermonic shop, and set it running in the pulpit, like the electric toys which one sees sometimes on the corners of the street. A sermon is an exhortation, a spiritual vapor emerging from the oceanic depths of the preacher's soul. It is an emanation, an efflux, an effluence flowing from an interior fountain hidden in the depths of personality. It is an efflorescence, an outflowing of beautiful things hidden in the blood. It is a perfume from spiritual blossoming in the garden of the heart. It is a fruit growing on the tree of a man's life. 'A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' Make the tree good. A sermon is the life-blood of a Christian spirit.

"A preacher dies in the act of preaching. He lays down his life for his brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Preaching is a great business. To do it as God wants it done, a preacher must be a good man, full of the Holy Ghost and of faith."

W. H. SAUNDERS.

Fernwood, Miss.

If you mean to act nobly, and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not on what may happen to you because of it.—George Eliot.

Church News

The Dallas District of the North Texas Conference reported last year 1859 accessions to the Church.

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The Pittsburg Christian Advocate says that there are 2500 women preachers in the United States.

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The Supreme Court of Missouri has handed down a decision affirming the union of the Cumberland and Northern Presbyterian Churches to be valid.

* * *

The number of Sunday school scholars in Canada is 729,000, and in the United States the number is 15,597,718. These figures do not include officers and teachers.

* * *

The Virginia Conference, which is the largest in the Connection with the exception of the North Georgia Conference, has within its bounds 119,764 Church members, and 91,827 Sunday-school scholars.

* * *

The Florida Conference has again levied a $2000 assessment for the benefit of the Florida Christian Advocate. We do not doubt that this was wise action. Southern Methodists, as a rule, do not seem to appreciate as much as they ought the service rendered by their press and the importance of strengthening it.

* * *

Bishop Murrah, Bishop McCoy and Bishop Mouzon have been named as a special committee to suggest a new course of study for our young preachers. Their recommendations will be considered and passed upon by the entire College of Bishops in their annual meeting next May.

* * *

Dr. W. E. Thompson, pastor of the First M. E. Church, South, of Tampa, Fla., states that in a recent local option election in that city he challenged a voter, accusing him of having voted six times, but was met with the indignant protest that he had voted only four times. It was a pity that this citizen should have been done such an injustice.

* * *

A New Year's card distributed among his parishioners by Dr. C. L. Goodell, pastor of St. Paul's M. E. Church of New York City, contained the following suggestive message: "We face a year of crises among Nations, Churches, and individuals. It will be a great year for those who greatly meet it, and a sad year for those who drift or shirk. Let us call in every reserve and mobilize our army for a victorious campaign."

* * *

Zion's Herald says: "An item is going the rounds of the religious press to the effect that Rev. Abijah Hall, a Boston Baptist minister who died recently, was the first to preach on Boston Common. With the Jesse Lee and Whitefield celebrations fresh in mind, which brought out the preaching of these Methodist worthies on Boston Common before Mr. Hall was born, the item is, to say the least, an interesting piece of misinformation."

* * *

From the Los Angeles Conference notes in the Pacific Methodist Advocate, we take the following: "Victor Hugo's masterpiece will be given in dramatic recital by Miss Eleanor Miller, of Pasadena, next Sunday afternoon, January 3, in Trinity auditorium, at 3 o'clock." Let the theater-going Methodists be a little patient, and if the present trend of things keeps up, possibly they will soon be able to get what they want in their churches without having to go to the opera-houses.

* * *

A distinguished Methodist minister, in speaking to us a few days ago of Bishop Hoss' recent article in the Nashville Christian Advocate on the relation of the two Episcopal Methodisms in the United States and his brilliant paper on Bishop McKendree in the last number of the Methodist Review, said: "He may have the body of a superannuate, but his head has not lost any of its vigor." This remark was fully justified by these two recent utterances of the Bishop, which are up to his very best standard. What a thinker and writer he is! We do not believe that American Methodism has ever produced a larger man.

* * *

While going to the train in a motor bus at Flemingsburg, Ky., some days since, Bishop E. R. Hendrix came very near being hurt. The conveyance, for some reason, turned over and several persons were injured, but the Bishop, we are glad to state, escaped with only a good shaking up. The Central Methodist Advocate says: "On the previous evening, in speaking to his congregation about the providence of God, the Bishop said that it had been his daily prayer for years that he would be able to continue his life journey without having a fractured bone in his body, and although he had traveled widely by land and sea, God had so far answered his prayer in that particular, and that he was trusting that the same divine favor would continue to the end."

A NOTE FROM BROTHER CRISLER.

My Dear Doctor Meek: Please state through the Advocate that the Hattiesburg District is the only one in the Conference that has paid anything up to this time on Missions. Three pastoral charges, namely: Collins, Broad Street and Main Street, have made substantial remittances. The district stewards held a most pleasant and satisfactory meeting on January 6. The presiding elder's salary was fixed at the same as last year and a general forward movement along all lines was planned.

Rev. Geo. H. Thompson, always brotherly, acceptable and strong as a preacher everywhere throughout the District, is growing more and more in the affections of the preachers and people.

Revs. W. L. Linfield and H. Mellard are hard at work and have made a fine impression on their congregations and upon the people of the city. Their own people are enthusiastic in their praise.

We had a great congregation present on Sunday, January 10, at 11 o'clock. The year promises to be the best yet. Yours sincerely,

Jan. 12, 1915. CHAS. W. CRISLER.

CASH COLLECTIONS FOR GRENADA COLLEGE.

The following cash remittances for Grenada College (from the observance of "Grenada College Day," on Jan. 10, and the collection taken at Starkville during the late session of the North Mississippi Conference), had been received up to January 15, the total amount being about $900, with $1500 in subscriptions yet to be collected:

E. M. Shaw	$25.00
L. P. Wasson	25.00
D. W. Babb	50.00
Olin Ray	10.00
J. G. Johnson	10.00
J. M. Guinn	10.00
S. L. Pope	10.00
C. A. Northington	10.00
R. C. Kennedy	10.00
J. H. Holder	5.00
B. P. Fullilove	5.00
J. J. Garner	5.00
T. L. Oakes	5.00
A. F. Moore	5.00
W. J. Burt	5.00
J. A. Goad	5.00
W. C. Carlisle	5.00
V. C. Curtis	20.75
W. M. McIntosh	10.00
Vaiden	11.00
Lexington	21.70
Artesia	4.50
Clarksdale	10.00
Greenville	64.00
Winona	8.60
Greenwood	58.25
Lula	5.50
Shelby	14.00
West Point	12.62
Lamar	5.00
Drew	6.00
Crensbaw	6.15
Coffeeville	5.50
Red Banks	5.00
Shannon	4.00
Kossuth	1.55
Potts Camp	10.35
Toccopola	7.15
Holcomb	24.00
Kosciusko	15.00
Houlka	8.30
Como	16.33
Macon Circuit	17.50
G. W. Bachman	5.00
Ripley	10.00
Itta Bena	41.90
J. E. Thomas	25.00
Tutwiler	15.00
Brooksville	15.00
Courtland	8.05
Hernando	12.29
J. M. Carpenter	5.00
E. S. Lewis	25.00
Oxford	30.55
Pine Valley	1.10
R. A. Meek	25.00
Starkville	85.32
J. C. McElroy	10.00
Mrs. Sykes and Mother	1.00

Grenada reports a subscription of $500; Water Valley, $100; Tupelo, $75, and several other charges report the collection under way.

Grenada, Miss. J. R. COUNTISS.

WHEN THE METHODIST HOSPITAL WILL OPEN.

"When will our Methodist Hospital open?" is the question coming from every quarter.

That depends entirely on the result of HOSPITAL DAY throughout the patronizing Conferences. It is for the Church to say.

The plan adopted by the Conferences was formed especially for the "hard times." That excuse is gone. The plan is simple, reasonable, workable.

It does not expect large contributions; it therefore seeks to multiply the small ones. This means it must multiply the collecting agencies.

Each Sunday school is asked to raise from $5 to $100, according to its ability, for the Methodist Hospital, and each church is asked to give from $10 to $250, as it can afford. Any school or church can do this much and should. There are good people in every community who will give this much individually if they are asked.

The plan puts it up to the pastors and Sunday school superintendents If they get in earnest they will get the cash. They can clear themselves by putting it up to their churches and Sunday schools in an enthusiastic spirit.

Though the amount asked of each church and school is so small the total from the four Conferences will enable us to make necessary alterations and additions and open our Hospital with capacity for 75 or 80 patients—if only each does what is asked.

How vitally important it is that each church and Sunday school do what it can. That is all that is asked. Surely the Church has a right to expect this now.

We appeal to you, beloved pastors and superintendents, in behalf of the suffering ones it is our duty to heal; we appeal to you in behalf of the honor of the Church which has been the instrument in God's hand of saving your souls; we appeal to you in the name of Him who died for your redemption, and commanded, "heal the sick," in the same sentence with "preach the gospel." See that YOUR churches and YOUR Sunday schools do all they can.

If any one who wants to do this is troubled about how to proceed I will be glad to give him a plan that will raise twice the money asked.

Remember, you are helping determine the date for opening the Methodist Hospital. God help you to hasten it! H. M. ELLIS.

THE HAGUE CRITIC.

We suggest that critics instead of being divided into "Higher and Lower," be divided into "Hague Critics"—and the other kind. The "Hague Critic" is the kind that conducts his campaign against the Bible according to the Hague rules for war. Among the provisions of Article 23, it is prohibited "To make improper use of a flag of truce, of the national flag, or of the military insignia and uniform of the enemy." In fact it is an order that combatants shall fight under their own flag and in their own uniform. What a revolution would be wrought if the Hague Rules should obtain in religion. Will it not be well to ask the critic when next you hear one getting ready to fire his opening gun: "Are you a 'Hague Critic'—or the other kind?"—The Bible Champion.

SUNDRY THINGS.

Mr. Editor: I think occasionally. Fact! May be hard for you or your readers to believe. True nevertheless.

J. T. Lewis is interested in the undergraduates. This is well. That his interest is real was manifest while he was on the Committee of the Second Year. I remain on that committee. It is my purpose to give the brethren written examinations this winter by correspondence. I believe all the committeemen might do this. It will be a part of my business this year to see that no man fails in the Class of the Second year. Let's help these brethren. They need it. They deserve it. We owe it to them.

Another Matter: A copy of the North Texas Annual Conference Minutes is before me. I note that page 3 is given to "Standing Rules." Some of them are as follows:

Rule 1.

"Each Presiding Elder at his District Conference shall appoint a District Auditor who shall collect the reports of the preachers of that District to the Annual Conference, audit the same and hand them to the Statistical Secretary by the close of the first day's session of the Annual Conference."

Rule 11.

"The Joint Board of Finance and the Board of Education shall make their reports to the Conference not later than the Saturday morning session; said reports to lie on the table until the next regular session."

Rule 12.

"The appointment to the Presiding Eldership shall automatically vacate membership on any Conference Board."

There are also other worth-while rules, but these suffice.

Our Conference gives the last few hours to thinking about the appointments. Even when little is said some mighty loud thinking is done. We rush through important business with an assurance that is more apparent than real. We have a whole year to wonder why we did some things and to resolve not to do so any more. But we do. We have done so, and we will continue to do so it seems. We are capable of doing business well. Our business is worth doing well. So far as the whole Conference is concerned some of our most important business is not given due consideration. We ought to do more business the first four days or stay a day longer. It is impossible to get a clear idea of a voluminous report read under the stress of an "APPOINTMENT HOUR." Yet I witness that again and again; important matters are passed with such a rush that 75 per cent of the brethren know practically nothing of them. Vote? Yes, they vote with enthusiasm, and hope no other report will be so long, "lest we fail to make that train."

We consider long and well the appointments, long and well the Standing Boards (the P. E's even had a meeting prior to the session of our last Conference to make the nominations, which was well). Why not give something like the same consideration to all the more important reports? "The Boards do that?" Sure! If that is all that is necessary why not just read them for the information of the Conference and let them go to record without vote. Just as well do it. EVERY ITEM THE CONFERENCE CONSIDERS SHOULD BE WELL CONSIDERED. Let us take more time, brethren. We will then do more satisfactory work, more abiding work.

One Other Thing.

It is to be greatly regretted that adverse criticism has gotten into the prints with reference to our Bishop Waterhouse. That he purposely wounded the most sensitive soul in the Conference is not believed by any man who had personal contact with the man. His whole bearing was kind, considerate, brotherly. I am sure others felt as I did when the appointments were read: "A brother made them. He was and is one of us. Blessings on him and us, and the charges to which we go."

Finally.

The editorials that appear in our Conference Organ please me so much that I must say, Amen! A great good year to you personally, Mr. Editor—and the banner year for the Advocate.

Postscript.

My second fourth year begins here so favorably, my people have received me so kindly that I am more than pleased. You know a "fellow" sometimes desires a change till he gets to Conference. There, about the second or third day, he "has a change of heart." Usually he has had a talk with his presiding elder. Ahem! Well, in this case I didn't ask for a change. I was on "easy street." But now I am so pleased with the outlook that I can truly say, "I was never happier or more hopeful in all my ministry." I AM GLAD I DO NOT HAVE THE MAKING OF MY APPOINTMENT. As an addenda I will sign my name. You may print it addendum if you prefer the singular form.

JAMES H. FELTS.

Corinth, Miss.

THE ONE PER CENT ASSESSMENT.

Our Methodist people are quite familiar with the fact that nearly all of the Annual Conferences have been providing for the growth of the Superannuate Endowment Fund by making assessments for it. Not all, however, have done so. Some four of the larger and three of the smaller Conferences have not acted favorably, if at all. The last General Conference enacted a provision that each Annual Conference should make an assessment for the Superannuate Endowment Fund "of a sum not less than one per cent of the amount paid for ministerial support." This, as will be seen, includes presiding elders' salaries with pastors, being one per cent of both. Calculated on the basis of the figures of 1913, this gives an assessment of more than $50,000 per annum. Attention of all the Conferences was called to this law in the annual communication sent out by the Board of Trustees. We are fearing that a few of the Conferences overlooked this item or misconstrued its meaning. Will not the presiding elders please see that this very important matter is not left out or minified and save our Conference Claimants from inadvertent wrong at the hands of their friends?

Please refer to Paragraph 515 of the Discipline of 1914 and see the law which is sufficiently explicit for the guidance of every one. Let me insist that every preacher give attention to this important matter, even though your Conference may have made an oversight. If, perchance, this assessment was not sent out, you can proceed, nevertheless, in accordance with the law, which is to safeguard the interests of the Conference Claimants.

JNO. R. STEWART,
Sec. Superannuate Endowment Fund.

THE HARRISTON (MISS.) CHARGE.

Since so many of the brethren are speaking complimentary things about the people in their new fields of labor, I feel that a word from this charge will not be out of order. The people received us cordially and seem to be glad that we are to labor together another year in the Master's vineyard. Many of them are very thoughtful in dividing the good things that they have to eat with the preacher's family. I received a box by mail the other day from Harriston, filled with fruit cake, Christmas cake and sauce, the best that I ever saw; and sometimes we get a package by freight. The people are good to us and I love them and am glad of the privilege of serving them another year.

I see many things that look encouraging and if there are any spots on the new year's sun I am not able to see them with my naked eye and I am not looking for a telescope to search with. The joys of the past year I cherish, but the disappointments I try to forget. The task before us is great and the effort should be greater. Every year should be a year of advancement, and every day a day of service. We have no time to brood over the past if we gather the blessings of to-day.

There's a little bug called the fire-fly,
The lightning-bug by name;
He does not whistle, nor sing, nor cry,
He does not bite nor sting.

He does not work like the ant and bee
When all is clear and bright,
He seems to say, "Nobody needs me,
I'll wait till it is night."

Then the bats that see his tiny spark
Will catch him every time,
For he rambles about in the dark
With his headlight on behind.

Yes, the past was glorious, and it is pleasant sometimes to reflect on its glorious history; but in so doing we might catch a glimpse of the phantom of lost opportunity. Our safest way is to shine ahead and "walk in the light," and strive to make the future more glorious. Our only opportunity is to-day, and our only hope is in the future.

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and not to wait."

Lorman, Miss. J. F. CAMPBELL.

BILLY SUNDAY-GRAMS.

Any man that turns his back on Jesus Christ goes to hell.

The hour has come for plainness of speech on the part of preachers.

I know it's almost unpopular now to be enthusiastic for Jesus Christ.

I tell you, people of Philadelphia, you can't go against God without you get it in the neck.

I hear Churches praying for an ingathering when they ought to be praying for a sifting.

Some people, some preachers, do not believe in revivals. Neither does the devil, so you are like your daddy.

If you haven't got religion enough to believe in revivals, get down on your knees and pray until you get it, or get out of the Church.

There isn't a Church to-day that wasn't born in a revival, and there isn't a Church to-day that, if it doesn't believe in a revival, won't die of dry rot.

If good preaching could have saved Philadelphia, she would have been in heaven long ago. You need something else, and I'm going to give it to you.

I'm in favor of everything the devil is against, and I'm against everything the devil is in favor of—the dance, booze, the theater and the people who have cards in their homes. Oh, yes, I'm against that rotten, licentious, hell-begotten dance that sends more girls to hell than anything else.

Too much of the preaching to-day is too nice, too pretty, too dainty—it does not kill. A little grammar is all right, but don't be a big fool and sit around and criticise because the preacher gets a word wrong. I never think of grammar, I just gather up the truth and hurl it out, and if it is jagged on the edges, why, let her rip, that's all.—North American (Philadelphia).

The day is coming when all rebellion shall cease, and peace be everywhere. The day is coming when all sorrow shall vanish, and joy be everywhere. The day is coming when all discord shall be silent, and angels leaning from the battlements of heaven shall hear but one word encircling earth with music: "All nations shall call Him blessed."—Henry Van Dyke.

"Every sower must one day reap
Fruit from the seed he has sown.
How carefully, then, it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own."

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REV. ROBERT J. HARP, D. D.

By Rev. J. L. Pierce, D.D.

R. J. Harp was born in Lawrenceburg, Tenn., on April 29, 1829. He died in Shreveport, La., on July 24, 1914.

These dates cover a long period; and were filled by almost every character of service possible to a Methodist Preacher, both in times of war and peace. He was a circuit preacher, station preacher, presiding elder, editor, and publishing agent. These various and honorable positions he filled with his wonted energy, fidelity, and force.

He was past middle life when the writer first knew him, and filling the responsible position of presiding elder of the Shreveport District. His lifelong habit of faithful service to God and man had generated a store of resources and of force, apparently inexhaustible. His heart glowed to the end with the delight of service. He was a standing illustration of the Master's principle that the greatest vindicate their title to high distinction by being the servant of all.

He had learned to look at man through his Master's eyes. To him no human being was common or unclean. He saw the divine in all men, or the possibility of the divine, and strove with unwearied patience and skill to develop and perfect the divine lineaments. Like his Master, "The bruised reed he would not break, the smoking flax he would not quench." He propped the reed and healed its bruise; he fanned the flax and poured in oil, until the one became a rod of Jehovah's strength and the other a fire burning brightly to his praise.

Brother Harp's mind was of a decidedly logical cast. This characteristic of his mind, together with the fullness of his information, enabled him to discuss his text with a thoroughness and satisfactoriness seldom equaled.

While magnifying his office as a preacher, and equal to the demands of the many styles of preaching, he yet liked the evangelistic style most of all, and in this style of preaching was at his best. He knew the worth of a human soul—knew its divine origin and immortal destiny. He knew that beside the soul, the astonishing magnificence of creation is poor. When laboring therefore directly for the salvation of the people, he drafted upon all his powers of body, mind, and soul, and poured forth all the treasures of his spirit with a white-hot intensity that was in the highest degree effective. The writer has heard him when he was visibly clothed with divine power and preaching with the plainness, the power, the persuasiveness, and effectiveness of a prophet or apostle.

He was unusually devoted to his family. They were his constant pride and joy. The wealth of love lavished upon them was reciprocated; each member of his family loving him with a strength and tenderness and constancy, that time, nor eternity, nor life, nor death, could shake or quench.

The long and useful and honorable earthly career is ended. "Home he has gone and taken his wages." When he drew near the gate of pearl, it opened inward—opened by the hands of those he had helped and who preceded him and awaited his coming. He entered vast and bright eternity all vivid with God's love—where instant vision is perfect knowledge and perfect joy; and where immortal labor is to him, immortal rest.

Gainsville, Miss.

PORT GIBSON FEMALE COLLEGE.

To the friends of Christian Education, and all readers of the New Orleans Christian Advocate, I wish to say, Port Gibson Female College still prospers. The holidays have passed into history and the girls have passed from their homes to the college again. All the pupils who were with us—88 in number—except one have returned to the college. That one is detained because of sickness in her home. She writes that she will return, as soon as she feels safe in leaving the sick ones. Three new pupils have enrolled.

Teachers and pupils, all look refreshed after a two weeks' rest from books, and "grits and gravy," and have entered upon the duties of the schoolroom with such alacrity as indicates willingness and determination.

We are glad to report to our friends that we have not had a case of serious sickness in the college this session, and that almost every girl that is with us has increased in weight since she came to us. The ruddy cheek, the elastic step, the hearty laugh, the quick repartee, the rich, innocent jokes, the ready obedience, diligent study, and satisfactory recitations, all of which indicate good health, perfect contentment, and cheerful, faithful work, are in abundant evidence.

We believe these facts should convert every one who may feel at all skeptical as to the need of Port Gibson College and its possibilities.

The institution fills a niche in the educational propaganda of the Church that no other institution is filling. It reaches a territory that no other school belonging to our Church reaches, and is bringing Christian education within the reach of dozens of the deserving youth of our race, who would, without the existence of the institution, be deprived of such privileges.

Because of these facts, we appeal to our friends to come to our aid. We need your prayers, your patronage, your money. We have room for just a few more in the hoarding department. In order to get these places filled, the college is offering scholarships to a few. If you have a friend whom you wish to help, write us, at once, for a scholarship.

Talk for the College, pray for the College, patronize the College, pay to the College, visit the College—in fact, do all you can to help build up the College, and we will give to the Church, Christian workers who will be quite helpful in the Lord's vineyard. Respectfully,

T. J. O'NEIL, President.

TAKES ISSUE WITH DR. ELIOT.

The "new religion" of Dr. Charles Eliot, president emeritus of Harvard University, came in for severe criticism yesterday in the sermon of the Rev. Dr. G. Woolsey Hodge, rector of the Protestant Episcopal Church of the Ascension, of Philadelphia.

"If the Church is impotent," he said, "it is because men like Mr. Eliot stay outside of it and create schisms. He tells us to return to the true teachings of Christ. Well, if Christ is only a rude Galilean peasant, as he says, why should this advanced world turn to him? His claim that Christ is not divine is not worthy of discussion.

"He insists that all progress is due to science. Then why has not science stopped this war? Finally, Dr. Eliot describes the blessings of his new religion, tells us that it molds human character. Isn't that just what Christianity always has done? Belief in Christ and his teachings and institutions has been the most potent force the world has known in the development of character. It conquered heathenism in the old world; so, I believe, it will triumph over the recrudescence of heathenism in the modern world."—The North American.

AT HOME WITH JESUS.

On Wednesday morning, two days before Christmas, at 8 o'clock, the whole community was shocked and greatly grieved when the sad intelligence was given out that dear little William, the three and a half year old son of Brother and Sister Reagan, and a grandson of Brother and Sister T. W. Holmes, had been badly burned.

In a few moments the house was crowded with neighbors and friends offering sympathy and assistance. Everything that loving hands could do was done to relieve the little sufferer; but notwithstanding these tender ministrations and the skill of the faithful physician, at 8 o'clock at night—just 12 hours after the terrible happening—the little spirit took its flight back to God who gave it.

William was the idol of his father and mother, grandparents, and every member of the family, and quite a pet and favorite with the whole community. He was a bright, attractive child and we all miss him. The writer misses the little voice that so often called out as he passed the house, "Hello, Brother Cottrell." The grief-stricken father said, "If it were not for the fact that he has gone to a better world, I could not stand it." The broken-hearted mother, as she bowed in humble submission to God's will, said, "If he must go, I thank God that he did not let him stay here and suffer." But for the quick response to his screams and the extinguishing of the flames by his aunt Eugenia, the accident would have been more horrible. The little fellow, no doubt, was impressed that he would not get well; as from time to time he would call out to different members of the family and friends to hold him, seeming not to want to show any partiality between "Grand-daddy," "Papa," "Edna," "Fannie," "Maxwell" and others. He called several times for his baby sister to be brought in so that he could see her. Just before the end came, as they had been talking to him about Santa Claus and Christmas presents, he said, "Grand-daddy, I won't need any Christmas presents now."

No, dear little William will not need them now; he has gone to enjoy the bliss and happiness of an endless Christmas in the presence of the One whose birthday we were just beginning to celebrate, and who, while on earth, said, "Suffer little children, and forbid them not to come unto me." His little body was laid to rest in a little vault in the Tylertown cemetery; the funeral service, which was held in the Methodist Church, was conducted by the writer, assisted by Brother T. H. King, who for four years was the beloved pastor of the family. It was also the desire of the family, that Brother J. E. Williams, one of their former pastors, and the two faithful Baptist pastors, Brothers Quinn and Davis, should be present and take part in the services, but it was impossible for them to do so. Four little boys served as pall bearers. A number of children, among whom were some of his playmates, sang "Little Feet Be Careful."

The large crowd attending the services, and the beautiful flowers, were evidences of love, sympathy and friendship. But, sorrowing ones, you must look to Him who is the source of all comfort; his grace is sufficient; bow in humble submission to his will; look away from the grave; Little William is not there, but in the bright beyond where you have a new tie that binds you to the skies. "He shall not return to you, but you shall go to him." So,

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face."

"Is it well with the child? It is well."

T. B. COTTRELL, Pastor.

Tylertown, Miss., Jan. 4, 1915.

"A man at prayer is a man at his best; a nation at prayer is a nation at its highest; a world at prayer is a world resting down upon the foundations of impregnable reality."

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(Incorporated.)

The Home Circle

WHICH?

Two lovely baby-houses were sent to two small maids,
Alike in every feature from chairs to window shades.
Exactly one month later, as I was passing by,
These self-same baby-houses I happened to espy.
The one was dusted neatly, the beds spread up with care,
The counterpanes were spotless, the curtains fresh and fair;
The dollies looked so happy, with garments whole and clean;
A dwelling kept more tidy, for dolls, I've rarely seen.

Now turning to the other, I saw a scattered heap
Of dishes, clothes and dollies, with gray dust coated deep.
The remnants of a party had not been cleared away,
And upturned chairs and tables in sad confusion lay.
I'd ask all dolls the question, had I the choice to give,
In which of those two houses would you like best to live?

Rebecca Deming Moore, in The Churchman.

FREDDIE'S MISTAKE.

Julia Graydon.

Freddie lived in the country, but he was spending the winter in the city with Grandpa and Aunt Nellie.

He was just six years old and had never been sick in bed, and he loved to be out of doors. So Aunt Nellie used to take him a walk every day. And one cold afternoon just after a snow-storm they were taking their usual walk, and Freddie was using his bright little eyes as he always did.

Suddenly he said: "Aunt Nellie, what does that card mean? That one on the red brick house."

Aunt Nellie looked across the street, and then she said: "Why Freddie, that means that a little boy or girl is sick in that house and can not go out to play."

Then Freddie said: "Spell it, please." So she spelled it, "M-u-m-p-s—mumps." And by and by, when they came to another house, Freddie said: "There is another card; spell that one;" and this time she spelled, "M-e-a-s-l-e-s—measles."

And as they passed other houses with cards on them Freddie said finally: "My! Aunt Nellie, what a lot of sick little children, I'm glad I'm not sick. See me slide"—and he slid across the pavement in pride; his little cheeks as red as roses.

Then he stopped, and looking up at her, said: "Oh but I'm sorry for them!"

"Freddie," said Aunt Nellie, "would you like to do something to make them happy?"

"Yes, indeed," said Freddie, delighted at the thought.

"Well," said Aunt Nellie, "I'll write down their numbers. I mean above the doors, do you see, Freddie?" And she began to write.

This was new to Freddie, for in the country where he lived they did not have numbers above the doors.

When they reached home Aunt Nellie brought out some pretty post-cards, and some red linen books, and then she said: "Now, Freddie, you and I will make scrap-books for the little sick boys and girls." And after they had finished pasting them in they put the books in envelopes, and inside she wrote, "With love from Freddie Holmes."

The next day Freddie went out for a walk with Mary, the cook, and when he came back he ran up-stairs and wrote something on a piece of paper, and then he asked Aunt Nellie for another book, and some cards. And the next day Freddie received some nice little notes from the mammas of the sick children, but among them was one in an old man's writing, and this is what it said: "Thank you, dear little boy, for the pretty scrap-book—and I wish you'd come to see me sometime. I had a little boy like you long ago."

Aunt Nellie looked astonished as she read it, and then she said: "Why, Freddie, did you send Mr. Griffith a book?"

"Yes, indeed, Auntie, I did," said Freddie. "His house had a red card on it, and his number is 212."

Then Aunt Nellie began to laugh. "Oh, Freddie," she said, "that was not a sick-card; that card said, 'For Rent,' and that means Mr. Griffith is going to move to another house." And she did not tell Freddie how afraid some of the children were of old Mr. Griffith. Instead, she said: "You can go to see him sometime, dear." But to Grandma she said: "To think that our little Freddie has helped to soften his heart, and all the time he thought he was sending a book to a sick child. We'll let him go over to-morrow to see Mr. Griffith."

And as for Freddie, he was not sorry, either, that he had made a mistake, for Mr. Griffith gave him a beautiful train of cars, and begged him to come again.

Harrisburg, Pennsylvania.

A GOOD INVESTMENT.

John and James were twins, fourteen years old. Their father was very wealthy. On every birthday they expected a costly present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy?" gasped his father.

"Yes. It doesn't cost much more to keep a boy than it does a horse does it?"

"Well no," replied his father, still very much surprised.

"And I can get a boy for nothing to begin with."

"Yes," replied the father hesitatingly. "I suppose so."

"Why, papa, I know so. There are lots of 'em running around without any home."

"Oh, that's what you are up to, is it? Want to take a boy in and bring him up, do you?"

"Yes, sir. It would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me—and I could do nice things for him too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy! What is he aiming at?" And Judge Roding wiped the sweat from his bald head.

"I know," laughed James. "He wants to adopt old-drunken Peter's son."

"Yes, papa, 'cause he is running about the streets as dirty and ragged as he can be. And he's a splendid boy, only he can't go to school half the time 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turn out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink intoxicants, nor swear nor smoke, and he has helped me, father; for when I wanted to do such things he told me his father was once a rich man's son and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking, and loafing?" asked his father.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them. I am trying to surrender all—every vice, every bad habit. I don't see how I could enjoy a dog or a pony when I know a nice boy suffering for some of the good things I enjoy."

"You may have the boy, John. May God bless the gift!"—Pure Words.

DICK'S HAPPY THOUGHT.

Little Dick: "Papa, didn't you tell mother we must economize?" Papa: "I did, my son." Little Dick: "Well, I was thinkin' that mebby if you'd get me a pony I wouldn't wear out so many shoes."—Good News.

CHILD LIGHTS.

Rev. W. H. Huntley, D.D.

"Death came"—what mother brings him forth and how?
Sin bears him here, in groans and heavings of despair;
Ill nursed at anguished breasts, denied all share
In heaven's plenty Yonder, Then, or Now.

Sad death! no Childhood sweet, no shape, no color clear,
No Love to suckle at, no sun kiss and no smile;
No cup but hemlock black, no appetite but guile;
All mildew-poisoned and all witherings of fear.

"Christ came"—A Baby to a mother's tender breast.
See! as he comes, that Star, that silver winged throng
Shaking the world with glory-sounding far the Song
Of Life in place of death; instead of Labor, Rest!

Time is no Father while through sin he undertakes
The span of Life to sunder—run Life's short stream dry;
Come little tiny master! bridge the stream and lie
Dear in Love's lap which Home and Mother makes!

Always the babe wins through; Home stirs and lives
To store best essences, and drink deep of joy;
To music silence breaks, cleans Love of cold alloy;
Draws full from Heaven's heart, and Gives—and Gives!

And Jesus, Child of God, come span the canyon space,
Death's gulph to cut off men from Love and God;
Your tomb his prison make, firm tread the sod,
And Christlike keep the child which saves alive the race!

Biloxi, Dec. 25, 1914.

We want poet, prophet, and priest, who will say, with the old Scotch piper when ordered to play a retreat, "I never learned to play a retreat, sire."—Emily Huntington Miller.

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North Mississippi Conference—Rev. W. W. Woolard. Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

HOSPITAL DAY.

Remember Hospital Day for the North Mississippi Conference is "Sunday, January 24, 1915, and on circuits each succeeding Sunday till each church has held its HOSPITAL DAY." It is to be hoped that all our pastors in North Mississippi will observe this day. Read Brother Ellis' statement on page four.

ALL BUT FORGOTTEN.

In the Centennial of the Battle of New Orleans, recently observed in the city of that name, the stirring scenes of a hundred years ago were recalled and the deeds of Old Hickory were justly celebrated. In an imposing river parade from the city to Chalmette, in orations there, in the raising of British and American flags, and the salute of guns, in the splendid drilling of our troops, and the concourse of vast throngs; in the moving pageant representing the return of the victor, and his reception in what is now Jackson Square; in brilliant banquets and receptions, in great parades by day, and fireworks display by night, all honor was paid the memory of the iron man who saved the metropolis of the South a century ago.

But the name of another man, just as true and just as brave, who did his best, and fell mortally wounded in the hour of defeat, was hardly mentioned, except of necessity in connection with the hero of the day.

But after the fireworks had gone out in the darkness, and the shouting had died, after the great centennial of Jackson's victory was over, a few persons proceeded quietly down the Mississippi to the ruins of an old plantation house, where Sir Edward Packenham died a hundred years ago. There in tribute to the brave soldier who gave his life on a foreign battle field, they hung a wreath of flowers on an old dismantled pillar.

There is something fine and touching in that simple but beautiful act. The world justly rewards the victor, but often unjustly forgets the nobility of the other man who went down in defeat. From the vantage of history and earthly glory, Sir Edward Packenham had the misfortune to be the vanquished.

But he gave his all to his country in the hour of defeat. And no man can do more or nobler than that. For this is the best gift man can make, the gift of self. It is high heaven's best gift. Perhaps when God declared his purpose of saving the world, there was no lack of shining volunteers, who begged each to fly to earth and give himself to the fallen races of men, though the mission would bring bitterness, and in the end death and shame. But not one of ten thousand angels, whose hearts were purity, and whose breath was love, would have been heaven's best gift. But that was heaven's best gift hanging on the cross, for it was the gift of God himself. And let us see, no matter what the verdict of history may be, that the man is truly great who does his best, who gives himself.

That wreath, faded by now, hanging on the pillar of a ruined plantation house down the river, reminds the writer of the all-but-forgotten grave of a man who is doubtless little known to fame. Some one in love long ago, spared not expense to mark his last resting place in a fitting way. Cribbing of marble surrounds the grave, and a heavy marble slab entirely covers it. But after the allotted span of life that loving friend must also be gone, and few are left to know who was buried there three score and ten years ago.

An elderly lady, living in the neighborhood, said that she had heard that he was reared in a wealthy home, and against his parents' wishes, gave up affluence to preach the gospel of Jesus Christ.

The grave is just outside a brick wall which shuts in another burying place, the remains of an old neglected cemetery, thick now with large trees and undergrowth, enclosed in the edge of a large field lying outside old Cheneyville, Louisiana. Being informed of the grave, the writer and one other visited the spot one beautiful Sabbath afternoon. Finding a way through the wire fence, and pushing away the briers and undergrowth, we stood in the sacred, but well-nigh-forgotten spot, with bowed heads. After a time we began the loving but tedious task of deciphering the inscription on the heavy slab. The ravages of time, and the weather stains of seventy years, had blackened the marble, and all but erased some of the letters. But at length we thought we made out the following, which I have to-day taken from a memorandum made at that time:

SACRED.

to the Memory of the

REV. ALEXANDER M. WHITNEY,

who died Oct. 6, 1842, in the 26th year of his age, while at his post as an Itinerant Minister of Christ in the Methodist Episcopal Church.

"Ah! stop dear friend, and read in mine, your certain doom.
May not your body soon like mine be in the tomb?
Why there, you read, I died in youthful bloom.
How soon the grave will bind you to its gloom.
I left my home to preach Earth's Savior Crucified,
Then closed like him my work by prayer and died.
Now, reader, strive in heaven with me to meet
Earth's blood-washed throng at the Redeemer's feet.
Your joys eternal there shall be complete."

May God help each one who reads these lines to heed the last three inscribed on the tomb of this all-but-forgotten follower of our Lord and Master who faithfully gave himself! R. H. H.

SOME FACTS CONCERNING OUR NEGRO POPULATION.

We have on our table the "Negro Year Book for 1914-15," edited by Monroe N. Work, of the Tuskegee Institute of Alabama. It is a paper-bound volume of 448 pages and contains a vast amount of information concerning our colored population in the United States. Those who are given to looking at the situation and doings of the Negroes in their own immediate locality and, without further investigation, reaching the conclusion that they are making little or no progress as a race, would doubtless have their eyes opened by a careful reading of this book.

Take, for instance, the question of illiteracy among the colored people of the United States. The percentage of Negro illiterates ten years of age and over was in 1890, 57.1; in 1900, 44.5; in 1910, 30.4. The amount of money applied to their education is constantly increasing, as is also the enrollment in the schools maintained for their instruction.

Not less remarkable is the showing made by the Negroes in the acquisition of property. From 1900 to 1910 the value of domestic animals owned by Negro farmers increased from $85,216,337 to $177,273,785, or 107 per cent; the value of poultry from $3,788,792 to $5,113,176, or 35 per cent; and the value of implements and machinery from $18,586,225 to $36,861,418, or 98 per cent. During the same decade the value of the lands and buildings owned by colored farmers advanced from $69,636,420 to $273,501,665, or 293 per cent.

The Churches seem also to be making steady progress in their work among the Negroes. There are now among them not less than 4,250,000 communicants, and they have in their Sunday schools approximately 1,750,000 pupils. The value of their church property is between $55,000,000 and $60,000,000.

In two respects, however, the trend among our colored population seems to be in the wrong direction—that toward divorce and crime. The marital statistics among them are as follows:

"In 1910 there were 3,059,312 Negro males 15 years of age and over. Of these 1,083,472 were single, 1,748,228 were married, 189,970 were widowed, and 20,146 divorced. Of the 3,103,344 females, 15 years of age and over, 823,966 were single, 1,775,949 were married, 459,831 were widowed, and 33,286 were divorced."

The record of crime since 1870 shows an increase of percentage considerably larger than that among the native American whites. The following are the figures for our colored population, North and South, per 100,000 of our colored population: 1870, North 372, South 136; 1880, North 515, South 221; 1890, North 773, South 284; 1904, North 765, South, 220; 1910, North 722, South 323. It is fair, however, to say in this connection, that the percentage of crime among the Negroes of the United States is less than that among the emigrant races now coming to this country. The commitments to prison in 1904 per 1000 of population were as follows: Mexicans, 4.7; Italians, 4.4; Austrians, 3.6; French, 3.4; Canadians, 3.0; Russians, 2.8; Poles, 2.7; Negroes, 2.7. Even as regards the matter of rape the Negroes have the advantage when a comparison is made with most of these foreigners who have found a shelter beneath our flag.

Students of the Negro problem in the United States would do well to secure and carefully examine the "Negro Year Book for 1914-15." It is the best edition of this annual that has been issued and ought to have a place in the library of all who are interested in moral and sociological questions as they relate to our cosmopolitan population. The price is 25 cents; by mail, postpaid, 35 cents. Order of the Negro Year Book Company, Publishers, Tuskegee, Ala.; or if you prefer, doubtless our Publishing Agents, Messrs. Smith & Lamar, Nashville, Tenn., and Dallas, Texas, will take pleasure in procuring it for you.

THE GRENADA COLLEGE CAMPAIGN.

Writing under date of January 15, Rev. J. R. Countiss, president of Grenada College, says: "I send you a statement showing the amounts received for Grenada College up to the present time. As we all know, the time was about the worst we could have had for taking a collection, but I have heard from 42 churches. The collections on both the Conference subscription and "College Day" reports to date total a little over $900, with perhaps some $1500 yet to be collected. The result is good under the circumstances. The matter should be brought to the attention of every congregation in the Conference before it is dropped."

We most heartily concur in the last suggestion made by Brother Countiss. Even if the remaining subscription of $1500 should be paid in full, we would still be $600 short of the $3000 that we set out to raise. We therefore hope that the pastors in the churches which did not take a collection on "Grenada College Day" will do so at their earliest opportunity and report to Brother Countiss. We must push the campaign to wipe out this indebtedness, and there should be no delay in carrying it to a successful completion. We can do so if we will.

THE PROHIBITION "FLYING SQUADRON."

On next Sunday, January 24, the "Flying Squadron" of prohibition speakers who are to tour the State of Louisiana next week will begin their operations in New Orleans. A number of speakers of national prominence will be heard in the Churches of this city both in the morning and evening, and in the afternoon at 3 o'clock there will be a great mass meeting at the Athenaeum, which will be addressed by ex-Governor M. R. Patterson, of Tennessee, and Dr. P. A. Baker, President of the National Anti-Saloon League.

The following assignment of speakers to churches in the city has been made: Dr. A. C. Bane will speak at the Prytania Street Presbyterian Church at 11 a. m., and at the Carrollton Avenue Methodist Church at 7:30 p. m.; Dr. A. J. Barton will speak at the St. Charles Avenue Baptist

Church at 11 a. m., and at the First Baptist Church at 7:30 p. m.; Sam Small will speak at the First Methodist Church at 11 a. m. and at the Canal Street Presbyterian Church at 7:30 p. m. Dr. G. W. Morrow will speak at the Rayne Memorial Church at 11:30 a. m.; Dr. G. W. Young will speak at Felicity Methodist Church at 11 a.m.; Rev. A. W. Turner will speak at Parker Memorial Methodist Church at 11 a. m.; Dr. Baker and Ex-Governor Patterson will speak at the Third Presbyterian Church at 11 a. m.

We hope that the pastors and people in the other towns at which these speakers are to appear will make complete preparation for them, and that next week will be a memorable one in the history of the prohibition movement in Louisiana.

PERSONAL AND OTHER NOTES.

The Oklahoma Conferences have adopted the Texas Christian Advocate as their organ, instead of the Western Methodist.

The Methodist Ministers' Wives' Association will meet with Mrs. Ahrens, at 1645 State Street, on Thursday, January 21, at 2 o'clock p. m.

Rev. A. B. Barry, of Pachuta, Miss., has our thanks for 5 renewal subscriptions from his charge. Brother Barry has a habit of taking care of all the interests of the Church where he labors.

Rev. H. F. Tolle states that his work at Biloxi, Miss., has opened up very satisfactorily. Brother Tolle is one of the best equipped and most successful young ministers in the Mississippi Conference.

Bishop W. A. Candler is in Cuba, having gone there a few days ago to hold the Cuban Mission Conference. He was accompanied by Dr. A. J. Lamar, of Nashville, Tenn., one of our Publishing Agents.

Rev. E. H. Cunningham, our growing young pastor at Myrtle, Miss., reports that the work in his charge has started off well. He continues to remember the Advocate in his rounds with gratifying success.

"Everything is moving on well at our new University." So writes Rev. J. D. Wroten, of the North Mississippi Conference, who is attending the Theological Department of Emory University, at Atlanta, Ga.

Rev. J. A. Wells, of the Topisaw (Miss.) charge, has our hearty thanks for several subscriptions to the Advocate, recently sent us. He states that he hopes to be able to do much more for our paper this year than he did last year.

Rev. E. G. Wood, of Pollock, La., says: "The people here gave us a kindly reception upon our return to them for the second year. My work is in fine shape and we are expecting great things from the Lord during the Conference year now beginning."

The address of Rev. F. L. Applewhite is Route Number 3, Tylertown, Miss. We acknowledge our indebtedness to Brother Applewhite for 7 subscriptions to the Advocate sent in on the 15th inst. He regards the outlook in his charge as encouraging.

Rev. R. P. Neblett has entered energetically upon his work at Ripley, Miss., and is expecting a successful year in his new field. His congregation observed the "Week of Prayer" with beneficial results. Brother Neblett's letter brought us two subscriptions to the Advocate, for which he has our thanks.

Since the session of the North Mississippi Conference at Starkville, Rev. G. A. Baker has been changed from Mooreville, Miss., to Cochrane, Ala., an appointment in the Columbus (Miss.) District, and has now taken up work in his new field. He will tell us of his reception and the outlook in his charge in the next issue of the Advocate.

We acknowledge the reception of the following invitation: "Mr. and Mrs. P. S. Baker request your presence at the marriage of their daughter, Gabrella, to Dr. Linwood Lewis Johnson, on Wednesday afternoon, January 27, at 2 o'clock, at the Methodist Episcopal Church, South, at Acona, Miss." We extend in advance our congratulations and best wishes.

A friend sends us the following announcement of interest: "Dalton Davis Crichlow was born on January 21, 1915. He is the son of Mr. and Mrs. R. S. Crichlow, of 924 Lowerline Street, New Orleans, and a grandson of Rev. R. A. Davis, of the Louisiana Conference." We congratulate the happy parents and grandparents upon this addition to their family circle.

From Coldwater, Miss., Mrs. C. L. Graham writes as follows: "The people of our church are delighted with Brother Roberts. His sermons are excellent and we feel that we have one of the very best pastors and preachers that can be found anywhere. Our Sunday school is better than it usually is at this season, and our Woman's Missionary Society has had the best year in its history."

Rev. J. W. Ramsey is already quite busy in the work at Heidelberg, Miss., his new appointment. He gave us 1 new and 2 renewal subscriptions to the Advocate last week. He continues to be pleased with the outlook in his field.

Rev. R. H. B. Gladney, the Sunday School Field Secretary of the North Mississippi Conference, will reside at Sardis, Miss. Let his correspondents take notice and govern themselves accordingly.

Rev. A. L. Davenport sounds an optimistic note from the Chalybeate circuit, one of the appointments of the Corinth (Miss.) District. He is hard at work and confidently expects a fruitful year in the Master's service.

Rev. Paul F. Daniel, Logansport, La., says: "We have been given a hearty welcome by the good people of this charge and the prospects indicate a great year's work." We trust that Brother Daniel's expectations will be fully realized.

We take the following from Herald-Progress, issued at Sumner, Miss.: "'Bishop Waterhouse made it possible for me to have a happy Christmas,' said an enthusiastic Methodist brother on Monday. 'How so?' we asked him. 'Why,' he replied, 'by sending Brother Sharp back to Webb. I could not have been happy this Christmas if Brother Sharp had left us.'"

The Editor spent the latter part of last week in Central Mississippi looking after urgent personal business, and did not return until last Monday. The charming editorials in this issue of the Advocate, signed "R. H. H." were written by Rev. R. H. Harper, the brilliant young pastor of the Parker Memorial Church of this city, who generously came to our assistance.

Rev. C. T. Floyd reports that his second year on the Abbeville (Miss.) charge has begun with promising prospects. He has called for lists of our subscribers at all his appointments, and states that it is his purpose to keep the Advocate circulating among his people. We dare say that our mailing files will soon show the good results of Brother Floyd's work in behalf of the Conference organ.

Bishop J. H. McCoy, of Birmingham, Ala., spent Sunday, January 10, with the congregation of the Galloway Memorial Church of Jackson, Miss., and in a few minutes raised more than $10,000 for the magnificent new house of worship which that flock has partially completed. Among the most liberal contributors were Major R. W. Millsaps and Mr. T. B. Lampton, who gave $1000 each. These were additional contributions. Major Millsaps gave $10,000 to this enterprise in the outset. The pastor of this church is Rev. W. G. Henry.

Dr. E. H. Rawlings, Educational Secretary of the General Board of Missions, will make a speaking tour through Louisiana within the next few days. He will deliver addresses at the following places: Houma, January 23; Alexandria, January 24; Monroe, January 25; Shreveport, January 27; New Orleans, January 29 and 30. Dr. Rawlings is a speaker of unusual force and eloquence, and there is a treat in store for those who are so fortunate as to hear him.

Mrs. Mary F. Savage, of Biloxi, Miss., writes: "I voice the sentiment of the membership of the First M. E. Church, South, of Bay St. Louis, in stating that we are glad that Rev. G. A. Guice has been sent to us for another year. As a preacher Brother Guice is conscientious, forceful, and eloquent, and as a pastor he is all that could be desired. The parsonage, presided over by Sister Guice and her sister, Miss Ella Costley, has ever a cheerful fireside."

In renewing the subscription of Sister S. D. Dove to the Advocate, Rev. T. M. Bradley says: "The year that the Advocate was born Mrs. Dove, then a girl, subscribed to it, and she has been taking it ever since. Her health is not very good now." We are pleased to have this long-time friend of the Advocate to continue with us as a reader. We regret to know that she is not strong physically, and we pray heaven's richest blessings upon her in life's even-tide.

The Board of Education and the Legal Conference of the Louisiana Conference held meetings in New Orleans last Tuesday. The following brethren were present at the session of the latter body; Dr. J. M. Henry, Chairman; Mr. W. W. Carre, Secretary; Dr. R. H. Wynn, Dr. J. T. Sawyer, Mr. S. H. Meyer, and Mr. W. B. Thomson. We also noted the presence in the city of Rev. C. A. Battle, of Baton Rouge, who came to attend the meeting of the Board of Education.

Rev. W. S. Shipman, presiding elder of the Durant District, writes as follows: "Please state that the quarterly conference at Louisville, Miss., has been changed to Tuesday, February 16. At the recent meeting of the pastors and laymen of the District at Ackerman, it was resolved to make an every-member canvass in every charge on March 10. I trust that every pastor will commence at once to get ready for this day. Appoint your missionary committees immediately, brethren!"

Rev. L. P. Wasson, of Shaw, Miss., who is one of the choice young men of the North Mississippi Conference, sends us several subscriptions from his charge, and makes the following reference to his work: "I am giving a dining to my board of stewards to-day. We have been hard hit by the stringent times, but are making a vigorous fight to keep our church up to its former standard." Brother Wasson serves an excellent people, who will not let the interests of Zion suffer if it can possibly be avoided.

We have lately received a copy of the Seed Catalogue for 1915 of Arthur G. Lee, a seed merchant of Fort Smith, Ark., and wish to compliment this firm on the issuance of this beautiful book. Mr. Lee has been in the seed business in Fort Smith for sixteen years, and has succeeded in building up a very large and satisfactory business, which has increased every year. It is not likely that such a business could be developed without fair dealing and good seed. This industry also has to commend it to our people the fact that it is in the South.

Under date of January 16, Rev. G. A. Morgan, of Opelousas, La., writes as follows: "Brother May, our presiding elder, came down this morning to hold our first quarterly conference. During the session of the conference he received a message that his daughter-in-law, Mrs. Alva May, was very ill. A few minutes later he received another message announcing her death. He returned home this afternoon." We greatly regret to be informed of this sad occurrence, and we extend to Brother May and all the other sorrowing relatives our deepest sympathy.

Rev. B. W. Lewis reached his home at Utica, Miss., on December 24, and was met at the train by a number of his parishioners and conducted to the parsonage, where everything was in readiness for him and his family. He states that he has never found anywhere a kinder and more generous-hearted people than those in his present charge. We regret to know that Brother Lewis has had considerable sickness in his family since Conference, three children and Sister Lewis having been quite ill. We are glad to state, however, that the children have all recovered and that Sister Lewis is now improving.

Rev. W. W. Mitchell, of West Point, Miss., favored us with a club of 7 subscribers from his charge last week. Referring to his work, Brother Mitchell says: "We enter upon the new year with bright prospects of success. We have been given a most cordial welcome, and the people vie with each other in showing us courtesies." Brother Mitchell is one of the strongest preachers and most successful workers in the North Mississippi Conference, and he had a new church enterprise well under way at West Point, Miss., when the Great War in Europe, which has so paralyzed the industries of the South, unexpectedly began.

Rev. J. T. Leggett, of Meridian, Miss., who as a presiding elder ranks among the very best, writes: "Our Pastors' and Laymen's meeting, held on January 6, was a great success. The attendance was large, and the harmony and enthusiasm surpassed that of any similar meeting I have ever witnessed. We have made a most excellent beginning in the work, and I shall hope for the accomplishment of large things for the Master during the year!" We regret to know that Brother Leggett has been indisposed with la grippe, and we trust that he will soon be entirely rid of all the effects of that tenacious malady.

We take the following from a personal letter written by Rev. H. M. Ellis, of Memphis, Tenn., to the Editor on January 15: "Rev. J. G. Johnson, of the Black Hawk circuit, who helped me to secure $1000 for our Methodist Hospital enterprise on the Potts Camp circuit, when he was the pastor there, and who helped me to get a like amount from the people of Acona, Miss., last year, is in the Baptist Hospital here now, where he recently underwent a very serious but successful operation. He is doing well." We regret to know that Brother Johnson found it necessary to submit to surgical treatment, but are happy to be informed that he has passed safely through the trying ordeal. Let the brethren remember him in their prayers.

Under date of January 16, Dr. I. W. Cooper, President of Whitworth College, Brookhaven, Miss., writes as follows: "That princely layman, Mr. P. H. Enochs, of Fernwood, Miss., and I have for the past few years taken a sincere delight in giving the Cuban Conference a dining during each annual session. The greatest honor ever conferred upon me was that of making me an honorary member of the Cuban Conference. I was due in Cuba this year, but could not go. Next year I shall go even if I have to take steerage passage. You must go with me. To-day at 3 o'clock p. m., in Pinar del Rio forty missionaries will pray for Brother Enochs and myself. We are both enjoying religion and are happy!" The dining referred to by Dr. Cooper was given this year in the Hotel "El Globo." One of the menu cards lies before us and, so far as we are capable of judging (we do not know Spanish), the brethren had a sumptuous repast. Referring to these annual dinings given by Dr. Cooper and Brother Enochs, Rev. E. E. Clements, the pastor-director of Candler College, says: "This occasion has come to be one of great inspiration and uplift, binding the brethren together in closer bonds of fraternal love."

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IVAN CALHOUN FERGUSON, infant son of Rev. and Mrs. T. A. Ferguson, of Williamsburg, Miss., was born on Nov. 21, 1914, and went to heaven on Dec. 31, 1914. His little body was laid to rest in the Holmesville, Miss., Cemetery on his father's 27th birthday, Jan. 2, 1915. For one month and 10 days the Lord let the little fellow remain with his parents, and then took him to heaven to await their coming and that of other loved ones. The precious little fellow is safe and happy, and I pray that the Lord will bless and comfort the parents and enable them to say from the heart, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The thought of heaven will now be more precious to the parents than ever before. They cannot now afford to miss the goal.—
J. A. WELLS.

On the 11th of December, 1914, God called Sister Beard from her quiet, sweet home in Monroe to one of those beautiful mansions with him in the great life beyond. Just why he did this we cannot tell, but we do know that she was a patient, uncomplaining, Christian sufferer. For months she calmly and heroically waited for God's call, knowing that she could never again be well in this life. Most devotedly did she love her husband and two children, but she was completely resigned to go when he called. She was a Christian in the most spiritual sense. Before her marriage to Mr. J. C. Beard on April 5, 1887, she was Miss Lena Rivers Thompson. She was born in Summit County, Miss. on Feb. 18, 1869. She became a member of the Methodist Church when a little girl and was ever a true, loyal member and faithful Christian until her death. She left a husband and two daughters; their loss was heaven's gain.
C. C. MILLER.

Miss MALINDA PHARR was born on July 5, 1885, her parents being J. Holland and Glady Montgomery Pharr. From her infancy she was enveloped by the influence of a fine Methodist home, and the result was she purposed in her heart that the God whom her parents worshiped should be her God. She never lost sight of that purpose. On Sept 15, 1897, she united with the M. E. Church, South. That day she began her service to the Church and to God. She was a good woman, a faithful Christian, a devoted daughter, and the comfort of her parents in their old age. She stayed with them 29 years 4 months and 27 days. A sad accident caused her death. On Nov. 25, 1914, her clothing ignited, causing a painful burn from the effects of which she could not recover. On Nov. 26 we conducted her funeral service. It was a sad Thanksgiving day, because she had gone from us, yet a day of thanksgiving because of the knowledge that we shall meet again. Her pastor,
W. W. HARTSFIELD.

Mrs. STELLA BAILEY was born on June 20, 1881, and died on Jan 10, 1915, at Oakdale, La. The body was brought to Pollock and interred in the Pollock cemetery. Sister Bailey leaves to mourn her death, her husband, Mr. J. P. Bailey, and two little girls, one 5, the other 8 years old; her mother, Mrs. J. L. Pinkston, and a sister, Miss Gladys Pinkston. Sister Bailey was not a member of the Church, but she had been converted and the Methodist Church was her choice. She left a very sweet testimony by stating she was perfectly prepared to meet her God. Shortly before her death she tried to show her mother a beautiful light that was shining in the room, but the literal eye could not see it. The burial service was conducted by the writer, assisted by the Rev. Mr. Mauser of the M. P. Church, after which the Woodman Circle took charge of the body and performed the last sad rites. May the God of all comfort bless the bereaved hearts, and may they realize they have now one more tie in Heaven.
E. G. WOOD.

Mr. G. B. JOYCE was born on Oct. 30, 1827, in Upson County, Georgia. His father moved to Talbert County while he was an infant. In this county he remained until he was 12 years of age, after which they moved to Alabama, where he remained until he was grown. He was married to Miss Keziah Jane McGowen in St. Austine, Texas, in August, 1864. To this union were born nine children—six boys and three girls. His wife passed peacefully to her reward in Leesville, La., Dec. 12, 1899. Rev. C. C. Joyce, their oldest son, and a minister in the Congregational Church, died three years after his mother's death. Two boys died in infancy. Three daughters and two sons are still living. Brother G. B. Joyce gave three years of active service to the Confederacy, and was a brave and daring soldier. After the war he and his wife made their home in Natchitoches Parish near Grappes Bluff, for over forty years. The old farm still remains. Brother Joyce was a strict member of the Methodist Episcopal Church, South, and served on the board of stewards in Davis Springs Church for a number of years. He died on Dec. 23, 1914, aged 87 years 1 month and 20 days. For several years before his death he made his home with his daughter, Mrs. W. M. Brown, in whose home he died. The writer had been acquainted with Brother Joyce for many years. When I preached in that country 25 years ago, I frequently made his house my home. He and his family were dear friends of mine. I thank God I had the pleasure of seeing him face to face last summer, while helping Rev. G. D. Anders, in a revival meeting at Davis Springs. Brother Joyce was a true Christian, a good neighbor, a good citizen, a loving husband, and devoted father. His life was above reproach, and his influence for good continues to live. He died in the triumphs of a living faith. He leaves 31 grandchildren and 8 great-grandchildren. One of his sons-in-law, Rev. E. C. Cargill, is a noted Presbyterian minister, residing and preaching at Clarendon, Ark. Farewell dear friend for a while. We shall meet again in that house not made with hands eternal in the heavens. With much love and sympathy for the bereaved,
S. D. HOWARD.

APPRECIATORY OF DR. BLACK.

(Resolutions adopted by District Stewards of the Jackson, Miss., District, held in Jackson on Jan. 5, 1915.)

Whereas Dr. W. C. Black, who had been a member of the Mississippi Conference for a number of years, who was the father of our Canton pastor, M. M. Black, passed to his reward on yesterday, Jan. 4, 1915, being a gain to heaven but a great loss to us, therefore,

Resolved 1. That we tender to Brother M. M. Black and the other relatives of our departed brother our heartfelt sympathy.

Resolved 2. That a copy of these resolutions be sent to Brother M. M. Black, and also to the other relatives, and to the New Orleans Christian Advocate and to the Jackson papers.

Signed: A. B. KLING,
M. L. WHITE,
W. E. Harris,
Committee.

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Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

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From the Field.

New Augusta, Miss.

We find everything in good shape for a successful year's work. Although we have been here only a few days, we feel thoroughly at home. The ladies had all in readiness for us in our cozy little home. Everything was clean and comfortable, and a delightful supper had been prepared. We cannot see that they left a single thing undone. Every one is unusually good to us. I will do what I can throughout the year for the interests of the Advocate.—Robt. E. Selby.

Porterville, Miss.

We arrived at our seat of labor about Dec. 28, and were very cordially received. We have some good people here. We are trying to get our plans for the new year perefected, so as to bring the best possible results for the good of the people and the advancement of the Master's kingdom. We are pleased with our work, and are happy to know that we have a place in which to labor in the Master's vineyard. This is our first year in this kind of work. Pray for us.—R. H. Clegg, P. C.

Pride Ct., La. Conf.

Dear Brother Meek: I will drop you a few lines. My work this year is on the Pride Circuit. I had the first quarterly conference in the Baton Rouge District, which was held at Oak Grove, on Jan. 9, 1915. We had a fine conference and a splendid dinner. Brother Bowman and I came back to Pride Sunday and he preached in the Baptist Church, as we have no church at Pride yet. We are planning to build one, however. We have an acre of land and a part of the lumber on the ground.—G. E. Craig.

Verona, Miss.

I desire to say that I am very proud of my new home—Verona. I find some of the best people in the world here. They all know how to be good to a preacher and his family. They have already filled the pantry with good things to eat and have furnished some nice new furniture and bedding. I think we have the most delightful home in the Conference. I am looking for a good year in every respect. If you wish to spend a few pleasant days away from home just come to Verona and put up with us. I find that Rev. A. W. Langley is in high standing with the people here. He had been their pastor for the past four years. This is the best charge in the Aberdeen District.—W. N. Dodds.

Fernwood, Miss.

Everything looks promising in this charge and our people are planning to do a good year's work, and to make it the best year in the history of this appointment. Brother Selby, our presiding elder, was with us on the 9th and 10th inst. On the 9th our first quarterly conference was held, with a good attendance of the officials. Earnest and painstaking care was given to all the interests that come before a first quarterly meeting. On Sunday, at 11 a. m., Brother Selby preached on the all-important question of pastoral evangelism, and made a strong and earnest appeal for the pastors to give more attention to doing the work of an evangelist. He made it appear very plainly that success in this line of the pastor's work depends very largely on the attitude of the laymen of the church, or pastoral charge. Brother Selby's ministry always inspires our people, and they are glad for the time of his visits to come.—W. H. Saunders.

Wheeler, Miss.

Please allow me to say a few words through your paper. I was read out for Wheeler at the last session of the North Mississippi Conference. I returned home at once and commenced to get ready to move.

We arrived at this place early in the afternoon of Dec. 19, and were met by two of the brethren, who escorted the preacher and his family over to the parsonage. There we were given a cordial welcome by a number of ladies who had a blazing fire and a fine dinner prepared which we greatly enjoyed. Everybody has met us with a smile and we are trying to smile in return. We set to work on the third Sunday in December and last Sunday we finished one round. Everything indicates a good year. I never felt so optimistic in all my life. The congregations have been fine so far, in spite of the unfavorable weather. We intend by the grace of God to make Wheeler circuit one of the banner circuits within the next four years. We have the material to do this. Look out, brethren; watch us grow!—A. H. Henry.

Booneville, Miss.

Since I last wrote the Conference year of 1914 has passed, and at its close many changes took place. A number of preachers were moved. Among the number was our pastor, Brother S. A. Brown, who had served us for four years so faithfully. He was given a good appointment at Okolona, where he met with a hearty welcome. There is no truer man than S. A. Brown, and may God bless his labors and give him souls for his hire! Booneville got in his place one of the strongest and most efficient men of the North Mississippi Conference, for which we thank God and the Bishop and his cabinet. There is no man in the Conference we would rather have had sent us than Brother Lee M. Lipscomb, and he and his excellent family on their arrival here were accorded a hearty reception. He has preached for us four times and had large and appreciative congregations at each service. His sermons were strong and effective, and all whose good fortune it was to hear him were delighted. He has entered into his work in earnest and we predict for Booneville a great year, and under the leadership of Brother Lipscomb we will have it if we will do our part; for without the support and help of the church neither he, nor any other minister can accomplish much. This writer has been personally acquainted with Brother Lipscomb for seventeen years and knows him to be a man of God and an untiring worker in the vineyard of the Master. The board of stewards at its first meeting fixed his salary at $1500, an increase of $150. Brother Mitchell held our first quarterly conference on January 3 and 4 and preached two excellent sermons. We are happy over the appointment of Brother Lipscomb to Booneville and are looking for and expecting large things as a result. Pray for us.—Hardy W. Rees.

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The Sunday School.

THE GRADED SUNDAY SCHOOL

Promotion Day.

By Rev. B. F. Lewis.

One of the most important and interesting days of the year in a graded Sunday school, is Promotion Day. This day in the Sunday school corresponds to Commencement day in our high schools and colleges, and the same changes automatically take place, viz: the entire graded department of the school moves forward one year. The students advance, the teachers do not. They remain in charge of the same grades as teachers of the students advanced to them. Without promotion day properly observed no school can rightly claim to be graded, however well the pupils may be classified, and no matter how well adapted may be the lessons. It would be like a primary teacher in one of our public schools teaching the primer year after year to the same pupils, never passing them on to the first and second readers. The system would fall down. At the close of the first year, the pupils cease to be first year pupils, are supposed to be prepared for something higher, better adapted to their stronger mentality, and ample provision should be made for their advancement to a higher class.

Promotions are made from class to class, and from department to department. When from class to class within a department, promotion is had by giving to the advancing pupil a promotion card properly filled out and signed, stating that the pupil is advanced from a certain class to another certain class within a certain department; while if the promotion is from a department to a department, a diploma is given stating that fact. These promotion cards are about the size of an ordinary post card, while the diplomas are about twelve by fourteen inches and beautifully engraved. These supplies are to be had from our own Supply Department at Nashville, and cost but little.

Every graded Sunday school has a standard of efficiency for each department adapted to the age and mental development of the pupils. Among the things usually required—adapted to the ability of the class, of course—are attendance, punctuality, deportment, lesson, contribution, handwork, correlated work, etc. On each of these and other points, as may be agreed upon between the departmental superintendent and her teachers, each pupil is graded each Sabbath by the teacher. In some schools monthly reports are sent to the parents as in the day schools. On promotion day, percentages are run up, and pupils are promoted with or without honor as they have made the required percentage for honor. This percentage is, of course, placed low enough to be in reach of each pupil. Each school has its own way of indicating honor pupils. Some give to honor pupils the certificates as above referred to, passing the pupils who did not make the required grades on to the higher class without certificates. Other schools give to all promoted scholars a certificate, but indicate on the certificate of the honor pupil that the required honor grade has been made. This is usually a small gold star put in a prominent place on the certificate. This I think is by far the better plan.

As the school term of a graded Sunday school begins with the first Sunday in October, Promotion Day is the last Sunday in September. All the classes then having been reorganized, are ready for the new work. Much should be made of this day. If at all possible, the entire school should be assembled in the Sunday school auditorium by departments and classes, and after a program more or less elaborate, the importance of the day should be stated by some one who can do so clearly, and, beginning with the Cradle Roll, promoted students should be called by name, one by one, and certificates given. Teachers can then take charge of their classes and make such announcements as they deem needful.

Brother pastor and superintendent, have you tried this? It will gratify you greatly to see how thoroughly your school will become imbued with a spirit of enthusiasm. It will surprise you to see how hard your students will strive for honorable mention, if you hold them strictly to your standards. Try it.

NORTH MISSISSIPPI NOTES.

By R. H. B. Gladney.

The first thing we want to know, is the goal of our General Sunday School Board for this quadrennium, which is as follows:

1. Three hundred thousand increase in our Sunday school enrollment.
2. One hundred thousand increase in the membership of our Wesley Bible Classes.
3. Fifty thousand enrolled on the Cradle Roll.
4. One hundred thousand enrolled in the Home Department.
5. Twenty-five thousand enrolled in Teacher-training Classes.
6. Four hundred thousand increase in the circulation of our Sunday school periodicals.
7. One million dollars from the Sunday schools for missions.
8. One hundred and fifty thousand dollars from Children's Day offerings.
9. An earnest seeking for the conversion of all the unconverted connected with our schools and the deepening of the spiritual life of all our people.

The Sunday school's goals for the North Mississippi Conference during the present year are as follows:

1. Ten thousand increase in our Sunday school enrollment in the different departments.
2. Fifty standard Sunday schools.
3. Five thousand conversions.
4. Two thousand dollars from Children's Day offerings.

This is a great task, but we know that God is able to do these things, and exceeding abundantly more, if he can find a few people that he can use each day. Some hints as to how we may do this work will be given soon. Let us pray, plan, and purpose to do great things for our Lord.

A NOTE FROM BROTHER LONG.

Dear Brother Meek: God has permitted me to see more wonderful progress in our Sunday school work this last year than ever before. I have been impressed with the great number of young men and women who have attended our conventions. Some have criticized our work and have made some statements that are far from correct, which reflect upon the whole leadership of the Church. I have kept my mouth closed, but have looked to God in prayer and have seen his movements go on. A friend said the other day: "Long, I don't see how you please everybody, you have so many different denominations and men to deal with." My answer was: I only try to please one, the triune God—Father, Son and Holy Ghost, and oh, how I fail!

Mississippi has as fine a lot of Christian men and women as are in the world. They ought to be led into greater activities. Some of them are being closed up, shut in, by narrow leadership, or better still, by a lack of leadership. Anybody can hold a job, but it takes men of vision and faith in God to do greater things. God help us to loose ourselves. I am glad to count you a friend and co-worker for him. (Matt. 1-21). God bless you! W. FRED LONG.

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WALNUT GROVE, MISS.

Dear Dr. Meek: We are back again in our parsonage home at Walnut Grove. To those who are acqnainted with the people of this place it is perhaps unnecessary to say that they gave us a "pounding" and left with us enough groceries to last several weeks. Words are too feeble to express our appreciation of the kindness of the people of both the Methodist and Baptist churches, who left us these nice things to eat. When we returned from the Annual Conference we found in our barn enough corn to last several months and enough syrup to last the entire year; but the best of all remains yet to be told, we found a warm welcome awaiting us. We have now begun work for the new year and the prospect for success is bright. Pray for us, and may God bless you, Brother Meek.

E. H. COOLEY, P. C.

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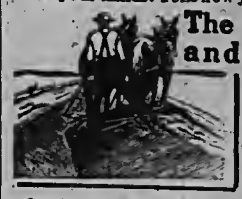

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Dublin Ct., at Cherry Hill..Feb. 6, 7
Belzoni Ct., at Belzoni.....Feb. 13, 14
Isola Ct., at Isola .....Feb. 14, 15
Webb Ct., at Webb.....Feb. 20, 21
Mar's Hill Ct., at Hebron..Feb. 27, 28
Minter City, at M. City....Mar. 6, 7

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Crenshaw .....Jan. 23, 24
Longtown .....Jan. 30, 31
Charleston .....Feb. 6, 7
Oakland .....Feb. 7, 8
Pleasant Hill .....Feb. 13, 14
Olive Branch .....Feb. 14, 15
Sardis Circuit .....Feb. 20, 21
Sardis .....Feb. 21, 22
Cockrum .....Feb. 27, 28
Wall Hill .....Mar. 6, 7
Eureka .....Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Nettleton, at New Chapel..Jan. 23, 24
Amory and Nettleton, at Nettleton .....Jan. 24, 25
Vardaman .....Jan. 30, 31
Calhoun City .....Jan. 31, Feb. 1
Aberdeen .....Feb. 4,
Greenwood Springs .....Feb. 6, 7
Okolona, at Thomson's....Feb. 9,
Fulton Ct., at Harden's Chapel Feb. 13, 14
Tremont .....Feb. 15,
Smithville, at Antioch.....Feb. 20, 21
Prairie, at Strongs.....Feb. 23,
Verona, 10 a. m. .....Feb. 25,
Tupelo, 7 p. m.....Feb. 25,
Montpelier, at Woodland..Feb. 27, 28
Buena Vista .....Mar. 6, 7

JNO. W. BELL, P. E.

Greenville District—First Round.

Shelby .....Jan. 23, 24
Boyle .....Jan. 24, 25
Cleveland .....Jan. 30, 31
Shaw and Merigold, at Shaw .....Jan. 31, Feb. 1
Tunica and Robinsonville, at Evansville .....Feb. 6, 7
Jonestown and Belan, at Jonestown .....Feb. 7, 8
Glen Allan .....Feb. 14, 15
Clarksdale .....Feb. 21, 22
Gunnison .....Feb. 27, 28
Friar's Point .....Feb. 28, Mar. 1

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Crawford .....Jan. 17, 18
Cedar Bluff, at Pheba .....Jan. 22, 24
Shuqualak .....Jan. 30, 31
Longview, a.m. .....Feb. 6, 7
Sturgis, p.m. .....Feb. 7, 8
Mayhew .....Feb. 13, 14
Cochrane .....Feb. 21, 22
Mashulaville .....Feb. 27, 28
Columbus Ct., at Piney Grove .....Mar. 6, 7

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Poplar Creek, at Friendship..Jan. 23, 24
Hesterville Ct., at Shilo, Sat., 11 a. m.....Jan. 30,
Vaiden and Columbiana, at Vaiden .....Jan. 31, Feb. 1
McCool, at Tabernacle....Feb. 6, 7
Durant, Wed., 7 p. m.....Feb. 10,
West, at West.....Feb. 13, 14
Kilmichael, at Kilmichael, Frl., Feb. 19,
Mathiston, at Mathiston...Feb. 20, 21
Eupora and Maben, at M...Feb. 21, 22
State Springs, at S. S.....Feb. 27, 28
Bellefontaine, at B., Mon..Feb. 29,
Kosciusko Ct., at Marvln...Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Grenada Ct., at Sparta....Jan. 23, 24
Mt. Pleasant Ct., at Mt. P...Jan. 30, 31
Lamar Ct., at Lamar..Jan. 31, Feb. 1
Paris Ct., at Paris.....Feb. 6, 7
Abbeville Ct., at Abbeville.Feb. 7, 8
Randolph Ct., at Randolph.Feb. 13,
Toccopola Ct., at Lafayette Springs .....Feb. 14, 15
Ashland Ct., at Liberty....Feb. 20, 21
Pine Valley Ct., at Pine Valley .....Feb. 27,
Coffeeville Ct., at Coffeeville Feb. 28, Mar. 1
Potts Camp Ct., at Potts Camp Mar. 6, 7
Byhalia Ct., at Byhalia....Mar. 7, 8

R. A. TUCKER, P. E.
Holly Springs, Miss.

Corinth Dist.—First Round.

Iuka Ct., at Spring Hill ..Jan. 23, 24
Iuka .....Jan. 24, 25
Marietta Ct., at Marietta...Jan. 30, 31
Wheeler, at Wheeler ..Jan. 31, Feb. 1
Mooresville Ct., at Allen's Chapel .....Feb. 5,
Sherman Ct., at Sherman..Feb. 6, 7
Mantachie Ct., at Shiloh...Feb. 13,
Gunton and Baldwyn Ct., at Saltillo .....Feb. 14, 15
New Albany .....Feb. 19, 21
New Albany Ct., at Ecru...Feb. 20, 21
Hickory Flat Ct., at Ebenezer .....Feb. 26,
Myrtle, at Glenfield .....Feb. 27, 28
Dumas Ct., at New Hope..Mar. 5,
Ripley Ct., at Ralney's Chapel .....Mar. 6,
Ripley and Blue Mt., at Ripley .....Mar. 7, 8
Chalybeate Ct., at Camp Gr.Mar. 13, 14
Tishomingo Ct., at Mount Pleasant .....Mar. 19,
Belmont Ct., at Golden....Mar. 20, 21

District stewards will meet in Corinth, First Church, on Feb. 10, 1915. Hope all the charges will be represented.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

McDonoghville .....Jan. 24,
St. Paul's, p. m. .....Jan. 27,
Rayne Memorial, a. m.....Jan. 31,
Epworth, p. m. .....Jan. 31,
Slidell .....Feb. 6, 7
Parker Memorial, a. m. ....Feb. 14,
Plaquemine and New Roads Feb. 20, 21
First Church, a. m. .....Feb. 28,
Mary Werlein Mission, p.m. Feb. 28,
St. Tammany, at Sun .....Mar. 6, 7
Donaldsonville & Vacherie. Mar. 10, 14
Bogalusa .....Mar. 20, 21
Orange Grove .....Mar. 24, 21

The district stewards and preachers of the district will please meet in the First Methodist Church, New Orleans, on Friday, Jan. 22, at 7:30 o'clock, p. m.

W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Bastrop .....Jan. 24,
Monroe, p. m. .....Jan. 24, 26
Calhoun .....Jan. 31,
Winnsboro .....Feb. 7,
Gilbert .....Feb. 8,
Pioneer .....Feb. 14,
Delhi .....Feb. 15,
Lake Providence .....Feb. 21
Farmerville .....Feb. 28,
Frantom Chapel .....Mar. 6,
Eros .....Mar. 7,
Mangham .....Mar. 14,
Sicily Island .....Mar. 15,
De Saird .....Mar. 21,
Waterproof .....Mar. 28,

District Missionary Institute and District Stewards' meeting at the Monroe Methodist Church, Jan. 25. Institute, day and evening. Stewards' meeting 1:30 p. m.

Ministers and charge lay leaders are especially requested to attend the Institute. WM. SCHUHLE, P. E.
Monroe, La.

Lafayette Dist.—First Round.

Sulphur and Vinton, at Vinton .....Jan. 23, 24
Lake Charles .....Jan. 24, 25
Vermilion, at Perry .....Jan. 30, 31
Gueydan and Abbeville, at Gueydan .....Jan. 31, Feb. 1
Lake Arthur .....Feb. 6, 7
Jennings .....Feb. 7, 8
Eunice, at Eunice.....Feb. 13, 14
Franklin .....Feb. 20, 21
Houma Mission, at Houma Feb. 27, 28
Lafourche Mission ....Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte .....Mar. 6, 7
Washington & Chicot, at C. Mar. 7, 8
Acadia Ct., at Branch ....Mar. 13, 14
Bell City, at Bell City, Wed. Mar. 17,
French Mission, at Kaplan..Mar. 20, 21
Indian Bayou, at Indian B..Mar. 27, 28
Rayne .....Mar. 28, 29

J. F. HOFFMAN, P. E.
Indian Bayou, La.

Baton Rouge Dist.—First Round.

Clinton, at Clinton .....Jan. 23, 24
Wilson, at Wilson.....Jan. 24, 25
Denham Springs, at Denham Springs .....Jan. 30, 31
Baton Rouge, First Church.Feb. 1,
Baton Rouge, Keener Mem..Feb. 3,
St. Francisville, at St. F...Feb. 6, 7
Franklinton Ct., at Angie..Feb. 13, 14
Franklinton & Zona, at F...Feb. 15, 16
Greensburg Ct., at Center..Feb. 20, 21
Kentwood .....Feb. 21, 22
Pine Grove, at Pipkins ...Feb. 27, 28
Amite .....Feb. 28,
Springfield, at Springfield..Mar. 6, 7
Ponchatoula, at Ponchatoula Mar. 7, 8
Tangipahoa, at Tangipahoa Mar. 13, 14
Covington, at Covington...Mar. 20, 21
Hammond .....Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Dubach, at Dubach .....Jan. 23, 24
Homer .....Jan. 26,
Haynesville, ...Jan. 28,
Haughton, at Haughton....Jan. 30, 31
Cotton Valley .....Feb. 1,
Bienville .....Feb. 6, 7
Bernice .....Feb. 13, 14
Jonesboro, at Dodson.....Feb. 14, 15
Winnfield .....Feb. 19,
Ringgold .....Feb. 20, 21
Minden .....Feb. 21, 22
Arcadia .....Feb. 23,
Ruston .....Feb. 25,
Sibley .....Feb. 27, 28

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Boyce .....Jan. 23, 24
Campti, 7:30 p. m.....Jan. 27,
Colfax, 7:30 p. m .....Jan. 28,
Selma & Standard.....Jan. 30, 31
Bunkie, 7:30 p. m.....Feb. 3,
Jena .....Feb. 6, 7
Trout and Good Pine, 7:30 p. m.....Feb. 7,
Pollock, 11 a. m.....Feb. 10,
Harrisonburg .....Feb. 13, 14
Bon Ami and Carson.....Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.....Feb. 21,
Merryville, 7:30 p. m.....Feb. 22,
Longville, at Longville, 7:30 p. m.....Feb. 24,
Provencal .....Feb. 27, 28
Pineville .....Mar. 6, 7
Alexandria .....Mar. 7, 8
Indian Mission .....Mar. 14,

The district stewards and trustees and charge leaders will meet at 11 a. m. in the First Church, Alexandria, Jan. 23. A full attendance of district stewards is very much desired.

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Greenwood, at Greenwood...Jan. 24, 25
District Stewards' Meeting, First Church (Shreveport).Jan. 27,
Pleasant Hill, at Pleasant Hill .....Jan. 29,
Pelican, at Pelican .....Jan. 30,
Longstreet, at Longstreet...Feb. 6, 7
Logansport .....Feb. 7, 8
Grand Cane, at Grand Cane.Feb. 14, 15
Noble, at Noble.....Feb. 20,
Zwolle .....Feb. 21, 22
Many, at Many .....Feb. 22,
Anacoco, at Prospect .....Feb. 27,
Leesville .....Feb. 28, Mar. 1
Vivian .....Mar. 7, 8
Queensborough .....Mar. 10,
Mooringsport, at Oil City..Mar. 14, 15
Texas Avenue (Shreveport) Mar. 17,
Wesley, at Carroll Creek...Mar. 20, 21
Coushatta, at Coushatta....Mar. 21, 22
Bayou Lachute, at Atkins..Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport).....Mar. 24,
South Mansfield .....Mar. 27, 28
Mansfield .....Mar. 28, 29
First Church (Shreveport) Mar. 31.

The district stewards and pastors of the district are hereby requested to meet at First Church, Shreveport, at 9:30 a. m. Wednesday, Jan. 27.

WM. H. COLEMAN, P. E.

BATON ROUGE DISTRICT NOTES.

Dear Dr. Meek: The year starts off well in the Baton Rouge District. Every man is at his place and notes from various points indicate that all are making a good start. Battle at the First Church, Baton Rouge, has gripped the situation, and all are delighted. Cudd, at Keener Memorial, has captured his people, and the work promises well at that point. My second bachelor is hard at work on the Pride Circuit, and the irrepressible Craig is placing material on the ground for a church, and hopes to build a parsonage also.

J. B. Fulton at Baker has made a good beginning, and last Friday a son was born in the Baker parsonage, and all are well.

Brother C. A. Battle has been appointed Commissioner of Education for the Baton Rouge District by Bishop Candler and is getting ready to push that important work.

Yours fraternally,

H. W. BOWMAN.

OUR DAILY LIFE.

Our daily companionship with Him should be the saving power of all our living. We should begin the day in prayer with him. It will strengthen us for the day's tasks and temptations. We should every morning read a few of his words. They will go with us, sweetening all the day and making tender and compassionate our hearts beside setting the tone of all our transactions. Above all, true companionship is to look at all men and all problems through his eyes, to take his attitude toward life. This is to have the mind of Christ. Christ is manifested to the world not through sermons but by the daily witness in our lives. When Christians are all Christlike there may be no more reproach of Christianity by the world. The world may not accept him, but it will know him as he is. Perhaps when he is thus shown forth he may draw all men to him. The world's idea of Christ is largely formed from the lives of his disciples.—From the Congregationalist.

Jesus called his disciples out of the world only that he might send them back into the world. His "Come unto Me" was swiftly followed by "Go ye into all the world."—W. H. P. Faunce.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ATTENTION, WOMEN OF THE MISSISSIPPI CONFERENCE!

The Mississippi Conference annual meeting will be held in Columbia, Miss., Feb. 5-10. An outline of the program will follow in a subsequent issue of the Advocate.

District Secretaries are urged to be present on the opening day, when Mrs. Hume Steele, our Council guest, will conduct the Workers' Conference.

Auxiliaries are asked to send the names of their delegates AT ONCE to Mrs. Tom Ford, Columbia, Miss.

This should be, and will be if each one of us does her part, the best annual meeting that shall have been held in the history of the Conference.

The Columbia auxiliary with its splendid officers, their pastor, and the people of the town stand ready to do all in their power to make it the best. Let us pray earnestly for God's blessing on the meeting.

Mrs. H. L. McCLESKEY,
Conference Recording Secretary.

FROM FIRST CHURCH AUXILIARY SHREVEPORT, LA.

With the year 1914 the Woman's Missionary Society of the First Methodist Church, Shreveport, began its third year as a united organization of both the Foreign and Home departments.

A steadily increasing membership, an enlarged subscription list to the Missionary Voice, and greater attendance at the regular meetings, all give evidence to the activity of the society.

It has always shared fully in local charitable work, having for years maintained a night school and a city misionary.

To this work has been added a generous share in the expense of the magnificent new church building, including the gift of the organ, so that the financial strain has been heavy but the women are meeting it bravely.

In the pursuance of their work the division of the society into circles, averaging twelve members each, under efficient chairmen has proved a practical plan. The circle chairmen look after their individual members, hold one or more meetings in the homes each month and collect the dues. The society meets twice a month in regular session.

At one of these meetings a literary program is given, followed by a social hour with light refreshments. The opportunity thus afforded for friends to meet and exchange greetings, and to welcome new members has been an especially pleasant feature, and has done much to promote good will and fellowship.

The subject of Christian Stewardship has been thoughtfully presented during the year, and systematic giving has been earnestly advocated, the circle leaders working specially toward that end.

Several distinguished guests have lent inspiration and cheer at the meetings, among them Mrs. Motts Martin from the African Mission fields of our sister Presbyterian Church, Miss Godat, our new representative in foreign mission work; our Conference Corresponding Secretary of Foreign Department, Mrs. A. P. Holt, and the eloquent Mrs. S. S. Harris, for years a leader in our work in China.

We earnestly pray, not for larger opportunities for service, but for deeper consecration and spiritual insight which shall enable us to lay hold of the work all about us and render us more efficient servants in the cause of our Lord and Master.

MRS. NETTA S. EGLIN,
Press Agent.

MISSISSIPPI CONFERENCE.

The auxiliary at Mount Olive has sounded an encouraging note by reporting "all dues, pledges, etc., have been paid in full." Would that all of our auxiliaries could report the same. This auxiliary has been very busy this year. They report: "A nice box sent to the orphanage on the free cars, and have made 34 night shirts for grown boys from material sent from the home. We sent a nice box to the Mary Ellis nursery in October; three times during the year have given substantial aid to a superannuate preacher's family; have had our parsonage painted and put some new furnishings in it. When our new pastor came we tried to give him a warm reception, had fire in four rooms, a hot supper and a generous pounding waiting for him."

As soon as the auxiliaries elect their delegates, and that should be at once, send their names to Mrs. Tom Ford, Columbia, Miss. Our annual meeting will be in session Feb. 5-9 and as several changes will necessarily be made a full attendance is urged. The delegates should come to this meeting instructed by their auxiliaries as to pledge, boxes of supplies, place of invitation for the next meeting, and all measure bearing upon the work advicated by their auxiliary. And let every auxiliary be in constant prayer for the success of the meeting, that the officers and delegates may have divine guidance, and that wise plans may be formulated and carried out.

MRS. J. L. NEILL.

OUR WORK ON THE PACIFIC COAST.

At Alameda, Cal., the work for the Japanese shows a steady growth and deep interest. Here we have the largest Japanese Sunday school in the United States, and the attendance shows how much alive they are. On Sunday, Dec. 6, despite the rain, 62 little Japanese children were present. The superintendent and teachers are all Japanese and it is a beautiful sight to see how earnestly and faithfully they discharge their duties.

This is not the only activity at Mary Helm Hall. A Japanese Woman's Bible Club was organized four years ago. On this same Sabbath, the members met to celebrate the anniversary of their club. They have an enrollment of 40 with an average weekly attendance of eighteen. The rain and cold could not keep these enthusiastic women at home; 17 of them with their babies, braved the weather. As it was a special occasion light refreshments were served, consisting of rice and tea with Japanese cakes.

Our Korean Mission in San Francisco is growing in interest. At a recent Sunday night service 35 men and women and a number of children were present. Two little Korean girls sang in English. It is a fact of some significance that the women are attending these services so well.

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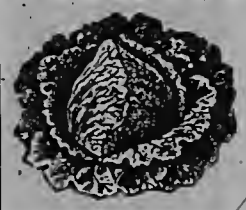

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Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), Succession (the earliest flat head variety), Short Stemmed Flat Dutch (the largest and latest known). By express, 500 for 75c; 1,000 for $1.25; 5,000 to 9,000 at $1 per 1,000; 10,000 or over at 90c per 1,000. By mail 500 for $1.10; 1,000 for $2, postpaid. Prompt shipments. Absolute satisfaction guaranteed.

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Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 214 Norton Building Fourth and Jefferson, Louisville, Ky.

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"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping. Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

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Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Shubuta	Jan. 24, 25
Waynesboro Circuit, at Fedora	Jan. 30, 31
Waynesboro	Jan. 31,
Scooba	Feb. 7, 8
Bucatunna	Feb. 13, 14
Enterprise and Stonewall, at Enterprise	Feb. 14
Matherville, at Andrews Chapel	Feb. 20, 21
De Soto, at Salem	Feb. 27, 28
Moscow, at Hopewell	Mar. 6,
DeKalb, at Pleasant Ridge	Mar. 6, 7
Vimville, at Pleasant Hill	Mar. 13, 14
Lauderdale	Mar. 14, 15
Daleville, at Soule's Chapel	Mar. 20, 21
Porterville	Mar. 27, 28

The district stewards of the Meridian District are called to meet Jan. 6, at 3 o'clock p.m., in the East End Methodist Church, Meridian, Miss. The pastors and lay leaders of the district are requested to meet on the above date at 7 o'clock in the East End Methodist Church to plan the work for the year 1915.

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Mendenhall	Jan. 24, 25
Jackson, Capitol Street	Jan. 31,
Jackson, Millsaps Memorial, p. m.	Jan. 31,
Edwards	Feb. 7, 8
Flora	Feb. 10,
Satartia	Feb. 11,
Benton, at Midway	Feb. 13, 14
Yazoo City	Feb. 14, 15
Eden	Feb. 15, 16
Sharon	Feb. 20, 21
Camden	Feb. 21, 22
Madison	Feb. 28, Mar. 1
Terry	Mar. 7, 8
Bolton	Mar. 14, 15
Florence	Mar. 20, 21

The district stewards will meet at the Capitol Street Church, Jackson, on Tuesday, Jan. 5, at 10 a.m. All the pastors and Church lay leaders are cordially invited to be present.

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Suqualena, at S	Jan. 16, 17
Forest & Morton, at F.,	Jan. 31, Feb. 1,
Decatur & Union, at D.	Jan. 23, Feb. 1
McDonald, at McD	Feb. 4,
North Bend, at Williams	Feb. 5,
Philadelphia Ct., at Cook's Chapel	Feb. 6,
Philadelphia	Feb. 7,
Trenton	Feb. 13, 14
Clarksburg	Feb. 15,
Shiloh	Feb. 19,
Johns	Feb. 20, 21
Raleigh	Feb. 27, 28
Rose Hill, at Homewood	Mar. 6, 7
Garlandsville	Mar. 13, 14
Leake, at Singleton	Mar. 17,
Pearl, at Edinburg	Mar. 18,
Carthage	Mar. 19,
Walnut Grove	Mar. 20, 21
Harperville	Mar. 22,
Lena	Mar. 23,
Homewood	Mar. 27, 28
Chunky	Mar. 30,
Choctaw Mission, at Jackson's	Mar. 31,
Newton & Montrose, at M.	Apr. 4, 5

The district stewards will meet at Newton on Wednesday, Jan. 6, at 1 p.m. Trains from all directions arrive before that hour, and leave sufficiently late for us to do our work.

All pastors are urgently invited to attend, as it is important for them to be present. Also the lay leaders are cordlally invited.

Let us pray and plan for the greatest year in the history of the District.

C. F. EMERY, P. E.

Port Gibson District—First Round.

Harriston, at Harriston	Jan. 23, 24
Port Gibson	Tues., Jan. 26,
Gibson Memorial	Wed., Jan. 27,
Crawford Street	Thur., Jan. 28,
Oak Ridge, at B. C.	Jan. 30, 31
Utica, at Utica, Thur.	Feb. 4,
Hermanville, at Hermanville, Friday	Feb. 5,
Rocky Springs, at Rocky Springs	Feb. 6, 7
Roxie, at Roxie	Feb. 13, 14
Rolling Fork, at Rolling Fork	Feb. 20, 21
Anguilla, at Anguilla, Wed.	Feb. 24,
Mayersville, at Mayersville	Feb. 27, 28
Silver City, at M., Wed.	Mar. 3,

The district stewards will meet at Harriston on Wednesday, Jan. 20, at 10 a.m. T. W. ADAMS, P. E.

Fayette, Miss.

Seashore District—First Round.

Escatawpa	Jan. 26
Americus	Jan. 27
Bay St. Louis	Jan. 30, 31
Biloxi	Wed., Feb. 3
29th Street and Lyman	Feb. 6, 7
Wiggins and Bond	Feb. 10
Saucier	Feb. 13, 14
Columbia	Feb. 17
Hub	Feb. 20, 21
Brooklyn	Feb. 27, 28
Longbeach	Wed., Mar. 3
Coalville	Mar. 6, 7
Vancleave	Mar. 13, 14
Gulfport	Wed., Mar. 17
Mentorum	Mar. 20, 21
Wolf River Mission	Mar. 23
Mississippi City and Handsboro	Mar. 24
Carriere and Picayune	Mar. 27, 28

The district stewards will meet at First Church, Gulfport, Wednesday, Jan. 6, at 2 p.m.

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Gallman, at Bethesda	Jan. 23, 24
Crystal Springs	Jan. 24, 25
Meadville, at Bude	Jan. 27,
Bayou Pierre, at Center Point	Jan. 30, 31
Hazlehurst	Jan. 31, Feb. 1
Buford, at Summer Chapel	Feb. 6, 7
Summit and East McComb, at East McComb	Feb. 13, 14
McComb-Centenary	Feb. 14, 15
Tylertown, at Tylertown	Feb. 20, 21
South McComb, at LaBranch Street	Feb. 21, 22
Scotland, at Bethesda	Feb. 24
Adams, at Adams	Feb. 27, 28
Barlow and Rehoboth	Mar. 6, 7
Wesson, at Wesson	Mar. 13, 14
Brookhaven	Mar. 14, 15
Pleasant Grove, at Pleasant Grove	Mar. 18, 19
Topisaw, at Sartinsville	Mar. 20, 21

ROBT. SELBY, P. E.

Brookhaven, Miss.

Hattiesburg District—First Round.

McLain, at Beaumont	Jan. 23, 24
Oloh	Jan. 27,
Green Co. Mission, at Winborn	Jan. 30,
Leakesville	Jan. 31, Feb. 1
Eucutta	Feb. 5,
Heidelberg, at Vossburg	Feb. 6, 7
Ellisville	Feb. 7, 8
Williamshurg	Feb. 10,
Estabutchie, at Bethel	Feb. 11,
Mt. Olive	Feb. 13, 14
Collins	Feb. 14, 15
Silver Creek	Feb. 17,
Taylorsville	Feb. 19,
Court Street (Hattiesburg)	Feb. 21, 22
Broad Street (Hattlesburg)	Feb. 21, 23
Main Street (Hattlesburg)	Feb. 24,
Prentiss	Feb. 27, 28
Sumrall	Feb. 28, Mar. 1
Magee	Mar. 6, 7
Seminary	Mar. 7, 8

GEO. H. THOMPSON, P. E.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

GREENVILLE DISTRICT STEWARDS AND PREACHERS' MEETING.

In compliance with the call of the presiding elder, Rev. H. S. Spragins, the preachers and laymen of the district met in Clarksdale, Miss., on Monday, Jan. 11. All the preachers, save three, were present and five of the charges were represented by laymen. The afternoon of Monday was devoted to the business of the District Stewards' meeting. On Monday evening Brother Ward preached a very helpful sermon on the Lordship of Jesus in our lives.

Brother Spragins had prepared a very efficient programme for the preachers' meeting, which provided for the discussion of various phases of the three subjects: Evangelism, Missions, and our Sunday School Work. Each speaker showed previous preparation for the work assigned to him, and it seemed that each had sought to make both head and heart preparation for the meeting. It is the concensus of opinion that this was one of the best meetings of its kind ever held in the district. The entire day of Tuesday was consumed with the discussions, but all felt that the day was profitably spent.

The following resolutions were adopted:

Whereas we are facing unusual conditions, as we approach the work of a new year in our district, and whereas we will be called upon for our utmost efforts to render efficient the forces at our command, and that we may bring to full fruition the work, discussions and inspiration of this meeting, therefore be it resolved,

1. That we begin immediately preparations for a great revival campaign in our district, urging every pastor to put himself wholly into this movement.

2. That we heartily co-operate with our Field Secretary, Rev. R. H. B. Gladney, in the Sunday school work.

3. That we adopt the monthly plan of contributions to our Orphanage and remit same through Brother Halfacre, our district agent.

4. That we raise our collections, or at least a part of them, at the earliest possible time.

5. That we at once begin a campaign for the New Orleans Christian Advocate, and where possible, raise a fund sufficient to put the Advocate in every Methodist home.

6. That we make this a year of great missionary activity in all our charges and that we make a supreme effort by all possible means to bring all our people to a better knowledge of our missionary work, and that we raise our Home and Foreign Mission contributions by the first of April. J. TILLERY LEWIS,

Jan. 15, 1915. Secretary.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

OUR ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes, how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Woman Finally Recovers From Nervous Breakdown

Impoverished nerves destroy many people before their time. Often before a sufferer realizes what the trouble is, he is on the verge of a complete nervous breakdown. It is of the utmost importance to keep your nervous system in good condition, as the nerves are the source of all bodily power. Mrs. Rosa Bonner, 825 N. 18th St., Birmingham, Ala., says:

"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

advertised in the papers and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

Dr. Miles' Nervine

has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

Sold by all druggists. If first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

A GREAT DAY FOR GALLOWAY MEMORIAL CHURCH.

Dear Dr. Meek: January 10 was a great day for Rev. W. G. Henry and the members of the Galloway Memorial Church, of Jackson, Miss.

The First Methodist Church had been razed to the ground and the rubbish removed. A new one, a splendid edifice, worthy of this great city and its great Methodist congregation, was planned. Forty thousand dollars and much labor had been expended upon it. But men became discouraged, and the work was discontinued for a whole year. Services were held in the old Epworth Hall, formerly a church. But it was inadequate. Fourteen hundred members, to say nothing of strangers, could not be comfortably seated. The Sunday school was accommodated largely by the grace of the city school officials, and many of the hardy students of Millsaps College recited in uncomfortable quarters. The great, half-finished building stood as a reproach and a menace. There was neither the sound of the hammer nor the click of the trowel. Silence, ominous silence, reigned. The hearts of pastor and people longed for the completion of the new church. The women of the societies prayed and planned and made a few hundred dollars.

With a wonderful new year resolution, with a re-awakened faith, a new vision, a renewal of confidence, a revival of hope, came the emotion that is always followed by action. A meeting was held. Bishop J. H. McCoy, of Birmingham, a brother beloved, full of gifts and graces, eloquent and earnest, was invited to be present on Sunday, Jan. 10. He came in the spirit and power of the Master. Many of the brethren met him. He delivered one of the strongest and most eloquent of sermons which, though it lasted a full hour, never wearied the audience, but delighted them from start to finish. The sermon completed, an earnest appeal was made and in a short while, the $10,000 called for by the Bishop was subscribed, and four hundred more. An effort is being made to make the amount $15,000.

Work will now be resumed on the new structure and it is hoped that in the near future, the great edifice, one of the most capacious in Southern Methodism, will be completed, received and dedicated to the service of Jehovah. Then will this splendid temple, erected to God and dedicated to his holy name, not only reflect the love and gratitude of those who will worship within its walls, but it will always remind the worshiper of the noble, godly, sainted Bishop whose name, associated with pleasant memories, will be an attraction to its holy precincts. May God's shekinal glory abide in Galloway Memorial Church!

A. L. DAVIS.

Jackson, Miss.

CHURCH EXTENSION AID.

By W. F. McMurry.

The Annual Meeting of the Board of Church Extension will be held about May 1. This is the meeting where applications for aid are considered. That those interested may know exactly how to proceed, the following is submitted:

1st—All applications must be made upon the printed form provided by the Board for that purpose. These application blanks may be had without cost by applying to this office.

2nd—After the application has been properly prepared, it should be sent at once to the Secretary of the Annual Conference Board as the following rule provides:

"Every application for consideration at the hands of the General Board must first receive the approval of the Board of Church Extension of the Conference from which it comes, and said approval must be given at the regular meeting of said Board or of its Executive Committee held in the month of March. Said Boards or Committees shall consider all the applications from their respective Conferences and forward such as they approve so as to reach the Board's office at Louisville, Ky., by April 1 of each year. Each application so approved must have the action of the Conference Board written therein, certified by the President and Secretary, and all the applications from a given Conference must be, by the Conference Board, graded and marked in the order of their relative importance, and the Secretary is hereby directed not to put on the Calendar any application not in conformity with this rule."

3rd—The mid-year meetings of the Conference Boards or their Executive Committees are held in March. Do not fail to have your applications in the hands of your Conference Board Secretary by March 1.

4th—Personal representation in the interest of applications by other than members of the Board is not permitted, as the following rule declares:

"The Board has not time to hear oral arguments and statements in behalf of applicants, and while considering applications for aid, its doors are closed. Representations other than those contained in the application can be made in writing or through members of the Board. A different rule would be obviously unfair to applicants too far away or too poor to send representatives."

5th—It is well for building committees to remember that the general financial depression which has embarrassed so many building operations, has also affected the Board of Church Extension, and particularly at the point of its receipts from outstanding loans. It is therefore not in position to take care of all the financial problems arising, many of which are due to the lack of foresight on the part of building committees. Some of our brethren seem to think that there is no end to the Board's resources. This is a mistake.

6th—For further information, application blanks, etc., address W. F. McMurry, Corresponding Secretary, 1025 Brook Street, Louisville, Kentucky.

OBITUARY.

Brother W. W. McGHEE was called home to rest on Dec. 28, 1914. He was born in Pickens County, Ala., on Nov. 17, 1848. He moved from there to La Fayette County, then to Chicasaw County, Miss., and on Nov. 27, 1882 to Philips County, Ark., returning later to Chicasaw County, Miss. He was a consistent member of the M. E. Church, South, and a faithful steward in our Church. Brother McGhee had pneumonia and was ill only six days. All was done for him that could be done by his physician and loving friends; but his work on earth was finished and God called him to his reward. His many relatives and friends sadly miss him, yet they mourn not as those who have no hope, but are looking forward to a happy reunion in that home where there shall be no more partings forever.

ONE WHO LOVED HIM.

MARRIED.

At Cockrum, Miss., on Jan. 6, 1915, by Rev. F. H. McGee, Mr. DOVER D. FUNDERBERKE and Miss MYRTLE FLOWERS.

At Cockrum, Miss., on Jan. 10, 1915, by Rev. F. H. McGee, Mr. JOSEPH FORT and Miss MILLIE MASON.

At the parsonage at Hattiesburg, Miss., on Jan. 13, 1915, by Rev. Hervic Mellard, Mr. ALVON B. WEDGEWORTH and Miss LILA PEARL SMITH, all of Petal, Miss.

On Nov. 19, 1914, at Ringgold, La., by Rev. T. J. Martin, Mr. L. L. GOLSON and Miss MARY WIMBERLY.

At the home of Mr. John Carlisle, on Dec. 6, 1914, by Rev. T. J. Martin, Mr. T. A. LEE, of Bossier Parish, and Miss GERTRUDE CARLISLE, of Red River Parish, La.

At the home of the bride's mother, on Dec. 27, 1913, by Rev. T. J. Martin, Mr. CLARENCE SAUNDERS and Miss LILLIAN ROGERS.

At the parsonage, by Rev. T. J. Martin, Mr. W. L. MORELAND and Mrs. IDA ALLUMS, of Red River Parish, La.

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Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

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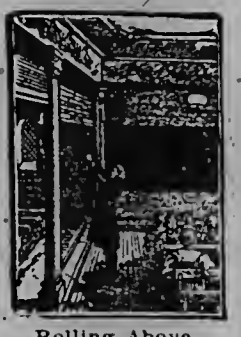

Rolling Above.

WHITWORTH COLLEGE

BROOKHAVEN, MISS.

Few colleges have made greater progress than Whitworth College in recent years. Second term begins January 27, 1915. Special rates to as many as ten students.

After the many excellent talents which have come to us from Whitworth College during the past ten years, I feel impelled to write you of their superior studentship and splendid preparation, not only technically but musically, which has been on a par with the best schools of this country. I congratulate you upon your splendid music department, and its high standard. In each case students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to indorse Whitworth College.

Faithfully yours,

BERTHA BAUR,
Directress Cincinnati Conservatory of Music.

I am very much pleased to say that the work in examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several very excellent. I am gratified, really proud, that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

Sincerely and truly your friend,

G. W. HUDDLESTON,
Pres. State Board of Examiners.

Cabbage Plants for Sale at the Following Prices and for all Varieties:

500 for	.75
1000 for	1.25
2000 to 4000 at	$1.00 per M.
5000 to 9000 at	.90 per M.
10000 to 24000 at	.75 per M.
Over 25,000, at	.65 per M.

SPECIAL OFFER FOR JANUARY AND FEBRUARY.

If you will send us orders for 5000 cabbage plants at $1.00 per 1000, we will send you 1000 free for your own use.

These plants must be shipped to two or more parties direct from us to the users so we can get their names and addresses.

When taking advantage of this offer, you must comply with above stipulations.

Our plants are from the very best seed grown and satisfaction guaranteed. Rush your orders to us.

SEA ISLAND PLANT AND SEED COMPANY,
MEGGETT'S, S. C.

NOTICE TO FARMERS

The Louisiana & Arkansas Railway

is pleased to announce an open rate of one and one-third fare, plus 25 cents, for the round trip to Baton Rouge, La., account of Annual Farmers' Demonstration Conference, to be held at Baton Rouge, La., January 19th to 20th, inclusive, under the auspices of the Agricultural Department of the Louisiana State University.

Tickets will be on sale January 18th and limited for return to January 20th, 1915.

B. S. ATKINSON,
General Passenger Agent.

Early Jersey Wakefield

Charleston Large Type Wakefield

CABBAGE PLANTS

GROWN FROM EXPENSIVE SEED

I pay from three to five times as much for Peter Henderson & Co.'s seed as other planters pay for ordinary seed. Actual figures, $3.50 per lb. for Wakefields, $4.00 per lb. for Flat Dutch, against 75c. per lb. for ordinary seed. My customers get the benefit in

PERFECT PLANTS AT NO EXTRA COST

Why not plant cabbage grown from high-grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.

If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.

Prices by Express: 1,000 to 4,000, $1.50 per 1,000; 5,000 to 9,000, $1.25 per 1,000; 10,000 or over $1.00 per 1,000.

Succession

Varieties: Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, *All Frost Proof.* Order early to be sure of the variety you want.

2,000 bushels Harrison's Selected Seed Corn, $2.00 per bushel F. O. B. Charleston, S. C.

Short Stemmed Flat Dutch

JOS. M. HARRISON
CHARLESTON, S. C.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 4. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3075

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JANUARY 28, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"My life is but a weaving
Between my God and me;
I may but choose the colors—
He worketh steadily.
Full oft he weaveth sorrow;
And I in foolish pride
Forget he sees the upper,
And I the under side."

* * *

The "trail-finders" is Billy Sunday's name for sinners beginning to seek salvation. That sounds decidedly Western, but the designation is a most suggestive one. Man is by nature lost and there is a trail leading to safety and home that he needs to find. Happy is he who discovers and ever keeps in this pathway to the skies!

* * *

The Jackson Daily News, referring to human beings, says: "We are merely sheep." This utterance can scarcely be called Scriptural; for St. Matthew tells us that when the Son of man shall take his seat upon his judgment throne and all nations are gathered before him, there will be goats as well as sheep in the mighty throng. Indeed, we are afraid from the way people are living in this day that the latter may be far outnumbered.

* * *

It is said that during his four years in the gubernatorial chair in South Carolina, Mr. Blease pardoned 3165 criminals, an average of more than two a day. At one time, shortly before the expiration of his term, he issued pardons to 1534 persons. The new year has already begun to bring its blessings, and not the least of these is the retirement from office of this notorious politician. Let us hope that we shall never see another like him in so high and responsible a place.

* * *

Hiram Powers, the American sculptor, once said to Mr. Angell, "The great need in the schools of our country, is the education of the heart." The more skilful the hand the more dangerous the sword it wields. Unless back of the hand is a heart we might better have left the hand untrained. It is exactly so with the faculties of the mind. The mere fact that they have been skilfully disciplined is no guarantee that they will not work the basest moral and social wrong. Out of the heart are the issues of life.—Our Dumb Animals.

* * *

We believe that the saints ought to persevere, but not that that they are Divinely forced to persevere. Keeping ever at the work of seeking and serving Christ is the only way to reach high attainments in the Christian life. Holiness and spiritual strength are thrust upon none; they are possessed only by those who have sought them with an intelligent, passionate, and prolonged earnestness. The high prizes of the Kingdom are not for the complacent and easy-going. If the latter enter heaven at all, it will be in the rear of the procession.

SOME VIEWS OF A LIBERAL THEOLOGIAN.

Dr. William Hayes Ward, who for many years was the editor-in-chief of the New York Independent and who is still on the editorial staff of that widely circulated journal, has for some months been giving the public in its columns a series of papers on "What I Believe and Why." These discussions have covered a wide range and have been to us chiefly interesting as a revelation of the extent to which this distinguished gentleman has wandered away from the teachings of orthodox Christianity. In Dr. Ward's paper, published in The Independent of January 18, occurred the following utterance:

"The doctrine of the immortality of the soul is one of vital importance, not because our duty to be good would be different if we believed the soul not to be immortal, but because disbelief in it would lead a multitude of careless souls, perhaps most of us, to say with Paul's too hasty language, 'If the dead are not raised up, let us eat and drink, for to-morrow we die.' But yet the nature of the future life is something that we can know very little of from the light of nature, and the purely figurative language of Scripture leaves us with little more than the conclusion which nature gives us—that the God of all goodness will do what is just and right. It is a remarkable fact, accordingly, that teachers of the Christian religion have very nearly ceased to preach heaven and hell to the people; and it must be because they think the doctrine of future rewards and punishments less important and less definite than their fathers did."

What a cold, nebulous, and uncertain thing the so-called new faith is! The placing of the disclosures of the Divine Revelation as to the future life almost, if not quite, on a parity with the faint intimations of nature shows to what an extent Dr. Ward has discredited the Holy Scriptures. To be sure, the sacred writers do not tell us definitely all about man's state and surroundings in eternity, but they do tell us emphatically that he will live forever and give us considerable information on the subject. They have not by any manner of means left the whole future wrapped in doubt. As clearly as language can state it, they have affirmed that the righteous shall be rewarded and that the wicked shall be punished. They state explicity that those who accept and live for Christ will be given an entrance into the everlasting Kingdom prepared for them from the foundation of the world and dwell therein in peace and joy forevermore.

Dr. Ward's suggestion that it would still be man's duty to be good if there were no hereafter, lacks much of being convincing. It might possibly hold as to one's own personal morality, because of its beneficial effects upon one's self; but what incentive would there be to toil and sacrifice and suffer to benefit others, who themselves were also creatures destined to live for only a few brief years. With man thus stripped of his dignity and glory and reduced to a mere animal, the extent to which others would feel that it was worth while to struggle to help him would, to express it moderately, be vastly lessened. The proof of this is clearly seen in the little concern manifested for the condition of the masses of the people in heathen lands. Perhaps no doctrine that Jesus taught has exercised a more far-reaching influence in human affairs than that of the immortality and infinite value of the human soul.

With the future existence of man and its cognate doctrine of his accountability to God in the day of the judgment swept away, there would be little left upon which to predicate a system of moral obligations, and Dr. Ward does well to express his fear that "careless souls, perhaps most of us," would no longer be constrained to be good. Some may be surprised that he should pronounce the language of St. Paul "too hasty;" but that is rather mild for a progressive theologian. Only a few weeks ago we saw in the Methodist Times (London) where Dr. Jackson, a professor in a Methodist theological school in England, in discussing a certain religious question declard that Paul did not understand it; and going further, he declared that Christ also was ignorant on the subject. But of course our infallible modern scholarship comprehended it fully.

Paul's language was not "too hasty." He was making the point that sacrifice for the Christian cause was not worth while if there be no existence beyond the tomb; and in this he was right. If human life ended at the grave, with the disappointments, and sorrows, and heartaches incident to it, it would not be worth living. It would be the most inexplicable tragedy in the known universe, and the only sensible thing for one to do would be to get out of it the utmost possible enjoyment.

We fear that Dr. Ward is correct in the view that heaven and hell are not as much preached as they once were. And possibly that is one reason why the preaching of this day is less effective than was that of the fathers. And it may also to some extent account for the recklessness with which men, amid life's disappointments, are disposed to commit suicide and plunge into eternity. It is quite noticeable that the ministers who are to-day the most successful in influencing men to forsake the paths of evil still preach vigorously the doctrine of future punishment, as does Billy Sunday, for instance. We saw in a leading secular daily a few days since the statement that Christ never did such preaching. Evidently the writer of that editorial is not much given to reading his Bible. Jesus never used slang, but he was at times terrific in his arraignment of evil and preached hell with a startling and overawing emphasis, as he did in the case of the Rich Man and Lazarus and in his discourses recorded in the ninth chapter of Mark and the twenty-third chapter of Matthew.

If one's belief in a future state were as nebulous and uncertain as that of Dr. Ward seems to be, we can very readily see why one would be but little concerned as to what might await one in eternity. And in our opinion, just such a vagueness of faith is largely responsible for the religious indifference and widespread worldliness now prevailing among the membership of our churches. One of our great needs is to have eternity and its awful isues made more real to us.

NOT IN VAIN.

Helen Hunt Jackson.

If I can live
To make some pale face brighter and to give
A second luster to some tear-dimmed eye;
Or e'en impart
One thought of comfort to an aching heart,
Or cheer some wayworn soul in passing by;
If I can lend
A strong hand to the fallen or defend
The right against a single envious strain,
My life though bare
Of much that seemeth dear and fair
To us on earth, will not have been in vain.

MEDITATION.

Every man knows that there is in us a contradictory element that makes for unrighteousness, an indwelling evil, and how patheticaiiy feeble we are to deal with it! We may do a great many things ourselves, but we never can shake our life free from the element that tyrannizes over us and brings our best imaginations and ideals and designs to naught. Here comes in the grand doctrine of the power of the Spirit for the rescue of our life. * * * And here is my consolation as I battle, day by day, with my baser self: the divine Spirit is with me. Although God's Spirit finds me like a leper's house, it shall leave me like a holy temple, like a stately palace, full of all thoughts and affections and ideals and aspirations that are pure and noble. Do not struggle with yourself by your own power. Identify yourself with the Spirit that worketh in you mightily, and he shall finally present you without "spot, or wrinkle, or any such thing."—W. L. Watkinson (England).

OPEN DOORS.

By Charles MacCulloch.

The doors of most of our Methodist churches are kept closed except on Sundays and a few special occasions. I am thankful the builetin on our church reads: Open daily from 9 a. m. to 5 p. m. for rest, meditation and prayer." I am glad the number of our churches is increasing where some part of the building is open every evening. Why not an open house by way of a social parlor and reading room for whoever may be passing by? But too often for the major part of the time the church is closed up tight.

So also in too many of our churches, the door of opportunity to enter the church on probation is closed, except during a brief season of revival effort, and possibly on communion Sundays. In an increasing number of churches, I am led to believe, every Sunday an opportunity is given by the pastor, during the singing of the closing hymn. Quite a large number regularly accept these invitations. Comparatively few persons who are not members of the church attend revival meetings. But many do attend the regular church services, and should be given every possible opportunity to join the church. The Holy Spirit may be striving with the unsaved when we least expect it, as the two following incidents will show:

A young man not at all satisfied with the manner of life he was living, resolved that he would start in the new year by "turning over a new leaf." He went into a Methodist church where a watch night service was being held, to make known his purpose. The usual order for such a service was carried out—songs, sermon, love feast, testimony and closing prayer at midnight. But no opportunity was given to any person in the large audience who desired to begin the new year with a new life to make it known. This young man, and possibly others, went out that new year night with the same old life. Too bad the minister was so interested in the well-being of the saints that he forgot all about the sinners present.

The pastor unavoidably detained from being present at his regular mid-week prayer meeting, left an old doctor, who was a local preacher, to take charge. After reading a passage of Scripture and making a few not very inspiring remarks, the doctor sat down, saying: "The meeting is now open; go on with it." It did not go on very well, and those taking part between long pauses seemed to do so from a sense of duty rather than as a privilege. At last it was time to close. The doctor got up and said in a stereotyped way: "I don't suppose there is any one here who wants to get religion, but if there should be, they will manifest it by rising." To the surprise of every one, a young man stood up. The meeting assumed a different character at once. The young man was invited to come to the altar. Prayer was offered in his behalf, and he went forth rejoicing in the Lord. He united with the Church and became an active Christian worker.—New York Christian Advocate.

A VETERAN PREACHER ON PREACHING.

The following extract is from the pen of Rev. Dr. Alexander Whyte, an ex-moderator of the United Free Presbyterian General Assembly of Scotland, on the kind of preaching he would set himself to do if he were permitted to begin his life over again. It it counsel worth heeding from a veteran preacher without a peer in the Scottish metropolis. He says: "If I were young again like you, I would do differently. I would not lecture so much on Eurociydon, and on the times when the gospels were writ, as I used to do, and as William Law compiains that so many of the young ministers of his day did. But I would labor like Richard Baxter, and with all my might, at things necessary; and, as a dying man to dying men, I would preach on the great texts, as Matthew Arnold somewhere counsels all preachers to do. I would preach on Richard Baxter's Sin and Misery, and on Pascal's profound inquietude, and on his angelic greed of happiness; on imputed and on infused rightcousness; on evangelical holiness and everlasting iife; on secret and unceasing prayer, and on the text: 'Lord, teach us to pray;' on humiiity, on patience, on meekness, on inoffensiveness, on forgiveness of injuries, and on doing to others in everything, as we would have them do to us; and on love to God and our neighbors as ourselves. For my part, nowadays, I care less and less for any other preaching than that, be it ever so schoiarly and eloquent and true. And it is for that reason that I never weary of the great Puritans, and of those preachers and writers who have in them the Puritan element of an intense inwardness and reality."—Christian Index.

NATIONAL PROHIBITION.

Laura F. Montgomery.

"Righteousness exalteth a nation, but sin is a reproach to any peopie." Prov. XIV:34.

I regret exceedingly the defeat of the prohibition amendment in Congress. However, I think it is only a temporary one, for I am a firm believer in the ultimate triumph of the right. My dear mother used to liken some things that were wrong and appeared to be prospering to the tide on the seashore when it is going out: though it often seems to be coming in, in reality each wave breaks a littie farther out.

I believe that when the merchants are fully awake to the true state of affairs, and realize how they are helping to support the saloons, that most of the money that is being spent in these places would be spent with them if there were stringent temperance laws; that then, if only for seifish reasons, they will be more than anxious for the enactment and enforcement of these laws. It will thereafter cease to be a question of State's right to them, and will become an intensely personal one instead; and they will help to see that the law is carried out, that prohibition does prohibit.

Those who refuse to uphold this righteous cause are like Meroz of which Deborah sang: "Curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty."

The recent blow to this great moral issue, makes our land present a sad contrast to Russia where the Czar has made his noble stand. It would seem that with the many, many grand thinkers that we have been blessed with to mold our opinions, that this country's place would be in the front of the battle; or, to give a pretty iliustration that I think has been used before, like the heart of the Bruce, to which Lord Dougias, as he was about to throw it into the midst of the affray, spoke those nobie words: "Pass to the fight where thou wert wont to go."

There is a siiver lining to the cioud though, for this land is being blessed. Our king and some of our "princes eat in due season, for strength, and not for drunkenness."

The Bible says: "He that is not with me is against me." The temperance cause is God's cause. It is a part of the work of his great Church—the work of which the hymn speaks when it says:

"Zion stands with hills surrounded,
Zion kept by power divine:
All her foes shall be confounded,
Though the world in arms combine."

Natchez Miss.

CONFLICT.

There is an old adage which says: "It would be a poor sailor who had gained his whole experience on smooth water." And there is another which teiis us that "it would be a poor soldier who had gained his entire experience in a country where there was no enemy." It seems that God has so ordered it that conflict is essential to success of both inanimate and animate creatures. The kite rises against the wind. Geoiogists teli us that there once raged a conflict between fire and water and that where this conflict was greatest the highest mountains and deepest gorges are the result. Each breath we breathe takes into our bodies a flame of oxygen which would very soon destroy it but for the fact that in another breath we take a draft of nitrogen which neutralizes the deadiy effect of the oxygen. The water that we drink contains one part of oxygen to two of hydrogen and these two eiements war with each other in destroying and in supporting the body. No man ever achieved greatness unless he had first overcome in many a sharp conflict. "There is no royal road to success." "The battle is to the active, the vigilant, the brave." The Bible is full of iliustrations bearing out this proposition. We shall not pause to name them. The world's history in secular affairs is but one iong story of CONFLICT.

Knowledge and ignorance are daiiy contesting for the supremacy. Right and wrong are at each other's throats all the time. Heaven and Hell are having a constant warfare for our souls. The conflict is on us and about us and we must fight. There is no escape from it. It is a case of "sink or swim." We are here, whether by our own wish or not, and necessarily we are in the midst of the battle of life. Whither are we going? "Quo Vadis?" if you please. Each soldier, each individual, must win in his own conflict. There is no room for shifting the responsibiiity which is upon us. It is a personal responsibiiity. My neighbor has his own difficulties to fight and overcome. I must do my own fighting and win my own battles—if they are ever won. "Wherefore let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Holiy Springs, Miss. W. A. BELK.

Since January 1, 105 of Kentucky's 120 counties have been dry.

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CHRIST'S BAPTISM—IS IT AN EXAMPLE FOR US?

By James L. Greenway.

There has been so much of argument and disputation on this question of Christ's example as binding upon every Christian that we think it is time that this matter should be, if possible, settled. To help do this is the purpose of this article. The questions to be answered are simply these: Was Christ's baptism John's baptism? Or, was it Christian baptism? Or, was it ordinary Christian baptism? Is what Christ received at the hands of John, in any sense, an example for us?

I proceed to answer these questions in their order:

1. Christ was not baptized with John's baptism. What was John's baptism? It was a baptism unto repentance; and, secondly, of faith in him that was to come. These were its two great points. "And he said, 'into what then were ye baptized?' And they said, 'into John's baptism.' And Paul said, "John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, Jesus.'" (Acts XIX, 3; 6; Matt. III, 2, 6, 11; Luke III, 3; Mark I, 4, 5). This, then, being the essential character of John's baptism, could Christ have received this? Had he any sins of which he could repent? Could he look forward to a coming Christ, when he himself was that Christ? Then we know that those who had received John's baptism were afterwards rebaptized. (Acts XIX, 5.)

2. Was the baptism of Christ, that we call Christian baptism? Christian baptism is with water, by a properly authorized person, and 'in the name of the Father, and of the Son, and of the Holy Spirit.' The fact is, Christian baptism was not instituted until three years after this period. Dr. Hibbard well says: "John began to preach and baptize six months before our Lord entered upon his public ministry." Those who affirm that John administered Christian baptism involve themselves in the following absurdity: That Christian baptism was administered six months prior to any official act being performed by the Founder of Christianity: that is, that the initiating ordinances of the Christian system existed six months previous to Christianity itself. Christian baptism is a sign and seal. It is a sign of regeneration, of purity, of the work of the Spirit within. It is also a seal of our fidelity to God, and his faithfulness to us.

Now, I ask, could John have performed Christian baptism? And, if he could, could Christ have received it? Could he have been baptized in his own name? If we have the idea that Christ's baptism was a sign of the baptism of the Spirit, then, certainly it was not by immersion; for the Spirit of God descended on him (Matt. III, 16; Luke III, 22; John I, 32). It is then settled, beyond the shadow of a doubt, that Christ's baptism was neither Johannean (the Baptist) nor Christian. What then does it mean? Why was it performed?

Observe here, first of all, that Christ was now thirty years of age (Luke III, 23). Mark, also, states that this was the period of life, or age, at which the Jewish priests were initiated into their office (Num. IV, 3, 23, 30, 39, 43, 47). Now, then, no possible doubt can exist of this: Christ comes to be initiated as the great "High Priest of our profession." What otherwise, can Christ mean when he says: "Thus it becometh us to fulfill all righteousness." The righteousness of what? The moral law? No he had always fulfilled that. He could but mean the righteousness of the ceremonial law.

Be it remembered, Christ was not descended from Levi, but from Judah. He was foretold as a "priest after the order of Melchisedec." Now he could not have been ordained, or initiated into the office of a Jewish priest, but he was to combine in himself all that the priesthood comprehended. But what was the mode of initiation of a Jewish priest? In Ex. XXIX, 4, Moses was commanded to "bring Aaron and his sons to the door of the tabernacle of the congregation, and to wash them with water." All will admit that no Jewish priest could have performed this office for Christ, as he was of the tribe of Judah. But John knew his character and saw his present design; hence he consented to perform this rite, and, as he had been circumcised, and, when twelve years of age, had been made a "child of the law," so he was washed by John in the waters of the Jordan and constituted formally a priest. It was as a priest that he cleansed the Jewish temple, and when they asked him, "By what authority he did these things," he answered. "The baptism of John, was it from heaven, or of men?" That is, was it of divine or human authority? And they dared not answer, "For all held John as a prophet." And if he was a prophet of the Lord, what he did was of divine authority.

We come now to the question, Is Christ's baptism, in any sense, an example for us? We answer positively No,' and for the following reasons: 1. If Christ meant it for an example for us, why did he not say, as in the other great sacrament of the Church, "Do this in remembrance of Me?" But not a hint is given us that he intended it as an example for us. 2. If he designed it as an example for us, why did he wait until he was thirty years old? Did he mean that as an example for us? Are we not to be baptized until we are thirty years of age? This would be a preposterous position to assume. 3. Then, again, why did he wait until "all the people were baptized?" (Luke III, 21). What did this mean? Why was he not baptized earlier? Are we to wait in like manner?

We now conclude by saying it is high time that all immersionists should stop the cry, "You must follow your Master," "You must imitate Christ's example in baptism." And we venture to say that no man or woman ever did, ever can, or ever will follow Christ in what John the prophet did for Christ, the Great High Priest.

"HEAL THE SICK."

"Heal the Sick" (Luke 9:2) commanded Christ, and he put it in the same sentence with "preach the gospel." And he has no more annulled the one command than the other.

"Heal the sick." It does not say HOW. Each one is left to do it the best way, yes, any way he can.

As long as there is ANY way there remains the obligation.

There certainly is a way, an excellent way, today. There are the surgeons, physicians, nurses, and medicines. Knowledge, skill and curative powers are at our service if we will employ them.

There are many, many diseased and injured ones. The need is very great and the calls are very urgent.

Who could spare the time to attend to all? Who afford the cost of ministering to all who suffer? One's own business and family would be neglected. Besides, it would be but inadequate knowledge and bungling service we would carry to the task.

But there it stands: "Heal the sick." And we know that the magnitude of the obligation, and the difficulty of its performance never operate to free us from responsibility. They but emphasize the urgency of the duty.

Here our Church comes to our help. It will build HOSPITALS and in its organized capacity "heal the sick." This opens the way for us all.

We can contribute to the building and maintenance of our Church HOSPITAL and it will represent us and be our agent in accomplishing this blessed service—our agent in proportion as we bear the cost.

Yes, it will cost us something. Certainly, as Christ's ministry to suffering, sinning humanity cost him—oh, so much! The cost shall but measure our love and loyalty to him who gave the command and gave his own life for us.

Only as we pay the cost can it be our ministry. So my Church is seeking to provide the way, the BEST way, for me to obey this urgent command. Here is my way to "heal the sick." And only in obedience to this command may we hope some day to hear him say to us in blessed approval, "I was sick, and ye visited me."

Memphis, Tenn. H. M. ELLIS.

DESERVING AND NEEDY INDIAN STUDENTS.

To the Readers of the Advocate:

We want our friends throughout the Mississippi Conference to know the situation in regard to our Indian students, Tom and Loula Jackson. They were with us at Montrose College until Christmas and were perfectly contented, and did splendid school work. They are bright and eager to learn, and seem to be ambitious to fit themselves to be of service to others of their needy race.

The President of the school here has been responsible for their financial obligations, and has paid their bills. The expenses of their maintenance until Christmas amounted to about $58. This does not include $20 which we were only too glad to allow a young man on his board, for teaching them (they were taught in private classes).

We have received contributions amounting to $21.50 from Christian friends throughout the Conference. This leaves a balance of $36.50, due on their living expenses before Christmas. It was with aching hearts that we saw them leaving our doors because the money was not forthcoming to help them. In the face of the hard financial situation; we were compelled to let them go home. However, we are hoping and believing that God will put it into the hearts of his children to assist these simple-hearted, innocent Indians who have come out of the forest, asking to be taught the white man's learning and religion. If we could see our way clear to finance them, we would be so glad to have them finish the session with us. Anyway, we are going to begin in time to plan some way for them to come back in the autumn when school opens.

I wonder if there are any who read this appeal that will fail to see our responsibility to the long-neglected, and oft-times ill-treated, Red Man?

Montrose, Miss. MRS. J. S. PURCELL.

A SOUND UTTERANCE.

The New York World says: "A disinclination of American schoolboys to play old-time games like prisoner's base, leapfrog and blind man's bluff is attributed to the competition of baseball and the movies. But the new generation of schoolboys naturally wants nothing to do with childish things."

The present day custom of parents' allowing their children to "put away childish things" before the child is prepared by age and proper training to do so, is causing the gravest concern to thoughtful people everywhere. Conscientious physicians, educators and moral teachers of world-wide prominence, are constantly uttering their warning against allowing the school girls and school boys, at the formative period of their lives, to be fed on such physical and mental excitement as the nightly "trot," or whatever you may call it. Physicians tell us that the dance craze, for so they pronounce it, is bound to have a bad effect on the delicate nervous system of the girl, at least. From school teachers everywhere come the same reports: the children are doing little in their school work; if they are not "trotting" they are thinking and talking "trot." How can their poor excited nerves calm down to the hum-drum work of the schoolroom in a few hours? To say that the children are but the products of a frivolous age—a time when even the very elect seem to have been swept from their moorings of conservatism, does not alter the serious consequences upon the coming generation of mothers and fathers. After the present diet of "trots" palls upon the satiated nerves of the children, as it will, they will demand to be fed on stronger tonics. What next?—Deer Creek (Miss.) Pilot.

The Louisiana Educational Campaign

MEETING OF THE LOUISIANA CONFERENCE BOARD OF EDUCATION.

The first meeting of the new Board of Education of the Louisiana Conference took place, upon the call of Dr. Henry, the Chairman, in the First Methodist Church of New Orleans, January 19 and 20. The spirit and plans of this meeting may be briefly characterized by the three words, Organization, Publication, Realization. A summary of its work shows its purpose first to organize thoroughly for the carrying out of the plans proposed by the old Board, and endorsed with great unanimity by the Conference, for putting Centenary College upon a firm and permanent financial footing; and to this end the Conference Secretary was instructed to use all the machinery of the Board, including the District Commissioners appointed by the Bishop, in getting into close touch with the whole membership of our Church in the State. The duties and relations of all the officers and agents of the Board were carefully defined, and the whole machinery of the Board was placed in a position to co-operate with Dr. Wynn in the campaign inaugurated and committed to him at Shreveport for the adequate endowment and equipment of Centenary.

As a part of the organization, a publicity department was provided for, and definite plans were laid, for keeping the plans and progress of the campaign fully before our people through the Advocate and by other means.

This organization of the working force and of the plans for publicity was planned as the starting point of a thorough-going and persistent campaign to place before the Methodists of Louisiana for definite action, the proposition to raise $200,000 for Centenary College within the next five years.

The actual realization of these plans is intended to follow the immediate relief which is to be given to the College through the raising of the special cash collection which the Conference ordered to be taken in every charge before March 31. The pressing of this collection was left in the hands of the District Commissioners, with the recommendation that a Sunday or series of Sundays be set apart in each district when it shall be taken. It was felt by the Board that every effort should be made to secure this amount in full.

In all its discussions, the Board recognized the critical situation of our educational work, and the serious difficulties and discouragements that it has to face, but was a unit in the profound conviction that Centenary College must be maintained and greatly strengthened by the raising of the proposed fund. It was the common feeling that this historic institution which has done so much for the State and the Church in the past has a great mission for the future. From a careful survey of the field, it was confidently hoped and expected that it would be possible to announce at Commencement that a good proportion of the proposed amount is definitely secured. Our people in Louisiana are able to measure up to the challenge of this situation, and when they have been made to realize the need, the response will come.

The interests and needs of Mansfield College, though less critical, were carefully considered, and plans were made to bring both these institutions more constantly before the patronizing public with a view to enlarging their fields of service.

The plans of the Board and interesting items of progress will be set forth from time to time in these columns.

For each member of the Church in the State, the present duty is to keep in touch with the plans as they are developed and be ready to cooperate in a great united effort for this far-reaching work.

W. WINANS DRAKE.

OUR PLEDGE AND OUR PLAN.

Perhaps there has never been a time in the history of Methodism in Louisiana when the subject of Christian education was so much on the hearts of Methodist preachers as it now is. At the last session of the Louisiana Annual Conference in Shreveport an evening session of the Conference was held, over which Dr. J. M. Henry presided, and the entire hour was given to the consideration of the educational interests of our Conference. At that time it was made clear that several thousand dollars must be placed in the hands of President Wynn in order to meet the current expenses of Centenary College. The need of this money was made clear, as well as the importance of raising it and handing it over at once.

In order to meet this demand a resolution was offered, levying a special assessment of $6000 on the Conference, the same to be taken and the proceeds paid to the Treasurer of the Board of Education before March 31. It is possible to levy assessments as the easiest way to postpone the solution of a serious problem. I write that sentence advisedly: such is the result of a special assessment to those who feel the need and must meet the bills that come due if the Church does not respond and raise the money called for. This special assessment must be considered and its demands met. Not merely the question of paying bills that come due, nor the question of making easy the way of the men to whom the problems of education are committed are at stake, but the conscience and honor of every preacher in the Louisiana Annual Conference.

This is one time that the money must come. Those who have faced the issue know whereof they speak. Methodism is terribly in earnest concerning the future of Christian education under the hand of our Church in this State. Results, and large results at that, must be had. The retiring Board of Education provided for the appointment of District Commissioners of Education, and by a unanimous vote the Conference endorsed that plan. In pursuance of it, Bishop Warren A. Candler appointed seven men to fill the places as follows: Alexandria District, G. E. Cameron; Baton Rouge District, C. A. Battle; Lafayette District, A. S. Lutz; New Orleans District, W. W. Drake; Monroe District, A. I. Townsley, Ruston District, J. M. Henry, and Shreveport District, G. S. Sexton. Seven more capable men could not have been found in the whole Conference. They have been appointed upon the recommendation of the Conference by the Bishop, and their leadership should be looked to as having authority. We have faith enough in the rank and file of our preachers to believe that there is not one who will not co-operate, to the fullest extent, with these men, in order to accomplish the work in hand. We have faith enough in these seven men to believe that there is not one of them who will fail to answer to Dr. Wynn on the 31st day of next March with his district assessment in full.

The first work that these District Commissioners of Education have in hand is the raising of the six-thousand-dollar assessment for the maintenance of Centenary College. It is our purpose to keep before the readers of the Advocate the progress that these seven Commissioners make toward meeting this assessment. It is a big guess as to which one will answer with the whole assessment first; and is there one of the seven who will be content to report with any less than the full amount? With the $6000 in hand, Dr. Wynn will be in fine shape to move forward with Centenary College work, while these same Commissioners, directed by Dr. Wynn through the organization of the Conference Board of Education, will proceed to the greater work of endowing the college and providing it with modern and adequate buildings and equipment.

A. J. GEARHEARD.

SHREVEPORT METHODISM.

The Methodist preachers of Shreveport are planning a simultaneous city-wide evangelistic campaign for the month of March. Beginning at the same time, each pastor is to preach in his own pulpit for a week, after which time the revival is to be continued with the helpers, who have been engaged, doing the preaching.

The aim is three-fold: to awaken the Church, to get the unsaved converted and into the Church, and to ameliorate the moral conditions of the city. To this end we desire the prayers of all the brethren.

We now have seven centers of Methodist activity in the city: Centenary College and six pastoral charges.

Dr. Wynn and his co-workers have already done a great work in Centenary since he became president, and if they can have adequate financial backing, they will accomplish a work that will eclipse even the former glory of this historic old institution. It is to be hoped that every Methodist in the State will show his appreciation of the good work already done and his confidence in what can be done by helping immediately to raise the Centenary Special.

Dr. Sexton's pastorate at First Church has been a marked success. He has shown himself to be a most capable leader, and is beginning the new year with an outlook for the greatest year in the history of this great Church.

Rev. R. W. Tucker has taken hold of the pastorate of the J. S. Noel, Jr., Memorial Church with a depth of consecration, pulpit ability, and statesman-like leadership that prove him to be a skilled workman in the kingdom of our Lord. We expect this church to steadily advance to its rightful place of strength, prominence, and usefulness.

Only a very few years ago it was proposed to disband the Texas Avenue Church and a "faithful few" met to discuss the proposition. But to-day it is one of the livest churches in Methodism. Rev. L. N. Hoffpauir seems to have the love and confidence of the entire membership; the people are consecrated, zealous, and active; and the membership is growing, and every department of the work is vigorously advancing.

Brother I. T. Reams is making a splendid beginning as pastor of the Queensborough Church, and we anticipate a year of progress and prosperity for this good pastor and people.

Bossier City and Cedar Grove are new charges. Rev. W. B. Perritt is making an excellent beginning at Bossier City. He has received about 17 members into the Church since Conference, and at some of the regular services the place of worship could not hold the people. Plans for a new church are being projected.

A nice church building was erected at Cedar Grove last year, and now the good people have purchased furniture for the pastor, Brother C. F. Staples, and are planning to build a parsonage.

Shreveport is a vigorous, growing city—the most active center in Louisiana. It is drawing into its citizenship all classes of people. Methodism is stronger than any other denomination here. This not only gives us a greater opportunity, but it places upon us a tremendous responsibility. Truly, "the field is white unto harvest" for Methodism in Shreveport to-day. May the Lord of the harvest give us wisdom and strength for the glorious work to which he has called us!

With love to all the brethren,

I am yours fraternally,

WM. H. COLEMAN, P. E.

LAY DELEGATES TO THE DISTRICT CONFERENCES IN LOUISIANA.

There has been some diversity of administration as to the number of lay delegates to which each charge is entitled in the District Conference, different rules being followed in different districts. The rule published in the minutes of the session of 1909, page 59, is that in addition to the preachers and the recording stewards "one lay delegate for every fifty members, or fraction of three-fourths of that number, from each pastoral charge shall be elected by the quarterly conference."

A careful search fails to reveal any subsequent rule, so that this seems to be the rule in force. The new Discipline adds to it the charge lay leaders. If this is the rule, our practice should conform to it. If it is not satisfactory it should be changed. The Editor of the Minutes has cordially accepted the suggestion that this, with other standing rules, should be published in the Minutes each year, so that it can be easily referred to. If anyone can find a later rule it would be well to publish the fact, and so secure uniformity in our practice.

Fraternally,

W. WINANS DRAKE.

Church News

Dr. J. Wilbur Chapman and Mr. Charles M. Alexander are conducting a union revival campaign at Lima, Ohio.

* * *

According to Dr. John R. Mott, more than 200,000 members of the Young Men's Christian Association are serving in the various armies of Europe.

* * *

Zion's Herald, which is perhaps the ablest of American Methodist weeklies, is a vigorous champion of the union of the several Methodist denominations in the United States.

* * *

Bishop Candler spent Sunday, January 10, in Valdosta, Ga., where the congregation gave him a subscription of $1000 for Emory University. The Bishop returned home from Cuba last week.

* * *

The baccalaureate sermon of the Louisiana State University at Baton Rouge, La., will be preached on Sunday, May 30, 1915, by Rev. H. M. DuBose, D.D., pastor of the First M. E. Church, South, of Atlanta, Ga.

* * *

January 17 was the one-hundredth anniversary of the birth of Dr. Abel Stevens, the noted Methodist historian. Referring to him, Dr. J. M. Buckley says: "His mental activity and versatility I never knew equaled."

* * *

Dr. W. P. Few, President of Trinity College, Durham, N. C., recently visited Atlanta, and while there conducted the devotional exercises of the Theological School of Emory University one morning. Dr. Few is one of the South's foremost educators.

* * *

The Wesleyan Christian Advocate says: "Dr. W. F. Melton, besides instructing the Emory boys in English, is now the chief officer of the municipality of Oxford, Ga." Dr. Melton is a many-sided man, and the Georgians have a right to be proud of him.

* * *

It is stated that the Bloomington (Illinois) Presbytery recently sent to all the daily papers published in its territory, and to the Chicago papers, a respectful protest against liquor advertisements. We think that this was wise action. It is worth while to speak out against prevalent evils.

* * *

Since the last session of the North Georgia Conference Dr. H. M. DuBose, pastor of the First M. E. Church, South, of Atlanta, Ga., has had 50 accessions to the membership of his congregation, and between 400 and 500 during the little over two and a half years of his incumbency as pastor of that charge.

* * *

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 467,462 people. There are 1557 principal cities in China unoccupied by missionaries.—Baptist World.

* * *

There was perhaps never a time when the lessons from the Old Testament, such as we are having in the Sunday school, were more timely and instructive. History repeats itself in the incidents of to-day. We may see how God deals with nations as with individuals, calling them to account for their forgetting him. History is biography written in larger letters.—Baptist Record.

* * *

Dr. H. B. Carre, of the Louisiana Conference and a Professor in Vanderbilt University, has given the public a new book entitled, "Paul's Doctrine of Redemption." It is a dissertation which was submitted to the Faculty of the Graduate Divinity School of the University of Chicago in connection with his candidacy for the degree of Doctor of Philosophy. The MacMillan Company (New York) are the publishers.

* * *

The Commissioners appointed by the eight patronizing Conferences to receive from the General Conference all rights in Vanderbilt University are: R. W. Browder, Louisville Conference; W. B. Taylor, Tennessee Conference; J. R. Bond, Memphis Conference; J. S. Chadwick, North Alabama Conference; R. A. Meek, North Mississippi Conference; Stonewall Anderson, Little Rock Conference; J. A. Anderson, Arkansas Conference; J. K. Farris, White River Conference.

* * *

By the will of the late Miss Grace Hoadley Dodge, over $2,000,000 were bequeathed to public institutions, the principal beneficiary being the national board of the Young Women's Christian Association, of which Miss Dodge was at one time president. Two bequests to that institution are for $700,000. The next largest public bequest was $500,000 to Teachers' College, of which the testatrix was a founder and formerly its treasurer. The American College for Girls, at Constantinople, of which Miss Dodge was president of the board of trustees, receives $50,000, and the New York Association of Working Girls' Societies $5000.

* * *

The New York Christian Advocate says: "Once more the lying proverb that ministers' sons usually turn out ill is rebuked with a resounding stroke. Two colleges on the lookout for suitable presidents fixed upon the children of a Presbyterian manse as the men above all others to fill those positions. Lafayette College takes John Henry MacCracken, who is thirty-nine years of age; and Vassar College selects Henry Noble MacCracken, who is thirty-four years old. They are sons of Dr. Henry Mitchell MacCracken, Chancellor Emeritus of New York University, who when these distinguished sons were small boys was a pastor in Ohio. Three college presidents in one family is certainly a good record."

* * *

Recently in discussing the proposal to erect an expensive Northern Methodist Church—Eggleston Memorial—in Atlanta and the waiving of that question by the Federal Council of Methodism at its late session, the Northwestern Christian Advocate (Chicago) stated that "embarrassment existed in the Commission of each Church." In a note to the Northwestern, Bishop Denny takes exception to that utterance in the following language: "There was not in the Commission of the Methodist Episcopal Church, South, the slightest embarrassment: and my motion, substantially concurred in by every member of your Commission, was not due to any embarrassment upon our part, but wholly because of recognized and specified embarrassment in the Commission of the Methodist Episcopal Church."

MORE LOAN FUNDS.

By Dr. W. F. McMurry.

On New Year's eve I reported a total increase of $84,843.07 in the Loan Fund Capital of the Board of Church Extension for the nine months of the fiscal year. Twenty days of January have brought in twelve contributions, the total amount of which is $4374.76. The smallest of these was $1; the largest, $1250; and there were two of this amount given by two aged women of Maryland to constitute a Memorial Loan Fund for their sister. The total increase in the Loan Fund Capital for the fiscal year to date, January 20, 1915, is $89,217.83.

We must have the balance, $10,782.17, necessary to make the $100,000 for the fiscal year, by March 31.

Louisville, Ky., 1025 Brook Street.

DR. THADDEUS P. BELL
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EYE, EAR, NOSE & THROAT
And the Correction of Errors of Vision.
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Secular News and Comment

If we save the children of to-day we have saved the nation of to-morrow.—Mary H. Hunt.

* * *

The year 1915 opens with 75 per cent of the square miles of area of the United States "dry." More than forty-nine million persons are living in "dry" territory.

* * *

England has more capital invested in foreign enterprises than any other nation. At the present time she has about five billion dollars invested in Latin-American countries alone.

* * *

In Mexico there is a 150-foot bridge over a river that is composed entirely of mahogany, worth, at the present price of the wood, about two million dollars.—Woman's National Weekly.

* * *

President Woodrow Wilson says: "There are a good many problems before the American people to-day, and before me as president, but I expect to find the solution of those problems just in the proportion that I am faithful to the Word of God."

* * *

India has 242,000 square miles of forests under more scientific management than we have in this country. Her splendid system of irrigation leads the world, with 42,000 miles of irrigating canals, which have redeemed more than 20,000,000 acres of waste land.

* * *

The annual report of the Secretary of the Interior shows that since March 4, 1913, settlers have made entry on nearly twenty million acres of public lands. That is an area equal to Connecticut, Massachusetts, New Hampshire, and New Jersey combined.

* * *

The Youth's Companion says that few realize how rapidly this country is acquiring permanent good roads. In the year just closed eighteen thousand miles of hard-surfaced roads were built, which is more than three-quarters the length of the national road system of France.

* * *

Henry Churchill King in referring to the European war, says: "I cannot believe that this immense sacrificial offering of lives—though I believe there is great sin back of this war—shall wholly fail. I look therefore, under the providence of God, for some forward step of the race in the direction of a truer and more Christian democracy, great enough to be worth something, at least, of such untold sacrifice."

DOING AN IMPORTANT WORK.

The Anti-Saloon League continues to do a great work in Mississippi. Though very quiet in its operations, the League keeps eight of the best detectives it can secure employed almost regularly; and during the year 1914, it was instrumental in apprehending, convicting, and fining 189 violators of the law. These fines ranged from $25 to $500 and from 30 days to 90 days in jail. Money sent to the League, of which I am now the superintendent, will not be misplaced, but will bring a rich harvest in law enforcement and in enlightening our people on this living, burning question. Agitation and education must be pushed now while prohibition has many vantage grounds, as these are the price that must be paid for the annihilation of the manufacture, sale, and use of the iniquitous liquor business. Can not several who may chance to read these lines send to the League, at Jackson, Miss., a remittance? All remittances will be thankfully received and wisely used.

T. J. BAILEY,
Sup't Mississippi Anti-Saloon League.

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THE WET AND DRY SITUATION JAN. 1, 1915.

The Exact Status of Territory on that Date; Important Court Decisions During 1914, and the Immediate Prospect in the Various States as Regards Temperance Reform.

Alabama.

Eight wet counties and fifty-nine dry. There were no elections during the past year. The Legislature meets January 12, 1915, and is thought to be favorable to the drys. A Statewide prohibition bill will be offered.

Arizona.

Voted for prohibition November 3, 1914. Law went into effect January 1, 1915. Majority about 3500. Enforcement laws are in preparation.

DR. P. A. BAKER,
National Superintendent of the Anti-Saloon League.

Arkansas

Automatically becomes dry each January 1 under the Going law which requires consent of a majority of all white adult men and women before a license can be granted in any unit. On December 31, 1914, six counties had wet spots and sixty-nine were dry. The courts during 1914 materially strengthened the prestige of the Going law by various decisions. A fight for Statewide prohibition will be waged before the Legislature meeting January, 1915.

EX-GOV. M. R. PATTERSON,
of Tennessee.

California.

One hundred forty-seven supervisorial districts are dry and one hundred twenty-three wet. Eighteen counties are entirely dry outside of incorporated towns, and only ten are entirely wet. There are ninety-eight dry incorporated cities and towns. Only two cities were lost during the past year, and one supervisorial district, while three supervisorial districts have been won. California rejected Statewide prohibition by a majority of 169,145 on November 3, 1914, but a law differently drawn is expected to change the result in the future. Dry measures which will be offered to the Legislature meeting January, 1915, are: a county unit local option bill; a dry zone bill protecting universities and normal schools; and an abatement bill directed at "blind pigs."

Colorado.

Voted dry November 3, 1914. Majority, 11,572. Law to go into effect January 1, 1916.

Connecticut.

Ninety dry towns, seventy-eight wet. Four elections were won during 1914, and one lost. The 1915 Legislature will be asked to submit a constitutional amendment to provide State prohibition, which would bring the question to a vote at the earliest in 1918, but possibly not then.

Delaware.

Two counties dry, one wet. Court decisions have outlawed many drinking clubs. Delaware will probably have a fight for State prohibition in 1917.

District of Columbia.

The Jones-Works law has reduced the number of saloons to 300 and strict administration of the law will eventually reduce the number to 225. During 1914 the Supreme Court of the District has held that contracts for attorneys' fees contingent upon success in procuring or transferring liquor licenses are void as against public policy. A congressional fight to make the district dry is in prospect.

REV. A. C. BAIN, D.D.,
of San Francisco.

Florida.

Thirty-eight dry counties, ten wet. State is ripe for prohibition.

Georgia.

Under Statewide prohibition. Law permits the sale of "near-beer." Measures will be pressed before the Legislature meeting in January to knock out the "near-beer" saloons and secure better enforcement.

Idaho.

Twenty-one dry counties, twelve wet. Twenty-one cities of 1000 or more population are dry, and only twelve are wet. The State has strong anti-liquor legislation. The Legislature elected last fall is pledged to State prohibition, and the State is expected to go dry in 1915.

Illinois.

Fifty-three totally dry counties, and forty-nine wet. About 1100 saloons were voted out in 1914. In one election last spring 114 Illinois cities and villages which were wet went dry.

Indiana.

Sixty-two wet counties, thirty dry. Thirteen elections were won during 1914, and six lost. The wets gained two saloons and lost forty-five. Court decisions of moment were: one holding that liquor agents can solicit orders in dry territory; another, that the proprietor of a saloon is not responsible for the actions of his bartender if such actions are contrary to orders; a third, holding that the drys are not required to show affirmatively that a majority vote in an election is cast against saloons. Constitutional prohibition is hoped for in 1918.

REV. A. J. BARTON, D.D.,
of Dallas, Texas.

Iowa.

Twelve wet counties, seventy-nine dry; eight other counties with only one town having saloons. The Supreme Court during the year ruled that the finding of liquor in a public place of business without a license to sell is proof that it is there for illegal purposes. Another decision held that any person owning a revenue stamp in Iowa without a license to sell liquors can be held responsible for selling liquors and enjoined against keeping a nuisance. The Legislature, which meets in January, 1915, will be asked to repeal the mulct law, thus closing every saloon and brewery and leaving statutory prohibition as the fundamental law of Iowa.

REV. G. W. YOUNG, D.D.,
of Louisville, Ky.

Kansas.

Statewide prohibition excellently enforced. Candidate running on a resubmission platform and polling full strength of wets in the election November 3, 1914, got only nine per cent of the vote.

Kentucky.

One hundred and six counties dry, fourteen wet. Seven of the latter have saloons in but one place, and three have saloons in but two places. No territory has been lost in Kentucky in more than three years. Of fifteen wet counties voting in 1914, nine voted dry. The 1914 Legislature enacted a strong local option law, an extraordinary anti-liquor shipment law, and a very positive search and seizure law. It is expected that a Legislature will be elected in 1915 that will submit Statewide prohibition, resulting in an election in 1917. Colonel T. M. Gilmore, editor of Bonfort's Wine and Spirit Circular, in that publication of October 10, said in regard to Kentucky: "It is more than probable that if the question of Statewide prohibition were submitted to the people to-day it would be adopted, and some think by a very considerable majority."

REV. G. W. MORROW, D.D.,
of Detroit, Mich.

Louisiana.

Thirty wet parishes, thirty-four dry. An election won in 1914, none lost.

Maine.

Statewide prohibition; no Legislative change in 1914.

Maryland.

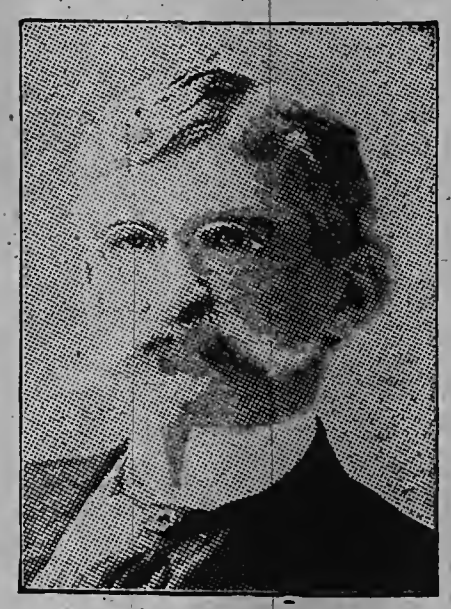
Ten dry counties, eight wet. It is believed that Statewide prohibition would carry in Maryland.

Massachusetts.

One city carried for no-license. There will be a number of elections in January, February and March. Several liquor bills were defeated in the last Legislature, and some dry measures will be asked of the 1915 session.

Michigan.

Thirty-four dry counties, fifty wet. Nine out of twelve elections in 1914 were won by the drys; one still in the courts. During the year the Supreme Court repealed an amendment to the general liquor law giving the right to township boards and villages and city councils to reject liquor bonds. There may be a Statewide fight in 1916.



REV. SAM SMALL,
of Atlanta, Ga.

Continued on page 15

The Home Circle

GOD'S CARE.

God takes care of you, my child,
  Every hour of the night,
Every hour of the day,
  In the dark and in the light.

God sees all you do, my child,
  Every word you speak, he hears,
And he knows your every thought
  Sees your smiles and knows your tears.

You are God's own little child
  Love him, praise him, serve him, too,
He will help you every day
  Give you grace his will to do.

—The Shepherd's Arms.

ROVER.

"I guess he'll have to be shot, Sid. He isn't fit to have around in that shape any longer."

"But—father—"

"I know you think the world of him, my boy. He's been a good, kind playmate for you, but he's gone blind, or as good as blind, gets under our feet and runs into things and smashes them. His hair comes out all the time, and he isn't pleasant to smell, and your mother's tired of having him around under foot, and—the fact is, he's had his day, and I think you'd better take your gun and shoot him. Do it to-day, Sid. It's a holiday and you can take him off into the woods, where nobody will see you. Remember, now, I expect you to do it to-day."

Big, fourteen-year-old Sidney March, who an hour before would not have believed it possible that he could cry like a girl, hid his face against the wall as his father went out, and sobbed as if his heart would break. Kill Rover!—dear, loving old Rover! And his hand, of all the hands in the world, to do the dreadful deed! It all seemed like a frightful dream—that stern, unexpected order of his father's that had come upon him like a thunderbolt out of a clear sky.

As he stood, shaken with sobs, something moist and cold was pushed into his hand, and looking down through the blur of tears, he saw Rover's dim eyes raised to his, and heard the dog's tail heavily thumping the floor.

"Oh, Rover! Poor, poor old fellow!" cried the boy, falling on his knees and clasping his arms about the old dog's neck. "You little know what's got to be done to-day. Oh, but I can't. I can't!"

The old dog licked his master's streaming face and whined softly. He did not quite know what the matter was, but he realized that Sidney was in trouble, and his faithful dog-heart was distressed.

"Yes, I know you'd like to help, Rover, you good fellow," sobbed Sidney. "But there's nothing you can do, poor Rover—just nothing."

The boy rose and walked unsteadily to the hat-rack, half blinded by tears, and took down his cap.

"Come—old fellow!" he choked. "We will go out and—have one more quiet look around the place, anyway. We won't go off into the woods till afternoon—not, not till 'most night this time, Rover, boy."

Sidney's little sister, Lucy, was playing in the summer house, as he and Rover went out. She had all her dolls around her—such a collection of them, of all colors, sizes, and shapes! Sidney almost smiled through his tears, as he looked in and saw that curious house party. They were all grouped around a miniature kitchen—a playhouse within a playhouse—and in this three-walled kitchen was the cunningest little range, with tea-kettle, frying-pan, and even a set of tiny flatirons. The sunny-haired child seemed so happy among her dolls. It would be too bad, Sidney thought, to say anything to her about the tragedy that had just come into his life. Besides, she wouldn't understand—not as he understood.

Sidney and Rover passed on and went into the garden. There was the big sage bed. Sidney had been raising that to pay the cost of Rover's license another spring. It was doing finely, but the boy turned away with a lump in his throat. What difference did it make now whether the sage thrived or not?

Suddenly, old Rover raised his head and sniffed the air. For a moment he stood irresolute and dimly comprehending. Then he bounded heavily away toward the summer-house, crashing through slender trellises and trampling flowerbeds. In vain Sidney shouted after him to stop him. The old dog for once paid no heed to his master's voice. Then, all at once, a gleam of understanding came to Sidney, and he dashed after the dog.

He could see it now—a little thin veil of smoke floating out of the summer-house! Rover's keen sense of smell, that even age had not dulled, had detected it while it was still but a puff, a pale little ghost of the fire, and had distinguished its odor from the familiar smell of burning wood.

Just as Sidney started to run he heard Rover crash blindly against the side of the summer-house; but he did not see the old dog pick himself up, smell for the doorway and stumble in.

Not until that moment did a child's scream ring out on the air. The fire Lucy had been lighting and playing with at the instant ceased to be a wonder and beauty for her and became pain. It had spread from the little range and the scattered paper and the doll's dresses to her own light frock and, quick as a serpent's strike, had stung her!

Sidney slipped off his coat as he ran. There was a piece of burlap lying across the top of a barrel in his path, and he snatched that, too. He saw his mother rushing from the house, but he was nearer than she, and was the first to burst into the summer-house.

Lucy lay on the floor, where the leap of the old dog had upset her. Only a small part of the front of her dress was burned—merely a charred strip under Rover's body, as he lay across her legs. Sidney lifted the dog off, and saw that his sister was safe. Then he threw the burlap over the burning dolls, and smothered the flame. The whole thing was over in a minute, and mother and son carried the sobbing child into the house, Rover following behind, with a strong smell of singed hair about him, and his tongue lolling out of his mouth.

When Mr. March returned from his office in the evening and heard what happened, he caught up little Lucy and strained her to his bosom for a long time. Then he went over to where old Rover was lying on the rug, stooped down and patted the grizzled head.

"If any one ever harms a hair of that dog," he said, "I'll—I'll—" Then he broke down.

And Sidney stole out into the shed and hugged himself for joy.—James Buckham, in Boys and Girls.

THE STORY OF THE BLARNEY STONE.

Now and then we read of some distinguished person risking his life and limb in an attempt to kiss the Blarney stone. No spot in Ireland is more of a favorite with tourists than that of Blarney Castle, with its famous stone still in its walls. Round this stone clusters much of romance and superstitution.

Tradition has it that after Cormac MacCarthy had built this castle he chanced one day to save an old woman from drowning. She, to show her gratitude, offered Cormac a golden tongue which should have the power of fluent persuasiveness, a tongue that could influence men and women, friends and foes, as he willed.

To get this, however, Cormac must climb to the keep of the castle, let himself down in some difficult way, and kiss a certain stone in the walls situated about five feet below the gallery running round the top. It is said that MacCarthy followed the old woman's directions with great minuteness, kissed the stone, and at once obtained all the eloquence which had been promised him.

This story is widely told in Ireland, to say nothing of the other countries of the world, and it has made Blarney one of the best-known castles in the world.

The famous stone is held in place by two iron bands suspended from the very top of the stone battlements. A row of iron spikes has been placed on the top of the battlements above the stone to prevent foolhardy adventurers from attempting to kiss the stone by being let down over the walls by the heels, as was the custom at one time.

Now the pilgrim to this shrine of eloquence must get down on his knees, or lie flat on the stones, bend the body at the waist and thrust his head and shoulders down about three feet through a square opening in the stones opposite the cornice, and in this position turn his neck and kiss the stone from the under side. An attendant with good muscles must be at hand to hold the heels of the one who attempts to kiss the stone, else by the law of gravitation he will topple over and go through the hole to the ground, a hundred and twenty feet below.—Pittsburgh Christian Advocate.

THAT BAG OF HEAVY STONES.

If a boy should try to run a race with a bag of heavy stones flung over his shoulder, he never could hope to win against those who were running without any such hindrance to keep them back.

Some one has said that bad habits are like a bag of stones. Every bad habit that a boy forms keeps him down and prevents him from doing his best. Stop your bad habits, boys, and then you will be able to run a good race in the journey of life, and will not be ashamed of your record.—Pacific Methodist Advocate.

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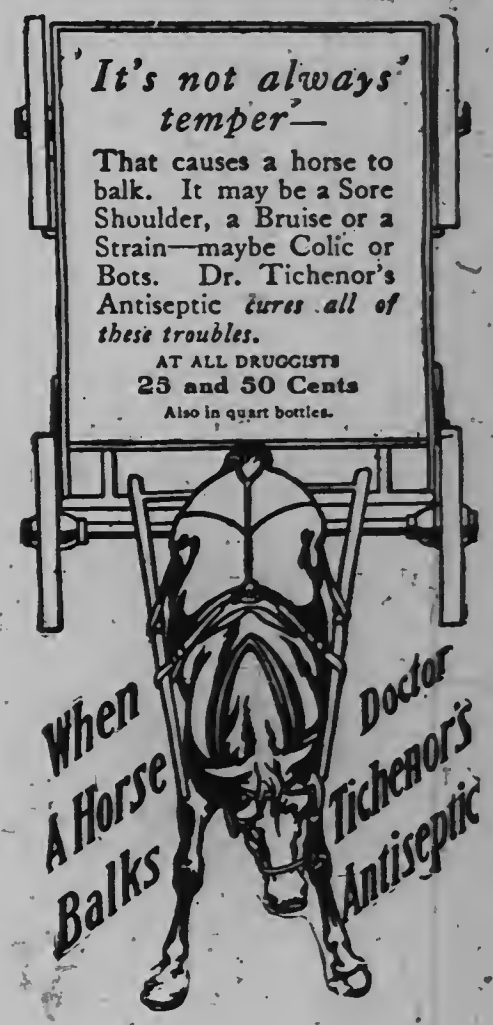
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That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

THE OX IN THE DITCH.

The following is from The Christian Index, the official organ of the Baptists of Georgia, which has a great constituency, but which like many other religious papers is feeling the effects of these stringent times:

"An ox is a very serviceable animal. He is good to pull, and seldom balks. He takes the yoke upon his neck uncomplainingly, and makes an effort to pull everything that is put on him. He deserves good treatment at the hands of his master. His ability to serve depends upon it. A poor ox that is down in the ditch is worthy of being pulled out.

The Christian Index is the Baptist ox of Georgia. It pulls for the Baptist faith. It pulls for Baptist schools and colleges. It pulls for Ministerial Education. It pulls for Ministerial Relief. It pulls for the orphans: It pulls for the Hospital. It pulls for State Missions. It pulls for Home Missions. It pulls for Foreign Missions. It pulls for the pastors and churches. It pulls for our Baptist cause the world over. It has never balked, and its complaints have been few.

The old Baptist ox has just entered upon its ninety-fifth year of service. Its feed has been cut short during the past year. It is now poor and is down in the ditch, more than $12,000 deep. It ought to be pulled out. It can not pull itself out any more than a man can lift himself over a fence by his boot-straps. It will take 6809 men and women to get it out. Will they pull it out, or will they let it stay in and die?"

Substituting the word Advocate for Index and Methodist for Baptist and making a few other small changes, which we shall trust our readers to do in their minds, this statement admirably describes the service and present situation of the New Orleans Christian Advocate. We have a large number of delinquent subscribers who could set the feet of our mired ox on terra firma by merely paying what they honestly owe. Help your Methodist ox AT ONCE, brethren. If you allow him to remain longer in the mud, he is certain to become injured and crippled. Let us all immediately go to pulling together and get him out. The welfare of all the interests of the Church demand this.

A GREAT DAY IN NEW ORLEANS.

Last Sunday was a great day for the prohibition cause in New Orleans. The seven eminent speakers whose pictures we are carrying on another page and also Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League, spent the Sabbath in the city and delivered ringing messages against the liquor traffic. Good reports reached us concerning the attendance at all the churches where these campaigners were heard and as to the impressions that their utterances seemed to produce. It was our pleasure to hear Rev. Sam Small at the First Methodist Church at the 11 o'clock hour. Age has visibly left its marks upon this once noted evangelist, but he is still a graceful and very impressive speaker. His address was logical, clear-cut, and convincing. He held the close attention of his large audience, and we dare say some of the things that he said will not soon be forgotten.

The rally at the Athenaeum in the afternoon brought out an immense audience and was in every respect a great occasion. The first speaker was Dr. P. A. Baker of Ohio, President of the National Anti-Saloon League. He is a man of unusual platform ability and he soon had the large gathering under the spell of his magnetic influence. No man in the United States is better informed concerning the evils of the rum traffic than Dr. Baker and he knows how to set them forth in a telling manner. He was at times roundly cheered by the great concourse of people before him. At the conclusion of his remarks, Dr. Baker introduced ex-Governor M. R. Patterson, of Tennessee, who delivered an entertaining and eloquent speech that lasted more than an hour. Mr. Patterson is a much frailer man physically than we had expected to see, and in this respect he presents rather a striking contrast to his distinguished father, the Hon. Josiah Patterson, who possessed a large and stalwart frame. His style of oratory is easy, graceful, and winning—very much like that of Bob Taylor. He is a rhetorician rather than a reasoner, and pleases more than he instructs. He has little of the passion and force that characterized Lamar and Galloway and his voice is not strong, or varied in tone, or of unusual compass and reach. But he has a fine imagination, a ready flow of language, considerable humor and some pathos, and is very much at home on the platform. His address was well received and at times he was enthusiastically applauded.

The influence of the work done in New Orleans last Sunday ought to prove helpful to the prohibition cause in this city and State, and we congratulate Rev. A. W. Turner, the leader of our forces in Louisiana, upon the success of the meetings held here, which he had been instrumental in arranging. The seven gentlemen who were heard in the Crescent City, together with Dr. Louis Albert Banks of Delaware, O., and Dr. Howard H. Russell, the founder of the National Anti-Saloon League, have scattered out over Louisiana and will be heard this week in most of the leading towns of the State, closing their itinerary in Shreveport next Sunday. We sincerely hope that their campaign among us will give to the temperance cause throughout this commonwealth such an impetus as it has never before had and mark the beginning of a better day for our people in the battle to drive the saloon from our borders.

In this connection, we desire to call attention to the summary of the prohibition situation throughout the United States that we are giving our readers in this issue of the Advocate. It is well worth a careful examination, and there is much in it to cheer and inspire us in our struggle for the overthrow of this gigantic and strongly intrenched evil. Beyond any doubt, the future is bright with promise.

ALABAMA AGAIN IN LINE.

The following dispatch was sent out from Montgomery, Ala., on January 22: "Alabama will become a prohibition State on July 1 under two related measures which became law to-night without executive approval. Within a few hours after Gov. Henderson had vetoed the bills and had appeared in person before the Legislature to ask that the prohibition question be submitted to voters at a special election, both houses voted down his proposal and re-passed the bills by overwhelming majorities. The vote in the House on re-passage was 73 to 29. In the Senate it was 24 to 10. The prohibition measures practically re-enact the prohibition law repealed in 1911 after it had been in force two years. Under the 1911, local option law all but eight of the sixty-seven counties have voted dry."

This is indeed good news. We are glad to see Alabama again in her rightful place, alongside nearly all of the other Southern States, in the prohibition column. It is a proud distinction which now belongs principally to the South to be leading in the noble crusade to rid the American Nation of the blighting curse of the liquor traffic. And in spite of the desperate expedients that are being used to check it, this movement is sweeping triumphantly on. The time, in our judgment, is not far distant when there will not be a legalized saloon beneath the American flag. May God speed that happy day!

WHAT MR. BRYAN THINKS ABOUT IT.

Perhaps the two most sagacious political leaders in the United States are ex-President Roosevelt and Hon. W. J. Bryan, Secretary of State under the present National Administration. As interpreters of the trend of public sentiment these men are generally conceded to be past-masters, and it is quite significant that both of them are showing a decided disposition to line up strongly with the prohibition forces. As an illustration of this fact, we take from an editorial (written by Mr. Bryan) appearing in the January number of The Commoner the following deliverance concerning the recent defeat in Congress of the prohibition amendment to the Federal Constitution:

"While the brewers and distillers are congratulating themselves that the prohibition forces could not secure a two-thirds majority, they are looking with blanched faces and trembling hearts upon the declaration, solemnly made on roll-call, that a clear majority of the people's representatives in Congress are arrayed against rum selling. As it only requires a majority to pass laws, the liquor interests see in the vote on the amendment the beginning of the end of their supremacy. The death knell of the saloon has been sounded and it is only a question of a few years when the business, now made an outlaw, will be driven from the highways and forced into the secret places, where, after a few years more of fugitive life, it will meet its death. From now on the liquor business can consider itself a fugitive from justice, living in constant fear of arrest and punishment.

"Many who voted for the prohibition amendment were opposed to its submission at this time, but, when compelled to vote yes or no, they preferred to ally themselves with the temperance forces rather than run the risk of being counted on the side of the saloon. Others, who have fought the liquor interests in their several States, voted against the submission of the amendment at this time because they preferred to center the fight on the States where it is an issue rather than to have the attack scattered over the entire country. These will be for a national amendment whenever they think the time is ripe for such action and in the meantime they will redouble their energies and enter with still more earnestness into the State contests against the liquor interests. The temperance element will not deal harshly with the man who voted 'No,' provided he is in the forefront of the battle in his State, but woe unto the man who pleads 'State rights' against national prohibition and then allies himself with the liquor interests in his State! He will find it difficult to convince his constituents that his arguments against the exercise of national authority on the subject expressed his real reason for voting 'No.'"

IF NOT GAMBLING, WHAT IS IT?

The Times-Picayune last Monday in giving on its front page "a gist of the news," referred to Dr. S. H. Werlein's vigorous sermon against the betting being done on the races in this city, delivered on the preceding evening, as follows: The Rev. Halsey Werlein attacked what he called 'race track gambling' at the First Methodist Church." If the betting on the races now going on openly in this city is not "gambling," we should like to have our distinguished contemporary to tell us what it takes to constitute that vice. Dr. Werlein's utterance was timely, to the point, and none too severe. It ought to be caught up and echoed by every pulpit in New Orleans. From what we have heard, we doubt if anything taking place in this section of the country has ever brought together in a community such an aggregation of "toughs" as have the races now being conducted here. It is a striking illustration of that familiar passage of Scripture: "Where the carcass is, there the eagles (the vultures) will be gathered together."

We hope that others will join in with Dr. Werlein until the moral sentiment of the entire community is thoroughly aroused against this new and hurtful evil that has sprung up among us. Neighboring towns and cities ought also to speak out against it: for its baneful influence is not confined to New Orleans, but reaches out into other communities and States. No municipality can live to itself, and if it fosters vice, other places cursed by it have a perfect right to protest against it. The moral people of this city need this assistance.

PERSONAL AND OTHER NOTES.

Mrs. J. S. Parker, the widow of the late Rev. J. S. Parker of the Mississippi Conference, requests us to state that her permanent address is 117 Bushman Street, Hattiesburg, Miss.

At the meeting of wives of the Methodist ministers of New Orleans at the residence of Mrs. Ahrens last week, Mrs. R. H. Harper was chosen president of the organization, and Mrs. A. J. Gearheard was elected secretary. The meeting is stated to have been a most enjoyable one.

Rev. R. P. Goar, of the North Mississippi Conference, writes: "Please state that there is no Palestine postoffice, though that is the name of my charge; nor do I get my mail at Pittsboro, Algoma, Miss., is my post-office. The people have given me a royal welcome and the outlook is good!"

Rev. M. B. Sharbrough, of Columbia, Miss., gave us on the 11th inst, a club of 5 subscriptions from his charge. We scarcely need to say that we are grateful for this good work in behalf of the Conference organ. It is Brother Sharbrough's habit to take care of all the interests of the Church in his field.

In renewing his subscription, Brother Jeff H. Havens, of Vancleave, Miss., adds: "The Advocate has been coming to my home for 37 years, and I think that it has grown better under your care." We are pleased to have this long-time reader of our paper to continue with us, and we trust that he will still find its pages interesting and profitable.

In remitting to have the Advocate to continue to come to her home, Sister Laura A. Delap, of Natchez, Miss., writes us quite an interesting note touching briefly upon the past. We may let our readers see it next week. This elect lady has been a faithful worker for the Master's cause for many years, and the way shines with increasing brightness before her.

Rev. C. J. Nugent, of the Kentucky Conference, is visiting relatives in New Orleans. He also has lately spent a few days with his kindred in Mississippi. He is looking remarkably well.

We have in hand an appreciation of the late Dr. W. C. Black by Dr. H. M. DuBose, of Atlanta, Ga., which will appear at an early date. Dr. DuBose was requested by the deceased to write this sketch of his life.

Brother R. F. Harrison, of Luella, La., in a note to the Editor, says: "Dr. Goodell's sermon on "Tolerance and Intolerance," which recently appeared in the Advocate, was very fine—the best that I have ever read on that subject, and most appropriate for these days."

In some unaccountable way, Dr. J. L. Pierce, whose beautiful tribute to Rev. R. J. Harp appeared in last week's issue of the Advocate, was located at "Gainesville, Miss." Of course, it should have been Gainesville, Texas. Dr. Pierce is one of the best known Methodist ministers in the Lone Star State.

Rev. T. V. Peters, who wrought efficiently on the St. Tammany Circuit for four years and was assigned to the McDonoghville Church, near this city, at the late session of the Louisiana Conference, has made an auspicious beginning in his new field. He is a hard worker and a young minister of much promise.

We are carrying in this issue of the Adovcate a statement from Dr. T. J. Bailey, the State Superintendent of the Anti-Saloon League in Mississippi, which is of much importance. Let the brethren read it carefully and give Dr. Bailey their hearty co-operation. The cause which he represents deserves attention and support.

The New Orleans Preachers' Meeting on Monday, Jan. 18, is reported to have been an unusually spiritual one. It opened with an impressive devotional service conducted by Dr. Felix R. Hill, pastor of the Felicity Street Church, Brother Holmes, the presiding elder, states that our pastors in this city are doing beautiful team work. This is as it should be.

From Camptl, La., under date of Jan. 23, Rev. E. L. Cargill sends us the following brief message: "Mrs. R. W. Murphy, the mother of Rev. H. C. Murphy, who is serving as supply in our Conference, was buried here last Tuesday." We regret to be informed of this sad occurrence, and we pray that the Heavenly Father may graciously comfort and sustain the bereaved.

We have heard it stated that Rev. M. L. Burton, who served the First M. E. Church, South, at Gulfport, Miss., with such great acceptability during the past four years, but who did not take work this year because of the state of his health, will reside at Crystal Springs, Miss., where he owns a home. The people of that choice community are fortunate indeed in securing Brother Burton and his family as residents.

We have lately received a personal note from Rev. C. H. Ellis, of Camden, Miss., who took a superannuate relation at the recent session of the Mississippi Conference. He refers cheerfully to having put off the harness, and says: "I trust it will prove to be a blessing to me. I may write you concerning it later." We shall be glad to have any message that this worthy veteran may see fit to give us at any time.

We acknowledge the reception of an attractive invitation to a social meeting of the "Nine Plus Bible Class" of our Sunday school at Amory, Miss., which was held on Thursday evening, January 21. A significant feature of this invitation was the injunction, "Leave your purse at home." Did anybody ever hear the like? Dr. A. C. Baker is the teacher of this Class; Mr. S. A. Grady is the president, and Mr. J. C. Wax, secretary.

A card from Rev. L. W. Cain, of Leland, Miss., bearing date of January 20, stated that his daughter, Miss Rubine, was operated on for appendicitis by Dr. J. D. Smythe at the Greenville Sanitarium on the 17th inst. She passed safely through the ordeal and was doing well when Brother Cain wrote, but was not entirely out of danger. We trust that ere this her condition is much improved, and that her recovery will be speedy and complete.

Brother B. H. Kennard, our Sunday school superintendent at the Red Oak (La.) Church, reports that the work is progressing favorably in his school. The Christmas tree given under its auspices on the afternoon of December 24 was largely attended and was most enjoyable. We think it is well for our Sunday schools now and then to show an interest in the pleasure of the young people by providing entertainments that will appeal to them.

Rev. R. A. Davis, an honored superannuate of the Louisiana Conference, whose address is 924 Lowerline Street, New Orleans, would be glad to preach for and help in their work any of the brethren who feel that they need his assistance. Of course, if they should call on Brother Davis to serve them, they should at least pay his expenses, and as he has no charge, give him such other remuneration as they can. He is in good health and we dare say still capable of doing great good.

The work at Macon, Miss., is reported to be "promising" by our faithful pastor at that place, Rev. R. O. Brown. Brother Brown is one of the efficient men of his Conference, and his present field is a delightful one.

Rev. L. E. Wicht, of Estabutchie, Miss., who at the late session of the Mississippi Conference took a local relation, says: "Please state that if any of the younger brethren desire me to come to their charges and preach and administer the sacrament, I shall be glad to serve them."

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Church of this city, is laying plans to build a parsonage for that congregation in the near future. Brother Gearheard was instrumental in accomplishing a similar work for our McDonoghville congregation while serving it as pastor.

Rev. W. C. Galceran, of Caledonia, Miss., sends us two subscriptions and requests a list of our subscribers in his charge. We are glad to see Brother Galceran back in North Mississippi, after having itinerated for a time in the great West. There is always room at home for such workers as he.

Rev. S. E. Stepp, of Seminary, Miss., reports that he is having gratifying success in his work, especially along spiritual lines. On Sunday, January 17, he organized an Epworth League with 26 charter members. His Sunday school is a most flourishing condition, and the people generally are interested in the Master's work.

We acknowledge ourselves indebted to Rev. J. A. Goad our pastor on the New Albany (Miss.) circuit, for 10 subscriptions to the Advocate. We were not surprised to receive this club, however, as Brother Goad has done the like of this before. He states that his work, in spite of the bad weather and well-nigh impassable roads, is progressing favorably.

Rev. W. S. Lagrone sends us the following notice: "The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in Winona, Miss., March 15 and 16, the first session being held at 11 a. m., on the 15th. Rev. J. T. McCafferty, of Eupora, Miss., will furnish blanks to all who may desire them. Please see that your applications are in due form and in the hands of Brother McCafferty by March 10th."

Brother J. T. M. Hancock, of Ruston, La., in a business communication to our office, says: "With the exception of a few years, I have been reading the New Orleans Christian Advocate since 1870 and the Nashville Christian Advocate since 1880, and could not very well get along without them. I think that they get better all the time." Whether Brother Hancock is correct in his estimate or not, we appreciate his generous words of commendation, not only of our own paper, but also of our General Organ.

Writing from Sardis, Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, refers to the work in his territory as follows: "The preachers are grasping the situation and they seem hungry for a genuine revival. I shall strike the evangelistic note on all occasions, exhibit a missionary spirit, and endeavor to do what I can to bring our people to a higher standard of efficiency." We like the ring of this utterance. Let all the brethren in North Mississippi give Brother Gladney their hearty co-operation.

We acknowledge the reception from Rev. and Mrs. W. T. Woodward of an invitation to the marriage of their daughter, Miss Barbara Estelle to Mr. W. S. Peck, which will be solemnized in the Methodist Church at Sicily Island, La., on Monday evening, February 1, at 7:30 o'clock. Miss Woodward is a splendid young woman of many graces and accomplishments, and the prospective groom is one of the largest planters in Catahoula Parish and a member of the Levee Board of the Fifth District. He is of Methodist parentage and a man of sterling character. We extend in advance our congratulations and best wishes.

Rev. A. C. Searcy, who last year served a pastoral charge in the Methodist Episcopal Church, in Oklahoma, has decided to devote all his time to evangelistic work. Besides preaching in revival services, he takes great pleasure in singing the songs of Zion, at which he is gifted. He was reared a Southern Methodist, and while willing to serve any brother who may call upon him, he prefers to labor with the pastors of his own Church. Brother Searcy's address is Bossier, La. Persons desiring to know of his work may address Rev. S. A. Henry, of Shreveport, La., or Rev. W. B. Vandenberg, Ringgold, La.

In a recent issue of the Advocate, taking the statement from the New Orleans dailies, we represented Congressman B. P. Harrison, of the Mississippi Gulfcoast District, as being absent when the vote was taken on the prohibition amendment to the National Constitution; but we note that in the official vote sent us from Washington, he is set down as having voted in favor of the measure. We make this statement because we would not do Mr. Harrison any injustice. The only Mississippi Representative who voted wrong was Mr. Witherspoon, of Meridian.

We erred last week in stating that the addition to the family of Mr. and Mrs. R. S. Crichlow, of 924 Lowerline Street, New Orleans, was a "son." The name was given as Dalton Davis Crichlow and we so inferred, but names have ceased to be masculine and feminine in these upsetting days. We were hoping that in this grandchild Rev. R. A. Davis might have a brilliant successor in the Methodist itinerancy; and so he yet may; for by the time that this baby girl has grown to womanhood, we may have female Bishops even in the conservative Southern Methodist Church. Blessings on the little one and the happy parents and grandparents!

In writing to the Advocate office for a list of our subscribers at Gunnison, Miss., Rev. H. M. Young, our pastor at that place, says: "We are in the best parsonage in the Greenville District, and this kind people do not forget the pastor and his family or fail to supply them with good things. The outlook is splendid for a successful year." If Brother Young has all that his predecesors used to possess in the way of appurtenances, he also has a choice garden spot and access for his cow to one of the best pastures in the matchless Mississippi Delta. We are glad that he is being well treated; he deserves it.

A card from Rev. O. S. Lewis, written from Hattiesburg, Miss., on January 21, reads as follows: "Dr. I. H. C. Cook, my wife's father died last Friday morning at 4 o'clock, after a brief illness. He fell asleep in the full triumph of the Christian faith. Just a month ago we were so happy together enjoying the Christmas holidays. He loved the Church, his Bible, and his church paper, the Advocate. For years he had been an official member of the Court Street Church of this city. Rev. G. H. Thompson, assisted by Brothers Linfield and Crisler, conducted the funeral service on Saturday morning." We regret to learn of the death of this good man, and we extend sympathy to the bereaved.

Rev. J. L. Neill, of Laurel, Miss., writes: "We have spending the winter in Laurel Dr. and Mrs. W. F. Walker, of the Methodist Episcopal Church. They labored in China for over 30 years, were in the Peking siege, and have passed through other thrilling experiences in battling for our Lord. Because of bad hearing, Dr. Walker was forced to give up active work after 41 years of service at home and abroad. This is indeed an interesting couple, who are a help to us in many ways. Dr. Walker has preached for me once, and he greatly delighted a large congregation. Our work continues to prosper, especially in the Sunday school. Last Sunday, January 17, was a record-breaker; more than 300 were in attendance, though they had to come through the rain!"

Rev. W. R. McPherson, pastor of the Orange Grove, (La.) circuit, which he says ought to be called the Lower Coast Mission, was in New Orleans last week and looked in on us in our sanctum. He has ten preaching places, as follows: Treadway, Daisy, Tropical Bend, Diamond, Pt. Pleasant, Buras, Fort St. Philip, Pilot Town, Burwood, and Port Eads. At Daisy there is a church building and an organization, and at Buras there is a church structure, but no organization. All the other places are schoolhouse appointments. Brother McPherson stated that his congregations average about 20 at the preaching services, and that but few men attend. He makes his home at Buras. Our young brother has an important, but very difficult field. Would it not be well to remember him and his work specially in your daily prayers?

Rev. B. P. Jaco, presiding elder of the Winona (Miss.) District, writes: "As some of Mrs. Jaco's friends will probably learn of her nearly fatal accident, in order to relieve their anxiety, you may say that she caught fire from a heater, and was severely burned from her ankles to her waist, and some other parts of her body were also burned. She is doing admirably and we contemplate a speedy recovery. A woolen sweater kept the flames from directly reaching her body, and so probably prevented the accident from being fatal. She is rejoicing in God's goodness in sending her daughter home in time to save her life." We are very sorry indeed to be apprised of this unfortunate occurrence, and we pray that the Heavenly Father may have sister Jaco in his gracious keeping, and that, under his providence, she may soon be entirely well again.

NOTICE TO THE PUBLIC.

The ladies of the First M. E. Church, South, of New Orleans, will serve meals in the Social Hall of the church, 1108 St. Charles Street, corner Calliope Street, on Monday and Tuesday, February 15 and 16, 1915—"Mardi Gras days!" Home-cooked food and all kinds of delicacies will be served at reasonable prices. Prompt service will be given. All are invited to call, and especially strangers. Persons from outside of the city may learn where they can secure rooms at reasonable prices by applying to Mrs. W. J. Roach, 1401 St. Charles Avenue. 'Phone Jackson 1660-W.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Dec. 28, 1914, Mrs. JANE ADKINSON was called home to heaven. Aunt Jane as she was commonly called was a devout Christian. She was a constant sufferer, being an invalid for 22 years and confined to her bed for 21 years. She united with the Protestant Methodist Church early in life, remaining in that Church until about thirty years ago, at which time she united with the M. E. Church, South, and was ever faithful and consistent. All through her suffering she was patient, and was heard to say during the last year of her life: "Lord, if it can be thy will, take me home and let this suffering cease, but not my will but thine be done." She leaves a goodly number of children, grandchildren and loved ones to mourn her death: but their loss is her eternal gain. "Blessed are the dead who die in the Lord." May her going on before be a beckoning light to those left behind. Her remains were placed in the old cemetery at Rocky Point Church, the funeral service being conducted by the writer, and a host of friends and loved ones being present. May God bless the bereaved and give them grace and courage to fight a good fight of faith.

A. H. STEELE.

JOSEPH PRESLEY HEARST was born July 27, 1875, at Shrock, Miss., and died at his home in Newport, Ark., on July 21, 1914. The remains were brought to his old home, Hattiesburg, Miss., and interred in Green's Creek Cemetery beside his father who preceded him into the the eternal world just twenty months. He was converted and joined the Methodist Church in early childhood and lived a consistent Christian life. He was married on Oct. 18, 1899, to Miss Ella King. To them was born one child. He is survived by his wife, little daughter, mother, two sisters and two brothers. When asked by his mother just before he passed away if he was ready to go, his face beamed with gladness as he replied that he was ready and willing to meet his Savior. Heaven is so much dearer than ever before for another tie is binding us there. Oh, how we miss him; but we would not call him back.

"How sweet it will be, in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

SISTER.

Mrs. SALLIE DELILAH NIXON McCLENDON was born in Utica, Miss., on May 8, 1856; died in peace at her home in West Monroe, La., on Dec. 14, 1914. Mrs. McClendon was the daughter of Dr. and Mrs. J. C. Nixon, of Utica, Miss. She was married to Lemuel Frances McClendon on July 7, 1876. There were born of this union six children, three of whom preceded their mother to the glory land. The three surviving children are Mrs. Bertha McClendon Harper, Robt. Wyatt McClendon and Mrs. Mattie Francis McClendon Hamilton. Two sisters also survive her—Mrs. Frank Golson and Mrs. Buck Duke. Mrs. McClendon joined the M. E. Church, South, when quite young and remained a consistent member. Her health and home cares did not give her the opportunity for church service that she coveted. Her special labors were in the home. The children realize that their best friend has left them for awhile. Her example was worthy of emulation and her counsel was safe. She was laid to rest in the family cemetery at Forksville, La., to await the resurrection of the just. May her children obtain faith in Christ and meet her in the "house not made with hands eternal in the heavens."

H. W. LEDBETTER, Pastor.

Mrs. SARAH NORTON EVANS was born in Wayne County, Miss., on Dec. 15, 1856. She was blessed with the privilege of being reared in a Christian home. At fourteen years of age she was soundly converted under the ministry of Brother D. A. Little and united with the Methodist Episcopal Church, South. On Jan. 10, 1882, she was happily married to W. W. Evans. For thirty-three years and one day their lives were spent together rearing the family God had given them. There were born to them 9 children, the 4 oldest preceding her to the beyond, the husband, 3 sons, 2 daughters, and a large family of brothers and sisters are left to mourn her departure. The five children who are living each gave his heart and life to the Lord in childhood and are members of our Church here. Her hopes and her aims for the children were that they might all be earnest and true Christians. Her life was truly one of service to her family. On Sunday was celebrated the 33rd anniversary of her wedded life. Early Monday morning she went about her work happy, and apparently well, and passed away about ten-thirty that evening surrounded by the children, her husband, one brother, Henry L. Norton, our pastor at Purvis, and a host of sorrowing friends. After the funeral service conducted by the writer, assisted by Rev. G. D. Booth, pastor of the Presbyterian Church, of which Brother Evans is a member, and Brother J. T. Nicholson, she was laid to rest in the Laurel Cemetery. We sorrow over our loss, but rejoice to know that she was ready to go, and that her godly example continues to live here in our midst.

J. L. NEILL.

RESOLUTIONS.

Just as the second day of the new year was ushered in, God in his infinite wisdom saw fit to remove from our midst to that haven above one of our beloved members, Mrs. J. A. Holmes, therefore be it resolved:

1. That we as, members of the West Methodist Church, Sunday school and Ladies' Aid Society, deeply deplore the death of Mrs. Holmes, who had been faithful, kind and true who was ever ready to do what she could for the Master's cause.

1. That we, as members of the His will, who doeth all things well, and while we grieve for her, there is a consolation in the thought that she is at home with her Father, and that our loss is her eternal gain.

3. That we extend to the bereaved family our heartfelt sympathy.

Mrs. M. S. Rogers, Mrs. C. M. Purvis, Miss Carrie Green, Committee.

IN MEMORY OF OUR BELOVED NANNIE MAE RANDLE.

We have just received a message bearing the sad news of the death of Nannie Mae Randle on Sunday morning, Jan. 10, 1915, at Carrizo Springs, Texas. Nannie Mae was the eldest daughter of our former pastor and friend, Rev. T. S. Randle and wife. Words are inadequate to express our grief over this untimely death, but in the midst of our sorrow at the leaving of a dear friend and the deep sympathy we feel for the bereaved family, we can but feel comforted when we think of the earthly life of this dear woman; a beautiful Christian character from her childhood, ever wielding an influence for good and her bright spirit bringing sunshine wherever she went. While we weep, I think she would rather we would strive to live better and happier lives because she has lived.

"Say not her work is ended,
No deed of love or goodness ever dies,
but in the lives of others multiplies:
Say it is just begun."

We offer our deepest sympathy to the bereaved family and pray our heavenly Father to comfort them as they press on the upward way. Let these words that she sang so beautifully help to console you:

"And God will finish what he has begun,
Faith cannot be unanswered;
Her feet were firmly planted on the rock,
Amid the wildest storms he stands undaunted;
Ne'er quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer;
It shall be done some time, somewhere."

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

"TIZ" FOR TIRED SORE, ACHING FEET

Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ."

"TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired.

Get a 25 cent box at any drug or department store, and get relief.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

From the Field.

Shaw, Miss.

I desire to tell you of our feast at the parsonage to-day, January 14. Brother Wasson invited his official board to dinner with him to-day, and they responded to a man. At one o'clock Sister Wasson, his faithful helpmeet, led us to a table loaded with all the good things the palate could desire. After dinner Brother Wasson talked to us a short time urging co-operation with and confidence in one another and pledging himself to the same for the year just begun. Every man present expressed himself as having been benefited by the meeting and promised to work harder for the Master and the Church than ever before.—J. L. McKeown.

Lauderdale, Miss.

Dear Doctor Meek: We have just made our round on this circuit, and find everything encouraging. It is worth while to note the extent to which my presiding elder, Rev. J. T. Leggett, expects me to spread myself. The plan of the work provides that I shall do the same work as my predecessor in just half the time given him. The good people of Lauderdale certainly know how to treat a Methodist preacher and his family. The ladies began the day we arrived bringing in good things to eat, and this is still being kept up. I am sure there is no preacher whose lot has been cast with a more loyal and generous-hearted people. We are looking to God for great things this year.—J. H. Moore.

Cochrane, Ala.

Dear Dr. Meek: Just a word from Cochrane. On Dec. 28 the news came to Mrs. Baker and me that we had been changed from Mooreville, Miss., to Cochrane, Ala. On Dec. 31 we reached Cochrane. We were met by some of our people and accompanied to the hotel where we spent the night. On the following day the good people of Cochrane showed their appreciation by looking after our needs. Since that time the people from the other three churches have "pounded" us very liberally. Our pantry is quite full and we are happy to know that our lot has been cast here. It is a great pleasure to labor in such a delightful field. We find a nice, good parsonage, four nice churches, and as kind-hearted a people as I have ever seen. By God's help we are going to give them the best service of which we are capable.—George A. Baker, P. C.

Leake Charge (Miss.) Conf.

Dear Brother Meek: I reached my new work on Dec. 22, 1914. There was no parsonage and no house to be had, so we were kindly cared for in the home of one of our members for a week and a day when there was a house vacated into which we moved. The good people had gathered together in less than a week the necessary things to furnish a parsonage with, amounting to a little more than $60, with the promise of more. We have a liberal people as far as they are able to give and we are not afraid that we shall lack any good thing. One brother has promised enough corn meal to last all the year and another syrup; and if bread, syrup, meat, milk and butter continue to come to us as they have been coming, we shall have plenty. We had a good audience yesterday, Sunday, notwithstanding the bad day and the whooping cough. Pray for us and ours, that the Lord may use us for his glory and men's good.—A. H. Steele, P. C.

DR. FEARN AT FLORA, MISS.

The Flora people enjoyed quite a treat on Sunday morning, January 17, when Dr. Burrus Fearn, one of our missionaries to China, occupied the Methodist pulpit. His charming manner at once attracted attention; while the discourse on the work in the Orient was interesting in the highest degree, holding his audience intently to the very last word. He presented the missionary work from an educational, medical, and a religious viewpoint, each in its turn, making his audience feel with acute realization the stupendous issues at stake. He contrasted the modern mission schools with the old mode of Chinese education, drawing a strong picture of the almost unbelievable state of ignorance and superstition that the mission schools are slowly but surely overcoming. He sketched in a convincing manner the almost unthinkable conditions of living that Christian sanitation is improving. He told of the countless patients relieved by modern drugs, modern treatment, and modern instruments. These same drugs and instruments in Christian hands were, he said, becoming the opening wedge to heathen hearts.

Then in words that glowed with a godly purpose, he said that whether teacher or doctor, they all were preachers, presenting the gospel of Jesus Christ at all times, in all places, in all ways, thus giving to a benighted land the greatest blessing of all. He shamed us who are so gloriously blessed in our happy enlightened country when he told of the oft-repeated sacrifices of Chinese converts that others may hear the glorious tidings. He made us feel keenly that we were but indifferent workers in the great vineyard when he spoke of the great good being done to otherwise lost souls, but left us resolving that we would break through the crust of indifference that deafened our ears, and most earnestly respond to the great cry of need from that far-away heathen land.

In the afternoon the church was again well filled at the League hour with young people who as eagerly listened to his message as had the older ones in the morning. His appeal for not only their interest, but their individual service, even to their joining him in the foreign land, fell on hearts fully awake to the great call. And we do indeed pray that it will be fully answered in the person of some boy or girl from our midst, for Flora abounds in many whose personality would mean much in the service of their Master. A HEARER.

Flora, Jan. 18, 1915.

ERRATA.

Dear Dr. Meek: Brother J. A. Goad, of the New Albany Circuit, and I wish to call attention to two errors appearing in the Minutes of our recent Conference—one from his charge and one from the New Albany Station.

From New Albany Station no credit is given for $5 paid on Minutes. I have a cancelled check showing all claims paid. From the New Albany Circuit, no credit is given for $6 paid on the Sunday School Field Secretary Fund. Brother Goad also holds a cancelled check. Yours fraternally,

S. L. POPE.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

THE GRADED SUNDAY SCHOOL

Advantages.

By Rev. B. F. Lewis.

The advantages of a Graded Sunday School are many. Only three can be given in this paper. Others will readily suggest themselves to all thoughtful Sunday school workers, some of which may seem of more moment than these given.

I. The first advantage to be mentioned is, in a Graded Sunday School the work is systematized. Order, the first law of nature, maintains here. This is not true, at least to the same extent, in an ungraded school. Ordinarily, Sunday school scholars are classified according to size, rather than mental or spiritual attainments. Once having been classified, and this takes place usually in the lower classes, the students remain in the same class, under the same teacher, and are taught by the same methods year after year, until they either drop out of Sunday school altogether, or promote themselves. It is not unusual to find in the primary classes pupils four and five years of age with pupils six, seven and even eight years of age. Is this right? Is it natural? Is it possible for a teacher to teach a five year old pupil the same lesson in the same way she would teach a seven or eight year old pupil? Yet this is being tried in thousands of Sunday schools to-day, and this numeral is used advisedly. Again, it is not unusual for a teacher to feel that her teaching capacity and hold upon the affections of her pupils has been impeached if an attempt is made to adjust this anomalous condition. The graded system corrects both these evils by a natural process.

II. A second advantage—The Graded School is Inspirational. It is inspirational.

1. To the pupil, for in the same class are to be found children of the same size, of the same age and mental capacity. They are playmates and companions. There is the adapted lesson, or the lesson adapted, brought by the teacher in one mental effort within the intellectual grasp of each child in the class. Promotion Day, with promotion with honor to all who attain unto the standard of efficiency, is never lost sight of. This creates a laudable competition and ambition.

2. It is inspirational to the teacher. The brightening countenance, the flashing eye, the eager desire to answer questions, the knowledge that those under her tutorage are growing in mental and spiritual vigor, can but be helpful to any teacher.

3. It is inspirational to the parents. As they see the deepening interest of the child, it can but quicken their interest in matters spiritual. A parent remarked only a few days ago, "I believe my little boy would go to Sunday school now, if he had to walk through mud up to his shoe tops." Another said some time ago, "My little girl cried one Sunday because I did not want her to go to Sunday school in a hard rain. Now, what do you think of that?" Well, what would you think of "that," anyway? Is it not well worth thinking about? Would it not be well worth while trying "that" which has produced these results?

III. The third advantage of a Graded Sunday School is, it brings results.

1. It holds the pupils. An examination of the rolls of any graded school will reveal two facts; a gradually increasing membership, and a gradually increasing percentage of the enrolled pupils in average attendance. I do not recall a single school where this has not been the case, nor do I recall ever having heard of one.

2. A larger number of pupils are being converted and joining the Church from the graded schools than from those not graded. And after all this is the great objective. The exact figures are not just now at hand, but if memory prove not treacherous, since the introduction of the graded system and the adapted lesson, the number of pupils who have been converted and joined the Church from the schools which have been graded, has increased four hundred per cent. Waving all other advantages which might be urged in favor of the graded Sunday school, this one alone is sufficient to call for a most careful and prayerful consideration of the graded system, and to suggest the advisability of giving it a fair trial.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Here is the standard of efficiency for our Sunday schools, based on the action of the Sunday School Council of evangelical denominations:

1. Cradle Roll.
2. Home Department.
3. Wesley Bible Classes.
4. Teacher-training Class or Students.
5. Our Church Helps, Graded or Uniform, with Graded Organization.
6. Missionary Instruction, with Offering.
7. Temperance Instruction.
8. Definite Decision for Christ Urged.
9. Annual Observance of Children's Day, with Offering as Required by our Discipline.
10. Workers' Council Regularly Held and session of School every Sunday.

Each point counts for ten per cent. How many of us would like to be paid fifty cents on the dollar, or even ninety cents on the dollar? We neither want to be paid that way nor do we desire to pay others that way. We have a standard dollar, standard gauge railroads; we have standard and graded schools and standard colleges. We do not want any of these to fall below the recognized standard. Better than a standard dollar is a standard Sunday school.

Brother superintendent, write these ten points on your blackboard next Sunday morning, check off each point you have already attained, and call upon the Sunday school to take the things you are not doing, and see how readily your helpers will work with you to make your school one of the best.

Here is another simple plan that some have tried and found effective: Write a list of all the church members as recorded in the church register, put it on the wall, where it can be seen, check off all you have in your school and then have the membership committee of your Wesley Bible Class and superintendent of the Home Department go after those you have not in your school. Each Sunday announce the results of their efforts and check off names until the entire list is worked up. You will see names on your church list that are unknown. Never stop until you locate them and you will help stop a big leak in our Church. One more thing—get a list of all who are not church members and divide them up among your teachers and have these brought in. You say that is a lot of work. Yes, but it is worth while. How much interest does a man have in his lost horse, or his stray cow, or his stolen dog? How long will a man look for either of these? Yes, a lost boy is worth infinitely more than all of them.

Give your Wesley Adult Bible Classes something hard to do. Let them have charge of the Home Department and work at it until they experience the glory of service for our Master. The Home Department takes a lot of hard work and more religion than can be found in some churches. Then brother superintendent, what if you can not get that class or some other workers to take hold of this task? If I could whisper a word into your ear, it would be, pray, pray, and pray on until God gives you the laborers for the field that is white unto the harvest.

The Church at Hernando has said through her preacher and superintendent, "Count on us to make our school come up to the standard of efficiency."

Coldwater does not mean to run on a narrow gauge road any longer than it will take to change their track to a standard gauge. Roberts has captured the people of this splendid church. Brother Callicott knows all the grades and curves, and he can be counted on to make his school conform to the highest standard.

You would have to travel all day to find a more inspiring congregation than the one at Senatobia. Myers, the splendid pastor, and Herbert Holmes, the brilliant young lawyer in charge of the Sunday school, mean to put their school at the top of the list in every respect.

You say, what about Como? Wendel can answer that; he and his superintendent say emphatically, that there is nothing too good for Como. If the graded literature is better adapted to children of different ages they mean to have it, even if it does cost a little more money than the uniform lessons. Como leads in so many good things, she is determined to keep ahead of Sardis in this good work.

But hear from Sardis, Dr. Henderson with the aid of his workers has doubled the attendance in the school already. Not only that, they are at work with the idea of making the Sardis school a model in every respect.

The last item is the best. One school in the Holly Springs district is pushing forward to the one thousand mark. Hear it, all you big churches, you will have to wake up or take second place in the great work of winning men to the study of God's Word.

Brother pastor, brother superintendent, sister teacher, tell me your troubles if you have any.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

"The laws of the world are the thoughts of God."

EAT LESS AND TAKE SALTS FOR KIDNEYS.

Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with urie acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn; fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

"In his little book on the poetry of Coleridge, Stopford A. Brooke, speaking of the motive of the 'Ancient Mariner,' says, with fine insight, 'Compassion and love for animals secures in the heart compassion and love for men and God.'".

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DON'T MISS THIS. Cut out this slip, enclose it with five cents to Foley and Co., 2835 Sheffield Ave., Chicago, Ill., and give the name of the paper from which it was taken. You will receive in return a free trial package containing Foley's Honey and Tar Compound for coughs, colds and croup; Foley Kidney Pills for pain in sides and back, for rheumatism, backache, swollen, aching joints, kidney and bladder ailments; Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic, acting without pain or nausea on stomach, liver and bowels. They are especially comforting to stout persons. You are perfectly safe in using Foley and Co's remedies, as they are all pure and wholesome and do not contain opiates or habit forming drugs. For sale by all druggists everywhere.

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If the Christian Church with its present membership and influence would accept heartily the simple teachings of Jesus Christ about its social responsibility, and put them into practice, our society would soon be filled with ideas and sentiments which would make it impossible for social wrongs to endure.—John R. Mott.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Scooba	Feb. 7, 8
Bucatunna	Feb. 13, 14
Enterprise and Stonewall, at Enterprise	Feb. 14
Matherville, at Andrews Chapel	Feb. 20, 21
De Soto, at Salem	Feb. 27, 28
Moscow, at Hopewell	Mar. 5,
DeKalb, at Pleasant Ridge	Mar. 6, 7
Vimville, at Pleasant Hill	Mar. 13, 14
Lauderdale	Mar. 14, 15
Daleville, at Soule's Chapel	Mar. 20, 21
Porterville	Mar. 27, 28

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Edwards	Feb. 7, 8
Flora	Feb. 10,
Satartia	Feb. 11,
Benton, at Midway	Feb. 13, 14
Yazoo City	Feb. 14, 15
Eden	Feb. 15, 16
Sharon	Feb. 20, 21
Camden	Feb. 21, 22
Madison	Feb. 28, Mar. 1
Terry	Mar. 7, 8
Bolton	Mar. 14, 15
Florence	Mar. 20, 21

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Forest & Morton, at F.	Jan. 31, Feb. 1,
Decatur & Union, at D.	Jan. 23, Feb. 1
McDonald, at McD	Feb. 4,
North Bend, at Williams	Feb. 5,
Philadelphia Ct., at Cook's Chapel	Feb. 6,
Philadelphia	Feb. 7,
Trenton	Feb. 13, 14
Clarksburg	Feb. 15,
Shiloh	Feb. 19,
Johns	Feb. 20, 21
Raleigh	Feb. 27, 28
Rose Hill, at Homewood	Mar. 6, 7
Garlandsville	Mar. 13, 14
Leake, at Singleton	Mar. 17,
Pearl, at Edinburg	Mar. 18,
Carthage	Mar. 19,
Walnut Grove	Mar. 20, 21
Harperville	Mar. 22,
Lena	Mar. 23,
Homewood	Mar. 27, 28
Chunky	Mar. 30,
Choctaw Mission, at Jackson's	Mar. 31,
Newton & Montrose, at M.	Apr. 4, 5

C. F. EMERY, P. E.

Port Gibson District—First Round.

Utica, at Utica, Thur	Feb. 4,
Hermanville, at Hermanville, Friday	Feb. 5,
Rocky Springs, at Rocky Springs	Feb. 6, 7
Roxie, at Roxie	Feb. 13, 14
Rolling Fork, at Rolling Fork	Feb. 20, 21
Angulila, at Angullia, Wed.	Feb. 24,
Mayersville, at Mayersville	Feb. 27, 28
Silver City, at M., Wed	Mar. 3,

T. W. ADAMS, P. E.
Fayette, Miss.

Seashore District—First Round.

Biloxi	Wed., Feb. 3
29th Street and Lyman	Feb. 6, 7
Wiggins and Bond	Feb. 10
Saucier	Feb. 13, 14
Columbia	Feb. 17
Hub	Feb. 20, 21
Brooklyn	Feb. 27, 28
Longbeach	Wed., Mar. 3
Coalville	Mar. 6, 7
Vancleave	Mar. 13, 14
Gulfport	Wed., Mar. 17
Mentorum	Mar. 20, 21
Wolf River Mission	Mar. 23
Mississippi City and Handsboro	Mar. 24
Carriere and Picayune	Mar. 27, 28

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Hazlehurst	Jan. 31, Feb. 1
Buford, at Summer Chapel	Feb. 6, 7
Summit and East McComb, at East McComb	Feb. 13, 14
McComb-Centenary	Feb. 14, 15
Tylertown, at Tylertown	Feb. 20, 21
South McComb, at LaBranch Street	Feb. 21, 22
Scotland, at Bethesda	Feb. 24
Adams, at Adams	Feb. 27, 28
Barlow and Rehoboth	Mar. 6, 7
Wesson, at Wesson	Mar. 13, 14
Brookhaven	Mar. 14, 15
Pleasant Grove, at Pleasant Grove	Mar. 18, 19
Topisaw, at Sartinsville	Mar. 20, 21

ROBT. SELBY, P. E.
Brookhaven, Miss.

Hattiesburg District—First Round.

Leakesville	Jan. 31, Feb. 1
Eucutta	Feb. 5,
Heidelberg, at Vossburg	Feb. 6, 7
Ellisville	Feb. 7, 8
Williamsburg	Feb. 10,
Estabutchie, at Bethel	Feb. 11,
Mt. Olive	Feb. 13, 14
Collins	Feb. 14, 15
Silver Creek	Feb. 17,
Taylorsville	Feb. 19,
Court Street (Hattiesburg)	Feb. 21, 22
Broad Street (Hattiesburg)	Feb. 21, 23
Main Street (Hattiesburg)	Feb. 24,
Prentiss	Feb. 27, 28
Sumrall	Feb. 28, Mar. 1
Magee	Mar. 6, 7
Seminary	Mar. 7, 8

GEO. H. THOMPSON, P. E.

Help Your Stomach

Instant Relief from Gas, Indigestion and Pains Quickly Comes from the Use of Stuart's Dyspepsia Tablets.

Free Sample Package to All.

Feeling in the stomach is not natural. When you know you have a stomach it is time to help it. Gas, fermentation, foul breath, etc., indicate this. Accept the warning and act at once.

There is no occasion to suffer from indigestion or any similar stomach trouble when you can so easily get Stuart's Dyspepsia Tablets.

There is scarcely a well stocked drug or general store in the United States but what considers these tablets part of their staple stock.

Do not suffer in silence. Try Stuart's Dyspepsia Tablets and do so quickly so that you may become your old self as soon as possible.

The reasons why Stuart's Dyspepsia Tablets are such a widely used remedy are very easy to understand These tablets contain almost the same elements as the gastric juices of the stomach. And when your stomach is sick and not working just right, it does not give out enough of the natural digestive juices to properly take care of the food you eat. So if you will only give the stomach a little help by taking a Stuart's Dyspepsia Tablet after meals you will relieve the stomach of its chief duty and allow it the rest it needs to recuperate. One grain of the active principle in a Stuart's Dyspepsia Tablet digests 3,000 grains of food, whether you place it in a glass jar with cooked food or in your stomach after you have eaten the food.

All druggists sell Stuart's Dyspepsia Tablets and once you try them you will never again wonder what to do for a disordered, weak, sour and gassy stomach.

Stuart's Dyspepsia Tablets are for sale at all druggists at 50c a box.

Send coupon below today and we will at once send you by mail, a sample free.

Free Trial Coupon

F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Dyspepsia Tablets.

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THE BIBLE.

There is no problem or condition of life the solution of which will not be found in the principles laid down in this Book—questions of money, questions of work and wages, questions of manual labor, questions of political economy, all questions that have to do with godliness in relation of man to man, and man to God. Not the precepts, but the principles are laid down in this Book, and there is no problem of human life that will not find its solution in Christ as interpreted in the Scriptures.—Samuel Chadwick.

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 8, Batesburg, S. C.

MARRIED.

At the parsonage at Shubuta, Miss., on Jan. 17, 1915, by Rev. O. S. Lewis, Mr. W. H. McCALL and Miss LESSIE MAY McPHERSON, both of Shubuta, Miss.

Look out for choices, they run into habits, character, destiny.—Maltbie D. Babcock.

We have much to do with the ripening of our own character. It is only when we abide in Christ that our lives grow in Christliness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the Divine grace, our characters shall grow, with the years, into mellow ripeness. —Dr. J. R. Miller.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray, or dry, scraggly and thin. Mixing the Sage Tea and Sulphur receipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

WHITWORTH COLLEGE
BROOKHAVEN, MISS.

Few colleges have made greater progress than Whitworth College in recent years. Second term begins January 27, 1915. Special rates to as many as ten students.

After the many excellent talents which have come to us from Whitworth College during the past ten years, I feel impelled to write you of their superior studentship and splendid preparation, not only technically but musically, which has been on a par with the best schools of this country. I congratulate you upon your splendid music department, and its high standard. In each case students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to indorse Whitworth College.

Faithfully yours,
BERTHA BAUR,
Directress Cincinnati Conservatory of Music.

I am very much pleased to say that the work in examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several very excellent. I am gratified, really proud, that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it.

Sincerely and truly your friend,
G. W. HUDDLESTON,
Pres. State Board of Examiners.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"What are the Bibles the world is reading?
Your daily life and mine.
What are the sermons the world is heeding?
Your daily life and mine.
What are the creeds the world is needing?
True lives—yours and mine.
On what, then, should our souls be feeding?
On Christ, the Life divine."

FIFTH SESSION OF THE WOMAN'S MISSIONARY COUNCIL.

The annual meeting of the Woman's Missionary Council will be held April 14-22 at First Church, Little Rock, Ark. The change of place for holding the meeting is due to the financial stringency of the times. The Pacific Conference Society generously concurs in the selection of a more central location for this reason.

NOTES FROM DR. LOVE, SOOCHOW.

"Soochow itself has more canal streets than Venice, and we can go anywhere in or outside the city in most attractive and comfortable and slow Chinese house boats. If we choose to get to the railway station in less than one and a half to two hours, we can take a sedan chair carried on the shoulders of our fellow human beings, or we can ride a donkey. The streets are very narrow, so we cannot use jinrikishas, as is done in some other cities. Besides being most picturesque and unique because of the canals and the old wall, some thirteen or fourteen miles long, encircling the city with its six gates, the city is noted for its wealth, pagodas, and temples. One of China's largest pagodas, eight stories high, is here and in a fine state of preservation. Then there are also the famous ink-and-pen pagodas.

"In the temples I have seen ignorant, groping heathenism burning incense and kneeling in worship before hideous wooden idols. Actually to see such things makes a different impression upon one than just reading it in books or missionaries' letters. Through pity and love one wants to tell them of the Truth, the Life, and the Way. In one temple we saw five hundred idols of every conceivable fancy, all made of crumbling clay, and in an adjoining room some fifty priests chanted and worshiped before gigantic Buddhas. Can you think it is possible that these people believe in and sincerely worship these mud and wooden images? Yes, I can, because I have seen educated and intelligent Americans believe in and worship idols, though of different make. Theirs are made of money, power, ambition, reputation, selfish desires, social, political and professional success, and other metals—all base unless they have passed through the refining fire of His pardoning grace and love."

SOME THINGS BEING DONE AT BILOXI, MISS.

A day nursery has been made possible by the Hattiesburg District giving the necessary amount to furnish the beds and other equipment for caring for the babies. This is known as the Mary Ellis Nursery. Seventeen children are cared for; three of the nursery babies were baptized in November. Thirty-eight children are enrolled in the kindergarten, and the attendance ranges from sixteen to twenty-nine. Thirty are enrolled in the Tuesday sewing class. The Sunday evening services are well attended, from one hundred to one hundred and forty being present. The missionary society observed the Week of Prayer in November, and there was an offering of $2.06. This is the first time the women have taken a part in giving to missions.

FROM THE OPELOUSAS AUXILIARY.

Our society is very small and it seems so little that we do, but I am sure no hearts could be truer and none love more than this faithful little band, that meet regularly and carry on the work as best they can in the midst of such unmissionary influences.

Most of our members are tithers, and we contribute in answer to all the appeals that are made to us. We support one scholarship in Brazil, and it was from our society in Opelousas that Miss Helen Johnston went out to Brazil, though for a long time her name was credited to Minden in the list of missionaries. That was just a mistake and the honor is rightfully ours. We expect our missionary home soon on her second furlough.

We are not satisfied with our society. We want more members, we want to touch more hearts and get them to feel the needs of those "other sheep" who have never yet heard of the tender Shepherd. We have prayed for them, have pleaded face to face, invited them over the telephone, and through the mail and still so many are indifferent, and will take no part in this great work. But we have enlisted for life in this service that is so dear to our hearts, and by the grace of God we expect to press on, till at last we stand before our king and hear him say "She hath done what she could."

MRS. PAUL FOSTER.

FROM THIRD VICE-PRESIDENT OF MINDEN AUXILIARY.

"Minden Auxiliary was one of the first to unite, nominally. We are glad that next January (1915) we can complete the union in reality. About sixty women are enrolled. The proportion of attendance is possibly about like yours. Yes, of course, the greatest need is missionary information. A few of our members have found profit and pleasure in the past studying, rather reading, some of our study course books. With more general STUDY, a broader information will come, the more needed inspiration and a vital enthusiasm that may bring us in hearing of the hand wagon, and of those marching so loyally in the front ranks.

ATTENTION, PLEASE!

The Mississippi Conference annual meeting will be held in Columbia, Miss., Feb. 5-9. Auxilaries are asked to send the names of their delegates AT ONCE to Mrs. Tom Ford, Columbia, Miss.

District Secretaries are urged to be present on the opening day, when Mrs. Hume Steele, our Council guest, will conduct the Workers' Conference. Let us pray earnestly for God's blessing on the meeting.

MRS. H. L. McCLESKEY,
Conf. Recording Secretary.

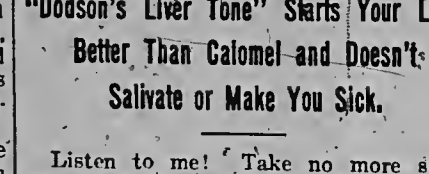
SAN LUIS POTOSI.

The following note from Miss Pierson, now at El Paso, shows some results of our work:

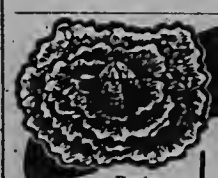
"Three weeks ago the pastor of the Mexican Church brought to my class a girl of about twelve years. She had her Bible and a well prepared lesson. I learned later that she was a member of a family who had until recently lived in San Luis Potosi, Mexico. One of the missionaries there had given some Bible pictures to the mother, and she and the children became so interested that she went to the mission school and asked for some reading matter about them, so she was given a Bible. Then the three missionaries covenanted together to pray for that family daily, and praise be to God, every one of them has given his heart and life to the Master."

YOU WOULDN'T BE SUFFERING
from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

THE SCHOOL WHICH REALLY PREPARES FOR BUSINESS.
Thorough, progressive methods and strong courses.
SHORTHAND, STENOTYPY, TOUCH TYPEWRITING, ENGLISH, SPELLING, BOOKKEEPING, PENMANSHIP, ARITHMETIC, SALESMANSHIP.
Positions for qualified graduates. Send for Catalogue, Department J.
FALL'S BUSINESS COLLEGE
An Accredited School. Established 1882. Nashville, Tennessee.

45 lb. FEATHER BED WITH PILLOWS $10.00 DELIVERED
Greatest value, extra weight Feather Bed offered. Full 45 lbs. with highest grade A. C. A. Ticking and two 3 lb. Pillows included. All new and live feathers specially cleaned and absolutely sanitary.
We Pay the Freight to Your Town
The soothing sleep of a well made feather bed cannot be equalled.

This firm established 7 years. Satisfied customers the South over. References: Savings Bank of Griffin. Send money order today, or a postal for full particulars.
D. M. MARTIN,
1438 South Hill Street, Griffin, Georgia.

NOTICE TO FARMERS
The Louisiana & Arkansas Railway
is pleased to announce an open rate of one and one-third fare, plus 25 cents, for the round trip to Baton Rouge, La., account of Annual Farmers' Demonstration Conference, to be held at Baton Rouge, La., January 19th to 20th, inclusive, under the auspices of the Agricultural Department of the Louisiana State University.
Tickets will be on sale January 18th and limited for return to January 20th, 1915.
B. S. ATKINSON,
General Passenger Agent.

CABBAGE PLANTS

Early Jersey Wakefield

Charleston Large Type Wakefield
GROWN FROM EXPENSIVE SEED
I pay from three to five times as much for Peter Henderson & Co.'s seed as other planters pay for ordinary seed. Actual figures, $3.50 per lb. for Wakefields, $4.00 per lb. for Flat Dutch, against 75c. per lb. for ordinary seed. My customers get the benefit in
PERFECT PLANTS AT NO EXTRA COST
Why not plant cabbage grown from high-grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.
If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.
Prices by Express: 1,000 to 4,000, $1.50 per 1,000; 5,000 to 9,000, $1.25 per 1,000; 10,000 or over $1.00 per 1,000.
Succession

Short Stemmed Flat Dutch

Varieties: Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, *All Frost Proof.* Order early to be sure of the variety you want.
2,000 bushels Harrison's Selected Seed Corn, $2.00 per bushel F. O. B. Charleston, S. C.
JOS. M. HARRISON
CHARLESTON, S.C.

CALOMEL IS MERCURY! IT SICKENS! ACTS ON LIVER LIKE DYNAMITE

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and Doesn't Salivate or Make You Sick.

Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work! Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

THE WET AND DRY SITUATION.

(Continued from Page 6)

Minnesota.

Two hundred and sixty-two dry towns out of about 1200. Fifty-four have voted dry during the past year, and only eight dry towns voted wet. The enforcement by the United States Indian Service, Mr. H. A. Larson, special officer, of the Indian treaty made with the Chippewa nation in 1855, closed more than 200 saloons. Six counties are entirely dry. A county option law is being contended for.

Mississippi.

Under State prohibition. Legislature and courts have materially strengthened the dry policy during the year. One bill allows one-third of fines to be devoted to the expense of securing convictions. Another prohibits the transportation of liquors into Mississippi for illegal purposes, and provides that not more than one gallon of liquor shipped in either interstate or intrastate commerce can be delivered to any person, firm or corporation at a time. Delivery was also made conditional upon the signing of a special certificate defining the nature of the contents, from whence shipped, to whom delivered, and for what purpose. This certificate is required to be filed in the Circuit Clerk's office at once. Another bill prohibits the carrying, sending or delivering of liquors to any social club or lodge under any circumstances. All these measures stood the test of the Supreme Court.

Missouri.

Seventy-three dry counties, eighteen partly dry, nineteen wet. Sixteen elections were won in 1914, five lost. A county unit bill passed by the Legislature was so loaded with other obnoxious propositions that all were beaten in a referendum election. The incoming Legislature is very much drier than the one of two years ago. The Supreme Court ruled that all clubs dispensing liquors are saloons and must hold dram-shop licenses. This ruling resulted in closing about 2000 clubs.

Montana.

The Indian territory, including the important towns of Polson, Renan and Dayton, is dry. Corvallis is also dry by action of the people. Montana will vote on prohibition in 1916.

Nebraska.

Thirty dry counties, sixty-three wet. Twenty-six elections were won in 1914, and thirteen lost. The courts ruled during the year that a widow could collect damages from a saloonkeeper and his bondsman for the death of her husband due to drink. It was also ruled that breweries are liable for fines against saloons owned by them. Nebraska will vote on prohibition in 1916, and it is expected will go dry.

Nevada.

Indian reservation only dry territory.

New Hampshire.

Three dry counties, seven wet. Five towns were won and five lost. A Statewide prohibition bill will be presented to the Legislature meeting January, 1915.

New Jersey.

No dry counties. One election carried by drys. Reconstruction of the Legislature by increase of membership is considered to favor the dry cause.

New Mexico.

One dry county, twenty-five wet, but most of the territory of the State is dry by precincts and districts. Twenty-two elections have been won during 1914, by the drys, and nine lost. A State prohibition bill will be presented to the Legislature meeting January, 1915. This bill will provide for an election in 1916.

New York.

Two dry counties, 450 dry townships, 200 partly dry townships.

North Carolina.

Under State prohibition. Has strong search and seizure law. A bill will be offered to the incoming Legislature prohibiting the possession and delivery of intoxicating liquors excepting under certain circumstances. The law is well enforced.

North Dakota.

Under State prohibition. Enforcement is good and steadily becoming better. Number of federal liquor tax receipts in the State has greatly decreased in each year. Resubmission candidate in Republican primaries got only about twenty per cent of the vote.

Ohio.

Prohibition was defeated at the election of November 3, 1914 and a wet measure enacted. The whole thing will probably be fought over in 1915.

Oklahoma.

Under State prohibition. Well enforced except in a few localities. An amendment to the constitution making drunkenness or the excessive use of intoxicating liquor while in office sufficient cause for impeachment carried in each of the seventy-seven counties.

Oregon.

Went for Statewide prohibition on November 3, 1914, by about 35,000 majority. Law will go into effect January 1, 1916. At present Oregon has five dry counties and twenty-nine wet. Drastic enforcement laws are being drawn up for legislative enactment.

Pennsylvania.

Seven counties are dry by court order. The Legislature this winter will be the scene of a fight for a county option law.

Rhode Island.

Seven dry and thirty-one wet towns. During the past year one dry town has been added, and one lost. Only the incoming foreign element keeps Rhode Island wet, as a majority of the newcomers become dry almost as fast as they are Americanized.

South Carolina.

Thirty dry counties, fourteen wet. Only one election held, and that won by the drys. The Legislature meeting in January, 1915, will consider two bills: one prohibiting the importation of liquors for illegal purposes, the other a Statewide prohibition bill providing for a general election next summer.

South Dakota.

Twenty counties dry, nine have only one saloon town, and thirty-seven have more than one saloon town. Of the 2235 incorporated towns where the sale of liquor might be legalized, only 127 places do legalize it. In the no-license elections last spring thirty-eight wet towns voted dry, and six dry towns voted wet. An initiative petition will be circulated asking the Legislature which meets in January, 1915, to submit Statewide prohibition to a vote in 1916.

Tennessee.

Under Statewide prohibition. The enforcement of the law is improving and sentiment in favor of the policy is overwhelming.

Texas.

One hundred and seventy-nine entirely dry counties, fifty-one partially dry, twenty-two entirely wet. Seven-eighths of the territory and four-fifths of the population are under prohibition. Three wet counties voted dry in 1914, and three dry counties voted wet. Sixteen dry counties voted to remain dry. A court decision weakened the Allison law, which was the best liquor law short of State prohibition in the United States. Developments showing the alliance between the liquor and other unpopular interests, the enormous sums of money being expended by outsiders to prevent Texas from adopting constitutional prohibition, and the gross frauds which prevented the State from going dry in 1911, make it likely that Texas will vote dry the next time the measure is submitted to the people.

Utah.

Largely dry. Will probably vote on State prohibition in 1916, with chances good for victory.

Vermont.

Seventeen wet towns, 229 dry. There are no saloons in six out of fourteen counties. All towns vote each year on the question. The Legislature will be asked to enact a State prohibitory law.

Virginia.

Voted for prohibition in fall of 1914. Law will go into effect in 1916. Eighty-four counties out of 100 are already dry.

Washington.

State voted dry November 3, 1914. Law will take effect January 1, 1916.

West Virginia.

Under Statewide prohibition. Additional legislation regarding the shipment of liquor into the State, the keeping of liquor in any public place, and the giving away of liquor for any purpose is in prospect.

Wisconsin.

One county entirely dry. Other dry territory covers twenty-five per cent of the population. Thirty-three incorporated cities and villages and seven townships changed from wet to dry last spring. Only one incorporated village that was dry went wet.

Wyoming.

Indian reservation entirely dry, and thirty-five per cent of the population lives in saloonless territory.—Richmond Virginian.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

AN IMPORTANT NOTICE.

To the pastors and presiding elders, of the Mississippi Conference:

At a meeting of the Sunday School Board of the Mississippi Conference held on Dec. 29, 1914, the following order was passed by the Board relative to the work of the Sunday School Field Secretary for the year 1915:

"On motion, it was ordered that an institute be held in each pastoral charge, that a district institute be held in each district, and that the Field Secretary be instructed to spend at least six weeks of the year in each district, and to observe the following order: Sea Shore District, February 1 to March 15; Hattiesburg District, March 15 to May 1; Meridian District, May 1 to June 15; Newton District, June 15 to August 1; Brookhaven District, August 1 to September 15; Port Gibson District, September 15 to November 1; Jackson District, November 1 to Conference. Provided that the two members of the Board in any district in co-operation with the presiding elder, may make any necessary changes or exchanges of dates, with the presiding elder and members of the Board in another district."

In explanation of this action, I will say that by this order, if it is carried out, we will be able to reach every Sunday school in the Conference during the year.

I will also state that the address of the Field Secretary is Jackson, Miss., Route 2. Any time that I can help you or give any information relative to Sunday school work, I shall be glad to do so. R. A. MADDOX,
Sunday School Field Secretary, Mississippi Conference.

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic GROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

No man is lowered in his powers unless he is first lowered in his tastes. —Dr. Johnson.

CABBAGE PLANTS

Frost Proof varieties. Early Jersey and Charleston Wakefield, Succession, Surehead, Drumhead and Flat Dutch. Prices: 500, 75c; 1,000, $1.25. Lots over 5,000, $1.00 per 1,000. By mail, postpaid, 500, $1.00. Ready now.

Our plants are field grown, strong and hardened. Order from us. Satisfaction guaranteed.

The JEFFERSON FARMS, Albany, Ga.

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The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

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W. EDWARDS & SON, 157 Queen Victoria Street, London, Eng. All Druggists, or F. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

No increase in Price.

Take One Pain Pill, then—Take it Easy.

To Head-Off a Headache

Nothing is Better than

Dr. Miles' Anti-Pain Pills

They Give Relief Without Bad After-Effects.

"I can say that Dr. Miles' Remedies have been a godsend to me and my family. I used to have such terrible headaches I would almost be wild for days at a time. I began using Dr. Miles' Anti-Pain Pills and never have those headaches any more. I can speak highly of Dr. Miles' Nervine also for it cured one of my children of a terrible nervous disorder. I can always speak a good word for your Remedies and have recommended them to a good many of my friends who have been well pleased with them."

MRS. GEO. H. BRYAN,
Janesville, Iowa.

For Sale by All Druggists.
25 Doses, 25 Cents.
MILES MEDICAL CO., Elkhart, Ind.

HOULKA, MISS.

Dear Dr. Meek: I have been over the field in the Houlka charge. The time was when I was no stranger in these parts. Here I spent some of the sunny days of my young life. Here, too, at Wesley chapel I was recommended to the quarterly conference for license to preach. I find a few with whom I went to school. It looks a little odd to me that they are growing old. But it is largely another generation who knew not Joseph. I have met with a cordial reception at every point. The good ladies took advantage of my absence at the first quarterly conference and filled our pantry with good things to eat, and many other articles essential to housekeeping, too numerous to mention. Though each is already a credit to the community, our women are planning to much improve the church and parsonage. The stewards have assessed a liberal salary for the pastor, which will be paid in full. We hope to have Dr. Meek at the Aberdeen District Conference, which will be held in this good town of Houlka. Brother and Sister Dodds have left many warm friends here.—A. W. Langley.

RESOLUTIONS OF APPRECIATION.

Whereas it has pleased our heavenly Father in his providence and wisdom to take from our midst a member and very much loved sister, Mrs. Geo. K. Brock; and whereas our hearts go out in warmest sympathy to the bereaved husband and children, therefore be it resolved:

1. That we, the missionary society of the Methodist Church of West Point, Miss., bow in humble submission to the will of Him who reigneth and ruleth over all and governs his loved ones with a hand of love, righteousness, and mercy.

2. That the grief-stricken ones have our deepest love and sympathy in this sore hour and we trust that they look to him for guidance.

3. That in the passing of our beloved friend and sister, the church and community have lost a devoted member. We shall always cherish the memory of her consecrated Christian example, and while we miss her presence and mourn our loss, the influence of her life with its grace, strength and sweetness still lingers with us as an inspiration to follow her example.

4. That a copy of these resolutions be published in each of our town papers, and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: Mrs. B. M. Howorth, Mrs. R. A. Pulley, Mrs. Stuart Caruthers, Committee.

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

I am a student, at present, in the new School of Theology, at Atlanta, Ga., and I would like to make several engagements for meetings during the summer vacation. I have engagements for July, and would be glad to make arrangements with some one for June, August and the early part of September. I have no fixed price to ask, but will accept engagements on the merits of the work.

Information in regard to my preaching can be obtained by writing my presiding elder, Rev. W. H. Coleman, Shreveport, La., or any one of the following brethren, with whom I have worked: Rev. W. F. Henderson, Jr., Noble, La.; Rev. N. J. Slaton, Pleasant Hill, La.; Rev. A. D. Ashby, Pleasant Hill, La.; Rev. Willie Baker, Shelbyville, Texas, and Rev. S. S. Holladay, South Mansfield, La.

Fraternally yours,
ROB'T A. BOZEMAN.
119 Auburn Ave., Atlanta, Ga.

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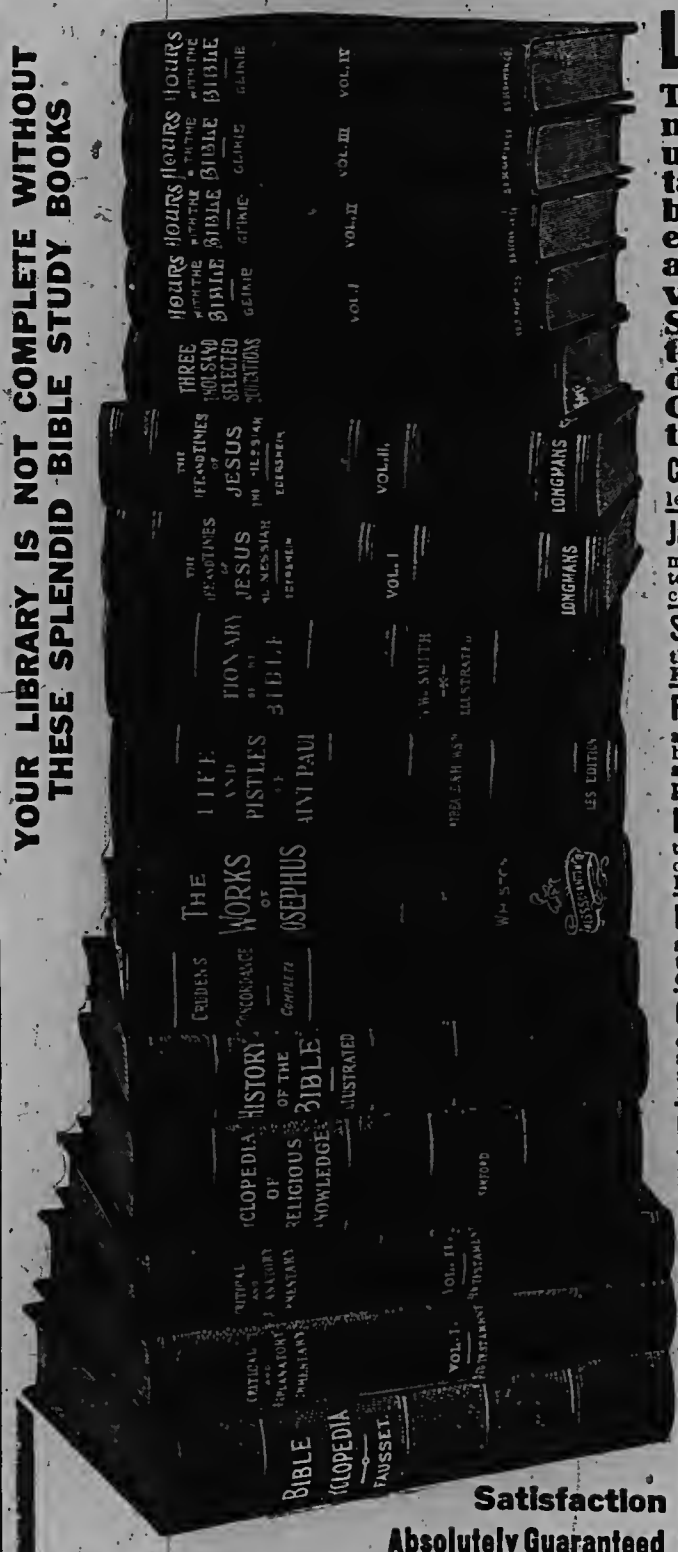

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Cruden's Complete Concordance. The alphabet of Bible use. Even the riches of the Bible are half use less if you cannot tell where to find them. 756 pages. Former Price $1.50

Jamieson, Fausset, and Brown's Commentary (2 vols.) Covers both Old and New Testaments, elucidating difficult passages, historical allusions, unfamiliar customs, and so on; a massive storehouse of authoritative but lucid notes, concise but pregnant. 1,880 pages. Former price $9.

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Conybeare and Howson's Life and Epistles of Saint Paul A splendid work of enduring popularity and authority; a lifelike picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. Former price $4.50.

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VAIN REGRETS.

Sins of omission are commonly regarded as less serious and weighty than overt acts of wrongdoing, but it is doubtful if there are any sins that are capable of bringing to us greater pain and regret than the sense of neglected duty. When we look back at the people whom we have met who have gone astray, or died without hope, and we realize that we did not do what we might to turn them from their sinful course, that perhaps we never spoke to them about Christ, never tried to win them from their evil way, possibly never even prayed for them by name, and, meeting them day by day, we showed no sign of interest in their religious welfare, and now it is too late, the last opportunity is gone, and the next time we shall meet them will be at the bar of God, we wonder how it is possible that such sin shall ever be forgiven. How can we be happy with the memory of our lost friend in our mind whom we never invited to Christ, perhaps never prayed for? Is there any power that will ever take that ache out of our heart? Opportunity disregarded, duty neglected, and men and women lost forever because of it! God help us!—Northwestern Christian Advocate.

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 4, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Let us learn from Christ's Apostles,
And play as they played the game:
'Twas not being nice, but sacrifice,
That won them deathless fame."

* * *

What men may think of us matters but little. The important question is, What does God think of us?

* * *

Billy Sunday is conducting the greatest meeting of the decade in the Northern city of Philadelphia; yet there are some preachers in sunshiny Dixie who think that a revival cannot be held in the winter time. It isn't the season that is in your way, brother.

* * *

A "chauvinist" is the name given to the man who rants on the subject of patriotism, shutting out of consideration the welfare and rights of all countries but his own—displaying a sort of national hoggishness. He is a kinsman of the "jingo," who is given to ranting in favor of war.

* * *

Asked a few days since, when the war will end, Lord Kitchener said, "That I cannot tell; but it will begin about May 1." This probably means that the fighting which has taken place up to the present is mere skirmishing compared to the terrific struggle which will soon follow. May God pity and help the bleeding nations of Europe!

* * *

If ability to talk long contributes to the making of an effective United States Senator, as it would now seem that it does, are there not some preachers who ought to go into politics and run for that office? To be sure, it might considerably lessen the quantity of preaching in the land, but in the interest of patriotism, the Church might make the sacrifice of doing on a little less. And we dare say that there are some congregations that would not put on mourning.

* * *

We frequently hear it said that there is too much politics in the Church. This is perhaps true in a sense; but we sometimes have thought that there ought to be more politics of the right sort in the Church. As it is now, the more worldly and ambitious men scheme and too often have their way, because those who are spiritually minded and free from self-seeking do not confer sufficiently to safeguard the true interests of Zion. Especially where vast issues are at stake we ought to be certain that the men into whose hands we commit them may be depended upon. Nothing should be taken for granted in such cases. Well may we beware of brethren who do not speak out on the great vital questions before us, thus discreetly trying to take care of their popularity. Surely the welfare of the Church has been sacrificed enough by putting forward such persons. No man ought to want to represent his Conference or his Church in any capacity whose views are not known and endorsed by a majority of those for whom he is expected to act.

GOD'S MYSTERIOUS WAYS.

"For my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So spake the Lord through the Prophet Isaiah in the far-away centuries of the past. And this declaration is as true in this age as it was when it was first made. One of the main troubles that people have in living the Christian life is that they insist upon trying to measure the great revealed truths of God by merely human standards and that they cling to the notion that the operations of his providence should be such as would justify themselves to finite wisdom. Thus men perplex themselves and bring doubt and unhappiness into their lives, when the spirit of trustfulness would fill their hearts with peace and flood their paths with sunshine.

The administration of God's moral government has never been such as to command the approval of the savants of earth. The incarnation, especially the method by which it was effected, has long been an object of attack by persons laying claim to much learning, and scarcely less so has been the sacrificial atonement made by the eternal Son. Paul said in his day: "We preach Christ crucified—unto the Jews a stumbling block and unto the Greeks foolishness—but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men." The human intelligence, even when at its best, is too feeble and limited in its reach to comprehend and pass upon the mighty plans and purposes of Deity. Now, the best that we can do is to "see through a glass darkly."

Nor is it only the larger schemes of the Infinite One that baffle and perplex us. His dealings with the individual Christian are often scarcely less mystifying. Take the case of Stephen, the first martyr, for instance. "He was a man full of faith and power and did great wonders among the people:" so much so that those who were opposed to him "were not able to resist the wisdom and the spirit by which he spake." Determined to make an end of him, they bribed witnesses to swear that they had "heard him speak blasphemous words against Moses and against God" and arraigned him before the Council. After his memorable address to that body, which greatly infuriated his persecutors, they set upon him and stoned him to death.

From a human standpoint doubtless it looked surpassingly strange that the omnipotent God, with all the armies of the skies at his command, should have abandoned his faithful servant to such a fate. Why did he not dispatch from on high some swift-winged messenger with flaming sword to strike his assailants dead and save the life of so useful a disciple? That perhaps would have been man's way, but it was not the Heavenly Father's way. He saw that by laying down his life Stephen could accomplish vastly more for the salvation of men than he could by continuing to live and work. He knew that "the blood of the martyr would be the seed of the Church." We cannot tell how much the triumphant death of Stephen, with his face aglow, his Christlike prayer, and his heavenly vision, had to do with the conversion of Paul and his marvelous ministry that followed, since the great Apostle to the Gentiles was there "consenting" to his murder. And Stephen himself was doubtless a gainer, and not a loser, by his martyrdom. It ushered him more quickly into the glorious presence of the Master, and probably gave him a larger influence in executing the scheme of redemption and a richer reward in eternity than he otherwise would have had.

Should we not learn from God's dealings with Stephen to trust him more implicitly in his providential dealings with us? If afflictions come and we cry to him for deliverance and they continue; if we desire to have our way and pray earnestly for it, and he will not grant it—let us remember that he has his way of doing things and that that way is far wiser than ours. He may be achieving ends that could not otherwise be achieved and working out for us a nobler destiny than could be attained by any other process. His will is all wise, all good, and all loving and when it is fulfilled in any life it is blessed and enriched in the fullest measure possible. We, with our dim and short vision, can see little beyond the immediate present; he sees what is to be—the final outcome.

"Leave to His sovereign sway
To choose and to command;
So shalt thou, wondering, own his way,
How wise, how strong his hand!
Far, far above thy thought,
His counsel shall appear,
When fully he the work hath wrought
That caused thy needless fear."

FOUND HIS PROPER PLACE.

The Christian Guardian (Toronto) says: "Occasionally one finds a preacher who opposes prohibition, but he usually has rather a warm time. The Rev. Jacob Meeker, when pastor of the Congregational Church in Eldon, Mo., got in company with a millionaire brewer and political boss, and suddenly discovered that prohibition was a failure, and began to publish his discovery far and wide. Then the Congregational pastors promptly dropped Mr. Meeker from their roll of preachers. Then Mr. Meeker became a politician, and last election he ran for Congress on the 'wet' ticket and won. But he is no longer a 'reverend;' he has found his proper place."

How any man who claims to be a Christian, whether he is a minister or not, can oppose prohibition we are utterly unable to see. There surely must be something wrong either with the head or heart of such a person. The evils of the saloon are so manifold and outstanding that it would seem that every clear-headed good man is bound to see them.

MY BIBLE AND I.

"We've traveled together, my Bible and I,
Through all kinds of weather with smile or with sigh
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.

"We've traveled together, my Bible and I,
When life had grown weary and death e'en was nigh,
But all through the darkness of mist or of wrong
I found thee a solace, a prayer or a song.

"So now who shall part us, my Bible and I?
Shall isms or schisms, or new lights who try;
Shall shadows for substance or stone for good bread,
Supplant thy sound wisdom, give folly instead?

"Ah, no, my dear Bible, exponent of light,
Thou sword of the Spirit, put error to flight
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I."

MATHESON'S GREAT HYMN.

It is said that Matheson was engaged to be married, but that when it was learned that he would become blind the young lady broke the engagement. Her love was not strong enough for her to marry a blind man. But the blind Matheson found a love that would not let him go. In 1885 he wrote the great hymn which we now study:

"O Love that wilt not let me go,"

which is one of the most beautiful hymns in the English language. Concerning this hymn Matheson himself has said: "I was sitting alone in my study in a state of great mental depression caused by a real calamity. My hymn was the voice of my depression. It was not made for utilitarian purposes; it was wrung out from my heart. All the other verses I have written are manufactured articles. This came like a dayspring from on high."

Pray that yet uncounted multitudes may find by means of this inspired hymn the way of deliverance from depression and discouragement.—Pittsburgh Christian Advocate.

A PRAYER THAT SAVED A YOUNG MAN.

By Dr. J. R. Miller.

One night many years ago two young men were put into the same room in an English country inn. One of them was a heedless, thoughtless youth. The other, when the time for retiring came, quietly knelt down beside the bed and prayed in silence. His companion was strangely impressed. Fifty years afterward he wrote: "That scene, so unostentatious and so unconcealed, aroused my slumbering conscience and sent an arrow into my heart. The result was the young man's conversion to God, followed by long years of service as a Christian minister and as a writer of books which have greatly blessed the world. "Nearly half a century has rolled away," he wrote again, "with its multitudinous events, but that old chamber, that humble couch, that silently praying youth, are still present in my imagination and will never be forgotten."

KIND WORDS.

Kind words do not cost much. They are quickly spoken. They do not blister the tongue that utters them. They never have to be repented of. They do not keep us awake till midnight. It is easy to scatter them. And oh, how much good they may do! They do good to the person from whose lips they fall. Soft words will soften the soul. They will smoothe down the rough places in our natures. Care to say kindly things will drill our natures in kindness. It will help pull up all the roots of passion. It will give us a spirit of self-control. It will make the conscience delicate and the disposition gentle. A woman cannot make a habit of speaking kind words without augmenting her own gracious temper. But better will be their influence upon others. If cold words freeze people, and hot words scorch them, and bitter words madden them, so will kind words reproduce themselves and soothe and quiet and comfort the hearer. They make all the better elements of one's nature come trooping to the surface. They melt our stubbornness. They arouse an appreciation of better things. Let us say the kindly word. No one can tell how many burdened hearts may be relieved, how many discouraged souls may be inspired. Say it every day: to the one who disturbs you while you are busy, asking for work; to the one who has almost lost hope, to all. Remember, kind words can never die.—Sacred Heart Review.

STATES' RIGHTS NOT MENACED.

By Hon. W. J. Bryan.

The discussion of the proposed national prohibition amendments has brought out a new lot of mock heroics on the subject of local self-government. Some of the "wets," in attempt to justify their opposition to national prohibition, express great fear lest the national authority shall trample upon the "imperishable rights of local self-government." What perishable tommy-rot!

The insincerity of these protestations is manifest when it is remembered that the liquor interests are just as jealous of "the imperishable rights of interstate commerce" as they are of "the imperishable local self-government." It depends entirely upon the case which is being presented.

If a STATE attempts to deal with the liquor question a hoard of saloon sympathizers raise a chorus against the "invasion of the rights of the National Government:" They insist that "commerce between the States must be protected;" the arm of the National Government must not be paralyzed;" "fanaticism must not be permitted to suspend the traffic between the various commonwealths of the nation," etc., etc.

Whenever, however, the authority of the National Government is invoked, we find this same crowd worshiping at the shrine of "States' Rights" and beating their breasts in frantic fear lest the people may be robbed of the sacred right to control their own affairs.

Those who regard the saloon as an unalloyed evil and seek to abate the nuisance need not worry themselves about the hypocritical arguments presented by those who prey upon the welfare of society and make a merchandise of morals. The right to class alcohol as a poison; the right to protect society against those who would make money by administering this poison to their fellowmen—this right can be exercised without any danger either to the authority of the National Government or to the rights of local communities. It will be a sad day for this country when the brewers, the distillers, and the saloon-keepers are made custodians of either national or local authority.

The rights of the city are not trampled upon when township option is adopted, as it has been in some States; such legislation simply enlarges the unit and places the control of the liquor traffic in the hands of a greater number of people. The rights of local self-government are not imperiled by legislation which makes the county, instead of the township, the unit—which has been done in a number of States. No more is local self-government menaced when the State is made the unit, as it has been in some fourteen States. The same reasoning holds true when the legislative unit is the Nation, instead of the State.

If the readers of The Commoner will take notice they will find that whenever a choice is to be made between two units, the liquor interests always choose the smaller unit—no matter which two are under consideration. If the question is between national prohibition and State prohibition, the liquor interests are the vociferous champions of the State's right to act. When, however, the choice is between State prohibition and county option the liquor interests are just as vehemently in favor of county option. If it is a choice between county option and township option, the liquor interests are out beating their tom-toms and shouting for precinct option; if the choice is between township option and city, town or village option, the liquor interests bring out their cohorts and make their fight for the least unit, and there is just as much sincerity in their arguments in one case as in any other; but there is no sincerity in their arguments in any case—it is all a matter of pecuniary interest.

To carry the illustration further, they would favor ward option as against city option, and they would favor giving option to the block instead of to the ward. Finally, they would demand that the option be exercised by the individual rather than by any government unit, and they would do this in the name of "personal liberty," although if the manufacturers of intoxicants were in a position to enforce their decrees, they would make drinking compulsory, even if they had to tie their victim and force alcohol down him at stated intervals—they would do it, of course, for the benefit of the victim's health.

When it is understood that the arguments made in favor of the liquor traffic are not the real ones that actuate those who make them, why should the opponents of the saloon pay any attention to them?

Experience has taught that the unit is enlarged in proportion as public sentiment against the saloon increases, and a national prohibition amendment will be submitted as soon as enough States adopt prohibition to make the ratification of the amendment probable. When that time comes, the reserved rights of the States will be just as sacredly guarded as they are now, or ever have been—they will be guarded by intelligent and sober freemen who believe in the theory upon which our Government is founded. It only brings "State's rights" into ridicule to have the phrase made a mask for a disreputable business which is fighting to perpetuate the privileges of debauching a nation.—The Commoner.

"SUNDRY THINGS"—WEIGHED.

By T. H. Lipscomb.

I.

Brother Felts is a very interesting writer. He expresses himself in that informal conversational way that causes you to feel that he is talking to you personally, and so you listen. So happy is he in his contribution in the Advocate of January 21 that he concludes with the suggestion that his name might be signed in the singular, as Brother Felt, instead of the plural, Felts, if so desired. Certainly he is felt-like and "harmless as a dove" in the presentation of his sundry suggestions to the brethren; but the very practical questions remain: Are the suggestions wise? Are the suggestions fair? Not everything felt-like contains only felt. Error is often concealed beneath the most plausible exterior, and beneath the fairest flower there sometimes lies a thorn.

So it has occurred to me that it may be well to weigh, in all good will toward him, the suggestions offered by Brother Felts, in the time honored scales—never to be discarded—of Wise and Fair. If weighed, the suggestions are found wanting in wisdom or fairness, then surely they can only be passed by as pleasant and entertaining, but no more; as containing "sweetness" but not "light."

The first suggestion, which we would weigh in the scale of wisdom, is that of the brethren on the examining committees giving the undergraduates "written examinations this winter by correspondence." It is not the first time we had heard of this plan of his. Before I had hardly gotten out of bed after Conference one of our first-year men wrote me: "Brother Felts said he would give us lessons through the mail; so if you will please send your questions on the books you have, I will send in my lessons for your examination."

Has Brother Felts forgotten that there is a Correspondence School at Atlanta, established by the Church for the express purpose of rendering just this assistance to our undergraduates? And in loyalty to our established institutions and in recognition of their greater efficiency, is it not

our duty to point our young men who desire to pursue their studies thus to the Correspondence School and urge their taking courses therein? Shall we, ignoring its existence, establish hundreds of little correspondence schools throughout Southern Methodism, needlessly duplicating, if such we could, the Correspondence School work, and undermining its very existence, as the young men are thereby encouraged to turn from it to us? The current issue of "The Ministry" announces that the professors in our new School of Theology at Atlanta will now examine all papers and personally supervise the work of all students. The First Year Examining Committee is making this the basis of an appeal to our young men to take advantage of this remarkable opportunity offered by the Church to secure the best substitute possible for collegiate training, under the choicest leadership that our Church can offer.

In reply, it might be stated (we would not put this argument in the mouth of Brother Felts), "Yes, but it costs $10 to take the work in the Correspondence School?" Yes, and it costs hundreds and even thousands of dollars to prepare to be a doctor or lawyer, or for other special work! Shall we shield our young men preparing for the ministry from a $40 expense account in four years, in recompense for a thorough course of study, systematically pursued, through a school provided by the Church; to maintain which, beyond the fees received, the Annual Conferences contributed last year over $7000, through their educational assessments? I am sure Brother Felts would repudiate such a selfish and ungrateful reason for taking an irregular rather than the regular Correspondence Course. If there are any who cannot secure the funds needed, our Committees might more wisely express their sympathy through securing for them the amount needed. However, the Correspondence School accepts notes, and makes the matter of payment as convenient as possible.

A second reply might be, "Well, they can get through more easily by improvised correspondence work through the Committees—the lessons will not be so numerous, nor the examinations so hard."

Again, I am sure Brother Felts would agree with me that no such motive or reason is a worthy one; nor should the hope of an easier way through the course be encouraged by our Committees. The more thoroughly a man studies and masters the course the better for the man and for the Church. No man is a real friend who would let down the bars, that in needless ignorance and unpreparedness a man may go forth to his life work. (Again I hear Brother Felts say, Amen.)

A final possible reason for the establishment of these duplicating Correspondence Schools, is that thereby the men will not have to stand a second examination at Conference, as seems to be required under the new law. In reply the analogy of such second examination might be shown as everywhere demanded. The lawyer, the doctor, the teacher, with diplomas in hands, have their knowledge further tested by examining committees in almost every State, before they are allowed to enter upon the practice of their profession. The examination need not be a terror to those who have faithfully prepared through the Correspondence School or in private study to meet it. The law is only a terror to evildoers—to those who have neglected, or done shoddy work—not to those that do well. However, the law would apply as certainly to Brother Felts' new correspondence school and examinations by correspondence as to that offered from Atlanta; so he would have to make a second test at Conference of his men, face to face, as surely as must we of our men.

Some one may say, "Not so, for the object of the new legislation is to assure the committeemen that the men know the subjects." We reply Yes, and all the Committeemen have in hand at Conference from the Correspondence School just such papers as Brother Felts would receive, and if such assurance were all that is demanded, the other Committees need only to read the papers sent in from headquarters, and the requirement of the law is fulfilled. But the law reads, "The Examining Committee shall test the applicant's knowledge of the course of study," which evidently means more than the consideration of correspondence reports.

The Correspondence School as a "directing and teaching agency", is great, as are also our schools and colleges as directing and teaching agencies, but it is evidently the conviction of the Church that the Conference Examining Committees, directly representing the Annual Conferences, ought to personally test every man that knocks at the door of the Christian ministry. In my own experience, after graduating from college, on beginning to teach, I had to stand examinations on grammar, geography, United States history, arithmetic, etc.; and it was well that such was required, for I was rusty on those branches. On graduating from a theological school, I had to take the four years Conference course, and it was well; for it kept me studying, and insured my being sound in the Methodist faith. So the examination at Conference cannot be escaped, and no man who prepares faithfully need desire to escape this test given him kindly and in love by his brethren.

That the General Conference recognized the Correspondence School as an invaluable agency in making this preparation, directing the work of the young men and teaching them how to study, is apparent from the discussions as reported in the Daily Advocate. An effort was made, indeed, to require every young man to take advantage either of the Correspondence School courses or those offered at Preachers' Institutes and Divinity Schools. Concerning this such a man as Dr. W. D. Bradfield spoke as follows: "I rise to speak for generations of the oncoming preachers. My plea is that they shall have the benefit of this Correspondence School, and that this Conference should be wise enough and broad enough to see the necessity of their taking such a course. The young men need to be taught how to study. Some of us never learned, there is only one time to learn," etc. Yet it seems that because of the examinations required now at Conference many of the young men are inclined to fall away from the Correspondence School, to their own hurt and to the injury of this agency especially devoted to their advancement. It behooves us all, therefore, to uphold that institution in the carrying forward of the great work which it is admirably adapted to do, and never before so effectively as now. If at the General Conference, the Committee on Education recommended, and some of our ablest men like Dr. Bradfield and Dr. James Cannon argued powerfully that the young men should be required to take these systematic courses of study; and if we respect and recognize the need of our Department of Ministerial Supply and Training, surely it is for us to point our young men to this Department and the opportunities it affords, as beyond any that we can offer, and to accept other methods of preparation only when young men refuse to take the work through these regularly appointed channels. Then, it seems to me neither loyal nor wise to attempt to duplicate the work of the Correspondence School in a small way, but rather, with kindly suggestion and advice throughout the year as needed, to examine the candidates at Conference as has heretofore been universally the custom.

So much for the vital question of Examining Committees and their duties, in view of the educational situation in Southern Methodism. We have simply questioned the wisdom of Brother Felts' suggestion. That he means well by the young men is evident. That I do, too, is, I trust, evident also.

In another issue we shall question the justness of another of Brother Felts' suggestions. It is for the judgment of the Church to decide what course is best in each matter.

Starkville, Miss.

THE MID-YEAR MEETING OF THE BOARD OF MISSIONS.

The mid-year meeting of the Board of Missions of the Mississippi Conference, which was held in the Main Street Church, Hattiesburg, Jan. 20-21st, was one of the most satisfactory in point of interest and attendance in the history of our Board. All the clerical members, save one, were present, and also every one of our seven presiding elders, whose readiness to co-operate in an aggressive missionary campaign is an unmistakable omen of a forward movement this year. Dr. E. H. Rawlings, Secretary of the Educational Department of our General Board, was in attendance and delivered an eloquent and stimulating address on Wednesday evening. He is one of the most forceful speakers in Southern Methodism, and it was regrettable that he and Dr. J. B. Fearn were greeted by such small audiences. The presence of Dr. Fearn, missionary to China, who is at home on a furlough, added greatly to the interest and profit of the occasion. His address on Thursday night was full of thrilling facts and incidents and left no room for doubt as to the loyalty of the native converts or as to the success of our work in the Chinese Republic. The glimpse he gave us of the overwhelming needs of China, and of the comparatively feeble response of the Church to those needs could not but make us sad.

Prof. G. L. Harrell, our efficient and zealous Conference Lay-Leader, was on hand, and pledged the hearty co-operation of our laymen in reaching the goal of full collections and of intelligent and abiding interest in the supreme business of the Church. Though new to the chair, our worthy president, Dr. W. H. La Prade, gave proof of wise and skilled leadership and of deep devotion to the mission cause.

Almost the entire day, Thursday, was devoted to a "round table" discussion of missionary problems, and of the different features of the splendid missionary policy inaugurated by our General Board, and heartily endorsed by our Conference Board of Missions. Several items of this policy were included in the report of our Board to our last Annual Conference, and will appear in the Minutes. The items stressed by Dr. E. H. Rawlings are as follows:

1. Full collections on the missionary assessments. This is our weak point. The assessment constitutes the base line, so to speak, in the support of missions, and to fall short at this point means the serious crippling of our work at home and abroad. It is a startling fact that in spite of a large increase in membership and of vastly increased wealth, in spite of great need and the supposed growth of missionary interest, our great Church with over two million members is paying little, if any more per capita for missions than it paid twenty-four years ago. At that time we were paying twenty-four cents per capita on assessment. The present assessment on the whole Church for foreign missions is $500,000, which makes an average of only twenty-five cents per member per annum. The assessment for connectional home missions is $160,000, or an average of eight cents per member per annum. The assessment on the Mississippi Conference this year for foreign missions is $14,050; and for home and Conference missions, $13,870, which makes a total of $27,720. As we have in round numbers 55,000 members, this is an average of only fifty cents per member for the world's evangelization, or less than a penny a week per member. The Southern Presbyterians last year raised $1.80 per member for foreign missions alone.

2. An effort to get "specials." Our General Secretaries state that if no church or district or individual paid more than the assessment, not less than one-fourth of the missionaries now in the field would have to be recalled. The advance that has been made during the past few years in

sending out new missionaries and in the better equipment of our schools and hospitals and churches has been due almost entirely to "specials," which are now included in the regular budget. During the first six months of 1914, 158 of these specials were assigned, and it is hoped that during 1915 a number of churches and Sunday schools in Mississippi will help to relieve the pressing needs of the hour by assuming one or more "specials."

3. Early collections and prompt remittances. Because of delayed collections, our General Board is forced to borrow a considerable sum every year to keep the missionaries in the field, and we thus pay interest enough on this borrowed money to support ten new missionaries. It is much to be regretted that a number of our stronger churches pay little or nothing on their missionary assessment till late in the year. This ought not so to be.

4. An every-member canvass in every charge as early as practicable and the introduction of the weekly or monthly duplex envelope system. In nearly every instance where this canvass has been made after due preparation, it has been attended with the most gratifying results. The presiding elders and members of the Board were unanimous in concluding that greater stress needs to be put upon the "every-member canvass," in order that every member may be made to realize his or her sacred obligation to aid in the world's evangelization. Under the old system, the bulk of the contributions to missions and the other benevolences come from about one-fourth of the membership, while the other three-fourths give little or nothing.

5. A definite and comprehensive missionary policy in the Sunday school, as provided for in Paragraph 264 of our new Discipline. The watchword of this new combination is "A Million for Missions in the Sunday school of Southern Methodism." In order to make more effective this new missionary policy of the Church, Drs. E. H. Rawlings and E. B. Chappell have united in preparing 'The Missionary Messenger,' a two-page leaflet to be issued monthly, which contains a program for each Missionary Day in the Sunday school, with suggestions for putting it into effect. Every Missionary Committee should provide itself with one or more copies of "The Messenger."

6. A definite and aggressive policy of Evangelism. Many signs indicate that our Church at home is on the eve of a Pentecost such as visited several of our mission fields a few years ago, and the fact was emphasized that if the Church is to make signal progress, the rank and file of our laymen must be made to hear the call to full consecration, to personal effort, and to fervent intercession. The spirit of intercession characterized the meeting of the Board from first to last.

Though fully aware of the stringent financial conditions prevailing, an optimistic spirit, born of faith, also pervaded the assemblage, and all present felt firmly convinced that with the hearty and prayerful co-operation of the pastors and lay leaders, the year 1915 would be signalized by a decided advance in missionary offerings and interest. To this end let us unite our prayers and efforts. It is worthy of note that those Conferences of Southern Methodism which are doing most for missions have advanced along every other line.

M. M. BLACK,
Secretary Board of Missions.

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Church News

Bishop and Mrs. W. P. Thirkield, of the Methodist Episcopal Church, have gone on a visit to Porto Rico, the former having been called there by his official duties.

* * *

There are said to be in the United States 46,167 more Protestant churches than there are Protestant ministers, but of course none of these are Methodist churches. Methodism does not have vacant pulpits.

* * *

A Pittsburgh (Pa.) dispatch states that the late Fanny Dickinson Nelson of that city provided in her will $20,000 to be used in giving Bibles to persons who are too poor to purchase them. This fund will be administered by Miss Flora C. Sweet, of the Bethany Institution.

* * *

Dr. S. A. Steel, of Columbia, S. C., contributed to the St. Louis Christian Advocate last week an article in opposition to union with the Northern Methodist Church. Dr. Steel believes that the 2,000,000 Methodists of the South should continue to keep house for themselves.

* * *

Bishop R. G. Waterhouse will come East again in March. He has an engagement to meet the presiding elders of the North Mississippi Conference at West Point during that month, and we learn from the Raleigh Christian Advocate that he is expected to be in North Carolina in April.

* * *

The Texas Christian Advocate, having taken over the Oklahoma Conferences, now probably has a circulation close around 25,000, the largest of any church organ in Southern Methodism. Dr. G. C. Rankin, who has been on the tripod of that journal for sixteen years, certainly has a great editorial opportunity.

* * *

Bishop W. A. Candler, who recently held the Cuban Conference, reports that our work there has prospered during the past year. The work on the Isle of Pines is also doing well. We hope to print next week an article which Bishop Candler has contributed to the Wesleyan Christian Advocate showing the situation in that great and inviting field.

* * *

Mrs. J. P. Dolliver has presented to the new Methodist Episcopal Church at Fort Dodge, Ia., a set of memorial chimes in memory of her husband, the late United States Senator Jonathan Prentiss Dolliver. The Methodists of the South will remember Senator Dolliver as the brilliant fraternal messenger to their General Conference some years ago.

* * *

Rev. T. A. Groce, a North Carolina minister, reports a revival at Mt. Morenzi with the following results: 16 professions of faith, 11 additions to the Church, $400 raised for missions, 7 new family altars erected, and a $30 'pounding' for the pastor. This is a striking illustration of the fact that when a people are alive spiritually they will show it in various ways.

* * *

It is announced that the official residence of Bishop John E. Gunn (Roman Catholic) will not be moved from Natchez to Pass Christian, Miss., as had been reported. This rumor arose from the fact that Bishop Gunn has been performing the duties of a parish priest at the latter place, in the absence of the resident priest, who is away seeking to recover his health.

* * *

It is claimed that investigation has shown that in one Western State there are 133 towns of from 150 to 1000 inhabitants without any Protestant work in them, and that in one hundred of these towns the Roman Catholics do not operate. Evidently our religious denominations are still challenged by great opportunities in that fast-developing section of the American Union.

* * *

The Congregational Church of Great Britain reports an increase during the past year of 1635 church members, and a decrease in its Sunday school enrollment of 12,877. The total number of church members is 492,898, and the total Sunday school enrollment is 71,935 teachers and 664,432 scholars. This Church has in England 12 colleges, with 51 professors and lecturers and 347 students. **Very small colleges!**

* * *

In the Pittsburg Christian Advocate of January 14, Bishop Hoss paid a beautiful tribute to the late Bishop Charles W. Smith, of the Methodist Episcopal Church. Among other things, he said: "There was nothing loose nor slack-twisted in his opinions and convictions. His death would have been a great loss to the Church at any time; but in these times especially, when every man with a new notion in his head seems to imagine himself a commissioned reformer, it is almost a calamity. Still, the Lord lives and reigns, and out of his resources of wisdom and power he will raise up other guides and leaders for his widespread flock."

* * *

Dr. Claudius B. Spencer, Editor of the Central Christian Advocate (Kansas City), is very much opposed to the unification of American Methodism according to the plan submitted by the joint Commission of the Churches, North and South, and approved by the Church, South, and the Methodist Protestant Church, and has lately been giving his readers a series of lengthy editorials on the subject. The outlook for the union of the several Methodist denominations in the United States is far from bright.

* * *

It is stated that the Board of Missions of the Presbyterian Church (North) is facing a deficit of $292,000, and a strenuous effort is being made to meet this shortage. The Northern Baptist Mission Board is also hard pressed financially and has announced that, without a considerable increase in its funds it will not be able to send out a single additional missionary and that even those who are at home on furloughs cannot be allowed to return. The European war is held largely responsible for this condition of things.

REV. HOWARD M. HAMILL, D.D.

By W. Fred Long.

When Dr. H. M. Hamill fell asleep, near Nashville, Tenn., on January 22, the world lost one of its greatest Sunday school leaders, as well as the Nation and the Church. He was President of the International Sunday School Association, a member of the Lesson Committee, and the superintendent of the Teacher-training work of the Methodist Episcopal Church, South.

He began his Sunday school work in 1887 by attending the Illinois Sunday School Convention, at Decatur, as a delegate, and his gifts were recognized by electing him a member of the State Executive Committee. Secretary W. B. Jacobs put him in the field to work along normal lines. He was the pioneer in teacher-training, having written the Legion of Honor Course long before our denominations caught the vision. After about ten years he came to the Southland to be the superintendent of Teacher-training for the M. E. Church, South, which was the first denomination to recognize this need, thus leading the way in this forward movement. He was a hard and conscientious worker, and a platform teacher without a peer.

He came into my life in 1898. He was the international representative to the Kentucky Sunday School Convention, and so dignified the work and showed the bigness of the task that the fire was kindled in me and grew, till five years later I entered the Master's work without salary in Arkansas. Then it was that a letter from Dr. Hamill came like a light from the sky to strengthen my faith. When the Seventh District Training School was organized at Searcy (being the first west of the Mississippi), Dr. Hamill accepted the deanship, which assured its success, as he said, "to encourage and help Fred." When I accepted Mississippi's call, he wrote me a letter such as a father would write a son. He attended two of our Conventions in this State, in which he contributed largely to the good of the work.

We have differed—yes, several times; but we have always loved, too. In 1912 during a great conference at the Grunewald Hotel, in New Orleans, he carried me to his room, closed the door, and pulled down the window blinds, saying, "Brother Long my wife is sick and my mother is not expected to live, and I am weary and tired; I think you have the same kind of religion my father had; pray for God to lift the burden." Clasping hands, we went to our knees in humility, but not alone—Jesus was there, and spared his precious wife (whom all the Sunday school world knows and loves and sympathizes with) to take care of him in his last days.

I thank God for putting it into my head and heart to write him a long love letter on January 9 and acknowledge anew my indebtedness to him. I am sure that he is with Him whom he loved and served—that he has become and done, in a measure, what in a letter bringing Christmas greetings to a little child on December 25, 1914, he said he would like to become and do:

"If I were Santa Claus himself,
I know what I would do:
I'd take my pack from off the shelf
And give first choice to you;
I'd put it in a Christmas sock
In grateful memory,
And say, "I am only giving back
The love you've given me."

ATTACKS GAMBLING IN NEW ORLEANS.

The Rev. Dr. Haisey Werlein preached at the First Methodist Church of New Orleans on Sunday evening, Jan. 30, a sermon on gambling, with particular reference to race track gambling. In the opening prayer of the service, he returned thanks to God for the presence in this city of the visitors who had come to advance the cause of prohibition, and prayed that a constitutional amendment might be adopted that would put an end to the traffic in liquor.

In beginning his sermon he said he was going to discuss an unpleasant topic, but one that should be brought to the attention of the city. There should be enough decent white men in the city to suppress the gambling which he said is going on in New Orleans. While it is known that gambling is very common here, there seems to be no voice raised against it; and no effort made to stop it. Protest against movements which involved no moral principle were not lacking. In support of this he cited recent protests which had been made against contemplated changes in the routing of street cars. Then Dr. Wericin said:

No Protest Heard.

"Years ago when Geo. W. Cable wrote his characteristic stories of New Orleans, some of his critics clamored against him, declaring that he was a Northern sympathizer, and that it would be quite the thing for him to take his abode up in the Eastern States, where he could find admirers of his genius. In the sugar growing districts of Louisiana a mighty cry has been raised against the aggressions of the sugar Trust, and we sympathize with it. When certain philanthropic people suggested that owing to the great European war it would be proper for New Orleans to forego the Mardi Gras pageants, quite a number of people fulminated against any discontinuance of our winter gaities.

"But against gambling in New Orleans we hear no protest. One of the grand jurymen took a look from a distance at the Palm Garden gambling now allowed on the race course, and concluded that as the Locke law was not being technically violated the grand jury had nothing to do in the premises. The newspapers of the city which some months ago were pronounced against race gambling, now, are absolutely silent, because their representatives, who give daily reports of what is going on, have been unable to detect any violation of the law. Some of the preachers of this city who have expressed the desire that the baseball Evangelist, Billy Sunday, might begin a campaign here seem to feel themselves powerless to arouse the conscience of the people against popular evils.

"And so the devil is allowed to have full sway. No voice like that of John the Baptist is heard crying: "Prepare ye the way of the Lord, make his paths straight."

"Some of the new arrivals in the city, who propose to make their homes here, tell us that they see great possibilties of making this city the mecca of pleasure mongers. They declare there is nothing in the way. The laws of Louisiana allow the largest license. Every form of worldliness can flourish here.

"Puritans Notably Absent."

"Puritanism is notably absent from this favored city—no inhibition of theater on Sunday night; professional pugilistic fights allowed; the red light district in full blaze, and race track gambling allowed. All that purveyors of amusement in this city need to do is to take possession. Municipal authority and popular favor guarantee immunity to all who are willing to invest their dollars to make this city attractive to money-spending tourists. By the way, these are the only kind of visitors that are greatly wanted, it might appear.

"And so we have a city of nearly 400,000 people of which more than 150,000 are claimed to be Roman Catholics and perhaps 20,000 Protestants, given over to all manner of license. And not only is the press silent, but thousands of so-called disciples of Jesus Christ apparently are muzzled and without convictions. Civic responsibility does not seem to exist in New Orleans. Men who claim to be in the lead as financiers, and who certainly have exceptional advantages for self-exploitation, when they do not connive at the carnival of license which here obtains, are so self-absorbed as to walk the beaten path of quiescence.

"And so the city of New Orleans is largely under the control of the red light owners, of brewers, of dance hall and cabaret proprietors, of race horse manipulators and of a municipal administration that has declared to the world that race gambling is an attraction which New Orleans should present to all people. That there are people in this city who grieve over its moral degradation there can be no doubt, but while sighing and weeping may do for women, the thing you Christian men ought to do is to speak and act.

"The papers inform us that before this awful European war the people of Europe had to a large extent abandoned church attendance and given themselves to all manner of worldliness. Now churches in these warring countries are crowded with sorrowing and bereaved wives, mothers, fathers and orphaned children. Their worldliness has been rebuked, their hearts are broken.

"What kind of a spectacle must this city present to the righteous God? How long will he bear with us? How soon may his displeasure be visited upon us in a way that shall startle us from our spiritual blindness? How verilably will we begin to reap what we have sown? Indeed is there not now a blight on us that is operating against our material prosperity as well as our moral development?

As to Locke Law.

"Gambling in any guise is degrading. It ought to be discouraged and the most stringent laws should be enacted against it.

"The promoters of New Orleans racing declare that the Locke Law should be carefully complied with. This law makes it unlawful in race betting to use any device. Private betting is supposed to be within the law. No one will say that devices are not in use now in the Palm Garden. Envelopes are used as a substitute for former devices. They are betting at liberty. Those who bet must put up the money so that the Association will not, as heretofore, stand behind any one. The same moral principle is involved. The same results are obtained. It is perfectly obvious that horse racing cannot be conducted without gambling. There is no such thing as clean racing, if money changes hands. All racing that is accompanied by betting should be prohibited.

"The telegraphic dispatches that are wired to different parts of the country giving reports on horses and winnings induce thousands of people far away from New Orleans to bet. In this way race betting in this city is promoting gambling all over the country. If gambling is a vice then the races are vicious. Gambling is vicious because it leads to dishonesty. The gambler hesitates at nothing to win. He will resort to chicanery, duplicity, bribery. Have you never heard how often horses have been drugged just in time to cause them to lose the race? Gamblers know each other so well that they do not trust each other.

"A country greenhorn was taken in by a person who pretended to be in a position to assure him of winning three days ago on the race courses. The countryman placed $100 in the hand of the thief. Strangers are often roped in and fleeced by the gamesters. What is so degrading as to attempt to corrupt innocent and inexperienced youth? Can you place confidence in the word or promise of a gambler?

The Gambler is a Criminal.

"Gambling is vicious because it leads to the violation of law. The gambler is a law breaker. The gambler knows he is a criminal before God and man. In defiance of the law he can be seen on the streets trying to inveigle senseless young men into the den where his crimes are prosecuted. Gambling appeals to the most infernal passions of the soul."

Dr. Werlein called attention to the case of a cotton speculator who, he said, had become a millionaire in cotton gambling, at the expense of the conversion of his moral sense and his soul into a mass of stone. He had sold out his moral nature, and had made himself a money-making machine. To interest him one must show him some chance of making money out of one. And yet the city and the congregation before the speaker had nothing to say. They let the devil have their young men, without any protest. If any city ever needed real men, New Orleans was that city, Dr. Werlein said.

"Gambling is utterly vicious because it absolutely perverts the true object of life. Human beings are placed in this world to serve God and bless their fellows. They are to be animated by the unselfish purpose to contribute to the betterment of the world. This puts sublimity into the soul. The vice of gambling exterpates this high and unselfish purpose. It makes a man avaricious, selfish, grasping. It so prostitutes all the powers of being that the thought of God and eternity is utterly obliterated.

"Gambling discourages honest labor. God has ordained that by the sweat of his brow man must earn his bread. The fate of the unfruitful fig tree shows God's thought of the unproductive and unserviceable human being. Gambling introduces the desire to 'get rich quick.' It unfits the merchant, the clerk, the lawyer, the physician to meet the responsibilities which confront them. It is the patron of the house of prostitution. It is the friend of the saloon. It destroys the home. It disqualifies the purest as an example and teacher of the child. It results in utter ruin. The gambler has staked his soul and lost it. Few gamblers have been brought to Christ. So reckless and abandoned is the average gambler that eternity has no dread for him, and he will take the chances of escaping the damnation of the wicked."

After the singing of the final hymn, while receiving a young man and a young woman into the Church, Dr. Wericin said to his congregation that he had put the matter squarely up to their consciences and to their manhood. He asked what did they propose to do? That was the important question, he said.

HELP NEEDED FOR STUDENTS.

A most worthy student who came to Centenary College with the expectation of working to pay part of his expenses has been physically disabled by a rheumatic affection and is not in a condition to do this. The Head Master says: "He is a model student. I have no better one in the school." He can not continue the remainder of the session without assistance.

Another ambitious country boy, who has paid what he could on his expenses with potatoes and has done what little work the College could give him, has been burning midnight oil to get an education and is making splendid progress, but he feels that he will have to leave for financial reasons. I have told him to stay. Are there not some Methodists in Louisiana who will give financial assistance to these needy and deserving students? Contributions of any amount would be appreciated. R. H. WYNN.

Centenary College, Shreveport, La.

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The Louisiana Educational Campaign

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

A GOLDEN RULE CONFERENCE.

This is the season of the year when official boards are consulting with pastors and making estimates. The preacher's salary must be estimated, and how much it may be is a question that vitally interests every man who has a family to care for. When the stewards have voted in favor of paying a minister $1000 for his year's services, he begins to make calculations as to what comforts he may provide for his family in addition to the bare necessities. As the year draws to a close he begins to foot up his accounts. He finds that he has bills due on necessities to certain amounts and the Church is far behind on his salary. He goes up to Conference like a man and reports a shortage. He may keep still—that is a good policy—but he has a certain opinion to himself and that is that the promise of the official board should have been considered a moral obligation on the part of the Church and that he ought to have had his money. Many a pastor has felt that his board did not feel its own responsibilty in regard to fulfilling its estimate. I have heard preachers tell their stewards when I was a steward: "You men made this promise for the Church and you have not done your duty until you have put it up to every member of this congregation to do his part."

What has all this to do with the cause of education? The answer is forthcoming: Centenary College is a connectional institution resting with equal weight upon every congregation in Louisiana. Its existence is due to the fact that Louisiana Methodists desired it. The authority of the whole Conference was behind the appointment of every man connected with it. Last December at Shreveport a session of the Conference was held one night, and if there was a preacher absent from that session it was because he chose to consider some other engagement or duty of more importance than attendance upon the session of his Conference, and by his absence gave consent to what it sanctioned. At that night's session the Conference was informed that the necessary expenses of Centenary College for the year ending in June were greater than the possible natural income by several thousand dollars, and that unless the Conference came to its aid, these accounts could not be paid. The matter was thoroughly discussed and a resolution was introduced placing a special assessment upon the Conference of $6000 for Centenary College, the same to be taken before March 31, 1915. The pastor of every congregation was either present and gave consent to this assessment or by his absence concurred in it. The lay delegates of the seven districts of this Conference also voted in favor of the resolution. That assessment stands as a moral obligation upon every preacher in Louisiana. The preachers of this Conference are now prepared to do for Dr. Wynn and his assistants what they would have their own stewards do for them. Here is a first-class opportunity for the Louisiana Annual Conference to enter the field as the GOLDEN RULE CONFERENCE—the preachers standing by their connectional interests as they would have their official boards stand by them.

It is barely possible that some one overlooked the positive nature of this assessment and is now disposed to neglect caring for this interest. That none may forget, I submit that resolution that you may read it again:

"We have carefully considered the condition at Centenary College and, realizing the urgent need, we recommend:

"First—A Special Assessment of $6,000 be made for Centenary College, and the preachers are instructed to make the collection in February and March. The Presiding Elders are urged to take active charge.

"Second—That a campaign for $200,000 be launched. $40,000 of which is for buildings and $160,000 for endowment.

"Each preacher is requested to pledge himself to see each adult member of his church and request a five-year credit subscription, the first payment to be due Nov. 1, 1915, and the other payments will be payable on Nov. 1 of each succeeding year; said notes to bear 5 per cent interest from date. This canvass is to be completed and returns made to the President of Centenary College by June 1.

"The preachers are further requested to send in a list of all adult members to the President of Centenary College by March 1, so that he may send out literature explaining the situation and needs. Five per cent of the amount subscribed shall be allowed for expenses. The President of Centenary College shall be in charge of the campaign."

THE BATON ROUGE WAY.

Rev. H. W. Bowman, the presiding elder, is planning to co-operate with Rev. C. A. Battle, the Baton Rouge District Commissioner, in raising the assessment for Centenary College in full from that District. We are informed that a number of special educational rallies will be held, and officials of the various congregations lying adjacent to the places of meeting will be urged to come and bring others with them. At these rallies, Brother Battle will present the detailed needs of Centenary, its possibilities, and such other matters as may be pertinent to the subject under consideration. In this way, every pastor in the Baton Rouge District will not only have the aid of Brother Battle, but the active assistance of Presiding Elder Bowman. With such plans and such leadership, can any one doubt that the Baton Rouge District will meet this assessment in full?

THE VALUE OF PUBLICITY.

One of the progressive sciences of the day is the psychology of advertising. The advertising manager in a modern business is an important and highly appreciated factor in its success. Under present-day conditions, no article is successfully placed upon the market without an intelligent and persistent campaign of publicity. The publisher of a book or the inventor of a patent medicine or household necessity must attract the attention of the public to his product by a constant display of its merits. Magazines, newspapers, bill boards, as well as armies of salemen, are employed to such effect that the public has become familiar with the merits of all sorts of soaps, breakfast foods, and automobiles.

The conditions that have developed this science of publicity can not be ignored in the promotion of the enterprises of the Church. If for instance the Louisiana Conference is to place its institutions of learning on a stable basis of enduring prosperity and usefulness, its whole machinery must be enlisted in keeping its whole constituency informed as to the purpose, condition, and needs of these institutions. We have in our itinerancy an instrument of unsurpassed efficiency for bringing before every Methodist in the State any plan or movement of vital interest to the Church. It is the purpose of the Board of Education to use this living machinery, as well as every legitimate method of publicity, to hold the attention of every member of our Church in Louisiana to the vital importance of our educational interests and needs. If every pastor and presiding elder will co-operate with this purpose, we can bring about such a situation that our people will seriously consider these interests in dispensing the wealth that God has entrusted to them, and in planning the education of their children.

The Board has thoroughly organized its own machinery with the fixed purpose of using every agency available—the United States mail, the Christian Advocate, the secular papers, and every form of printed matter—to bring our cause to the attention of those who ought to be interested in it. We desire to enlist likewise the personal force of our entire ministry in the State in making it impossible for any Louisiana Methodist to be indifferent to our educational work. Nothing is more certain than when this body of consecrated men enthusiastleally determine that our colleges shall be firmly established, and carry this enthusiastic purpose to their people, our problem will be solved.

A WORD OF EXHORTATION.

At the last session of the North Mississippi Conference, at my own request because of my physical condition, I was granted a superannuate relation. Though reluctant to give up the active work, it is with meek submission to the will of Him whose I am and whom I serve that I do so. For fifty-four years as an itinerant preacher—twenty-four in the pastorate and thirty in the colportage work—I have endeavored to do the work assigned me by the Church in whatever field or sphere. While there is much regret for inefficiency because of weakness and shortcomings, there is abundant cause for rejoicing in the blessed assurance that God, who called me to this ministry, has from time to time owned and blessed the labors of his unworthy servant for good, in the promotion of his kingdom on earth and the salvation of souls for whom Christ died. To Him be all the praise and glory now and evermore!

Though retired from the responsibilities of the active work I desire to be of some service in the vineyard of the Lord, as opportunity may permit. I do not surrender my intense feeling of interest for the welfare and prosperity of the Church, and in order to maintain intelligent and prayerful sympathy with her affairs and work, I read our church papers and magaziues, the Advocates, Missionary Voice, Quarterly Review, Sunday School Magazine, etc. This is the only way to keep in sympathetic touch with our Lord's work and workers. Pity upon the church member that does not read his or her church paper! There are some preachers, sad to say, who do not do so as carefully as they should.

This leads me to say a few things in reference to our church papers, especially our own Conference organ, the New Orleans Christian Advocate, which is now passing through a severe financial crisis. The frank statements recently made by the publisher as to the serious conditions confronting the finances of our paper ought to be a sound of alarm arousing to immediate action every friend of the Advocate, preacher or layman, in Mississippi and Louisiana. The Publisher says: "Names are being constantly dropped from our mailing files. Will you not make an effort to get the subscribers in your charge to renew, brother pastor? This is a matter of the most urgent importance. Unless our friends lend us a helping hand at once we may soon have to begin to print the Advocate on cheaper paper and put in less matter." Take heed, brethren, and beware that there be no falling short in any charge on the subscription list, but rather an increase. If the 22 presiding elders and 460 pastors of the three patronizing Conferences will publicly and privately, promptly and perseveringly work among the 150,000 members in their charges, by April 1 our most excellent Christian Advocate will be placed on a firm footing to pursue its useful course with rejoicing. The joy will be mutual between those who make the paper and those who read it.

But while giving careful attention to the Conference organ, the claims of the General organ of the Church, the Nashville Christian Advocate, should not be neglected. It is presumed that every preacher takes it—no one can afford to be without it. Many of the laity also read it, and there are many more who would do so if they knew its scope and merits.

In the editorial "The Enemy at Work" in the New Orleans Christian Advocate, January 14, Dr. Meek truly said: "If there was ever a time when we needed to put wholesome literature in the homes of our population, it is now—not simply in Methodist homes, but in all homes. The Christian Church must somehow get close to the masses and influence their thinking and way of living and win them for Christ." Every Methodist pastor should ponder well this paragraph in the light of his ordination vows and prescribed duties as a divinely appointed shepherd of souls. "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men

and the rudiments of the world and not after Christ," (Colossians 2, 8) as is now the case in Europe.

G. W. BACHMAN.

Winona, Miss.

The Home Circle

A HAPPY FARMER LAD.

By H. H. Farlss.

Pa says I'm downright lazy,
But Ma says, with a smile,
"Our Willie's just a growing boy,
He'll work lots after 'while."
My goodness, how I hate those chores!
Yet, every hour or so,
They shout and call, "You, Willie—Bill!"
And back to work I go.

What I do like is to go out
And watch the baby calf
Go capering around the lot.
'Twould make a donkey laugh.
Then, there's the hen that hatched out ducks,
She used to be so prim,
But now she throws a dozen fits
When they go in to swim.

I love them all; they are my pets,
From Dobbin clear on down.
I'd rather be just what I am
Than any boy in town,
For I've these friends, who love me, too.
Farm life ain't half so bad.
So I just guess I will remain
A happy farmer lad.

—Our Dumb Animals.

JOHNNY "ALL-RIGHT."

Seven-year-old Johnny was busy making a new sled. He was pretty small to do so big a thing, but Johnny was what people call "smart," and then Uncle Steve had lent him a hand and had shown him how to do a good deal of it. It was not a very handsome sled, but it was strong; and Uncle Steve said it would run well, and so Johnny had named it Speed. He was just putting on the last coat of red paint, and he did wish he could put the name Speed on the side with gilt letters; but that was beyond him. "If nothing bothers me, I can get it all done this morning, and then I can go coasting with it to-morrow. It'll be dry by that time. What, ma'am?" for someone had called Johnny. It was mother.

"I want you to go over to Mrs. Pratt's for the butter right away, son," she said. "We haven't enough for dinner."

"All right," said Johnny cheerfully, putting his paint and brush carefully away on a shelf in the wood-house. Then he washed his hands and face and took the basket his mother gave him and ran off whistling.

It was a good half-mile to Farmer Pratt's, and Johnny would hardly get back in time to finish his sled that morning, but he said to himself: "All right, I can do the rest this afternoon just as well."

But when afternoon came papa told him there was a load of stove wood coming, and he wanted him to pile it up. This would take every bit of the afternoon and a lot of the next day, and it was beginning to thaw. But Johnny said "All right," and went to work bravely.

He was still at it when Uncle Steve came along. "Hello, little chap," he called out cheerily. "Got your sled done?"

"No, sir," said Johnny. "I had to do a lot of other things."

"Well, that's too bad," said Uncle Steve.

"No, 'tain't," said Johnny stoutly. "It's all right. Papa and mamma told me to do 'em, and it's all right. I love to help them better than play, anyway. I can coast when the next snow comes."

"Well, Johnny All-Right," said Uncle Steve, pulling off his coat, "suppose you let me help you." And the way Uncle Steve piled wood was a sight.

It was every bit done by four o'clock, and then the sled was finished, too; and Uncle Steve said he thought it was getting colder and would freeze hard that night, and the hills would be like ice in the morning.

"I guess it'll be all right, anyway," said Johnny with a smile. "And I'm so much obliged to you, Uncle Steve."

Uncle Steve looked thoughtfully at the sunny-faced boy. "Johnny All-Right," he said, "if you keep the 'all-right' spirit up, you'll be an all-right man. Do you know that?"

"Well," said Johnny, "that's what I 'spect to be, of course."—The Child's Hour.

"YALE FOURTEEN."

By Mrs. Wilbur Cook.

"Yale Fourteen," a thoroughbred Scotch collie, belongs to Miss Pauline Hastings, of Saranac Lake, New York.

Yale "speaks" for his food by standing on his hind feet and letting his front paws droop. One day he was found all alone, in this attitude, speaking for a bone which lay on top of the ice-box.

Yale is good friends with Sampson, the kitten. They had great times romping together this summer until Yale, in his dog fashion, would become too rough and cause Sampson to scamper up a tree, leaving him alone at the bottom.

In politics, Yale is a strong Republican. When asked if he prefers being a dead dog or a Democrat, he "dies" immediately, and stays "dead" until assured that he is a true Republican.

Yale is attractive in appearance, with soft white fur and brown markings. He is but five months old, but has learned to carry the letters to the house and carry a basket. These with many other tricks, give promise of a degree of intelligence which makes him worthy of his college name.—Our Dumb Animals.

EVER HEAR THESE?

Why should it offend an owl to mistake him for a pheasant? It would be making game of him.

What makes a nice, cheap and pleasant breakfast? A roll on the grass.

What is that which, though black itself, enlightens the world? Ink.

What is the pain of which everyone makes light? Window pane.

What are the most difficult ships to conquer? Hardships.

When is the ocean treacherous? When it is full of craft.—The Continent.

HOLD FAST.

J. M. T.

In olden days children played "Button, button." "Hold fast all I give you," cried the leader. Little hands trembled as they clutched the button or feigned to receive it.

To-day we should hold fast the best we have been given. Hold fast the home life—that precious beginning of all good things. Social life outside the home is helpful. It is an intellectual stimulus to meet different types; pleasant to amuse and be amused; but into that life come also jealousies, rivalries and heartaches. Unrest is in the air, change marks the age. Pause, think, young wives and maidens. Hold fast that which is good.

Hold fast leisure; a little space to meditate; a little time to think.

Hold fast reverence. Let the young man, high of soul, keep his ideals. Hold fast reverence.

And, mark you, the boy with a noble mother has visions of delicate, maidenly beauty and purity. He is looking for a realization of his dreams.

And here—may we make the assertion—is what the girl of to-day may do. She may hold fast dignity, reserve. May be so delicate, so beautiful in spirit that one may instinctively "take off his hat" as he passes.

Holding fast a merry heart, a friendly spirit, she will not rush wildly here and there. She will hold fast a serene repose. For losing hold—losing dignity, dressing loudly, battling noisily, hurts.

In the eager crowd some one may lose an ideal. Something may be blotted out never to return. Hold fast reverence, girls, and you will compel respectful admiration.—Pittsburgh Christian Advocate.

THE LORD NEEDS HELP.

A certain preacher, in one of the Southern States, was preaching away one Sunday night, when a fire alarm broke the attentive stillness of the sanctuary.

"Sit still!" he cried to his disturbed congregation. "If there is a fire the Lord will take care of his own and not let anything happen that shouldn't."

Just then two children, who had stepped outside, shrieked:

"Oh, it's the parsonage! It's the parsonage!"

Without a word of farewell that preacher made a wild bound from the pulpit and struck out for his burning residence.

"There is times, it seems," said a lean member of the congregation, "when th' Lord needs he'p."—National Monthly.

PASTOR WANTED FOR A CHOICE WORK.

Mr. Editor: Rev. C. P. Moss has accepted an appointment in Jacksonville, Fla., and this leaves our Church at Iuka, Miss., without a pastor. I want a good man for the place as soon as possible. The charge is a station and has assessed $1100 for the support of its preacher. The parsonage is a good one and the church is a substantial structure. This is a fine people. I should like to hear from any minister who can fill this appointment.

J. H. MITCHELL,
Presiding Elder.

Corinth, Miss.

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Christian Advocate.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

BISHOP MORRISON ON CHURCH DISCIPLINE.

In addressing the class admitted into full connection at the late session of the Arkansas Conference, Bishop Morrison, among other things, said: "Administer the discipline of the Church. The shepherds are responsible for the conduct of the flock. It takes more religion to administer discipline than it does to preach the gospel. When our eight thousand pastors start to administering discipline a great world-wide revival will start in the Church. Turning him out of the Church should be the last act in disciplining a member. Personal counsel, admonition, and prayer should be given before this last step is taken."

These are, in our opinion, wise words—words that all our pastors would do well to ponder carefully. The New Testament teaches that it is the duty of the shepherd to watch over the sheep as one who must give an account for their souls. In inciting men to live a religious life that is above reproach, nothing is so effective as personal contact and brotherly association and counsel. Herein lay the value of the old Methodist plan of dividing the membership of the Church into classes and thus specifically interesting Christians in the experience and daily conduct of one another.

And since that once serviceable method has now ceased to be used, it would seem that there is more reason than ever why a pastor should bestir himself in this direction. He is solemnly charged "To see that all the ordinances and regulations of the Church be duly observed," and the presiding elder is instructed "To take care that every part of the Discipline be enforced in his district." In the face of the solemn obligations that every Methodist preacher has to assume before his admission into the traveling connection and ordination and these plain and pointed instructions, it is pitiful, as we have known to be the case, to hear one of our ministers who has failed to stand up for the rules of the Church trying to take shelter under what appears to be a merely technical construction in McTyeire's Manual of the Discipline and contending that the only way a preacher can breach his vows is to refuse to go to his work. Such special pleading might possibly avail in a Church court (though we are not by any means sure that it would); but it will certainly not avail when we stand before the Chief Shepherd in the last great day.

RULES HIMSELF OUT OF COURT.

In the Grenada Sentinel of January 22, Mr. O. F. Lawrence, the Editor, reprinted our editorial which appeared in the Advocate of January 7 and made what purported to be a reply thereto. What he said, as we see it, has so little relevancy to the issues involved in this matter, or to the points raised in our utterance, that we stated to our brother in a personal note that we were not disposed to take the space necessary to print the whole of his deliverance unless he desired the full text of it to appear in our columns; and he replied that he would make no such exaction in advance, having been voluntarily assured by us that should he feel that any injustice is done him by our comment upon his last statement, we will publish it in toto. Most of it is directed at the Editor of the Advocate, and we care little for his satirical thrusts; so, strong as the temptation is to analyze his latest remarks and uncover what we conceive to be their glaringly weak points, we have decided, for the present at least, not to do so.

Toward the close of his last utterance, Brother Lawrence makes the following statement: "But returning to our original editorial about the Bishop, we are thoroughly cognizant of the fact that cases are usually determined in the courts of our country upon the preponderance of testimony adduced. It is not our desire to bring in further testimony or to make out a case. Applying the rule above alluded to to Bishop Waterhouse, there could be but one verdict and that would be that the Bishop was eminently wise and commendably discreet in what he did while presiding over the Conference of Methodist churches at Starkville. By the foregoing we are not to be understood as in any wise discounting the statements of those godly men upon whose expressions we based our first editorial." (Italics ours).

This statement is somewhat contradictory, but our brother admits that the evidence is against him; so much so that his side would have no standing in any court; and while he claims not to discount the expressions of his alleged informants, he does, as a matter of fact, discount the correctness of their (to the public) unknown representations about as effectively as it could in a general way be done.

The situation may be briefly summed up as follows: 1. Our brother was not at the Conference and personally knows nothing about its proceedings. 2. He has not set down a single word or act, or cited a single witness to sustain his aspersions. It is not at all known to the reading public whether what he claims to have heard was such as to furnish any sort of reasonable basis for his spectacular fling—some men have a wonderful way of trying to evolve much out of precious little. 3. He now admits that the "preponderance of evidence" is against his hurtful representation, and the fact is, he has not actually adduced a single shred of evidence of any kind to support it, though he presumes to speak of "further evidence." And this "preponderance of evidence" was within his reach before he rushed into print, three prominent Methodist ministers who could have enlightened him residing in the same town with him; yet he failed to verify beforehand this alleged information, which now in effect he discredits, after having scattered it over the State of Mississippi to the disparagement of an honored Chief Pastor of his Church. Such is the plight in which our brother is left.

In conclusion, we will say that we expect this to be our final word on this subject in the Advocate unless some new development should arise, and that Brother Lawrence need not consider himself under any obligation to us to print this comment in his paper. We are perfectly willing to rest our cause before his readers upon our preceding somewhat extended statement, which he published.

A TIMELY PROTEST.

A well known Christian lady in our patronizing territory wrote to the Curtis Publishing Company, of Philadelphia, a few days since, the following respectful but timely letter:

"Gentlemen: My subscription to the Ladies' Home Journal will expire with the February number. The Journal has been in my home for twenty years, and I had intended renewing my subscription; but I have decided not to do so, as I cannot lend my endorsement to your policy of giving publicity and support to the "tango dance" and what you term "the castle waltz." I have always appreciated your progressive policies and it may be all right for you to incorporate these dances into your progressive program, but I must say that I am too old-fashioned to attempt to keep pace with progress in this direction. It is not my intention to criticise your publication and the expression of my views is intended as an explanation of why I am not renewing my subscription. I have learned to love the Journal and I feel that I am parting with an old friend; but I cannot reconcile my views sufficiently with this feature to give endorsement to it in a publication which, to my mind, has always taken a high stand for dignity, morality, and culture."

This stand and utterance, are we think, much to be commended. The dancing craze seems to be increasing rather than waning, and it has taken possession of nearly everything. Leading periodicals that would not have thought of doing so a decade ago are now extolling the dance and giving instruction in its various forms; the hotels and restaurants have caught it up and one can scarcely eat a meal without being interrupted by exhibitions of it, and the public schools of the country are giving it sanction and encouragement. And, worst of all, the Christian people of the land seem to be becoming more tolerant of it.

Has the Church been wrong in her attitude toward the dance in all the past, and is she about to withdraw her protest against it? There are some, we know, who hold that she has little ground for such opposition, and who would like to see her sound a retreat at this point. But we do not believe that her ministers and members who are most spiritual entertain any such view. For our part, we do not hesitate to say that it is our profound conviction that it would be a frightful apostasy for her to change her position on this issue. On the contrary, we believe that if there ever was a time when she needed to stand up openly and firmly against all questionable practices and amusements and insist upon her members living a pure and consecrated life, it is now when there is abroad in the land so much nominal Christianity that is shot through with worldliness.

We thank God for such an old-fashioned Methodist as the author of this letter. Would that there were vastly more of them! Our people cannot be too careful in excluding from their homes publications that are harmful in their teachings. If church members generally would do this, the tendency toward a lowering of moral ideals which is manifest in so many of our prominent journals would be checked. This class of publishers would not seek to maintain long a policy that was hurtful to their circulation. There is such a thing as a Christian boycott, and it is not enough invoked in this day of latitudinarian views and spurious standards of conduct. We owe it to our Lord and our fellow-men to place the whole of our influence on the side of right.

DEATH OF DR. HAMILL.

Dr. Howard M. Hamill, one of the best known ministers and most useful workers in Southern Methodism, died at Tate Springs, Tenn., on January 21, 1915. His health had been failing for more than a year and his demise was not a surprise to those who were informed as to his condition. It was evident to us when we saw him at the General Conference in Oklahoma City last May that "the fading time" had come to him and that his splendid carcer lay mostly behind him. His obsequies were conducted in McKendree Church, Nashville, Tenn., in the presence of a large audience. Feeling addresses were made by Bishop E. E. Hoss, Mr. Marion Lawrance, Secretary of the International Sunday School Association, and General Bennett H. Young, Commander-in-Chief of the United Confederate Veterans. The body was carried to Mexico, Mo., for interment.

Dr. Hamill was born at Lowndesboro, Ala., on August 10, 1848, being the son of a minister, Rev. Edward J. Hamill. He was educated in the common schools of his native State and at Alabama College, in Auburn. He served in the Army of Northern Virginia and was a gallant Confederate soldier. After the war he taught school in Missouri for several years; he was licensed to preach in 1885 in the Methodist Episcopal Church, and soon began to make a specialty of Sunday school work. In this department of service he had no superior and his fame became more than national. In 1902 he was made Superintendent of the Teacher-training work in our Church and had since filled that position with conspicuous ability. At the time of his decease he was President of the International Sunday School Association and Chaplain General of the United Confederate Veterans.

Dr. Hamill was a teaching preacher of the best type. No one could sit under his ministry without being informed, strengthened, and helped. Perhaps no man in America, and certainly none in the Methodist Episcopal Church, South, did more than he to lift the Sunday school work in the United States to its present high plane of efficiency. He was a man of strong faith, of deep piety, of tireless energy, and thoroughly loyal to the ideals and interests of the Christian Church. He will be greatly missed, and his place will be hard to fill. Dr. Hamill is survived by his wife and one son, to whom we extend sympathy in their bereavement.

AN INTERESTING PAMPHLET.

We have on our table a pamphlet entitled, "Sunday Work in the Mills and How It May Be Avoided, and Why," by Mr. W. H. Emerson, of Pachuta, Miss., a local preacher in our Church. Brother Emerson has for many years been one of the best known mechanical engineers and operators of cotton seed oil mills in the South and in the handling of this theme he speaks out of a large and varied experience. This address, before it was printed, was delivered to a large gathering of men connected with this important industry, and we dare say that it made no small impression, for it is clear, comprehensive, and convincing. A more powerful plea for the preservation of the holy Sabbath, compressed into so small a space, we have scarcely seen. Brother Emerson has done well to print this discussion, and his pamphlet ought to be widely circulated.

PERSONAL AND OTHER NOTES.

Rev. C. A. Battle, of Baton Rouge, La., was a visitor in New Orleans last Tuesday.

Rev. S. N. Young states that he has been kindly received at Barlow, Miss., and that the outlook is bright for the work of the new year.

Anyone who knows the addresses of Mr. H. C. Hudson and Miss M. Carlisle, both of Mississippi, will oblige the Publisher of the Advocate by sending such information to our office.

Rev. B. H. Rawls, of Seminary, Miss., is look-

ing after the interests of the Advocate in his rounds and our mailing files are showing the result. We are grateful to our brother for this good service.

We acknowledge our indebtedness to Rev. W. J. Burt, of Mayhew, Miss., for 4 subscriptions, sent in on Jan. 26. Brother Burt seems to be having his usual success in his present field.

In the absence of Rev. R. H. Harper, pastor of the Parker Memorial Church of this city, who had been called to the country by the death of a relative, his pulpit was filled last Sunday, both in the morning and evening, by Rev. J. L. Sutton.

Mr. D. W. Heidelberg, a prominent attorney at Shuhuta, Miss., recently gave a year's subscription to the New Orleans Christian Advocate as a prize for the best attendance upon his Sunday school class. It was awarded to Mr. J. E. Rainwater.

The Board of Supervisors of Jones County, Miss., in a recent meeting at Ellisville, the county seat, decided that a negro sentenced to be hung in that community should be executed in private. They are much to be commended for this action.

The address of Rev. S. M. Thames, of the North Mississippi Conference, is 1123 N. West Street, Jackson, Miss. Brother Thames and his family are now making their home in Jackson. Read Sister Thames' statement which appears on another page.

Rev. A. C. Searcy states that some time since he sold a few books to preachers in Louisiana, whose addresses he has lost, and that the money is now past due. He requests us to say that his address is Shreveport, La., at which place those owing him may communicate with him.

A dispatch from New Iberia, La., to the Times-Picayune on January 27 stated that Rev. Sam Small and Rev. A. S. Lutz had addressed a large audience on the subject of prohibition at the opera-house on the preceding evening. There was much enthusiasm and the speakers were frequently applauded.

The Young Men's Christian Association of New Orleans celebrated its 63d anniversary on February 2. The address on this occasion was delivered by Dr. W. A. Barr, after which refreshments were served. The friends of the Association gave a practical turn to this celebration by making it the opportunity for a large "linen shower."

Rev. W. C. Carlisle, of Guntown, Miss., gave us a club of 5 subscriptions on January 30. We scarcely need to say that we appreciate his good work in behalf of the Advocate. Brother Carlisle is much pleased with the situation in his charge and will tell our readers something about his work in our "From the Field" Department next week.

We clip the following from the Lincoln County Times (Brookhaven, Miss.) of January 28. "Rev. J. M. Morse preached a forceful sermon last Sunday on the subject of 'Christian Stewardship.' It was an authoritative exposition of the Bible plan for one's business relations with his Creator, and it carried conviction to the congregation."

Mrs. W. H. La Prade, of Hazlehurst, visited Mrs. Robert Selby at Brookhaven, Miss., on Monday, January 25, and in the afternoon of that day made an interesting talk at the meeting of the Woman's Missionary Society of that city. Mrs. La Prade is the Corresponding Secretary of the woman's work within the bounds of the Mississippi Conference.

We regret to be informed that Brother D. C. Farmer, of Wesson, Miss., still has affliction in his family. He states that Sister Farmer, who was forced to go to a hospital last October, is yet in a poor state of health and does not seem to be improving. We trust that her case will soon take a turn for the better, however, and that the outlook will grow brighter for these servants of the Master.

At a meeting of the Protestant Ministers' Association of New Orleans last Monday strong resolutions were adopted condemning race track gambling in the city and looking to its prevention in the future. These resolutions were introduced by Rev. W. W. Drake and Rev. A. J. Gearheard and were passed without a dissenting voice. We hope to print them in the next issue of the Advocate.

Writing from Eunice, La., on January 28, Rev. A. A. Bernard says: "We had a great time at the prohibition rally here last night. Dr. Morrow was at his best. Old whiskey-soaked Eunice was awakened to some extent to the great need of a remedy for the evils developed in a saloon atmosphere. We had fully 200 at the speaking, and two-thirds of them were men. Let's pull for a dry Louisiana."

Rev. S. A. Brown, of Okolona, Miss., sent us a few days since 1 renewal and 5 new subscriptions to the Advocate, for which he has our hearty thanks. Brother Brown adds: "Do not cut down the size of the paper; there are enough interested to keep it going." If all our pastors were as active as he is in circulating the Conference organ, there would never have been any suggestion of reducing its size.

Dr. J. S. York, of Rayville, La., was in New Orleans last week and paid the Advocate office an appreciated call, but, much to his regret, the Editor was out and missed seeing him. Dr. York, whom we formerly knew and learned to esteem at Boyle, Miss., brought greetings from Mrs. York and Rev. A. I. Townsley which, as we were absent, he jotted down on a slip of paper. Rayville is fortunate in having secured Dr. and Mrs. York as residents.

Rev. and Mrs. O. L. Savage, of Belzoni, Miss., celebrated their silver wedding on January 9, with Rev. B. P. Jaco as the master of ceremonies. The occasion was a most interesting and happy one. Referring to his charge in a personal note to the Editor, Brother Savage says: "The people of Belzoni have done all that any pastor could expect for our comfort since my re-assignment to them for the fourth year. They are a worthy and loyal flock."

A note from Rev. J. H. Mitchell, presiding elder of the Corinth District, states that Rev. C. P. Moss, of Iuka, Miss., has been transferred to the Florida Conference and assigned to a church in the city of Jacksonville. Brother Moss has for many years been a popular and useful member of the North Mississippi Conference, and we give him up with not a little reluctance. The Methodists of Florida will find him in every respect worthy of their confidence and esteem.

The Protestant pastors of New Orleans, representing 32 churches, have started an evangelistic campaign of personal work. Each congregation will operate separately, but there will be a general spirit of co-operation. A committee has been named, with Dr. George Summey as chairman, to see if Billy Sunday cannot be secured at some time in the near future for a series of services in the Crescent City. This movement, however, is not a part of the present campaign of personal work which is now in progress.

At a meeting of the official board of our church at Lexington, Miss., on the evening of Jan. 28, at which 16 members were present, the assessment for the support of the preacher was increased from $1200 to $1500. We congratulate the Lexington congregation upon this forward step. Theirs is one of the best business towns in North Mississippi, and there is no reason why our church there should not take high rank in the Conference with which it is connected. Rev. V. C. Curtis, the new pastor of this flock, has already made a profound impression upon the community.

Mrs. W. S. Westbrook, of Prairie, Miss., in renewing her subscription to the Advocate, states that she and her husband read it together with interest and appreciation for twenty years, but that he is now no longer with her, having been summoned into the Master's presence, and she has to read it alone. We are glad to know, however, that she still finds in its columns messages that comfort and strengthen her. May the gracious Heavenly Father continue to abide with her and bless her until she shall overtake the loved ones gone on before in the "city which hath foundations."

Rev. W. L. Broome, formerly of the North Mississippi Conference, but now a citizen of Oklahoma, in renewing his subscription to the Advocate, says: "I was returned to Konawa at our Conference last fall, and my salary has been raised $200. Everything is starting off well and the prospects point to a better year than last year. I went out yesterday and collected the money to meet our assessment for home and foreign missions and sent it off to-day. That is pretty good for an hour's work, is it not? I have received 11 into the Church since the beginning of the new Conference year. I am happy in the work."

Rev. C. W. Baley writes as follows: "I have been in charge of the North Main Street Church of Water Valley, Miss., about six weeks, and the outlook seems to be quite promising. Brother W. J. O'Bryant wrought well here for the past four years, and he has a warm place in the hearts of the people. This congregation is alive and we have some as good workers as can be found anywhere. They stand by the preacher and hold up his hands. The Sunday school is doing a fine work. The membership of the church numbers about 100, and the Sunday school has an enrollment of 150, and an average attendance of from 95 to 100. I think that this is a fine showing."

Rev. W. A. Mangum, of Denham Springs, La., reports that the work has opened favorably in his charge and that everything indicates a successful year. Brother Mangum sent us a few days ago the names of the post offices on his work and requested us to send him a list of our subscribers at each of them. This is the proper way to campaign intelligently for the circulation of the Conference organ. In our office we have the names of all of the charges, but the Minutes of the Conferences do not give us the names of all the post offices in each of them. Hence we have many delinquent subscribers that we cannot connect with any one's pastorate. So if a preacher desires a complete list of the persons who receive the Advocate in his field, he must first furnish us with a list of all the places where his members receive their mail.

Mr. R. A. Maddox, Sunday School Field Secretary of the Mississippi Conference, has announced the following schedule of Institutes in the Seashore District: Hub, Feb. 5-7; Carriere charge, Feb. 8-11; Logtown, Feb. 12-14; Poplarville, Feb. 15-17; Americus charge, Feb. 24-27; Escatawpa charge, Feb. 28, March 3; Lyman charge, March 4-5; Brooklyn charge, March 6-7; Coalville charge, March 3-11.

The Commission Council of Shreveport, La., last week, acting upon the theory that the law making the parish the unit in local option contests is unconstitutional, made provision for an election to be held in that city on March 4 to determine whether it shall remain "dry," or have open dramshops. The prohibitionists have decided to take no part in the election ordered and to make their fight, for the present at least, exclusively in the courts. If the parish unit law should be invalidated it would, of course, affect the whole State of Louisiana. This action of the liquor men is not at all surprising. There is scarcely anything that they are not willing to resort to if it gives any hope of enabling them to carry on their nefarious business. But nothing can long save them. The saloon is doomed to complete and final destruction at no distant day.

A letter from Rev. J. L. Neill, the gifted young pastor of the First M. E. Church, South, of Laurel, Miss., written on January 29, brought us 25 subscriptions, of which 14 were renewals and 11 were new. In his communication Brother Neill said: "It is our plan to have 50 copies of the Advocate taken in our church before the second quarterly conference. With the multiplication of a pastor's duties in these days, he finds it hard to do all that he would like, but I have found that there is one thing that he must look after if it is taken care of at all, and that is the circulation of the church paper. I find also that its distribution among the people more than pays him for any effort that it costs to accomplish it." We thank Brother Neill both for his fine work in behalf of the Advocate and his valuable testimonial. So far, he heads the list in the number of subscribers sent in since the beginning of the new Conference year.

In a letter to our office, bringing us 9 subscriptions, for which we extend to him our thanks, our esteemed friend, Rev. Eugene Johnson, of Hernando, Miss., says: "Sister W. S. Weissinger had a serious accident about two weeks ago which resulted in the fracture of her hip. She suffers considerably, but her physicians are hopeful that she will recover sufficiently ere long to walk some with the assistance of crutches. She has long been an active member of our church here and will be greatly missed in the working circle." It grieves us to be informed of this sad occurrence. The Editor in the days agone was the recipient of many kindnesses at the hands of Mrs. Weissinger and her worthy husband, Dr. W. S. Weissinger, and he has not ceased to hold them in grateful and loving remembrance. May the Heavenly Father shower upon them both his richest blessings!

THE SECRETARY'S EXPLANATION.

The $3 that New Albany Station paid for Minutes, $6 that New Albany Circuit paid for Sunday School Field Secretary, $68 that Amory and Nettleton paid for Conference Claimants, and $25 for Sunday School Field Secretary, do not appear in the Minutes because these items do not appear on the statistical reports from these charges.

W. M. LANGLEY,
Statistical Secretary.

Here is a way for a city to get ahead of loan sharks. The Christian-Evangelist says: "Kansas City has a municipal pawn shop. It was founded to save worthy indigents who must have emergency money from the fleecing usually perpetrated by the loan shark. They made 12,000 loans last year, totaling more than $270,000, and paid six per cent on the capital invested. Such institutions save a multitude their earnings, defeat the wolfish business of the worst gang of human vultures to be found on the ragged edge of business, and keep many from sinking down into poverty."—Baptist World.

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YOUR FRECKLES
Need Attention in February and March or Face Will Stay Covered.
Now is the time to take special care of the complexion if you wish it to look well the rest of the year. The February and March winds have a strong tendency to bring out freckles that may stay all Summer unless removed. Now is the time to use othine—double strength.
This prescription for the removal of freckles was written by a prominent physician and is usually so successful that it is sold by your druggist under guarantee to refund the money if it fails. Get an ounce of othine—double strength, and even a few applications should show a wonderful improvement, some of the smaller freckles even vanishing entirely.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Death entered our community on Dec. 17, 1914, and claimed one of our best beloved citizens in the person of Miss SUSAN CATHERINE LYON. While we bow in humble submission to the Heavenly Father's will, our hearts are made sad by the loss of one so dear to us all. "Aunt Sue," for it was by this title that she was best known, was the youngest of several children that came to bless the home of Stephen Harmon and Matilda Crockett Lyon, and was born on Dec. 2, 1841, near the present site of Mt. Vernon Church, in Tate County, Miss. Early in life she gave her heart to God and united with the Methodist Church, South. She was a devout Christian, an earnest Sunday school and church worker, her one thought seeming to be for the advancement of the Master's cause. She was ever a friend to the sick and poor and those in need. We can hardly suppress our selfish feelings when we think of how much her life meant to all who knew her, but we know that her pure, white soul has gone to its Maker and we find a sweet consolation in the thought that, all is well with her. S. L. CROCKETT.

RESOLUTIONS OF APPRECIATION.

(Adopted by the Woman's Missionary Society of Alberta, La., in appreciation of Mr. B. F. McClure.)

In the beginning of the new year, it has pleased Almighty God in his infinite wisdom to remove from our midst one of our beloved friends. Could we but speak to him we would say, "We miss you, dear brother," and our hearts go out in sympathy to those loved ones left behind, but God knows best; therefore be it resolved:

1. That in the death of our beloved Sunday school superintendent our Church has lost one of its best members, whose going is deeply felt, and that we all share in this great loss.

2. That we bow submissively to His will who doeth all things well, and while we grieve with his loved ones, there is a consolation in knowing he is at rest, and that our loss is his eternal gain.

Signed: Mrs. W. O. Hood, Mrs. W. A. Davenport, Mrs. W. B. Cooper, Committee.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Slidell	Feb. 6, 7
Parker Memorial, a. m.	Feb. 14,
Plaquemine and New Roads	Feb. 20, 21
First Church, a. m.	Feb. 28,
Mary Werlein Mission, p.m.	Feb. 28,
St. Tammany, at Sun	Mar. 6, 7
Donaldsonville & Vacherie	Mar. 13, 14
Bogalusa	Mar. 20, 21
Orange Grove	Mar. 24, 31

W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Winnsboro	Feb. 7,
Gilbert	Feb. 8,
Pioneer	Feb. 14,
Delhi	Feb. 15,
Lake Providence	Feb. 21
Farmerville	Feb. 28,
Frantom Chapel	Mar. 6,
Eros	Mar. 7,
Mangham	Mar. 14,
Sicily Island	Mar. 15,
De Sard	Mar. 21,
Waterproof	Mar. 28,

WM. SCHUHLE, P. E.

Lafayette Dist.—First Round.

Lake Arthur	Feb. 6, 7
Jennings	Feb. 7, 8
Eunice, at Eunice	Feb. 13, 14
Franklin	Feb. 20, 21
Houma Mission, at Houma	Feb. 27, 28
Lafourche Mission	Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte	Mar. 6, 7
Washington & Chicot, at C.	Mar. 7, 8
Acadia Ct., at Branch	Mar. 13, 14
Bell City, at Bell City, Wed.	Mar. 17,
French Mission, at Kaplan	Mar. 20, 21
Indian Bayou, at Indian B.	Mar. 27, 28
Rayne	Mar. 28, 29

J. I. HOFFMAN, P. E.
Indian Bayou, La.

Baton Rouge Dist.—First Round.

St. Francisville, at St. F.	Feb. 6, 7
Franklinton Ct., at Angle	Feb. 13, 14
Franklinton & Zona, at F.	Feb. 15, 16
Greensburg Ct., at Center	Feb. 20, 21
Kentwood	Feb. 21, 22
Pine Grove, at Pipkins	Feb. 27, 28
Amite	Feb. 28,
Springfield, at Springfield	Mar. 6, 7
Ponchatoula, at Ponchatoula	Mar. 7, 8
Tangipahoa, at Tangipahoa	Mar. 13, 14
Covington, at Covington	Mar. 20, 21
Hammond	Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Bienville	Feb. 6, 7
Bernice	Feb. 13, 14
Jonesboro, at Dodson	Feb. 14, 15
Winnfield	Feb. 19,
Ringgold	Feb. 20, 21
Minden	Feb. 21, 22
Arcadia	Feb. 23,
Ruston	Feb. 25,
Sibley	Feb. 27, 28

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Jena	Feb. 6, 7
Trout and Good Pine, 7:30 p. m.	Feb. 7,
Pollock, 11 a. m.	Feb. 10,
Harrisonburg	Feb. 13, 14
Bon Ami and Carson	Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.	Feb. 21,
Merryville, 7:30 p. m.	Feb. 22,
Longville, at Longville, 7:30 p. m.	Feb. 24,
Provencal	Feb. 27, 28
Pineville	Mar. 6, 7
Alexandria	Mar. 7, 8
Indian Mission	Mar. 14,

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Longstreet, at Longstreet	Feb. 6, 7
Logansport	Feb. 7, 8
Grand Cane, at Grand Cane	Feb. 14, 15
Noble, at Noble	Feb. 20,
Zwolle	Feb. 21, 22
Many, at Many	Feb. 22,
Anacoco, at Prospect	Feb. 27,
Leesville	Feb. 28, Mar. 1
Vivian	Mar. 7, 8
Queensborough	Mar. 10,
Mooringsport, at Oil City	Mar. 14, 15
Texas Avenue (Shreveport)	Mar. 17,
Wesley, at Carroll Creek	Mar. 20, 21
Coushatta, at Coushatta	Mar. 21, 22
Bayou Lachute, at Atkins	Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport)	Mar. 24,
South Mansfield	Mar. 27, 28
Mansfield	Mar. 28, 29
First Church (Shreveport)	Mar. 31.

WM. H. COLEMAN, P. E.

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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.
Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.
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From the Field.

Tremont Circuit, North Miss. Conf.

As I do not see anything from this part of the field and thinking it may be of interest, I will give the Advocate a brief report of the work on Tremont circuit. We are progressing finely with the Lord's work within the bounds of this charge. We have five Sunday schools at all the churches and have several prayer meetings begun. We had good revivals at nearly all the churches in the summer. At the Tremont Church we had one of the best meetings we have ever had there. Some of the visible results of the meeting were about a 100 conversions and 30 additions to the church on profession of faith. The church also was quickened into deeper spiritual life. The preaching was done by Rev. W. D. Bass. I think all the churches on the work are in a better condition than they were before Brother Bass came among us. But we feel that we have done very little for the Lord when we think of the many blessings he has bestowed on us, and we hope to do more for him this new year than we have ever done before. We have a good pastor. Brother Gean seems to be a power for God, both in the pulpit and out of it. He preaches Scriptural holiness wherever he goes and discusses the great fundamental doctrines of the Christian religion in such a way that even a child can understand and appreciate them. He preaches a Gospel that lifts men up and brings them closer to Christ.—(Miss) Estelie Townley.

Grand Cane, La.

I have been asked the question, why so few preachers write for the "Advocate," and also why I did not write. My answer was that I refrained from writing to give those room who had better news. I notice however, that what is written from the different charges is usually read with much interest by those on the charge from which it comes. I am back on the Grand Cane charge for a second year's work. The outlook is bright for a good year. The sun shines and the sea is calm, which promises a safe and prosperous voyage. Grand Cane is up here in DeSoto Parish in a very delightful climate, and has a splendid citizenship—a citizenship that it would be hard to duplicate. I serve, in connection with Grand Cane, Stonewall and Kelthville, and I can say as much for them as for Grand Cane. We have a most excellent class of young people; most of them are in the Church and are working at their job.

I have received many words of welcome since my return, by letters and in person. Our prayer meetings are fine. We closed our study of Old Testament characters with the old year, and with the new year have begun a study of New Testament characters. I have tried various plans for my prayer meeting and find this one most satisfactory. We usually have a gentleman, generally a young man, to lead the prayer service. After the reading of the lesson and prayer there is a paper read by a lady, usually a young lady, then the subject is discussed in short talks by any who will take part. Prayer is offered at intervals between the talks. On paper is an easy place to make promises, but I want to say that I am going to give the Advocate a chance on my charge, as I consider it my assistant pastor.—J. C. Price, P. C.

FROM A NATCHEZ FRIEND.

I have taken the Advocate so long—I really don't know how many years—and I surely do not want to do without it now when I am so old and cannot go to Church often; so I am renewing my subscription. I miss the names and writings of many who used to contribute to its columns, but who have now gone on before to their home in heaven. So many of the preachers that I used to know and love so well are gone—scarcely one is left. Many changes have taken place since I joined the Methodist Church. Well do I remember the opposition that was felt and what an awful sin it was thought to be, when a small melodeon was first used in the Church and a few members formed into a choir, in place of the old-time lining of some of the hymns when all of the singing was done by the congregation. That was a long, long time ago.

I miss the old preachers, but I have a dear, good pastor, whom I love very much, Brother H. B. Watkins, the grandson of my old, dear friend, Dr. W. H. Watkins, who received me into the Church more than fifty-eight years ago and who, with his good wife, were such good, faithful friends to me until their death.

May the blessings of our Heavenly Father be ever upon you and yours and the Advocate.

Your sincere friend,
LAURA L. DeLAP.

A REQUEST.

To the Methodists of Louisiana and Mississippi.

Perhaps you have in your library a good book for young men or women to read. If not, you may have one that would just suit a boy or girl from the ages of seven to fifteen; possibly you have not opened this book for years, and now have no use for it at all. Of course, it was written to be read.

I am going to tell you how you can make hearts glad with this neglected book. Send it to (Rev.) W. B. Perritt, 1628 Caperton Street, Shreveport, La., who has under his care about one hundred people from the ages of five to twenty-five, who are anxious for a library for their Leagues and are unable to purchase it.

Many of the noble young men and women of Bossier City have not had the scholastic advantages that they should have had for two reasons: first, the schools in the past have been inefficient, and secondly, at an early age most of them were forced to quit school to assist in the support of the family.

Many of them still work in the large department stores in the city of Shreveport. We want to organize a reading circle in connection with our two Epworth Leagues, which are doing a great work among these young people; but we cannot organize the circle without the books, and we are not able to buy them.

Just write your name and address on the fly leaf in your book and send it to the above address. Not a new book is asked for, but one that you have read. The time to mail the book is just after reading this. You might forget it and we are waiting to read it. W. B. PERRITT.

Bossier City, La.

A CORRECTION.

Dear Brother Meek: Please make a correction in the amounts paid by the Amory charge in the Advocate. The Minutes of the North Mississippi Conference show an assessment for Amory and Nettleton of $90, and nothing paid for Conference Claimants, whereas we paid the whole of our assessment, which was $68. We also paid the whole of our assessment for Sunday School Field Secretary, the amount being $25, for which we are given no credit. W. M. YOUNG, P. C.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

A NOTE FROM SISTER THAMES.

Dear Brother Meek: During our recent great bereavement, we have received many letters from preachers and friends in the North Mississippi Conference, expressing their deepest sympathy and tender love for us, as we walk in the valley of tears. It has been impossible up to the present to express to each of these dear friends our gratitude and appreciation by means of a personal letter, but we hope to do this soon.

We have just moved into our new rented home at 1123 North West Street, Jackson, Miss. I wish to state to the Woman's Missionary Society of the North Mississippi Conference, that my address has been changed from Hernando to this place. I will continue to look after the work of my office, and will be glad to render any service in my power (sending literature, etc.) in the Children's Department.

Your friend,
Mrs. S. M. THAMES.

You Owe Your Face a Good, Clear Skin

And Stuart's Calcium Wafers in a Very Short Time Will Clear up Your Complexion Naturally.

Just in a few days one may clear the skin of all manner of blemishes, such as pimples, blotches, liver spots, etc., if one will use Stuart's Calcium Wafers.

Don't use pasty lotions and creams to fill up the pores when they are working constantly with the blood to throw off the impurities of your system.

"Before I rid my face of pimples I was not thought to be pretty. But all the change I made was to clean my blood and skin."

Many a face is made with beautiful contour and artistically lined, but when the skin is discolored one cannot see the beauty of the face lines. One notices only the skin blemishes.

It's because pimples and eruptions come from the inside—from impure blood—and you can't cure them by rubbing stuff on the outside of the face. Purify the blood and the blemishes will disappear.

Stuart's Calcium Wafers will often clear the complexion in a few days' time. That's the wonderful part of it—they act right off—in a hurry. That's because they're made of just the ingredients needed to drive all poisons and impurities from the blood. That's why doctors prescribe them so constantly.

You will speedily enjoy a beautiful complexion if you use these wonderful little Wafers. Your face will become as clear and pure as a rose. Nobody likes to have pimply-faced people around. With Stuart's Calcium Wafers you don't have to wait for months before getting results. Even boils have been cured in a few days' time with these remarkable effective blood cleansers. Your whole system will feel better in a marvelously short time, and my, what a difference in your looks!

You can get Stuart's Calcium Wafers of any druggist at 50 cents a box. A small sample package mailed free by addressing F. A. Stuart Co., 175 Stuart Bldg., Marshall, Mich.

The Sunday School.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Our problems are pretty much the same in all the churches, whether in the country or in the town—a lack of vision and religion. These problems challenge our faith and call us to deeper consecration. Let us thank God for them, take them up as they come, one at a time, and in His strength go forward.

If any superintendent doubts the superiority of the graded literature over the uniform lessons, let him observe two schools: one with class rooms and other modern convenience where the uniform lessons are used, and another school with only one room; but using the graded lessons in the Beginners' and Primary departments. The latter school will continue to draw pupils from the former. The graded literature outdraws all other equipment.

There are so many things we are called upon to do, that we are tempted to let them all alone and just drift along as we have been drifting. We know that will not do; for a Church that is not pressing forward is going backward. We must grow or die. Let us lay hold upon one proposition at a time, solve that, and we will have faith and strength for the next. The entire Sunday school is a missionary society. The Missionary Board is anxious to furnish a monthly program for each school. All other literature, catalogue of books adapted to each grade in the school, and other helps can be had for the asking. Address Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

Some one will have to get and read this literature, and then get the second person to read it, and by the time the third one reads it, three people will say we can and must carry out this program. All these helps prepared by the Board of Missions, unused, are good seed not planted. Better put the seed on stony ground than to fail to sow them anywhere. We are to sow; God will see to the harvest. It is in our power to make the Church of to-morrow what we will. Shall we make it "Non-Missionary," "Near-Missionary," or, like God wants it to be, "Missionary?" Back this missionary program with concentrated, concerted prayer, and the whole Church will move out of the grave-yard onto the firing line of God's battle-field.

A WIDE-AWAKE WESLEY CLASS.

The Queensborough Methodist Church, Shreveport, La., has a Wesley Bible Class which, I dare say, is unique in its purpose and its workings. Or it may be that I only think so. Anyhow I am going to tell you what we conceive to be our duty as a class organization. We have named our class The Earnest Workers. We meet every Monday night. Aside from the Sunday school lesson, which is conducted by a different member each night, the one to instruct in this being named a week in advance by our President, we take up at each meeting, under their various heads, reports from the social membership, and devotional committees. The duty of the devotional committee, primarily, is to conduct religious services at our charity hospital on Sunday afternoons. Our committee holds services there on the second and fourth Sunday afternoons, a committee from First Church taking the first and third Sundays. That is why we do not, as we used to, hold such a service every Sunday. It is also the duty of this devotional committee, made so by our present President, Mr. S. F. Kiligore, a man full of zeal for the Lord, to hold religious services anywhere, where they are asked for, or needed, at any time. Our class also does charitable work. We have assisted several whom we found in need, the money from such work coming directly from the treasury of our class. In order to be prepared for this, we have a voluntary assessment of 10 cents per month from those who feel inclined to make this contribution. This is not compulsory; it is entirely optional.

Then again, we have been the means of sending several, whom we found at the hospital, to their homes, such a desire having been expressed to our committee while it was holding services there. It has been the good pleasure of the devotional committee to report many conversions at the hospital, due to the efforts of the members holding the services. In fact, God has blessed the efforts on almost every occasion of their holding these services there. It has never been our disappointment to have his Word returned void; for, at every meeting held, if no conversion followed, there were those who held up their hands, asking for prayers in their behalf, showing that good seed had been sowed, anyway.

Neither is The Earnest Workers' Class composed altogether of members of the Queensborough Methodist Bible class. To the contrary, we have members who are not members of that Sunday school nor of that church. In very deed, we have members who are members of the Queenshorough Baptist Church. But we all work together in perfect harmony and brotherly love.

CARL D. HICKS.

MISSIONARY AND SUNDAY SCHOOL INSTITUTES.

There will be held three institutes in the Port Gibson District as follows:

1. At Centerville, for Centerville, Woodville Station and Circuit, Gloster and Liberty, Roxie and Nebo, beginning at 2:30 p. m. on February 16, and closing with a night service on February 17.

2. At Fayette, for Fayette, Natchez, Washington, Harrison, Hermanville, Utica and Rocky Springs, beginning at 2:30 p. m. on February 18, and closing with a night service on Fehruary 19.

3. At Vicksburg, for the Vicksburg churches, Port Gibson, Oak Ridge, Silver City, Roiling Fork, Anguilla and Mayersville, beginning at 2:30 p. m. on February 24, and closing with a night service on February 25.

The pastors, local preachers, charge and church leaders, and Sunday school superintendents are earnestly urged and are expected to attend. Come praying and ready to help all you can and learn all you may.

T. W. ADAMS, P. E.

COMB SAGE TEA IN HAIR TO DARKEN IT

Grandma kept her locks dark, glossy, thick with a mixture of Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply molsten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

A Better Digestion and Liver for You

It's bad blood that makes your liver sluggish and the same bad blood causes your stomach muscles to lose their elasticity and become flabby and weak and that means indigestion.

Doctor Pierce's Golden Medical Discovery, purely vegetable and free from alcohol or narcotics, is the great and powerful blood purifier of to-day. It is extracted from American forest roots with pure triple refined glycerine.

Take it as directed and it will search out impure and poisonous matter throughout the system and eliminate it through the natural channels.

It will penetrate into the joints and muscles and dissolve the poisonous accumulations. It will replace all the bad blood it drives out, with rich, pure blood full of vital force. It will furnish you with the kind of blood that increases energy and ambition, that puts the entire body in such perfect physical condition that brain or muscles know no fatigue.

It will clear the skin; eczema, pimples, rash, blotches will dry up and disappear; boils, carbuncles and other evidences of tainted blood will pass away, never to appear again.

Get Dr. Pierce's Golden Medical Discovery from any medicine dealer today, in either liquid or tablet form, as you prefer. It's the one great blood maker and purifier that all weak or run-down people ought to start to use at once. If you want good blood, good health and clear skin, get a supply today.

NO CHARGE FOR THIS BOOK.

If you will send three dimes, or stamps, to pay for wrapping and mailing and enclose this notice, Doctor Pierce, of the Invalids' Hotel, Buffalo, N. Y., will send you a revised copy of his Common Sense Medical Advisor, in cloth binding, 1008 pages, with color plates. Just what you need in case of sickness or accident. Treats of Physiology. Anatomy, Sex problems, Marriage relations, Hygiene, Exercise, Disease and its prevention.—Adv.

GROWTH OF KOREA MISSION.

The Korean mission of the Southern Methodist Church was opened in 1894 by Dr. C. F. Reid. In 1898 the missionary force consisted of Rev. and Mrs. C. F. Reid, Rev. and Mrs. C. T. Collyer, Dr. and Mrs. R. A. Hardie and Mrs. J. P. Campbell. There were two stations and circuits, four assistants, twenty-two students enrolled in the schools and 116 church members. The native contributions were $67.08.

The reports for 1914, as given at the recent annual meeting, show the following statistics: Missionaries, 43; wives of missionaries, 21; ordained native preachers, 7; local preachers, 23; membership, 6000; native contributions, $5611. There are 105 exhorters, 30 colporteurs, 48 Bible women and 208 class leaders. Of Sunday schools there are 175, with 500 teachers and about 7000 pupils. There are nearly 2000 students in the schools and colleges. Many thousands of patients are treated annually in the several hospitals.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

Scooba	Feb. 7, 8
Bucatunna	Feb. 13, 14
Enterprise and Stonewall, at Enterprise	Feb. 14
Matherville, at Andrews Chapel	Feb. 20, 21
De Soto, at Salem	Feb. 27, 28
Moscow, at Hopewell	Mar. 6,
DeKalb, at Pleasant Ridge	Mar. 6, 7
Vimville, at Pleasant Hill	Mar. 13, 14
Lauderdale	Mar. 14, 15
Daleville, at Soule's Chapel	Mar. 20, 21
Porterville	Mar. 27, 28

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Edwards	Feb. 7, 8
Flora	Feb. 10
Satartia	Feb. 11,
Benton, at Midway	Feb. 13, 14
Yazoo City	Feb. 14, 15
Eden	Feb. 15, 16
Sharon	Feb. 20, 21
Camden	Feb. 21, 22
Madison	Feb. 28, Mar. 1
Terry	Mar. 7, 8
Bolton	Mar. 14, 15
Florence	Mar. 20, 21

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

North Bend, at Williams	Feb. 5,
Philadelphia Ct., at Cook's Chapel	Feb. 6,
Philadelphia	Feb. 7,
Trenton	Feb. 13, 14
Clarksburg	Feb. 15,
Shiloh	Feb. 19,
Johns	Feb. 20, 21
Raleigh	Feb. 27, 28
Rose Hill, at Homewood	Mar. 6, 7
Garlandsville	Mar. 13, 14
Leake, at Singleton	Mar. 17,
Pearl, at Edinburg	Mar. 18,
Carthage	Mar. 19,
Walnut Grove	Mar. 20, 21
Harperville	Mar. 22,
Lena	Mar. 23,
Homewood	Mar. 27, 28
Chunky	Mar. 30,
Choctaw Mission, at Jackson's	Mar. 31,
Newton & Montrose, at M.	Apr. 4, 5

C. F. EMERY, P. E.

Port Gibson District—First Round.

Hermanville, at Hermanville, Friday	Feb. 5,
Rocky Springs, at Rocky Springs	Feb. 6, 7
Roxie, at Roxie	Feb. 13, 14
Rolling Fork, at Rolling Fork	Feb. 20, 21
Anguilla, at Anguilla, Wed.	Feb. 24,
Mayersville, at Mayersville	Feb. 27, 28
Silver City, at M., Wed.	Mar. 3,

T. W. ADAMS, P. E.
Fayette, Miss.

Seashore District—First Round.

29th Street and Lyman	Feb. 6, 7
Wiggins and Bond	Feb. 10
Saucier	Feb. 13, 14
Columbia	Feb. 17
Hub	Feb. 20, 21
Brooklyn	Feb. 27, 28
Longbeach	Wed., Mar. 3
Coalville	Mar. 6, 7
Vancleave	Mar. 13, 14
Gulfport	Wed., Mar. 17
Mentorum	Mar. 20, 21
Wolf River Mission	Mar. 23
Mississippi City and Handsboro	Mar. 24
Carriere and Picayune	Mar. 27, 28

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Buford, at Summer Chapel	Feb. 6, 7
Summit and East McComb, at East McComb	Feb. 13, 14
McComb-Centenary	Feb. 14, 15
Tylertown, at Tylertown	Feb. 20, 21
South McComb, at LaBranch Street	Feb. 21, 22
Scotland, at Bethesda	Feb. 24
Adams, at Adams	Feb. 27, 28
Barlow and Rehoboth	Mar. 6, 7
Wesson, at Wesson	Mar. 13, 14
Brookhaven	Mar. 14, 15
Pleasant Grove, at Pleasant Grove	Mar. 18, 19
Topisaw, at Sartinsville	Mar. 20, 21

ROBT. SELBY, P. E.
Brookhaven, Miss.

Hattiesburg District—First Round.

Eucutta	Feb. 5,
Heidelberg, at Vossburg	Feb. 6, 7
Ellisville	Feb. 7, 8
Williamsburg	Feb. 10,
Estabutchie, at Bethel	Feb. 11,
Mt. Olive	Feb. 13, 14
Collins	Feb. 14, 15
Silver Creek	Feb. 17,
Taylorsville	Feb. 19,
Court Street (Hattiesburg)	Feb. 21, 22
Broad Street (Hattiesburg)	Feb. 21, 23
Main Street (Hattiesburg)	Feb. 24,
Prentiss	Feb. 27, 28
Sumrall	Feb. 28, Mar. 1
Magee	Mar. 6, 7
Seminary	Mar. 7, 8

GEO. H. THOMPSON, P. E.

Do justice to your brother and you will come to love him.—Ruskin.

Sixty years ago there was not a professing Protestant Christian in Japan, not one in Korea, less than fifty in the Chinese empire, and a few thousands in India. To-day there is a Protestant community of 70,000 adherents in Japan, 200,000 in Korea, nearly 500,000 in China and 1,000,000 in India.

DRUGS EXCITE YOUR KIDNEYS, USE SALTS.

If your Back is aching or Bladder Bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acids of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Build Up With Wintersmith's Tonic 50 year tested appetizer and general tonic. The old reliable remedy for malaria, chills and fever, colds and grip. 50c.

Rolling at Side.

Wilson's Rolling Partitions

Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

The J. G. WILSON CORPORATION, 3-5 W. 29th St., N. Y.

Also Venetian Blinds, Wood Block Floors, and Rolling Steel Shutters.

Rolling Above.

Reeves Wood Preserver

FOR SHINGLES, FENCES, BARN FLOORS, SILOS, ETC.
Applied with a brush, like paint, or as a dip. PENETRATES into the pores of wood. Makes it ROT-PROOF. Costs about one-third the price of new lumber. Saves every cent of repair bills. Let us tell you how to protect your buildings. Write for FREE TESTING OUTFIT and booklet TODAY. THE REEVES COMPANY, Mfrs. Dept. K. New Orleans, La.

PREVENTS DECAY **SAVES REPAIR MONEY**

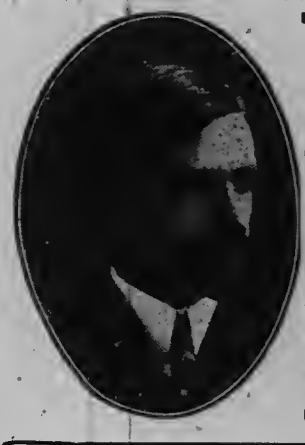
Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.



Chronic Diseases
Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, Asheville, N. C.

BUY GOOD COTTON SEED THIS YEAR — **SUMMEROUR'S** HALF AND HALF COTTON Trade Mark Registered — **CUT ACREAGE INCREASE CROP DECREASE COST**

SUMMEROUR'S HALF & HALF COTTON

50% Lint, 50% Seed. The most wonderful cotton the world has ever seen. In addition to high lint yield it will produce 50% more seed cotton than other varieties if you

BUY THE NEWEST IMPROVED SEED DIRECT FROM ME

It is extremely important that the cotton grower plant during the year 1915 only the *best* seed he can buy. It means *economy*. You grow a *larger* crop, a *better* crop on less acreage, which means *more* money and *less* expense.

Summerour's Half and Half Cotton is hardy; resists worst weather, is storm proof and develops in spite of boll weevil. Easiest of any cotton to pick. Have thousands of convincing testimonials from progressive planters all over cotton belt. Write for catalog.

This cotton created a sensation and has maintained its reputation throughout the cotton belt. It has established itself as *standard* in the minds of progressive planters everywhere who have tested it and are now among my best yearly customers. They *know* that its yield of seed cotton in comparison with all other highly improved varieties is as superior as its wonderful high per cent of lint.

Write to-day for free catalog of highest class testimonials which also gives reasons why it produces these wonderful results and brings top market prices.

H. H. SUMMEROUR, Box 40, Duluth, Ga.

FACTS THAT COUNT.

While but twenty-five years ago there was but one church in Uganda, there are now over 1200. Some 2300 African Christians, supported by the native church, are engaged in work there. Forty have been ordained, and are ably taking charge of thousands of African adherents, communicants and scholars.

Two of Dr. Livingstone's descendants, Dr. Hubert and Miss Ruth M. Wilson, have sailed from England to take up work as missionaries in Livingstone, near Lake Nyassa, which was discovered by Livingstone in 1859.

Under China's new educational system the government schools give a holiday on Sunday.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"We hope the war situation abroad," says Robert E. Speer, "will recall the Church to the sacrificial principle of missions. The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, "has played with missions." In Europe to-day great nations have risen to the height of an unlimited sacrificial devotion. Is the Church to show less loyalty to Christ and his honor? Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the Cross, but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death, shall not Christians give with joy to their Lord of Life and Peace?"

THE NEED OF BRAZIL.

The great need of Brazil is to get the Bible to the people. This includes not merely getting the Book into the hands of the people but many times instruction in learning to read and the explanation and presentation of its truths. There must be given to Brazil the religion of Jesus Christ to overcome the sin and transform the present corrupt moral and religious conditions. Enlightenment of conscience and renewal of moral life are needed that true principles of service and responsibility to our neighbors may develop.

It has fallen largely to the women of our Church to give the Bible and its teachings to this country through its schools, aiming by a Christian education to develop character and to teach the relation the individual bears to the kingdom of God and to society. It is an endeavor to make lives stronger, purer, and nobler.

Much more attention must be given to the training of our native teachers. Our schools are not preparing enough helpers, and is it not true that those who will best meet the demands are those who have received their preparation and normal training through us?

There have been occasions when our schools have faced the question, not of securing a competent teacher, but of getting one at all. Can the importance of having a school for advanced work and normal training be overemphasized?—Miss Blanche Howell.

REPORT OF CORRESPONDING SECRETARY OF HOME DEPARTMENT, LOUISIANA CONFERENCE.

This report as compared to 1913 is as follows:

Adult auxiliaries 86, increase 2; Adult members 2227, increase 49; Young People's auxiliaries 13, increase 1; Young People's members 329, increase 10; Junior Divisions 39, increase 14; Junior Division members 900, increase 221; Total number of members 3456, increase 280; Members on Baby Roll 309, decrease 169; Subscribers to Missionary Voice 762, increase 22; Subscribers to Young Christian Worker 163, increase 77; Members Mission Study Class 690, increase 20; auxiliaries using leaflets 51; Number pledged to Christian Stewardship 48; auxiliaries observing Week of Prayer 29; auxiliaries visiting sick and strangers 20; auxiliaries holding cottage prayer-meetings 22. We have a Woman's Board of City Missions with nine auxiliaries identified with it. We pledged $2000 to our Home Department work, and from our State treasurer's report only $1476.21 has been paid, which leaves a balance of $523.79 unpaid. In 1913 we pledged $2025 and paid $1615.40; so, you see, for 1914 we paid $139.19 LESS than in 1913.

Our Week of Prayer offering for 1914 was $206.08, which is $28.94 less than for 1913.

We can only look forward and hope that each auxiliary will enter heartily into the new plans for our missionary work. Mrs. W. T. CUNNINGHAM,
Cor. Sec. Home Dept.

TREASURER'S REPORT FOR 4th QUARTER, FOREIGN DEP'T.

Adult dues $326.01; Young People's dues $8.55; Junior Division dues, $12.55; Baby Roll dues, 75 cents; Pledge, Adult $981.78; Young People, $10.45; Junior $8; Mite Box, Junior, $5.32; Baby 70 cents. Week of Prayer, Adult $161.48; Young People 80 cents; Juniors $12.98. Scarritt Fund $6.55; Retirement Fund $7.20. Conference Expense Fund $48.61; Scholarships $200; Bible Woman $60. Total $1851.73.

REPORT OF LOUISIANA CONFERENCE CORRESPONDING SECRETARY FOR FOURTH QUARTER, FOREIGN DEPARTMENT.

Eleven new auxiliaries, 3 adult, 2 young people's, and 6 junior divisions. New members, adult, 52; Young People 17; Junior Division 75; total 144. Total number of auxiliaries 130; total number of members 2898. Life members 23; honorary life members 6. Subscribers to Missionary Voice 660; to Young Christian Worker 165. Members of Mission Study Classes 442; missionaries supported 2; scholarships 15; Bible women 6. We support 1 day school; also 1 district school. Our newest missionary society is that at St. Mark's Hall, with a membership of 17, all except one being either foreign born or having worked in foreign lands.

AN INTERESTING GIFT.

The Home Department Secretary has been notified of the deeding of a certain piece of property in Arkansas to the woman's work. It is the purpose of the donor that this property shall be sold and the money invested, so as to found a vested fund, the interest of which is to be used for the support of a deaconess to work in penitentiaries. The donor has done much evangellstic work in the penitentiaries and knows the great need of the deaconess work at these centers. A few weeks previous to the notification of this gift application was made for a deaconess to go to a certain penitentiary where there were sick and dying convicts who had no one to prepare them for death save a convict nurse. Thus demand and supply seem to go hand in hand in our work as they do in nature. There is always an opportunity for service for women of deep religious life and experience.

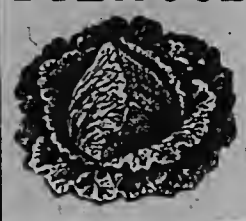
THE RELATION OF EDUCATION AND EVANGELISM IN MISSIONS.

Almost from the beginning of modern missions the extent to which education should form a regular part of the missionary propaganda has been a mooted question. Some missionary societies have adhered throughout to a policy of pure evangelism, and have refused to employ any of their funds in educational work, on the theory that such work was not religious, but secular. Our own missionary policy in its earlier history not only emphasized the evangelistic work as its main feature, but had little to do with any other forms of educational work except day schools and girls' schools confined almost exclusively to the children of native Christians. In the course of time it developed that the only native leaders and helpers we could secure in our work were those left over from the ones trained by other Missions after they had provided for their own needs. Taught by this experience, we have finally come around to the policy, to be carried out as far as our finances will admit of it, of having both boys' and girls' boarding schools as constituent features of all fully equipped mission stations, and of developing college work in connection with all our Missions.

The expensiveness of educational work is a serious matter, and we find it difficult to develop educational institutions that are worth while without absorbing in them a disproportionate part of our missionary funds, and making it impossible to give the emphasis to the evangelistic side of the work which we still believe it ought always to have.—The Missionary Survey.

HIGHEST prices paid for HIDES, WOOLS, FURS, Sample and Low Grade Cotton.
H. STRAUSS, Inc., Jackson, Miss. : : (Established 1853

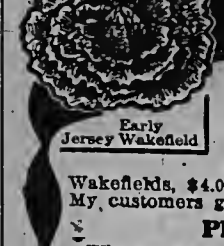
FULWOOD'S High Grade Frost Proof CABBAGE PLANTS



My plants are well hardened, strong and healthy, and sure to please; will guarantee prompt, quick and safe delivery. Cultural directions sent with each order.
Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), Succession (the earliest flat head variety), Short Stemmed Flat Dutch (the largest and latest known). By express, 500 for 75c; 1,000 for $1.25; 5,000 to 9,000 at $1 per 1,000; 10,000 or over at 90c per 1,000. By mail 500 for $1.10; 1,000 for $2, postpaid. Prompt shipments. Absolute satisfaction guaranteed.
P. D. FULWOOD, TIFTON, GA.

45 lb. FEATHER BED WITH PILLOWS $10.00 DELIVERED

Greatest value, extra weight Feather Bed offered. Full 45 lbs. with highest grade A. C. A. Ticking and two 3 lb. Pillows included. All new and live feathers specially cleaned and absolutely sanitary.
We Pay the Freight to Your Town
The soothing sleep of a well made feather bed cannot be equalled.
This firm established 7 years. Satisfied customers the South over. References: Savings Bank of Griffin. Send money order today, or a postal for full particulars.
D. M. MARTIN,
1438 South Hill Street, Griffin, Georgia.



CABBAGE PLANTS

GROWN FROM EXPENSIVE SEED

I pay from three to five times as much for Peter Henderson & Co.'s seed as other planters pay for ordinary seed. Actual figures, $3.50 per lb. for Wakefields, $4.00 per lb. for Flat Dutch, against 75c. per lb. for ordinary seed. My customers get the benefit in

PERFECT PLANTS AT NO EXTRA COST

Why not plant cabbage grown from high-grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.
If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.
Prices by Express: 1,000 to 4,000, $1.50 per 1,000; 5,000 to 9,000, $1.25 per 1,000; 10,000 or over $1.00 per 1,000.

Succession

Varieties: Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, *All Frost Proof.* Order early to be sure of the variety you want.
2,000 bushels Harrison's Selected Seed Corn, $2.00 per bushel F. O. B. Charleston, S. C.

Short Stemmed Flat Dutch

JOS. M. HARRISON
CHARLESTON, S.C.

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.
Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.
I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

How To Get Rid of a Bad Cough

A Home-Made Remedy that Will Do It Quickly. Cheap and Easily Made.

If you have a bad cough or chest cold which refuses to yield to ordinary remedies, get from any druggist 2½ ounces of Pinex (50 cents worth); pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking a teaspoonful every hour or two. In 24 hours your cough will be conquered or very nearly so. Even whooping cough is greatly relieved in this way

The above mixture makes a full pint—a family supply—of the finest cough syrup that money could buy—at a cost of only 54 cents. Easily prepared in 5 minutes. Full directions with Pinex.

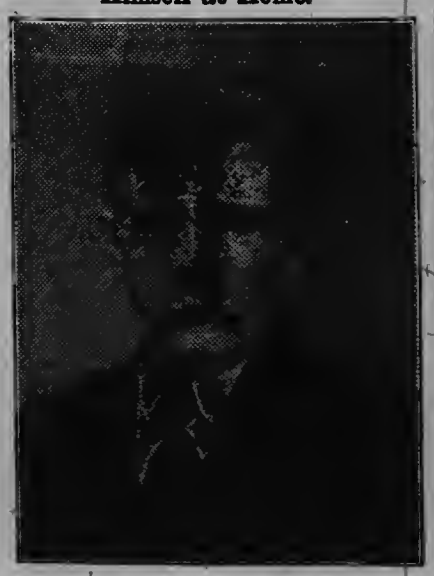
This Pinex and Sugar Syrup preparation takes right hold of a cough and gives almost immediate relief. It loosens the dry, hoarse or tight cough in a way that is really remarkable. Also quickly heals the inflamed membranes which accompany a painful cough, and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. Excellent for bronchitis, spasmodic croup and winter coughs. Keeps perfectly and tastes good—children like it.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex,"—do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

Cured His Rupture

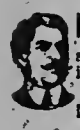
Confederate Veteran Used the Brooks Rupture Appliance and Cured Himself at Home.



Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions. **Binds and draws the broken parts together as you would a broken limb.** No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Full information and book on rupture, mailed free. Write today. C. E. Brooks, 2023B State St., Marshall, Mich., U. S. A.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free
DR. THOMAS E. GREEN, Successor to
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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Dublin Ct., at Cherry Hill	Feb. 6, 7
Belzoni Ct., at Belzoni	Feb. 13, 14
Isola Ct., at Isola	Feb. 14, 15
Webb Ct., at Webb	Feb. 20, 21
Mar's Hill Ct., at Hebron	Feb. 27, 28
Minter City, at M. City	Mar. 6, 7

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Charleston	Feb. 6, 7
Oakland	Feb. 7, 8
Pleasant Hill	Feb. 13, 14
Olive Branch	Feb. 14, 15
Sardis Circuit	Feb. 20, 21
Sardis	Feb. 21, 22
Cockrum	Feb. 27, 28
Wall Hill	Mar. 6, 7
Eureka	Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Greenwood Springs	Feb. 6, 7
Okolona, at Thomson's	Feb. 9,
Fulton Ct., at Harden's Chapel	Feb. 13, 14
Tremont	Feb. 15,
Smithville, at Antioch	Feb. 20, 21
Prairie, at Strongs	Feb. 23,
Verona, 10 a. m.	Feb. 25,
Tupelo, 7 p. m.	Feb. 25,
Montpeller, at Woodland	Feb. 27, 28
Buena Vista	Mar. 6, 7

JNO. W. BELL, P. E.

Greenville District—First Round.

Tunica and Robinsonville, at Evansville	Feb. 6, 7
Jonestown and Belan, at Jonestown	Feb. 7, 8
Glen Allan	Feb. 14, 15
Clarksdale	Feb. 21, 22
Gunnison	Feb. 27, 28
Friar's Point	Feb. 28, Mar. 1

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Longview, a.m.	Feb. 6, 7
Sturgis, p.m.	Feb. 7, 8
Mayhew	Feb. 13, 14
Cochrane	Feb. 21, 22
Masbulaville	Feb. 27, 28
Columbus Ct., at Piney Grove	Mar. 6, 7

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

McCool, at Tabernacle	Feb. 6, 7
Durant, Wed., 7 p. m.	Feb. 10,
West, at West	Feb. 13, 14
Kilmichael, at Kilmichael, Fri.,	Feb. 19,
Mathiston, at Mathiston	Feb. 20, 21
Eupora and Maben, at M.	Feb. 21, 22
State Springs, at S. S.	Feb. 27, 28
Bellefontaine, at B., Mon.	Feb. 29,
Kosclusko Ct., at Marvin	Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Paris Ct., at Paris	Feb. 6, 7
Abbeville Ct., at Abbeville	Feb. 7, 8
Randolph Ct., at Randolph	Feb. 13,
Toccopola Ct., at Lafayette Springs	Feb. 14, 15
Ashland Ct., at Liberty	Feb. 20, 21
Pine Valley Ct., at Pine Valley	Feb. 27,
Coffeeville Ct., at Coffeeville	Feb. 28, Mar. 1
Potts Camp Ct., at Potts Camp	Mar. 6, 7
Byballa Ct., at Byhalla	Mar. 7, 8

R. A. TUCKER, P. E.
Holly Springs, Miss.

Corinth Dist.—First Round.

Sherman Ct., at Sherman	Feb. 6, 7
Mantachie Ct., at Shiloh	Feb. 13,
Gunton and Baldwyn Ct., at Saltillo	Feb. 14, 15
New Albany	Feb. 19, 21
New Albany Ct., at Ecru	Feb. 20, 21
Hickory Flat Ct., at Ebenezer	Feb. 26,
Myrtle, at Glenfield	Feb. 27, 28
Dumas Ct., at New Hope	Mar. 5,
Ripley Ct., at Rainey's Chapel	Mar. 6,
Ripley and Blue Mt., at Ripley	Mar. 7, 8
Chalybeate Ct., at Camp Gr.	Mar. 13, 14
Tishomingo Ct., at Mount Pleasant	Mar. 19,
Belmont Ct., at Golden	Mar. 20, 21

District stewards will meet in Corinth, First Church, on Feb. 10, 1915. Hope all the charges will be represented.

J. H. MITCHELL, P. E.

NIPS TROUBLE IN THE BUD.

That's what Gray's Ointment does. It heals wounds and brulses and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin; boils, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25c a box, at druggists. You can get a free sample by writing W., F. Gray & Co., 806 Gray Building, Nashville, Tenn.

IMMIGRATION INTO ARGENTINA.

A vivid glimpse of the cosmopolitan immigration into Argentina—where more than 300,000 newcomers arrive each year—is given in a letter from Mr. W. C. K. Torre. The following paragraphs are of special interest:

"We have in this city of Buenos Ayres 1,500,000 souls, and the population increases. With the natural growth and the inflowing tide of immigrants from Europe, the need seems to me to be increasing. The other day I asked a brother who has been visiting the immigrants on arrival, distributing gospels among them and seeking to help them, if he would go out into the street, speak to the first twenty men he met and see what they knew of the Bible. He did so, and the result is most instructive. These twenty men represented six different nationalities—Spanish, Italian, Servian, Uruguayan, Portuguese, and Roumanian. The Uruguayan said he had read portions of the Bible. One Spaniard knew something about the Bible, but he had never read it. A Portuguese said he had read the Bible An Italian had read the Bible and seemed to have faith in the Lord Jesus. Another Spaniard said he had studied at a Jesuit college in Spain but he had never had a Bible in his hands. And what about the other fifteen? None of them had ever seen a Bible, and by their replies they knew nothing about it.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salads, Candies, Ices, Ice Creams, etc. If you send a 2-cent stamp we will also send you a full pint sample of KNOX GELATINE, or for 15c a two-quart package, if your grocer does not sell it. **KNOX GELATINE**, 201 Knox Ave., Johnstown, N. Y.

You look into Christ's life and its influence, you see how it meets your life and you say, I shall follow this Teacher and Leader. From the time you say that, you are a Christian. You may be a very poor one. A man who enlists is a very poor soldier for the first few years, but he is a soldier as soon as he enlists.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

It Is a Burning Shame

that so many Churches are without sufficient insurance, and not properly safe-guarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money. Advantageous rates; easy payments; profits to policy holders. And your Church is entitled to share in these benefits. IT IS UP TO YOU.

For applications and particulars address
HENRY P. MAGILL, Sec. and Manager
Insurance Exchange, Chicago, Ill.
Mrs. Alice Hargrove Barclay, Agent M. E. Church South
314 Norton Building, Fourth and Jefferson, Louisville, Ky.

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List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.
Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Take One Pain Pill, then—Take it Easy.

Dr. Miles' Anti-Pain Pills

will help you, as they have helped others.

Good for all kinds of pain. Used to relieve Neuralgia, Headache, Nervousness, Rheumatism, Sciatica, Kidney Pains, Lumbago, Locomotor Ataxia, Backache, Stomachache, Carsickness, Irritability and for pain in any part of the body.

"I have used Dr. Miles' Anti-Pain Pills when troubled with headache, and find that one pill infallibly effects relief in a very short time. I am considerably affected with neuralgia in the head at times, and find the Anti-Pain Pills of much benefit. The Dr. Miles' Remedies are beyond comparison and I recommend them to all my friends."

GEORGE COLGATE,
219 Oakland St., San Antonio, Tex.

At all druggists. 25 doses 25c.
MILES MEDICAL CO., Elkhart, Ind.

DON'T CHEAPEN YOURSELF.

Young man or young woman, you are worth something. Don't sell yourself too cheaply. Your strength, intellect, industry, application, morals, principles, and high character—all of these are assets. They are worth something if you have any of them. They are priceless if you have them all, for they are what make our foremost men and women. They make great teachers, workers, preachers, leaders, generals in war, captains of industry, managers of railroads, and heads of corporations.

Remember in this frivolous time that the one thing you really have as long as you live is your body. That is yours. That stays with you to the end. You must live with yourself. Where you go, it goes with you; when you pass away, it is in your casket.

If this be true (and it can not be denied), make the priceless gift to your Creator of a sanctuary, clean, sweet, wholesome, spiritual as well as physical, living the life that you know you should live, putting a high value on the human frame in which you make your home.

Beautify it with all the graces of deportment, courtesy, kindness, and affection. Do not cheapen it with vice, licentiousness, greed, intemperance, sordidness, unbelief, and all the train of sorrow and suffering that follow in the path of sin.

Keep yourself worth all that you can. Hold yourself in the world's market at the highest price.

As the farmer seeks to win the prizes with the best products of the soil and breeding stable, as the manufacturer strives for the finest work of the loom, the forge, or spindle, as the young housewife delights in the most delicate embroidery and the artist in the highest example of his art, so let every one, however humble, seek the best for what he has to offer, and he will get the higher price.

There is a public market always open for our varied talents. We need go to no pawn shop with them. We need not cut prices. We need not sell at a sacrifice. There is no bargain counter for soul and body. "The life is more than meat, and the body more than raiment."

The young man who thinks that the world owes him a living, that he must have it regardless of what he gives in return, makes a fatal mistake.

The young woman who believes that a pretty face, a graceful figure with beauty unadorned, and the display of many jewels will win her way is following the leadership of the blind. She will pay the price with bitter repentance.

Avoid the primrose path of dalliance. Take the beaten way, though it is strait and narrow, for the end is peace.

The discoverer must sail over many troubled seas. He must climb the highest peaks and break his tortuous way through many a jungle; but if in the end he reaches the goal, he will be satisfied.

There is a goal for you.—John A. Sliecher, in Leslie's.

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1915:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $3 or under. Please do not send us a check for $1, as it will only be credited as 90 cents.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

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THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
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IT CONTAINS
The Authorized Version of the Old Testament and New Testament
HAS
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All the proper words being accented and divided into syllables for quick and easy pronunciation.
IT ALSO CONTAINS
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Let us send you one of these Bibles. The price is $1.35 postpaid. When remitting send us money orders or 2-cent stamps. If a personal check is sent, add 10 cents to cover cost of exchange. We have sold over 500 of these Bibles in the last three years.

CHURCH EXTENSION MEETING.

Rev. W. S. Lagrone sends us the following notice: "The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet in Winona, Miss., March 15 and 16, the first session being held at 11 a. m., on the 15th. Rev. J. T. McCafferty, of Eupora, Miss., will furnish blanks to all who may desire them. Please see that your applications are in due form and in the hands of Brother McCafferty by March 10th."

NOTICE TO THE PUBLIC.

The ladies of the First M. E. Church, South, of New Orleans will serve meals in the Social Hall of the church, 1108 St. Charles Street, corner Calliope Street, on Monday and Tuesday, February 15 and 16, 1915—"Mardi Gras days!" Home-cooked food and all kinds of delicacies will be served at reasonable prices. Prompt service will be given. All are invited to call, and especially strangers. Persons from outside of the city may learn where they can secure rooms at reasonable prices by applying to Mrs. W. J. Roach, 1401 St. Charles Avenue. Phone Jackson 1660-W.

LIES TRAVEL IN LARGE COMPANIES.

Some one has well said: "The way down which the bad ship Wickedness slides to a shoreless ocean, must be greased with lies."

This is a very true statement, for when one lie has been told, it is pretty sure to be followed by another and another, until the liar is really unable to tell how many lies he has told.

Seldom can a boy or a girl tell one lie and then stop at that. Dean Swift, the famous writer, once said, "He who tells a lie is not sensible of how great a task he undertakes, for he must be forced to invent twenty more lies to maintain that one."

Let us beware of telling the first falsehood, for lies travel in large companies, and if we never tell a single falsehood, we shall not be tempted to tell other falsehoods in order to try to conceal the first one.—Christian Intelligencer.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 11, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Since time began,
To-day has been the friend of man;
But in his blindness and sorrow,
He looks to yesterday and to-morrow."

* * *

If education is all that is needed to make Christians, as not a few people now seem to think, will some one please tell us what is the matter with Dr. Eliot?

* * *

The Mormons may have abandoned polygamy, but we should hate to belong to a denomination that had to be reformed in that respect by the strong arm of the civil law. We have never had much faith in a coerced decency.

* * *

What is the use of setting men apart to the work of the Christian ministry if the Church is thereafter to entangle them in all sorts of secular affairs and make of them a sort of jack of all trades? If this is to be the kind of service demanded of our pastors in the future, had we not better begin to establish some vocational church schools of the potpourri variety?

* * *

What the Church needs is ministers and members who will lay hold of the mighty powers that are available for human redemption and rightly wield them. The cry of the world is not for forms and creeds and religious speculation, but for a vital force that can break the shackles of sin and give life to the soul and make it clean and strong. The Holy Spirit alone can save the sinner and fill his heart with peace and hope and lofty aspirations.

* * *

A contemporary says: "The worst friend a man can have is a frivolous, irreligious woman." This affirmation, in our judgment, is not in the least exaggerated. The influence of woman is very great, whether it is exerted to lift her associates up or to drag them down. And some of them have been getting men into trouble ever since Mother Eve set them the regrettable example in Eden.

* * *

Billy Sunday says that sometimes when a man dies it is considered a noble tribute to him to say that "he didn't have an enemy in the world," but that in reality this is equivalent to declaring that he was "no account." In our opinion, this comes pretty near being true. Christ made enough enemies during the three years of his public service to crucify him, and, according to tradition, all the Apostles died violent deaths except St. John, and he was fiercely persecuted, being thrown into a caldron of boiling oil and banished to the Isle of Patmos. The man who is sufficiently sleek and pliable to avoid creating any antagonisms can scarcely claim to be either Christlike or in the apostolic succession. A person who faithfully does his duty is almost certain to arouse some opposition, however tactful he may be. This is not to his discredit; but let him see that in the face of such antagonisms he exhibits the spirit of his Lord. **This is the important thing.**

BILLY SUNDAY'S WORK.

The North American thus sums up Billy Sunday's work in Philadelphia at the close of the first month of his great campaign in that city: Number of conversions, not including 2844 who signed cards professing faith in Christ at the services for children, 13,609; receipts at the tabernacle for the first half of the campaign, $43,151.19; 1,500,000 papers containing the evangelists sermons have been circulated, and have been read by at least 5,000,000 persons.

Attention from all parts of the country has been focused upon the famous revivalist for the past few weeks. Ministers and others specially interested in religious work in perhaps every State in the Union have been reading his sermons and studying his methods as they have been described in the newspapers. Even such papers as The Independent and The Outlook have been carrying specially prepared articles concerning the Philadelphia meeting—a very unusual thing. It is to be hoped, however, that this widespread interest and observation will not result in a crop of servile imitators of the oddities and outstanding peculiarities of Mr. Sunday's ministry. To undertake to talk and act like a man of such a unique and extraordinary personality is to make one's self ridiculous. However, the faith, the consecration, the fearlessness, the oneness of aim, and the tremendous zeal of this man of God are well worth noting and striving to emulate.

In this connection the following remarks of Dr. James Cannon, Jr., of Virginia, who has had the privilege of hearing the renowned evangelist and of forming an estimate of him based on first-hand knowledge, will doubtless prove of interest to many of our readers:

"Billy Sunday's methods are both sane and Scriptural. He relies chiefly upon the Bible and prayer. He considers preaching to be 'rightly dividing the word of truth.' Like Mr. Moody, he preaches the Word. He is dogmatic, openly, almost fiercely dogmatic. He indulges in no speculations; he knows no compromise: 'Jesus Christ bore our sins in his own body on the tree.' We are saved by faith and not by character. Personal responsibility, heaven and hell, are vital facts. Absolute loyalty to Christ as divine Master and Lord is demanded on pain of rejection by him before the assembled universe.

"'The word of truth' means to him the old fundamental orthodox doctrines which have always gripped the hearts of men, and which have always been preached in any great outpouring of the Spirit and revival of religion. The Christian religion is thoroughly uncompromising, and the Master himself with all his mercy and love never made any compromise as to the truth. The man who accepts him as Savior and Master has eternal life and the man who rejects him has eternal death. Thank God, the preaching of Billy Sunday demonstrates afresh that what the people need and that what they really hunger after is the 'word of truth.'

"Other objections lie against the personal characteristics of the man. Here I am obliged to refer the critics to God for answer. I am not an apologist for some of the gestures Billy Sunday makes, nor for the attitudes he strikes, nor for some of the expressions he uses. 'To his own Master he standeth or falleth.' I know that God has made use of men and of methods which I shall never understand. But I have been obliged to accept them and to rejoice in the results of the labors.

"The blowing of rams' horns about Jericho was not scientific, but the walls fell. The exploits of Samson are a tangled web which it is hard to untangle, but he stands in the eleventh of Hebrews as one of the heroes of faith. Gideon with his lamps, pitchers and trumpets is utterly inadequate as an explanation of results. What figure is more spectacular than that of John the Baptist, with his camel's hair coat and his locusts and wild honey denouncing men as thieves, liars, hypocrites, and serpents? The people cried that he had a devil, but the Divine judgment declared that no greater man had been born of woman. What reception would John the Baptist receive to-day if he should step out on the banks of the James River with only a camel's hair robe and a leathern girdle, and if he should denounce men to-day as he did then? Doubtless some Herod or Herodias in high society would seek to muzzle his lips and denounce him as possessed of a devil.

"With Samson and Hosea and John the Baptist before me, I do not propose to reject the work of Billy Sunday because I would not use some language he uses or make some gestures he makes. God seems to be using him to accomplish a great work, just as he used Samson. 'By their fruits ye shall know them.' Test Billy Sunday by the fruits and not by our pre-conceived opinions of what God will and will not do."

A HIGH COMPLIMENT TO SOUTHERNERS.

In discussing the large cotton crop of last year, its low price, and what should be done to improve conditions in the South, the New York Commercial concludes a recent editorial utterance with the following high compliment to the citizens of this section of the Union:

"At least half of this crop has to be sold for what it will bring to carry the farmers through because so many of them are in debt, but the bountiful yield should be regarded as a blessing and can be made one if the market is not swamped by another large crop planted in the face of known adverse conditions. This country owes its growth and wealth to the versatility of its people. We have progressed because we have shown aptitude for turning our hands to anything that promised profits. Whenever they have left the South Southerners have displayed this national faculty more notably than any other class of people. They were the leading pioneers in the settlement of the Southwest, the Intermountain country, and California. They are the most versatile men who come to New York and they have won more than their share of the successes due to merit and industry. If those at home on the plantations will adapt themselves to existing conditions as rapidly and cheerfully as do those who go farther afield in search of fortune, they should find this the most prosperous year they have ever enjoyed."

HIS HAND.

There is a Hand that wipes away
The tears from eyes that weep;
That calms the fevered brow, and gives
To wakeful eyes sweet sleep;

A Hand that blesses children, as
They play the hours away;
A Hand that comforts aged ones
Who watch for close of day;

A Hand that guides through darkness,
Through storm and sore distress;
That leads the weary traveller to
The port of happiness.

That Hand was, pierced and bleeding, nailed,
Oh, nailed to Calvary,
For the love the heart of Jesus had
For those like you and me.

—O. H. J., in The Christian Guardian.

WESLEY'S PRAYER-ROOM.

City Road Chapel is the historical church of Methodism—a sort of Wesley Westminster Abbey. At the south side stands the Wesley House, where John Wesley took up his residence at the age of seventy-six. The second floor is open as a museum. The front room was used by Mr. Wesley as a study. In the rear of his bed-room and opening out of this is a little chamber eight feet two inches by six feet nine inches. A very little room it is. But it was the power-house of Methodism. A marble slab under the mantel tells its story: "This little room is the place where Wesley retired for prayer." This little prayer-room is as eloquent an insight into his life as was Daniel's upper chamber with the window open toward Jerusalem an index to the character of that worthy. It is more—here is the secret of Methodism's wonderful triumphs, for Methodism was made by such prayers as were offered in this little room. Wesley's prayer-room is a sanctuary calling us to the too often neglected practice of prayer. How we need just such prayer-rooms in our homes, and in our churches—the quiet time and place where one may go to be alone with God! "In quietness and in confidence shall be thy strength."

Wesley knew the value of such a sanctuary, for he had been with the Master, and learned of him: "When thou prayest enter into thine inner chamber, and having shut thy door pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

"Begin the day with God: he is thy sun and day,
He is the radiance of thy dawn, to him address
thy lay;
Thy first transactions be with God himself above;
So shall thy business prosper, and all thy day be
love."

—The New York Christian Advocate.

INDIVIDUAL WORK FOR INDIVIDUALS.

There is constant danger of too much generallzation in Christian effort. We give to the general missionary cause; we pray for those in sickness and distress, for the people of the Church and for the community at large. However commendable and good this general Christian labor may be, it will never take the place of individual missionary effort. The kind of missionary work which counts above all others is individual work for individuals.

It is an excellent thing to make a list of the names of needy ones in whom we feel a special interest. For these we can offer special prayer in our secret devotions or at the family altar. For these we may put forth special effort. It is interesting to watch the results of Christian labor of this character. We pray for one who is sick. In time that prayer is answered. How thankful we are then to eliminate his name from the list, and add the name of another in need! We pray for a wayward youth who is backslidden, at the same time manifesting a kindly interest in the wanderer and putting forth judicious efforts to bring about his return to the Lord. We may watch with interest the means which God employs to bring about an answer to our prayer. When the wanderer returns his name may be dropped from the list, and the name of another added in its place. In this way we shall be enabled to watch with great interest our changing list, and our hearts will be led to rejoice many times by the direct manner in which God has responded to our prayers.—Review and Herald.

THE PROGRESS OF METHODISM IN CUBA.

The sixteenth annual meeting of the Cuban Mission has just been held in the city of Pinar del Rio, the capital of the western border of the island. The meeting was one of great harmony and spiritual power. The reports showed marked progress in every department of the work. We have now in the island, 3,893 members and 619 candidates for membership, or a total of 4,512. The net increase of the actual membership during the year 1914, was 244."

For all purposes the Cuban Churches contributed during the year $12,187 American gold, or about $3.13 per member. Most of them are poor people, and they are very generous indeed.

Most of our schools have as many students as they can handle. Each of them might have many more, if adequate rooms were provided. For example, Candler College in Havana, over which Rev. H. B. Bardwell presides, has a capacity for 101 students, and the total enrollment for the year was 118. On the waiting list are many seeking to enter, and when for any cause a student drops out, another takes his place at once. This fact explains why the enrollment for the year was seventeen more than the number which the institution can accommodate. President Bardwell could have 200 or 300 students if he had accommodations for them, just as easily as he now has every day 101.

He has organized a church in the new college building, and 50 of the 101 students are candidates for church membership. The institution surely needs a chapel which could be used both for the daily worship of the students and as a church for the growing congregation. Such a building would in a year double the strength of our Methodism in Havana.

The most urgent need of our Cuban Methodism is a church for our central congregations (American and Cuban), now housed inadequately in remodeled old residences on Virtudes Street. The location is most admirable, but the buildings are wholly unsuited to our purposes. They were on the lots when we bought the property some years ago, and were changed in their interior arrangement so as to shelter our American congregation, and Cuban congregation, and our school as it was at first organized.

When the new Candler College was built, two years ago at a point in the suburbs of the city, known as "Puentes Grandes," it was supposed that it would not be necessary, or perhaps possible, to continue school work at the old place; but this has not been the case. A branch of the college (primary and secondary grades) continues in the property on Virtudes Street, under the presidency of Rev. E. E. Clements, and it is very largely attended.

In the property on Virtudes Street we require two missionaries to make their residences, besides finding rooms for the school and places of worshin for two congregations. This results in most uncomfortable crowding, and hinders the highest success. With $40,000, the whole situation can be relieved. This will give us an imposing church, and make the residences of the missionaries comfortable and the rooms for the school adequate. Atlanta Methodists have contributed already $10,000 of this amount, as a special over and above the assessments on their churches. They hope to raise $10,000 more. Will not the Southern Methodists throughout the whole connection speedily raise the rest of the $10,000 required? Surely for such a building in the capital of the Cuban Republic—a city of 300,000 inhabitants, $40,000 is not too much to ask.

The work on the Isle of Pines is doing well in the hands of Brother M. M. Marshall and Brother M. M. Stewart. The former needs about $1,000 more for the completion of the church at Santa Barbara, and the latter should have at least $4,000 for the church and school building at Nueva Gerona. The people of the Isle of Pines are very liberal and will give for these buildings more than twice as much as is asked of the Church at home. They ask help in this time of need, and well deserve all that is asked.

The money which the Church has already invested in the Cuban Mission has yielded the largest and best returns. Shall it not receive now the additional help which the development of the work requires?—Wesleyan Christian Advocate.

NATIONAL PROHIBITION IS COMING.

Dear Dr. Meek: More than thirty years ago we started the agitation for the prohibition of the liquor traffic in Montgomery County, Mississippi, where the first local option election ever held in this State was held under a special act of the Legislature. Two years after this a local option law was passed for the entire State, and one by one the counties took it up, until to-day there is not a legalized saloon in the State, for which we thank God and rejoice.

It took three years of hard fighting to win in Montgomery County, but it was a glorious victory. We were considered cranks, fanatics, lunatics, and some other names I do not care to have printed. Some people scorned, some laughed, others ridiculed, a number "cussed," and a few pitied us, but we prayed and worked and trusted in God. We won in spite of all the liquor and money the gang could get from Cincinnati to New Orleans and use against us. There were some as brave and true men engaged in that conflict as ever unsheathed a sword on any battlefield. Many of them have passed away and have heard the Master say, "Well done; thou good and faithful servant."

"Behold how great a matter a little fire kindleth." It has grown and spread until the cause of prohibition will in the next few years sweep the whole American continent. The sober, thoughtful good people of the twentieth century are tired of the wicked rule of the liquorites. They have disgraced the nation and if they had their dues would be keeping company with many a poor fellow in prison where the liquor business has sent him.

But these fellows have had their day, thank God, and prohibition will sweep the world. One by one, the States have fallen into line and soon there will be a solid South on this question which, to my mind, is a standing argument for our true Americanism. The South is now about the only place where much of that is left.

Any apparent backset in this great movement is only temporary. Like truth, it may be trodden down to-day but it will rise again to-morrow. In Alabama two years ago prohibition was defeated by the gang, but it has now come back stronger and better than it was before; and it will come in Arkansas and Texas soon.

It is to be hoped that the Tennessee people just now will sit up and take notice and begin to enforce the prohibition law. They are our neighbors and we would hate to shut the door on them; but they are doing us harm by allowing their liquor to slop over on us from Memphis, and they ought to have some respect for their neighbors if they have none for themselves.

If the Democrats of Tennessee fail to stand by Gov. Rye and the platform of their party, to which they solemnly pledged themselves, Democracy will go down in awful defeat at the next election, as sure as you live. Any party will die, and ought to die, that will be ruled by a gang of liquor-soaked law violators. That "ouster bill" ought to pass the legislature right away. It is the only thing that will cure the existing evils. It will not hurt anybody in Tennessee, outside two or three cities which have already disgraced the whole State.

The good effects of prohibition in Mississippi are bearing fruit all up and down this good land, even in this generation. Some time ago a Mississippi boy went on a trip to Memphis in company with his father, and while passing up Main Street, they passed a saloon, and the boy got a whiff of one of those hellholes, and said, "Pa, what sort of a place is that?" The father replied, "That's a black whiskey hole, my boy." The boy then said, with an awful face, "Whoop, don't she stink?" These boys are many and the liquorites may get ready to step down and out, as they will soon be coming into their own.

Shame on the Nation for the respectability and protection she is giving this accursed business! It will not be long now until all those who are standing in the way of prohibition in the National Congress will be asked to step down and out. Some of them have created a stench in the land that makes decent people shut their eyes and hold their noses. The Speaker of the House not only disgrace himself, but also his "houn daug" and the whole Nation, when he recently appeared before an audience of 1000 people in Detroit to speak, so drunk that he was compelled to hold to the speaker's stand, and that his words were incoherent. It is said one-third of the audience left in indignation, and when the Secretary of the Board of Commerce asked him to desist and leave the platform, he refused. So the lights were turned off, but the Speaker of the House of Representatives rambled on, and was finally led from the platform by a committee. This is the man that the United States of America, narrowly escaped having for President in place of Woodrow Wilson. This is the man who says Congressman Hobson is "a knight errant, a political fanatic." And all this right in the face of a mighty wave of prohibition that is sweeping the world.

Whatever may be the harrowing scenes and heartaches of the awful war in Europe, there has come to the nations engaged in it and to the world a blessing that will be more lasting than the devastation and ruin of war. They will not stop with having learned that men under the influence of liquor are inefficient soldiers, but they will see that it disqualifies them for good citizenship. Prohibition will do more to help them rise from the wreck and ruin of this horrible war than everything else combined. Already it is yielding fruit. The Comptroller of the Russian treasury has stated that, because of the great increase in national savings due to prohibition, the extraordinary outlay occasioned by the war has caused no great suffering in Russia. He said that the national savings which in December, 1913, amounted to $350,000 had increased to $14,550,000 in December, 1914, and he added that the total savings for 1913, were $17,000,000, as compared with $42,000,000 for 1914. May the Lord speed the day when the whole world shall be free from the awful curse of drink! W. S. LAGRONE.

Clarksdale, Miss.

REV. WARREN C. BLACK, D.D.

By H. M. DuBose, D.D.

No other country has furnished so many examples, as has our own, of men who have successfully contended with fortune and circumstance and risen to distinction in life and service. To be born into that great typical American class whose heraldry is red blood, the choice of labor and the love of domestic quietness, is to be favored of providence. To this class, as has been demonstrated a thousand times, the Church and the Nation must look for their prophets and leaders. The life story now to be written runs significantly back to the precedents and traditions of this racial nobility.

Rev. Warren C. Black, D.D., was born in Copiah County, Miss., May 24, 1843, being the son of William Black, a native of Georgia, but of clearly traced Irish descent. His mother, Eliza McRee, born in North Carolina, was of Scottish blood as clearly traced as was the Irish lineage of her husband. Thus was united in the son the Celtic and Gaelic qualities which have so largely made the romance and heroism of the Western world.

About the end of the territorial era of Mississippi history the parents of Dr. Black, being then in their youth, were brought by their respective forebears to that State. The two families settled in the same district of Copiah County where, during the next decade, the young couple were married. They began life very poor, but being industrious and frugal, they began early to prosper, and by the end of the life of the husband, in 1860, had accumulated a moderate fortune consisting chiefly of lands and slaves. Their farm house stood within two miles of the site of the present town of Gallman, and was the birth place of the subject of this sketch. The house was burned many years ago, and the lands were afterwards subdivided into many smaller tracts.

The family of William Black consisted of ten children, three of whom died in infancy, the others reaching maturity. The eldest daughter, Mary Elizabeth, became the wife of Richard T. Hennington, who, after the war between the States, emigrated to Brazil, where his descendants yet live. The second daughter, Rebecca Jane, married John Fletcher Enochs, of the well known family of that name in Jackson, Natchez, and Oklahoma City. A son, James Monroe, lived to the age of sixty, dying in March, 1913.

When about six years of age, the son Warren, who was destined to bring distinction to the family name, was by the parents given to the care of a teacher in what for nearly a century has been known as "Bethesda School," in the neighborhood of the Black farm house. Dr. Black, in an unpublished autobiographical sketch, describes this primitive place of learning as "a small, rough, poorly lighted log cabin." In after years this cabin was succeeded by a more pretentious structure, described in the autobiography, as "sufficiently large for the use for which it was designed, with glazed windows, and also a stove."

The farmer lad was studious and alert—the solvent of every difficulty in the equation of youthful fortune. He was given to out of school reading, a habit stimulated by the good sense and sympathetic interest of his mother. Books and periodicals suited to juvenile literary tastes were scarce enough in that time and place, but some tales of adventure, a simple classic or two, a well worn outline of history, the Bible, a hymn book, and the church paper made the foundations of a research which in after years went into almost every field of literature and thought. In his more active years, Dr. Black was not only a man of omniverous reading, but was also a man of catholic mental sympathies and of manifold capabilities.

"I grew up with the habit of attending Church," he writes. Illuminating record! The power which gives the onward marching hosts of reform, and which evermore widens the vision of civilization, comes of the generations that on the Sabbath day crowd the rural altars of the land, more than from other cause or influence. So long as Israel stood with unpolluted hands before the altars of Jehovah, so long was Israel invincible. America's glory and power to-day are not in her marble Capitol, her army, or her navy, but in her unambitious and unlusting millions who gird themselves with prayer and listen with reverence to the evangel of truth.

At the age of thirteen, Dr. Black was converted and joined the Methodist Church, the Church of his parents. As in his literary tendencies, so in his religious convictions, he acknowledges the potency of his mother's sympathies and leadings. And so the records of life continually emphasize the meaning of a mother's ascendency over the lives of her children. This mother died in 1888, after her son was well advanced in his career of honor and usefulness.

In 1861 young Black was a student in Centenary College, Jackson, La. He was then eighteen years of age. The breaking out of the War between the States caused the College to close before the end of the year, and thus was terminated the bright promise of mental advancement which had risen before him, and thus was he left to that hand to hand struggle for knowledge which lasted throughout his years. For a few months after the discontinuance of the college classes, he taught in the rustic school at Bethesda, but was soon led to give up the schoolmaster's task for enlistment in the Confederate Army, whose battallions were then forming in terrible earnest. He was quickly advanced from the rank of a private to that of quartermaster sergeant. After two years of service he, with his entire command, became a prisoner of war at the fall of Port Hudson, on the lower Mississippi River. Having been, in the same year, paroled and exchanged, he re-entered the army as a member of the Twenty-fourth Mississippi Battallion of Cavalry, being elected first lieutenant of his company. The ranking officer of this company was John Wilkinson, an Irishman, who afterwards became an honored member of the Louisiana Conference. An associate lieutenant was David I. Purser, who later entered the ministry of the Missionary Baptist Church. With these two comrades, there being no chaplain attached to their company, he supplied religious instruction to the men in camp. "These non-ecclesiastical and unconventional services," as he describes them, were honored of God and produced lasting results in the lives of not a few to whom they were offered.

In 1864, during a visit, on furlough, to his mother's home, he was licensed to preach by the quarterly conference of Georgetown Circuit, Rev. William Finn, pastor. He was then within a few months of completing his twenty-second year. On March 24, 1865, the young soldier-preacher was united in marriage with Miss Phebe Marshall, of Spring Ridge, Hinds County, Miss. This union continued for forty years, the faithful wife passing to her reward on January 10, 1909. To her memory the husband bears this pleasing testimony: "Her life was devoted to the service of God, her family and the Church." Her children have called her blessed.

For four years, immediately following his marriage, Dr. Black taught school at Bethesda, and this appears to have been the period of his own greatest advance in letters. He was a student-teacher. He was also active in using his gifts as a preacher. As a local helper he filled, every Sabbath, the pulpit of some church or chapel in the districts about. In 1870 and 1871 he was, with his brother, James Monroe Black, engaged in a mercantile venture at Bolton, Miss., and, during the latter year, was also employed as a supply on the Raymond Circuit, which included the towns of Raymond, Bolton, and Clinton.

In December, 1871, came the final and crowning decision of his life. He entered at that time the itinerancy, joining the Mississippi Conference, at its session in Meridian, in the class with J. J. Smylie and H. W. Featherstun, the latter of whom alone remains. During the next twenty years he served six different charges in the Conference, as follows: Madison, Camden, Edwards, Jefferson Street, Natchez, Central Church, Meridian, and First Church, Jackson.

At the session of the Conference, held in the old First Church, Jackson, in December, 1877, the writer of this sketch was admitted into the traveling connection on probation. To recall the names and faces of the men familiar to the sessions of the body at that time is an exercise which produces deep emotion. Amongst the acknowledged leaders of the Conference were W. H. Watkins, H. H. Montgomery, W. E. M. Linfield, H. F. Johnson and Richard Abbey, each masterful in his way, and the first three of unusual power in the pulpit. Charles K. Marshall, not then in active service, towered amongst his fellows, clothed with the dignity of a Roman and incarnating an eloquence which had marked the age then closing. Amongst the younger and maturing members of the Conference were Charles B. Galloway, of glorious memory, Charles G. Andrews, the scholar and educator, Ransom Jones, the Knightly Messenger of a blameless King, W. B. Lewis, a Saint John amongst his brethren, Hiram R. Singleton, a soul of gentleness, Beverly Carradine, afterwards noted as an evangelist, and Edwin H. Mounger, a paragon of Christian manliness. To this group memory adds the name of Warren C. Black. He was strong, active and wide awake. He had already entered fully into the confidence of his brethren, and was coming forward as a leader and man of affairs. A sermon preached by him before the Conference, about this time, on the reference of the Master to the sparrows and lilies showed in an astonishing way how scientific knowledge may be used to illustrate the truths of religion. It recalled the discourses of Dr. Alexander Means, the great geologist-preacher of Emory College. A year or two later, he delivered before a session of the Crystal Springs Camp Meeting his justly celebrated address on "The Philosophy of Methodism." Being put into pamphlet form, this address enjoyed an extensive circulation, and became the foundation of that Church-wide distinction which his unusual talents had prophesied from the beginning of his ministry.

In December, 1892, the Bishop presiding at the South Georgia Conference transferred him to that body and stationed him at Mulberry Street Church, Macon, a Church whose pulpit has enjoyed the ministry of many eminent and eloquent men. He might have remained there for a quadrennium, but, in October of his first year in that pastorate, he was offered and accepted the editorship of the New Orleans Christian Advocate. In this office he succeeded such famous men as H. N. McTyeire, John C. Keener, Lewis Parker, Charles B. Galloway, and Charles W. Carter.

As an editor he sustained the record of a student of times and thought, and showed himself a capable and fearless defender of righteousness and the doctrines of the Church. His term of editorial service extended over a period of seven years, at the end of which he returned to the pastorate in his native Conference, being reappointed to his old charge at First Church, Jackson, Miss. This experience was followed by successive pastoral terms at Moss Point, Jefferson Street, Natchez, Brookhaven, and Court Street, Hattiesburg. In 1907 he was transferred by Bishop Ward to the North Mississippi

Conference and stationed at Tupelo, to fill a vacancy caused hy the election of the pastor, Dr. Lewis, to the agency of Miilsaps College. At the end of the year he was re-transferred to the Mississippi Conference and made presiding elder of the Meridian District. A pastorate at East End Church, Meridian, followed this, to be itseif followed by an appointment to Edwards, wbere his health began to fail, making it necessary for him to ask to be relieved from active work. As a superannuate he lived for a considerable time at Tupelo, but more latterly resided at Meridian, where on January 4, 1915, he departed to be witb the Master whom he had so long served and preached.

It is impossible within the limits of a paper as brief as this must be to more tban outline the work and results of a life like that which is being treated of. In addition to being an unusually popuiar and effective preacher, Dr. Biack, in his years of strength was welcomed to a wide hearing on the lecture platform. The subjects of these lectures were nearly always religio-scientific. They were deeply engaging to every class of hearers, and instructive to an extraordinary degree. One of these lectures, "Genesis and Geology," summed in a truly learned way the investigations and conclusions of geologists and Bible critics up to the time of the lecturer's work. "God in Nature" was even more widely known and received as a popular utterance. "Is Man Immortal?" a discourse given sometimes as a lecture, sometimes as a sermon, was delivered before one hundred and forty, or more, public audiences in nine different States, from New York to Texas. Amongst these audiences were two State Legislatures and the Constitutionai Convention of Mississippi, held in 1890.

In the field of authorship Dr. Black was also not without success. In addition to the pamphlet on "The Philosophy of Methodism," he printed "A Centennial Retrospect," "Temperance and Teetotalism," and "Christian Womanhood," the last named heing a twelvemo book of three hundred pages, which quickly ran tbrough six editions, and left an unmistakahie impression upon the public sentiment of the time. His rank in the world of letters and theology was, in 1886, recognized by the Southern University which conferred upon him thc honorary title of **Doctor of Divinity.** About this time the presidency of two colleges was successively offered him, but he preferred the more active duties of the pastorate.

When he took charge of the New Orleans Christian Advocate he found the paper greatly embarrassed with debt. As editor-publisher he expended his strength to the point often of a nervous break down, and permanently impaired his health: but with the assistance of his son, Rev. Marvin McKendree Black, who did much editorial writing for him, he was able at the end of his term to leave the paper in a good financial condition. One of the marked features of his editorial work was his advocacy of temperance and probibition, by which means, as well as in his pastorates in Mississippi, he contributed much to the success of the reform and legislative movements of his day.

As a pastor Dr. Black madè a record of great faithfulness. He made it a rule to visit with especial diligence the humble and the poor of his Church, and to seek out strangers and new comers. He was tactful and sympathetic, and steered clear of partisanism and strife. He was successful in adding members to the Church, and also met the fiscal affairs of his pastorate in a business-like way. In faith he was strong, in labors ahundant. He originated the organization of Wesley Chapel, Natchez, as also the West End Church, in Meridian, and Rankin Street Church, in Jackson. He was from the heginning a trustee of Millsaps College and one of tbe promoters of that splendid enterprise.

To Dr. Black were horn eight children, only four of whom survive, namely: Warren F. Biack, of Birmingham, Ala., Rev. M. M. Biack, a heloved pastor in the Mississippi Conference, and two daughters, Miss Ada L. Biack, of Meridian, and Mrs. Clara A. Turner, of New Orleans, a widow.

To his children he leaves the memory of a faithful and well rounded life, and to his Church the fruits of a loyal and consecrated service. His end was peace. He had been confined to his room for fully three months before his death. He suffered much, but was uncomplaining and remarkahly cheerful. To his presiding èlder, Brother J. T. Leggett, who was leaving for Conference, he said: "I may drop off before you get back, but if so, you will know where to find me."

We shall know where to find him! With Smylie, and Bradford, and West, and Weems, with Powell, and McLaurin, with Parker, and Mellen, and with others of his class and age, together with the fathers ascended, we shall find him in the kingdom of giory and of God.

"It is a great thing if we can learn to see in other men the possibility of what they may become."

"SUNDRY THINGS"—WEIGHED.

By T. H. Lipscomh.

II.

In Brother Felts' further suggestions he presents for our consideration, very significantiy, one in which the Board of Education is singled out (for what reason in Texas we know not), aiong with tbe Joint Board of Finance (wbose work is executive more than deliberative), as put under a rule that their reports to the Conference shaii be made "not later than the Saturday morning session; said reports to lie on the table until tbe next regular session."

As a member of the Board of Education during the past quadrennium and one of its members at present, and as Conference Secretary of Education, we naturaliy take special interest in this suggestion; especialiy when it is foliowed hy assertions by Brother Felts that "We rush through important business with an assurance that is more apparent than real. We have a whole year to wonder why we did some things and to resolve not to do so any more." "It is impossible to get a clear idea of a voluminous report read under the stress of an 'appointment hour.'" "Every item the Conference considers should be weil considered. (Black letters his.) Let us take more time, brethren. We wiil then do more satisfactory work, more abiding work."

Again, Brother Feits is quite happy and direct in his way of putting things; and to much that he says we respond with a hearty Amen. Certainly we ought not to act without full conviction, or reasonable assurance, that tbe proposed action is in wisdom and for the general good. But, frankly, if Brother Felts is proposing (as plainly he does) that every man shouid consider every detail of every report of every Board and Committee that is offered to the Conference, and should vote on nothing favorably till every detail is explained or argued to his entire satisfaction, I must confess that my mind is not capable of considering in detail all the work of the Sunday School Board, the Board of Missions, the Church Extension Board, etc., etc. To my shame it may be, I must confess that the work of the Board of Education, to which I beiong, so demands my time and attention, that I am forced, not unwillingly, to trust largely to the Sunday School Board, the Board of Missions, and all the others the equally important matters entrusted to them. In fact, if I were distrustful of my judgment, or suspicious that with malevolent intent tbey were going to do something wrong, I fear that I couldn't attend to my own business through anxiety lest they should not properly attend to theirs.

In fact, I am under the impression that what Boards and Committees are for is to deliberately consider for the Conference the subjects committed to tbem in every detaii and from every angle, —a thing which the Conference as a whole could not do without endless confusion and weeks of deliberation.

Brother Felts makes the startling admission, "We consider long and well the appointments, long and well the standing Boards (the P. E.'s even had a meeting prior to the session of our last Conference to make the nomination (of the standing boards), which was weil." According to his own admission, then, the Conference is very careful that men known to he informed on the special subjects which will come before them, and men of sound judgment who bave at heart the interests of the Church, are in so far as they can be found, placed on these several boards, after heing considered "long and well." But, in spite of this unqualified admission, Brother Felts demands that the Conference should in effect do over again the whole work of every Board, and that no man should vote until the debates in the Board meetings, settled by majority there, should he reproduced on the Conference floor; for plainly men within the Conference will see the same objections to measures that men on the Boards saw at first; and if they must take nothing in trust, all this must be done.

Brother Felts may not have intended it, but the whole tendency of his discussion is to **sow seeds of distrust in the minds of the brethren**—distrust of the men of their own Conference to whom special causes have been committed because, as he admits, the Conference beiieves them to be worthy in knowledge and judgment of such confidence. Sowing the seeds of distrust is very popular, I know, now-a-days, as also is the preaching of an individuaiism which takes notbing for granted, or on faith; and which holds up every man's snap judgment as worth more than the joint deliberations of many; but certainly no sucn spirit should enter the Churcb, or be propagated among Christian brethren.

I affirm that the attitude of the Conference towards its boards should be that of confidence and esteem; that the attitude of the Conference towards the reports of its boards should be that of prepossession in favor of the report, as made by men who have considered all sides weil: and that opposition should arise only when some other member of the hody is fully convinced that, not through local bias or on inmature consideration, some proposed policy or action is wrong. Then the attitude should not be that of distrustful antagonism, but brotherly difference of opinion to be settled by the judgment of the Conference after fair debate. The place of such debate I, of course, recognize in all deliberative and legislative bodies; but the large place of confidence and trusting in general to others the matters committed to them, whiie doing well the matters committed to you, I also recognize and would emphasize.

To be sure, the work of all the Boards is criticised—the work of the presiding eiders and bishops also. The critic is aiways abroad in the land. His joh is easy. Douhtless, too, mistakes are sometimes made by all the Boards—I have not heard of any inside or outside the Boards who make no mistakes; but I am convinced that **fewer mistakes are made by proceeding as we do,** than would be made if wc tore to pieces tbe work of the Boards under the ieadership of men who would thereby become cyciopedic censors of aii boards. **It would take a big man for that job, surely!**

I am going to niake another confession, without repentance, either. I have voted many a time in Conference for the adoption of reports, tbe wisdom of the provisions of which I was not sure of. But happiiy for me and for the Conference, **I was not sure of my own wisdom in the matter either;** and as the other brethren had considered it fully and I had not, I voted in their favor; quite sensibly, I think, and did not without good cause hinder the proceedings of the Conference. Wc should need special eariy morning prayer-meetings for patience, if every man adopted the policy suggested by brother Felts. So we are inclined to think that there is more heat than iight in Brother Feit's suggestions as to radical changes in our Conference policy in tbis rcspect.

But weighed in the baiance of fairness as weli as wisdom, why should the Board of Education he singled out as the only deliherative board whosc report shall be demanded by Saturday morning, and required to lay on the tabie for a full day? Has the Board of Education more important matters to consider than the other Boards—the Sunday School Board, or the Board of Missions? Or must it be "watched?" Is it iess worthy of confidcnce? There may have heen special reasons in Texas why such a reguiation should have heen enacted; hut when suggested for consideration by another Conference tbe reason in the new Conference should be given, or else a very unjust aspersion is cast upon the board, thus specified. No self-respecting hoard would continue to serve an instant if a reguiation wero passed concerning it, demanding early reports, with only the silent reason implied, "because we do not think we can trust either your judgment or your character." Such a regulation applying to all the Boards would in effect be saying to all, "We are not sure we can afford to trust you. Hurry up, and tell us what you think; and then we will tell you what WE think, and want time to do it in."

But such a regulation would defeat its own ends,

as stated by Brother Feits. He pleads for greater deliberation by the Conference, and then would not give the boards time to deliberate. If it wants half-baked stuff presented, needing indeed further consideration, let the Conference hurry the boards in the consideration of the matters before them. Every man on a board knows, and the secretaries and those writing the reports know especially, that reports cannot be prepared until the deliberations of the board are concluded. It is then no little task to get it in proper shape, being sometimes "voluminous,"—voluminous reports cannot be prepared to order, by men who desire judiciously to consider matters and properly to present them.

We are not convinced, however, that the Conference is so dissatisfied with the reports it adopts as Brother Felts suggests. Certainly the reports of the Board of Education for several years past have been presented in good time, each time as early as possible—with an intermission and a session following for further consideration if desired.

Of the report to our last Conference, certainly it was apparent that it met with the hearty endorsement of the Conference; for it was ordered published in the New Orleans Christian Advocate. It was, furthermore, I may venture to say, as I had but a small part in its construction, harmoniously consistent throughout—in principles enunciated and in practical application. That it was recognized as expressing the judgment of the Conference (not every member of course, but an unquestioned majority) was shown by the fact that no attempt at reconsideration was made.

Does Brother Feits think that some features of this report were not duly considered? If so, he should state what they are, that the Conference may see wherein it blundered in its adoption and may begin to plan to remedy the mistakes that it made.

I feel sure that the Conference can afford to continue to trust all its Boards to do their best with the problems submitted to them, as before God, for the general good. All the Boards, too, will doubtless welcome brotherly suggestions and advice; and as in the past so in the future, freely submit their conclusions for the further consideration of the Conference.

We do not believe, however, as we pointed out in our first article, that private correspondence schools should be established, in view of the organized provision of the Church; or new restrictions placed upon the Boards, **suggestive of distrust and provocative of discord.**

Weighed, therefore, in such scales of wisdom and fairness as we can command, we vote nonconcurrence in these suggestions. We believe, however, that we may all profit thereby.

"Let us help the young men;
Let us all pull together."

This is the message from Brother Feits to which we may all offer a fervent Amen. As to the "how" of it we may differ; uniting however in upholding the institutions of the Church, and the expressed will of the majority.

Starkville, Miss., Jan. 22, 1915.

WOMAN'S MISSIONARY CONFERENCE.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will convene at Corinth, Miss., on March 25-29. Bishop R. G. Waterhouse will preach for us and administer the sacrament on the opening night. Dr. E. H. Rawlings, Educational Secretary of the General Board of Missions, will deliver the annual sermon on Sunday. An efficient Council woman will be with us throughout the entire session, and will conduct the noontide devotions, and deliver an address on Saturday evening in the young peopies' service, and also one on Sunday evening. The delegates will have the opportunity of visiting our Co-operative Home, which has been established by our Conference Deaconess, Miss Mary Daniel. The prayers of the Church at large are requested for a gracious outpouring of God's Holy Spirit upon this occasion.

Mrs. VIC THOMPSON HOYLE.

Church News

The Texas Christian Advocate claims that it has a million and a half readers every week. This to us does not seem possible with a subscription list footing up 26,000.

* * *

Bishop W. B. Murrah, of Memphis, recently spent a Sunday at Covington, Tenn., and preached both in the morning and evening to large and delighted audiences.

* * *

In Texas, New Mexico and Oklahoma, the territory served by the Texas Christian Advocate, there are 362,776 Methodists. Of these, nearly 300,000 are in the Lone Star State.

* * *

The Woman's Missionary Council of the Methodist Episcopal Church, South, will meet in Little Rock, Ark., on April 14, instead of at San Francisco, as was announced last year.

* * *

There is talk of replacing the historic old John Street Church of New York City with a skyscraper building, with the church auditorium located on top of it. This unique old house of worship is surrounded by lofty structures.

* * *

Dr. C. F. Evans, of Lexington, Ky., who is well known in Louisiana and Mississippi, is offering to do revival work for the brethren in the Blue Grass State. Dr. Evans did not take an appointment at the last session of the Conference.

* * *

The new Governor of Pennsylvania, Dr. M. G. Brumbaugh, is said to be a minister in the Dunkard Church. He is a well known educator, having taught in the University of Pennsylvania and having been Superintendent of Education in Porto Rico.

* * *

Because of continued ill health, Dr. L. G. Broughton, the noted Baptist minister who formerly served for a number of years in Atlanta, Ga., has resigned the pastorate of Christ Church, London, England, which he has held for the past three or four years.

* * *

At its late session the South Carolina Conference (then undivided) paid the claimants on the Conference Fund (the old preachers and the widows and orphans of preachers) 130 per cent on the assessment made for them. Verily, this is something "new under the sun!"

* * *

In a very able paper recently read before a Pittsburgh (Pa.) Methodist Preachers' Meeting, Bishop Earl Cranston advocated working for the union of the several Methodist denominations in the United States. Bishop Cranston is a member of the Federal Council of Methodism.

* * *

A vigorous movement is under way in Texas to get things in shape to insure the opening of the Southern Methodist University at Dallas, next fall. This movement is being led by Bishop McCoy and Bishop Mouzon. All the Annual Conferences in that State and several others west of the Mississippi River have made assessments for the maintenance of this institution.

* * *

The Pacific Methodist Advocate says: "An Omaha church has used the megaphone effectively, on the hills surroundings its house of worship, to announce its services." Why not? There is nothing like being up to date. Moreover, since we are told that Gabriel will use a trumpet when he comes to wind things up, it might be a good idea to give the people a little training in advance.

* * *

Rev. S. A. Weber, of Charleston, S. C., writing in the Nashville Christian Advocate, nominates Bishop Hoss to write the life of Bishop McTyeire. This task had been assigned to the lamented Bishop C. B. Galloway, who was translated before he could perform it. It is doubtful whether there is another man in Southern Methodism as well qualified as Bishop Hoss to render this service to the Church.

* * *

At its late session the Pacific Conference of the M. E. Church, South, inaugurated a movement to maintain a Southern Methodist Headquarters in San Francisco during the Panama-Pacific Exposition. To this end, a commodious suite of rooms has been secured in the Pacific Building, at the corner of Fourth and Market Streets. This location is in the center of the hotel and shopping districts and is convenient to all car lines. Bishop R. G. Waterhouse is the Chairman of the Executive Committee which has this work in charge, and Chaplain J. A. Randolph, of the U. S. Army, is the vice chairman. Brother Randolph is a member of the North Mississippi Conference, but his regiment is located at the California metropolis.

"PAUL'S DOCTRINE OF REDEMPTION."

The Louisiana Conference has in its membership a number of men whose scholarship is of a very high order, but they have not hitherto produced much literature in book form, however capable they may be of doing so.

This recent publication by MacMillan from the pen of Dr. H. B. Carre, is a very notable accomplishment by one of our Louisiana men. The author, who has occupied the chair of Biblical Theology in Vanderbilt University for a number of years, presents his readers, as the result of his inductive study of Paul's Epistles, with an attractive volume, entitled "Paul's Doctrine of Redemption."

Dr. Carre sets forth what seems to him to be Paul's consistent theological view of the great objective work which was accomplished in the death and resurrection of Jesus. He does not attempt a logical analysis of the method, but rather the essential character of the results achieved.

The view is rooted in what the author regards as Paul's practical world philosophy, namely a universe both physical and moral that is dominated by personal forces of evil, the central point of emphasis in redemption being a great cosmical overthrow of these organized powers. Man's redemption from Sin and Death is a part of the redemption of all creation. This great salvation is progressively realized as a dynamic in the hearts of men, and looks forward to a great consummation in the future state.

Thoughtful teachers and preachers, though possibly disagreeing with the author in some points, will be greatly interested and profited by reading this reverent and painstaking discussion which is in excellent literary form, and will find the volume a valuable addition to the library.

Shreveport, La., Jan. 21, 1915. R. H. WYNN.

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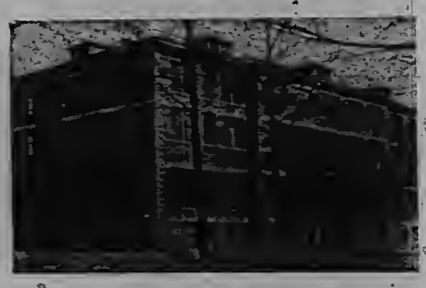

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

NEW ORLEANS' DEBT TO CENTENARY.

It has been said that the location of Centenary College in Shreveport has placed it so far from New Orleans that the Crescent City does not derive any great benefit from it. We have not the figures at hand concerning the laymen in New Orleans, leaders in the various churches, who have been students of Centenary, hut it is amazing to know the size of the debt that Methodism in New Orleans owes to this grand old institution.

Take a single church as an example. A few years ago Parker Chapel was a struggling little organization on Laurel Street. I do not know the order of their coming, hut just look at the array: H. H. Ahrens, a Centenary boy, was sent to the struggling little church and built for it the parsonage that it now has. Dr. F. N. Parker, a Centenary product, wrought with great success in that field. Dr. R. H. Wynn, the President of Centenary and a child of the institution, was one of the most faithful pastors of what is now Parker Memorial Church. H. T. Carley, a professor in Centenary at this time, although not a former student of it, but of Millsaps, a Church college, was another pastor; K. W. Dodson, son of a Methodist preacher and product of a church college in another State, served there; C. D. Atkinson, the man who pulled together both the enthusiasm and the action that caused to be huilt the great stone structure that now constitutes the church building is a Centenary product; H. R. Singleton, who accomplished large results as a pastor, sat in the halls of Centenary, and R. H. Harper, the present pastor, who is leading with a masterful hand, is a child of this loved college. Thus it may he seen that this church is scarcely less than the work of the boys produced by Centenary College.

We might look at the whole list of New Orleans preachers that are now serving charges in the most distant city from Centenary in the State. One man, Dr. F. R. Hill, and that one alone, received his education out of a church college. But Dr. Hill has given of his very life blood to Centenary College as one of its most successful presidents. He loves it and has loved and served it as he has served no other college in Methodism Rev. F. R. Hill, Jr., is a product of two schools, Hiwassee and Vanderhilt; Dr. S. H. Werlein is an Emory and Henry product, one of our schools; W. E. Thomas is a Vanderbilt man; Presiding Elder Holmes is a Millsaps and Vanderbilt product; R. M. Brown came from Millsaps College; Rev T. V. Peters took the A. B. degree at Wright College of the Northern Methodist Church; A. J. Gearheard studied in Marionville College and Baker University of the Northern branch of Methodism, and W. W. Drake, W. L. Doss, J. L. Sutton, R. H. Harper, and H. W. Jamieson all came from Centenary College. Certainly the Church is th mother of the New Orleans preachers.

While this is true in New Orleans; it does not come far from heing true throughout the whole State, and it all argues for the existence of a college owned and supported by the Church in Louisiana. But a few years ago fourteen young men were in Centenary at one time preparing themselves for the itinerant ranks. Think of it! The men who will preach to the children of the present Methodists of New Orleans and the whole State are to he trained mostly in Centenary College, and it is important that it shall be so cared for and equipped that it will give them training that is the very best.

On the twenty-eighth of this month, in every Methodist church of New Orleans, a collection will be taken for Centenary College. Our people should let this great work find lodgment on their hearts. Great would it be, indeed, if there should be many checks for $100 or more handed in on that day. Such beneficence would relieve Centenary now and pave the way for larger results in the future.

THE NEW ORLEANS WAY.

At one of its recent sessions, the New Orleans Methodist Preachers' Association considered the question of raising the assessment for Centenary College. The New Orleans preachers are fortunate in that they have with them to lead, Rev. W. W. Drake, the Conference Educational Secretary. He suggested that a concerted move be made here in the city, and that as near all the assessment be provided for on one day as possible. In accordance with this suggestion, Rev. W. L. Doss moved that February 28 be set apart as Centenary Day and that it at all practicable all the preachers take the offering on that date. The motion prevailed. It was made clear, however, that if rain prevented that day from being a profitable one, March 14 should be set apart for the same purpose. The New Orleans District is the farthest from the seat of Centenary College, yet there is here a deep interest in the College and if there is any way to do it, Brother Drake will report the New Orleans District in full.

EXTRACTS FROM LETTERS RECEIVED SINCE CONFERENCE.

"I feel encouraged over the outcome of the Centenary question at our Conference. I believe we have things in better shape than ever before. I trust you will have health and strength to push the plans to completion."—Henry Beach Carre.

"I shall never forget the debt I owe Centenary College, and as long as I live, I expect to do what I can for it. May God bless and direct you continually in your worthy, yet very arduous task."—Henry T. Young.

"I will do everything I can for Centenary. We have set February 28, as Centenary College Day in New Orleans."—W. W. Holmes.

"I am thinking of you and counting on you for a great year, and somehow I think this is going to be a big year with you."—J. M. Henry.

"I notice from the Advocate that you are receiving contributions for Centenary. As I was not present at the Centenary Rally, I did not promise anything, but make you a donation of $5 on it. My wife goes without a new hat to do this, but we do it for His glory and in His Name."—A Pastor.

"I will do what I can in the matter of assisting in raising the "Special" and calling the attention of the preachers to it, and where it is practicable I will take the collection."—Briscoe Carter.

"I will send in my subscription as early as practicable. I am interested in Centenary and as a member of the Louisiana Conference I appreciate the efforts and sacrifices that have been made for its promotion."—J. A. Alford.

"I assure you of my readiness to assist you in any way possible. You can count on me."—H. W. May.

R. H. WYNN.

Shreveport, La.

IS IT HONEST?

What is truth? Where, outside of the Bible can it be found? The old philosopher said, "In the bottom of a well;" but there are surely other places where we might seek it. We might think, for instance, that in the Minutes of the Annual Conference it surely could be found. but alas! "Figures do not lie," they tell us, alas again!

The statistical tables of the Minutes look very honest, and we feel sure that the Secretary and the printers were perfectly honest in compiling and printing them. It seems a pity to throw a doubt upon their honesty, but in the interest of truth and a correct report, I dare to do so. It is of that part of the report concerning the salaries of pastors and presiding elders that I make my complaint.

To make myself understood, let us take a supposed case. It is just before Conference. The pastor has been bending every energy to bring up his collections. The needs of Missions and the Conference Claimants weigh heavily on his heart. He preaches and prays, visits and pleads with his people; and, just in the last few days, with the help of the good women of his Church, the victory is won. During this time, the stewards are busily bestirring themselves to bring up the salaries. They had taken it rather easily during the year—the preacher was not allowed to suffer; there would be time enough; now, however, times are hard, and the stewards are having a hard time. The last day has come; the preacher is about to take the train; the stewards, or their spokesman, approach him: "See here Brother ———, we have promises for all the balances. They are all good. Just report the salaries paid in full, yours and the presiding elders, and we'll hand you the balance after Conference."

Now, what is that pastor to do? He has taken such pride in his work. He wants to report it "paid up in full." More than he wants the balance due him, he wants a good report. He has full confidence in his brother, the steward; it will be all right. So, at Conference he reports the salaries, his and the presiding elder's portion, paid.

After Conference something happens. They wanted that preacher back and he was moved, or they wanted him moved and he was sent back—it matters little which—and the stewards and people, or some of them, are "mad," so they refuse to pay what they promised. Or, things went to suit them, hut times are hard, and they have next year to plan for, anyway. Yet they, and the preacher have reported it paid.

There you have the whole situation. A false entry is made in the Conference Minutes. They stand in the Minutes from year to year, and go uncorrected.

Who is responsible? The preacher who made the report? Yes. Would a banker report money in his safe because he expected to collect it? Has a preacher a right to do in God's work what would be tolerated in no business deal?

What of the stewards who made the promise? Are they responsible? Yes. Just as responsible as if no one else was considered. A promise is binding in the sight of God. And what shall we say of those who promised the stewards? Perhaps it would be best not to speak of them at all.

Do you think these cases are rare? I have known of preachers sending the presiding elder sums they felt they owed him because they had reported it paid, one, two, three and four years afterwards. Did they save it up from salaries paid them at other places? But I have rarely heard of stewards sending a preacher the balance of his salary, even though they had given their word, and reported it paid.

Thus, dawdling about the collections in January, February, March and April, results in downright dishonesty in December.

But whatever may be the cause of failure, let us be honest, and have true reports.

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BE CAREFUL OF YOUR COMPANY.

By Florence Jones Hadley.

A little song rings in my ear
And haunts me all day long,
And this is, however it runs,
The keynote of my song:
"Be careful of your company,"
The little song runs ever—
"The down once brushed from off the peach
Returns again, ah, never."

All boys have wondrous golden dreams,
The future's filled with bliss.
Dreams may come true, but don't forget
It all depends on this:
"Be careful of your company,
'Tis youthful days that mold you,
The chains you play with when a boy
In manhood will enfold you."

So, when you dream, as youth will dream,
And form some wondrous plan,
Remember this, dear, that the boy
Is father to the man.
Be careful of your company,
Sin's chains are hard to sever;
The down once brushed from off the peach
Returns again, ah, never!

—The Comrade.

KATHERINE'S DIARY.

Katherine looked lovingly at the new diary, with its rich leather binding, and silver-tipped pencil fastened between the edges of the cover, a present from Aunt Katherine.

"I dread the first page," she said; "getting started is the very hardest part; that is, if you start right. And, of course, Aunt Katherine wants me to do that. I'm going to put my New Year resolutions on the first page."

Mamma smiled at this, thinking how many times little girls had commenced with a list like that. "You'd better write them out first on waste paper," she said, "and then copy them into the book after you have carefully thought over just what you want."

Katherine was pleased with the idea, for even in the few minutes that she had been thinking so many rules came into her mind that she did not know which to write first.

"It must be written very neatly," she said to herself; "to please auntie; and with the biggest things first." Then she thought some more, and the harder she thought the more she was not sure about this "Parson Plummer always leaves the biggest thing until the last, and then he pounds on the top of the pulpit when he says it. That's so we'll remember it better, I suppose. But then I ought to remember all of my resolutions; and so, after all, I don't believe it makes much difference which comes first.

"I'll just write them down as I think of them, and then maybe I'll think of some rule for arranging them:

"I will not put off when mamma calls me to tend baby, for I heard her tell grandma the other day that this was one of my worst faults.

"I will not tease the cat, though it is such fun to see it spit and snarl.

"I will not make fun of Sissy Carter, even if she does look funny with that outgrown dress and her Aunt Mary's cut-down coat."

But all at once Katherine stopped short, for there were so many things that she could think of which she ought to stop doing. It would take altogether too much space in her diary to write them down. And yet there was not one which she felt might be omitted.

Just then she saw Uncle James coming up the walk, and she asked him what to do.

He read her list over carefully, and listened to some of the things which she thought ought to go down. "I think one 'will' is worth several 'will nots,'" he said. And then Katherine noticed that her resolutions were every one of them not to do something.

"Now," continued Uncle James, "I'm going to tell you of the one resolution made many years ago by a very little girl when she found out that if she lived longer than her uncle, who was then King of England, she would be the next queen. It was only these four little words, 'I WILL BE GOOD.' And so well did she keep this resolution that when she died, after reigning for more than sixty years, people all over the world declared that there had never before been such a good queen as Victoria."

Katherine looked her list over thoughtfully, and then exclaimed, after copying the four words neatly at the top of the first page in her diary, "Why, these take in all the rest!"—Bessie L. Putnam, in The Pittsburgh Christian Advocate.

STRAIGHTENING OUT THE FURROWS.

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly-kept place.

"Oh, I don't mean that kind, lad, I don't mean land furrows," continued the Captain, so soberly that the boys became breathless as he went on:

"When I was a lad about the age of you boys, I was what they called a 'hard case,' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her—but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still, I liked the water, and I liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides those empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew—longing for the presspresence of the son who used to try her so, and it woke a corresponding longing in my own heart to go back to the dear waiting soul.

"So when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped to blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I have been trying to straighten out.

"But last night, when mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

Her face was very peaceful and the expression as contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and—I—never—shall—never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, the trouble you cause them, will abide, my laddies."—Presbyterian Standard.

MAKING GOD HEAR.

A very little girl said one day to her father: "Papa, I have something I want to tell God. I want you to say it to him for me."

"Why can't you tell him yourself, little one?" said the father.

"Because I have such a little voice that I don't think I can make him hear away up in heaven; but you have such a big loud voice that he will be sure to hear you."

Then the father said: "God will hear a little child's prayer if it has a little, weak voice, if it whispers or if it only thinks the wish and does not say it in any words. If all the angels in heaven are singing, and God listens to that music, he will hear at the same time the prayer that the little child speaks in a low voice, or whispers, or even thinks."

No matter how weak your little voice is, God will hear your prayers up in heaven.—The Picture World.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I take this method of calling your attention to "Veterans' Day" in our Conference, which is Sunday, March 7, you remember it was adopted unanimously by the Conference. The claimants are wholly dependent on us for the funds needed and the Joint Board can only use such as you place at its disposal during the year. Let me urge you to observe this day. Collect all the assessments if possible, but please do not rest satisfied with less than half of it in cash. Brethren, there is just one way for us to settle this matter: If we were worn out and dependent, what would we want the Church to do for us? Ask yourselves that question and act accordingly. Listen to this statement from one letter: "Unless the Board sends the money early I shall be in actual want." What will we do? Send your remittances to Mr. S. A. Tomlinson, Gulfport, Miss.

W. M. SULLIVAN,
Yazoo City, Miss. Sec. Joint Board.

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North Mississippi Conference—Rev. W. W. Woollard. Rev H. S. Spragins, Mr. J. D. Barbee.

Editorial

TO OUR PASTORS.

"Do you want to help the revival for which you are praying and planning?

"Do you want to increase the contributions of your church to the various benevolences?

"Do you want to have a congregation really interested in the best sermons you can prepare?

"Do you want a people loyal to every interest of the denomination, and ready to join you in every forward movement of the local church?

"Do you want to increase the respect and affection of the congregation for yourself so that your ministry will be more fruitful?

"Then see to it that every family in your church takes a church paper. The one you now hold in your hand will serve your purpose admirably."

A SUGGESTIVE VOLUME.

As was stated in the Advocate some two weeks ago, the MacMillan Company has recently brought out a volume from the pen of Dr. H. B. Carre, of Vanderbilt University, entitled "Paul's Doctrine of Redemption." This discussion was submitted by Dr. Carre as a thesis to the Faculty of the Graduate Divinity School of the University of Chicago in connection with his course leading to a Ph. D. degree in that institution. It contains 175 pages, and is beautifully printed on choice paper and substantially and attractively bound. The price is $1.25.

We are publishing this week a brief notice of this publication by Dr. R. H. Wynn, President of Centenary College, and will print in our next issue a more extended review of it by Dr. S. H. Werlein, which, much to our regret, we are unable to give a place in this number of the Advocate. In the statements of these two brethren our readers will learn something of the scope of this work and of the purposes and contentions of the author, and for this reason we shall refrain from giving an outline of his dissertation. We feel moved, however, to make two or three general observations concerning this suggestive treatise, which is strikingly well written and which we have read with considerable interest.

1. We desire to say that, however interesting it may be to isolate and study separately the different sacred authors, we do not think that this is the wisest and best way to arrive at a correct and comprehensive understanding of any of the great doctrines of the Divine Revelation. The Bible needs to be studied as a whole in order to do this, since the written Word of God is a gradual unfolding of the fundamental and necessary truths that the Heavenly Father designed to convey to humanity, and, as a result, the various books of the Sacred Canon strengthen and shed light upon one another. The proof of this is seen in the manner in which the inspired writers, and even our Lord himself, quoted from different parts of the Scriptures. There is no reason to think that Paul meant to set forth fully his views concerning all the doctrines of Christianity in his few brief epistles to the Churches. It should be remembered that the great Apostle also ministered to these Churches in person and that these letters were probably supplemental to that ministry and the ministry of his fellow-laborers. Evidently Paul as a Jew and a former Pharisee held firmly to the unrevoked teachings of the Old Testament, though, like others, prior to his conversion, he largely misconceived the true meaning of some of them. And even if it he assumed, as may have been the case, that the writing of his Epistles antedated that of the Gospels of Matthew, Mark, Luke, and John, there was previous to this a spoken Gospel concerning Christ with which he must have been familiar, as were also doubtless the Churches of that period. After he was stricken with conviction on the road to Damascus and Ananias had taught him concerning Jesus, he went to Jerusalem and was for a time with the twelve who for three years had kept company with our Lord, and what he learned from them we can well imagine.

This difficulty of undertaking to learn the whole of a great doctrine from one inspired writer alone Dr. Carre himself bumps squarely up against when (see pages 153 and 155) in discussing Paul's teaching concerning the resurrection he admits the uncertainty as to whether he held that the wicked are annihilated or will be raised from the grave and continue to live, and when in speaking of the Apostle's views as to Gehenna, or a lake of fire, he declares that, though he may have believed in the existence of such a place, his silence on the subject prevents us from affirming with certainty that he did. And if we may not accept Paul as a full and complete authority on these tremendous questions, why must we accept him as such (apart from the other inspired writers) concerning the nature and significance of the atonement?

2. The principal part of Dr. Carre's argument is directed to show that Paul did not believe in a sacrificial atonement—that he held it to be in a sense vicarious, but not sacrificial. His reasoning on this point is scholarly and ingenious, but to us not convincing. Some of the very expressions of the Apostle that he labors to explain away appear to us to be well-nigh overwhelmingly against him, and to say nothing of the other New Testament writers, back in the distance, yet ever in view to the reasoning mind, are the teachings of the Old Testament on this subject, particularly that of the symbolical and prophetic sacrifices kept up for long centuries among the Jews.

3. The extent to which Dr. Carre's interpretation of St. Paul's teachings as to the atonement makes them clash with the accepted standards of Methodism cannot, in view of the fragmentary character of his discussion, be stated with definiteness. Certainly, if they were adopted, portions of our ritual would need to be largely rewritten, and some of our Articles of Faith would also need revision. And what he makes the Apostle teach seems to us to leave the doctrine of the sinfulness and guilt of the human race, as it is commonly understood by the Christian Churches, considerably upset and weakened. Little weight appears to be attached to the turpitude of the offense of breaking the moral law of God.

We are disposed to agree with the view that God did not himself need to be placated by the atonement. The fact that he was willing to give his only begotten son to die on the Cross for man's redemption seems to us to prove conclusively that this was not true. As we see it, the necessity for a substitutive sacrifice lay in the fact that the universe was under moral law and that God was its administrator. It had been infracted and he could not be weak and uncertain in the enforcement of the prescribed penalty. A perfect law enacted by a perfect being needed to be perfectly upheld—apparently the welfare of all the moral beings of the universe demanded this. The effect of the atonement was to enable God to meet this requirement of justice and yet spare the sinner. But we do not concede that the death of Christ, if sacrificial, could not have been dynamic or cosmic. On the contrary, as Bishop Marvin shows in his admirable little book, "The Work of Christ," it was probably all three of these. We heartily concur in the suggestion that more needs to be made of the dynamics of Christianity, but we believe that the sacrificial death of our Lord on Calvary opened the only possible way for bringing into exercise its mighty life-giving and transforming powers.

The lack of space forbids us to pursue this subject further. In conclusion, we will say that Dr. Carre's volume needs to be read thoughtfully and weighed with the utmost care. We think it would be a good idea for persons perusing it to read at the same time the small volume by Bishop Marvin mentioned above. If we mistake not, it can be had of our Publishing House for less than fifty cents, and it is worth its weight in gold.

It is perhaps due Dr. Carre to state that we do not know to what extent his interpretations of Paul's teachings concerning the work of redemption are representative of his own views. We do not desire to have what we have said in the course of this discussion to be construed as being applicable to his personal convictions. We hope that our readers will carefully note this point, since we do not wish to do Dr. Carre the slightest injustice.

DR. G. C. RANKIN DEAD.

How fast they are going! A few months ago Dr. W. B. Palmore, the dean of Southern Methodist editors, laid down his pen and passed into the sphere invisible; a few days since Dr. H. M. Hamill, the foremost of our Sunday school leaders, went from us; and now comes the news that Dr. George C. Rankin, the rugged and picturesque editor of the Texas Christian Advocate, is with us no longer. How brief and uncertain is human life, and how remorseless is the Reaper Death in gathering in his ceaseless harvest! The good and useful fall before his ever-descending blade, as well as those whose characters are evil and whose lives are worth little or nothing to the world. All are steadily marching to the tomb, and we know not what a day may bring forth.

Dr. Rankin died suddenly at his home in Dallas, Texas, about noon on Tuesday, February 2, 1915. He had for a couple of weeks been somewhat indisposed with what had been pronounced indigestion, but his condition was not thought to be dangerous and his improvement had been such that he was adjudged to be practically well. He had been cheerful all the morning and had made no complaint as to his physical condition until a short time before the unexpected end came, when he noted and commented upon the weakness of his pulse. He died almost instantaneously a few minutes later as a result of heart failure.

Dr. Rankin had for many years been a prominent figure in Southern Methodism. He was born in Dandridge, Tenn., November 19, 1849. His father died when he was eleven years of age, and as he was the eldest of several children he had to shoulder the heavy responsibility of helping his widowed mother to earn a livelihood. This he did by arduous manual labor on a farm. His educational advantages were meager: when eighteen years of age he attended for a time an academy in Bradley County, Tennessee, taught by Prof. Burkett, a somewhat noted teacher of that day; he also attended a high school at Resaca, Ga., and later studied at Hiwassee College. He was converted at Center Valley, Ga., in 1857 and immediately joined the Methodist Episcopal Church, South. He was licensed to preach in 1870, and in the fall of that year joined the North Georgia Conference. He soon, however, became a member of the Holston Conference and filled a number of its leading appointments. After this, he was pastor for a couple of years of Central Church in Kansas City, Mo.; he was then transferred to Texas (in 1892) and made pastor of the Shearn Memorial Church of Houston, which he served for a quadrennium; thence he was sent to First Church, Dallas, where he was serving in 1898 when he was elected editor of the Texas Christian Advocate, which position he had since continuously held. He was a member of several General Conferences.

Dr. Rankin was a man of unusual force. This was clearly shown by the manner in which he rose above the obstacles confronting him in his early life and attained to distinction in the Church. He was not a finished scholar and the reach of his information was not as wide as that of some of our leaders, but he had a large amount of common sense, an intellect that was naturally vigorous, and an energy that was remarkable. He was alert, courageous, and aggressive. His temperament was more that of the crusader and reformer than that of the thinker and philosopher. He had a wonderful hold upon the people of Texas and his influence was largely felt for good in that commonwealth. He was a tower of strength to the prohibition cause and did much to promote it. In theology he was a conservative and stood resolutely for the maintenance of the doctrinal integrity of Methodism. He will be greatly missed, and it will not be easy to find one who can take up and carry on his work. We sincerely regret his comparatively early death, and we pray God's richest blessings upon the sorrowing members of his family.

"WILLIAM McKENDREE: A BIOGRAPHICAL STUDY."

This is the title of a book from the pen of Bishop E. E. Hoss, which is just from the press. The Introduction is by Dr. H. M. DuBose, of Atlanta, Ga. One of the noblest figures in the history of American Methodism is Bishop McKendree, and we scarcely need to say that the story of his remarkable life as told by Bishop Hoss makes a most fascinating and instructive volume. To read it intelligently is to study the Methodist movement in the United States in its formative stage and to see how it gradually tended to crystallize into an efficient and durable organization. There is also in its pages much to stir the heart and incite to high endeavor. Bishop Hoss has rendered the Church an important service in the writing of this biography, and we hope that it will be widely circulated and read. Smith & Lamar are the publishers, and the price is $1, net.

PERSONAL AND OTHER NOTES.

Mr. W. A. Odom, who graduated at Centenary College in June, 1914, is teaching Latin and Mathematics in the High School at Tallulah, La.

Among those who gave us appreciated clubs of subscribers last week, was Rev. O. W. Bradley, our gifted young pastor at Winona, Miss. Brother Bradley states that the work of his charge is moving on encouragingly.

Rev. S. A. Brown, of Okolona, Miss., continues to favor us by sending in subscriptions to the Advocate. He is making fine progress in his inviting new field. There are larger things ahead for both Brother Brown and our Church in Okoiona.

The installation service prepared and recently used by Rev. A. I. Townsley, of Rayville, La., was printed in full in the Nashville Christian Advocate last week. This indicates that Brother Townsley is good at making a ritual, as he also is at many other things.

Mr. W. P. Krestchmar, the capable young president of the Commercial Savings Bank of Greenville, Miss., has lately been spending a few days at Gulfport resting and recuperating. Mr. Kretschmar is an official member of our church in the Queen City of the Delta.

We regret to state that Rev. J. Tillery Lewis, our pastor at Greenville, Miss., has recently been ill with la grippe and that he was unable to fill his pulpit last Sunday; but we are pleased to know that he is now up and we trust that he will soon be quite himself again.

We acknowledge our indebtedness to Rev. J. T. McCafferty, of Eupora, Miss., for a recent club of 5 subscriptions to the Advocate. Brother McCafferty is a wide-awake pastor who serves a worthy flock. His Sunday school at Eupora is one of the best in the North Mississippi Conference.

Rev. R. T. Ware was released from the Pearl Circuit by Rev. C. F. Emery, the presiding elder of the Newton District, and is attending school at Puckett, Miss., which is his present address. He requests us to state that he would be pleased to make some engagements for revival work this summer.

The address of Rev. C. P. Moss, who formerly was a member of the North Mississippi Conference but who has been transferred to Florida, is 833 West Monroe Street, Jacksonville, Fla. Referring to his charge, Brother Moss says: "I am happy in my appointment and feel that I have a new lease on life."

After taking a course at Trinity College, at Durham, N. C., Rev. M. F. Adams has again taken his place in the itinerant ranks of the Mississippi Conference. He is stationed at Fayette, where he is giving a good account of himself. Equipment, as well as consecration, counts in the Master's service.

Mr. H. H. Ahrens, of New Orleans, has been made Religious Editor of the Times-Picayune of this city. A better selection for that position was scarcely possible. That great journal seems to take pleasure in giving the public the news of the Churches. It is one of the cleanest of our Southern dailies.

Rev. G. W. McLain, of Cedar Bluff, Miss., reports that he is well pleased with his work and that he is praying and planning for a revival at all his churches. He is aiming at the right thing. A church that is spiritually alive can usually be depended upon to give a good account of itself in meeting all its responsibilities.

Rev. J. A. Wells, pastor of the Topisaw Circuit, has lately been pressing the claims of the Conference organ among his people with gratifying success. We scarcely need to say that we are grateful for this good service. Brother Wells is an enthusiastic worker and does not believe in neglecting any of the interests of the Church.

Rev. W. M. Langley, of Vaiden, Miss., remembered us with 6 renewal subscriptions from his field a few days ago. Most of the names on this list looked quite familiar to the Editor and called up many pleasant recollections of the past. Brother Langley is entering upon his third year in his present pastorate, and success continues to attend his labors.

Rev. R. H. B. Gladney says: "I have heard of a few people reading the Sunday school items that I have been sending you." We dare say that they have been read by a great many. Brother Gladney's notes have been of a superior quality, and, to our delight, they have reached the office in printable form, which is not often the case with the copy that is sent us.

Rev. A. H. Steele, our pastor on the Leake (Miss.) charge, has a new parsonage enterprise under way. He states that, though his people are generous, it will be difficult to raise enough funds to carry forward this undertaking and that he will appreciate any assistance that may be given him. Brother Steele's address is not Leake, but Dossville, Miss.

A card from Rev. T. H. Lipscomb states that another young Methodist—a son—arrived at his home at Starkville last Sunday, Feb. 7, about noon. The ladies of the church had given the little stranger a linen shower prior to his coming. Both the mother and babe, we are glad to state, are doing well. We extend hearty congratulations to Brother and Sister Lipscomb.

Writing from Tunica, Miss., on February 8, Rev. A. C. McCorkle, our pastor at that place, says: "Things are moving along very well in this charge. The assessment for the preacher has been fixed at a thousand dollars, an increase of $114 over that of last year." We have learned from several sources that Brother McCorkle has made a fine impression in his new field.

Rev. G. G. Yeager, of Hermanville, Miss., has our thanks for a club of 5 subscriptions, sent in a few days since. Brother Yeager says: "I am going to try to make the work hum along lines this year, and I will not forget the Advocate. The Old War Horse was with us yesterday, Feb. 5, whooping up things." That is what Brother Adams generally does. He knows how to give the cause a forward impetus.

Rev. J. Y. Bowman, our pastor at Collins, Miss., under date of February 6, writes as follows: "For several days Rev. J. H. Evans has been quite unwell. He was stricken with an attack of la grippe, from which he has not recovered. The physical man is growing very weak, but his faith is unfailing and as bright as the noonday." We are sorry to learn of the illness of this worthy veteran. Let the brethren remember him at the throne of grace.

We desire to state again that we cannot get into the succeeding issue of the Advocate copy of much length which reaches us later than Saturday morning, and it is much better to have it in the office by Friday morning. The forms for the first side of our paper are closed on Saturday at noon and those for the second side on Tuesday at noon. A paper is not made on the day of the date it bears or during the day or two immediately preceding that date.

Mr. M. J. Farrar, of Kingston, Miss., in renewing his subscription takes time to say some kindly things concerning the Advocate. Before the Civil War it came into the home of his mother, Mrs. Eliza King Farrar, who passed to her reward in 1864, and it has since been coming to his address, which he states he desires to have it continue to do as long as he lives. Brother Farrar is 83 years of age. May the Lord continue to bless him, and may his path grow brighter and brighter unto the perfect day!

Rev. Robert Randle, pastor of the Harrisonburg (La.) charge, has lately been visiting in New Orleans and paid the Advocate office an appreciated call on Friday, February 5, in company with his long-time friend, Dr. J. T. Sawyer. Brother Randle is one of the best known veterans of the Louisiana Conference and has had a worthy part in planting Methodism in the Pelican State. He was bright and cheerful and is keenly alive to all the interests of the Church. May his bow long abide in strength!

In a note ordering the renewal of her subscription to the Advocate, Sister J. W. Mason, of Benoit, Miss., speaks in terms of high appreciation of both Rev. E. M. Shaw, our pastor at that place, and Sister Shaw, the mistress of the parsonage. We are pleased to note in her communication the statement that Brother Mason, who is one of the landmarks of Methodism in the Mississippi Delta, is well and sends us loving greetings. We pray that both Brother and Sister Mason may yet be spared to the Church for many years.

We have on our table the Journal of the One Hundred and First Session of the Mississippi Conference, which came from the press some ten days or two weeks ago. It is up to the usual high standard of that splendid annual, and Dr. Watkins and his Associate Secretaries are to be congratulated upon having secured its issuance so promptly. We have seen many Conference Minutes, but none that we considered quite equal to those of the Mississippi Conference in arrangement, in neatness, and in the amount of information given.

Rev. J. H. Mitchell, presiding elder of the Corinth (Miss.) District, informs us that Rev. W. D. McCullough, who last December was appointed to the Moorhead charge, one of the appointments in the Winona District, has been changed to Iuka Station. Brother Mitchell states that Iuka was without a pastor only one Sunday, and that the pulpit was filled that day by Rev. W. D. Bass of Corinth. Such is the efficiency with which our Methodist system works. We have not at this writing been informed who will hereafter have charge of the work at Moorhead.

Mrs. Elizabeth Robinson, the mother of Rev. W. M. Young, of the North Mississippi Conference, died on Sunday morning, January 31, at the home of her son-in-law, Mr. C. W. White, in Prentiss County, Mississippi. Mrs. Robinson was twice married; of her first union were born four children, all but one of whom are living; and of her second union, five children, two of whom survive. The funeral service of the deceased was conducted by Rev. B. P. Fullilove, her pastor. We regret to be apprised of the death of this faithful servant of the Master, and we extend sympathy to the bereaved.

In a business note to our office, Rev. W. O. Harris, of Rome, Miss., says: "Dr. J. W. Price, our new pastor, was with us on the fourth Sunday in January and won all hearts. We are looking forward to a successful year in the Master's work." It is nothing new for Dr. Price to win his way quickly into the hearts of his people.

Rev. S. D. Howard, of Many, La., writes as follows: "My wife has been quite ill for the past two weeks, but I am glad to state that she is now improving. The good women of the church have been very kind and attentive during her attack. Her serious sickness has hindered me considerably in my work, but I hope to get things fully in hand in the near future." We regret to be informed of Sister Howard's illness, and we hope that she will have a speedy and complete recovery.

Rev. James Porter, of Oakland, Miss., writes: "Though much hindered by the weather, the work in this charge is progressing very well. We had Rev. R. H. B. Gladney, our Sunday School Field Secretary with us on Saturday and Sunday, Jan. 30 and 31. His sermon and addresses were enjoyed by all who heard him. He is a consecrated man, and his one aim seems to be to get the people to study God's Word and to be saved. He will prove a great blessing to any charge that he visits. Our Sunday school is in a very good condition, but it will improve. There are no better people anywhere than we have here."

We are pleased to learn that the proposed new church enterprise at Durant, Miss., where Rev. E. Nash Broyles is the resourceful young pastor, is fast assuming a tangible shape. The contemplated new structure will, when fully finished, cost about $12,000, but a competent builder estimates that the foundation, the walls, the roof, the sub-floor, the windows, and the doors, which will make the building ready for occupancy, can be completed for about $8000. Of this amount the ladies of the church have in hand $3400, and the pastor and building committee have about secured the remaining $4600. So this splendid enterprise now seems to be an assured success.

On Saturday, January 30, Mrs. Fannie McGinnis, the widow of the late Col. N. L. McGinnis, who was a well-known Confederate soldier and formerly mayor of Alexandria, La., died unexpectedly in the home of her sister, Mrs. W. C. Lewis, at 723 Eleonore Street, New Orleans. She was a woman of unusual culture and refinement, having been a teacher for several years before her marriage. She had been a life-long member of the Episcopal Church, but the obsequies which were held in the home of her sister in this city were conducted by Rev. R. H. Harper, a cousin of the deceased. Brother Harper also accompanied the remains to Opelousas, where they were interred.

We are glad to know that Rev. J. G. Johnson, of Black Hawk, Miss., who recently underwent a serious operation at the Baptist Hospital in Memphis, is again at home. As he states in a brief note appearing elsewhere in this issue of the Advocate, he has had, as a result of his fatiguing return trip, a slight recurrence of his trouble; but we trust that it will soon pass off and that his health will be perfectly restored. Brother Johnson tantalizes the Editor with an invitation to come up and go bird hunting—a sport of which he is very fond, but the pleasure of which he has had to totally deny himself for several years because of a lack of time. We appreciate, however, his kindly invitation.

Rev. J. A. Bowen, of the North Alabama Conference, was married to Mrs. Virginia E. Mann on February 4, 1915, at the residence of the bride's brother, Dr. J. W. Elliott, of Cordele, Ga. The ceremony was performed by Dr. J. W. Malone, President of Andrew College (Cuthbert, Ga.), assisted by the Rev. Walter Anthony of Cordele. Mrs. Mann was formerly from Brownsville, Tenn., and later from Tupelo, Miss. Brother Bowen was for many years one of the leading Methodist ministers in North Mississippi, but is now one of the authorized evangelists of the North Alabama Conference. Mr. and Mrs. Bowen left immediately after the wedding ceremony for Enterprise, Fla., where they will remain for a few days, after which they will make their home in Birmingham, Ala. The Advocate extends congratulations and best wishes.

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FRECKLES
February and March Bring Out Unsightly Spots. How to Remove Easily.
The woman with tender skin dreads February and March because they are likely to cover her face with ugly freckles. No matter how thick her veil, the sun and winds have a strong tendency to make her freckle.
Fortunately for her peace of mind the recent discovery of a new prescription, othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength othine should remove them.
Get an ounce from your druggist and banish the freckles. Money back if it fails.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

It is with a great deal of sadness that we learn of the death of Brother B. F. McLURE, of Alberta, La. I do not know the exact date of his death, but this I do realize that a good man has gone to his eternal reward and has left a devoted family to mourn their loss. Brother McLure was a member of the M. E. Church, South and served as trustee, steward, and Sunday school superintendent at the time of his departure from this life, and he will ever be missed from the little town and the Church which he so much loved, as the work now rests on the shoulders of another. May the richest blessings of the Heavenly Father be upon the sorrowing loved ones and his many friends and may they realize that behind the darkest cloud the sun is still brightly shining. May the Good Shepherd help us to live a life as beautiful as that of our deceased brother. His former pastor,
H. W. CUDD.

CAREY CHACHER DEAN, infant son of Dr. and Mrs. S. C. Dean, of Starr, South Carolina, was born on Dec. 10, 1913, and died on Jan. 6, 1915. Dr. and Mrs. Dean with little Carey were spending the holidays with Dr. and Mrs. T. C. Chacher, Mrs. Dean's parents, when Jesus called the little one to him. Funeral services were held at the home of the grandparents in Prudhomme, La., and at the Eunice Cemetery. God did not see best to let little Carey linger long in this world, but while here he won a place in the hearts of all who knew him. To know him was to love him. We know that all things are done according to God's will and we submit ours to him, but our hearts ache and we miss the one we loved. The little form we knew lies in the little white casket in the tomb, but the soul of the dear little one is mingling with that mighty band of angels that ever sing sweet songs of praise around the great throne of God.

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

T. L. BRYSON.

MARRIED.

At the residence of the bride's mother, at Jackson, Miss., on Jan. 31, 1915, by Rev. Jas. G. Galloway, Mr. COLUMBUS HERVEY GALLOWAY, of Canton, Miss., and Miss STELLA TRUESDEL.

At the parsonage at Barlow, Miss., on Jan. 15, 1915, by Rev. S. N. Young, Mr. LOUIE ALLIED and Miss ALMA KENDRICK.

At Eastabuchie, Miss., at the parsonage, by Rev. L. E. Wicht, on Jan. 14, 1915, Mr. B. F. BATSON and Miss MERCY PATTISON, both of Hattiesburg, Miss.

On Dec. 14, 1914, at Water Valley, Miss., by Rev. C. Wesley Baley, Mr. ELMER VANWINKLE and Miss BESSIE BROOKS.

At the home of the bride's mother, on Dec. 20, 1914, at Water Valley, Miss., by Rev. C. Wesley Baley, Mr. ELTON FRAZIER, of Oxford, Miss., and Miss MAURINE MOORE.

On Jan. 20, 1914, at the home of the bride's father near Water Valley, Miss., by Rev. C. Wesley Baley, Mr. R. BURNIE LAWSHEE and Miss NINA L. EDGAR.

At the North Main Street parsonage, at Water Valley, Miss., by Rev. C. Wesley Baley, Mr. G. W. WILKINS and Miss VIVIAN M. MOORE, both of Water Valley, Miss.

On Feb. 1, 1915, at Shannon, Miss., by Rev. A. H. Williams, Capt. A. C. EZELL and Mrs. J. E. WOOD, of Alabama.

On Dec. 25, 1914, at the Methodist parsonage at Shannon, Miss., by Rev. A. H. Williams, Mr. COY BANKS and Miss CHARLIE HOLLEY, both of Shannon, Miss.

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Parker Memorial, a. m.	Feb. 14,
Plaquemine and New Roads	Feb. 20, 21
First Church, a. m.	Feb. 28,
Mary Werlein Mission, p.m.	Feb. 28,
St. Tammany, at Sun	Mar. 6, 7
Donaldsonville & Vacherie	Mar. 10, 14
Bogalusa	Mar. 20, 21
Orange Grove	Mar. 24, 31

W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Pioneer	Feb. 14,
Delhi	Feb. 15,
Lake Providence	Feb. 21
Farmerville	Feb. 28,
Frantom Chapel	Mar. 6,
Eros	Mar. 7,
Mangham	Mar. 14,
Sicily Island	Mar. 15,
De Saird	Mar. 21,
Waterproof	Mar. 28,

WM. SCHUHLE, P. E.

Lafayette Dist.—First Round.

Eunice, at Eunice	Feb. 13, 14
Franklin	Feb. 20, 21
Houma Mission, at Houma	Feb. 27, 28
Lafourche Mission	Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte	Mar. 6, 7
Washington & Chicot, at C.	Mar. 7, 8
Acadia Ct., at Branch	Mar. 13, 14
Bell City, at Bell City, Wed.	Mar. 17,
French Mission, at Kaplan	Mar. 20, 21
Indian Bayou, at Indian B.	Mar. 27, 28
Rayne	Mar. 28, 29

J. I. HOFFMAN, P. E.
Indian Bayou, La.

Baton Rouge Dist.—First Round.

Franklinton Ct., at Angie	Feb. 13, 14
Franklinton & Zona, at F.	Feb. 15, 16
Greensburg Ct., at Center	Feb. 20, 21
Kentwood	Feb. 21, 22
Pine Grove, at Pipkins	Feb. 27, 28
Amite	Feb. 28,
Springfield, at Springfield	Mar. 6, 7
Ponchatoula, at Ponchatoula	Mar. 7, 8
Tangipahoa, at Tangipahoa	Mar. 13, 14
Covington, at Covington	Mar. 20, 21
Hammond	Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Bernice	Feb. 13, 14
Jonesboro, at Dodson	Feb. 14, 15
Winnfield	Feb. 19,
Ringgold	Feb. 20, 21
Minden	Feb. 21, 22
Arcadia	Feb. 23,
Ruston	Feb. 25,
Sibley	Feb. 27, 28

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Harrisonburg	Feb. 13, 14
Bon Ami and Carson	Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.	Feb. 21,
Merryville, 7:30 p. m.	Feb. 22,
Longville, at Longville, 7:30 p. m.	Feb. 24,
Provencal	Feb. 27, 28
Pineville	Mar. 6, 7
Alexandria	Mar. 7, 8
Indian Mission	Mar. 14,

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Grand Cane, at Grand Cane	Feb. 14, 15
Noble, at Noble	Feb. 20,
Zwolle	Feb. 21, 22
Many, at Many	Feb. 22,
Anacoco, at Prospect	Feb. 27,
Leesville	Feb. 28, Mar. 1
Vivian	Mar. 7, 8
Queensborough	Mar. 10,
Mooringsport, at Oil City	Mar. 14, 15
Texas Avenue (Shreveport)	Mar. 17,
Wesley, at Carroll Creek	Mar. 20, 21
Coushatta, at Coushatta	Mar. 21, 22
Bayou Lacbute at Atkins	Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport)	Mar. 24,
South Mansfield	Mar. 27, 28
Mansfield	Mar. 28, 29
First Church (Shreveport)	Mar. 31.

WM. H. COLEMAN, P. E.

TAKES OFF DANDRUFF, HAIR STOPS FALLING
Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.
Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.
There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.
Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.

"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.
Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

The Chinese Woolflower
The three most popular garden flowers the world over were all named and introduced from China in the last 20 years (the Golden Glow, Hybrid Cosmos and Gladiolus Childsi America) are and will not be paralled. This year we add to the trio another lovely equally popular, equally valuable and of surpassing brilliancy. It will find its way over the world as quickly as the others did and take its place everywhere as the foremost garden annual.
The Chinese Woolflower is a Celosia of new form and easy growth, two feet high with a score of branches each crowned with a great crimson ball of woody substance which holds its color and beauty all through the season making it the most interesting, novel and showy of all garden or pot annuals.
Price 20 cts. per pkt. of 40 to 50 seeds; 3 pkts. for 50 cts., together with New, ELITE PETUNIA and GIANT SUMMER COSMOS free for trial and Catalog.
Our Big Catalogue of Flower and Veg. Seeds, Bulbs, Plants and rare new fruits free to all who apply. We are the largest growers in the world of Gladiolus, Cannas, Dahlias, Lilies, Iris, etc., and our stocks are best and cheapest.
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PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists.

From the Field.

Scooba, Miss.

I am glad to report that the outlook on the Scooba charge is very promising, notwithstanding the many drawbacks that seem to be in the way just at this time. Since our arrival here the weather has been very cold and disagreeable. I have not been able as yet to carry any of my plans into effect; I trust, however, that I shall soon have everything in good shape for the year's work. The good people of the town have been mindful of the pastor and his family. We arrived in this little city on Dec. 22 and were cordially received, and since that time we have had many tokens of appreciation both from members and non-members of the Church.—C. C. Evans.

Guntown and Baldwyn, Miss.

Dear Editor: Allow me to say that we were returned to Guntown and Baldwyn for the second year, and have been kindly received by the good people here. As you know, we serve a very choice people, who have expressed in many ways their willingness to work with their pastor another year and we are well cared for and happy. They are continually remembering us with good things, which might be called a pelting of the variety that does not hurt, but makes one very thankful. Let the good work go on! We are enjoying it. We appreciate all this kindness. The outlook for a good year is better than we had anticipated; and while we are not a prophet we are going to predict that we will have a better year's work in 1915 than we did in 1914. We are sending you some renewals and one new subscription, with the promise to give some time to the work of securing subscribers to the Advocate. We cannot afford not to go ahead. Times are hard, but we have seen worse. I move that we all quit grumbling and get to work. You are giving us a good paper. May God bless you and the Advocate!—W. C. Carlisle.

A NOTE FROM BROTHER NORSWORTHY.

Dear Mr. Editor: Here I am, just back from Florida, the Land of Flowers and Sunshine, where I have been for some weeks conducting revival services.

At Kathleen, Florida, we were blessed with a most gracious outpouring of the Holy Spirit and a great victory was realized. In a few days I will return to that State for other meetings and will be there until April 1, when I will return for work in Mississippi and will be open for calls in this State.

Well, Mr. Editor, the longer I live and the more I see of it, notwithstanding its defects, the more I believe our system of distributing our ministers is the very best. For several years I have watched very closely the progress of affairs in the Methodist Church here in Yazoo City. Under the ministry of our dear Brother N. B. Harmon, who was so universally loved and respected here, the Church made marked progress along all lines, and when it was known that he was to leave us we greatly feared it would not be well, but the cause has not suffered. Brother Sullivan seems to be the very man to take up the faithful, painstaking work laid out by his worthy predecessor and press it to a splendid success. He is succeeding beyond every hope. On every side you hear words of commendation and appreciation. The congregations have continued to increase and the prayer meetings resemble Sunday morning services, so large is the attendance. On yesterday, while riding with him on the street car, one of the leading and most capable men of the Church said to me, "I firmly believe we are going to have the very best year we have had in a long, long time. So mote it be."

In view of the hard times (?) incident to the coming of the boll weevil and the war, there was considerable talk of reducing the salary of the pastor here, but after Brother Sullivan got on the ground and began his work, though he said not a word about the matter, the very men who had thought such a course necessary became convinced that such a laborer as they had secured was worthy of the very best support they could possibly afford and moved to have the salary made the same as it was last year. The duplex envelope is being introduced and other modern ideas not theretofore in use here are being incorporated into the work of the Church. The signs of the times are propitious and we are happy in our church work in Yazoo City.

May 1915 be a year of wonderful revivals all over our beloved Zion!

Yours sincerely,

THOS. J. NORSWORTHY.

Yazoo City, Miss.

"If God can be trusted to save, he can assuredly be trusted to keep."

Do not be disturbed because your talents seem to be hidden. God has a way of finding out what you are and what you can do.—Rev. A. Z. Conrad.

"A full fountain does not miss the overflow. The heart that is full of the love of Christ can easily spare all that it gives to others. It will only make the channels into itself the freer. Nothing was ever lost by unselfishness."

Christian progress has gone on apace when men and women have gone out and told their fellow-men the story of redeeming love, and when their lips have been sealed Christianity has gone into dark ages and the wheels of progress have been stopped.— H. R. Munro.

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THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists. Price 25 and 50 cents.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Sunday School.

CHILDREN'S DAY WORTH WHILE.

By Mr. R. A. Maddox.

Children's Day, under the provisions of the New Discipline, is the last Sunday in April or as near thereto as possible. That every Sunday school should observe Children's Day we all agree. It should be made the great Day of all the year to the adults as well as the children. A day to which they will look forward with pride and pleasure.

There are many things we can do to make the day a real Red Letter Day. Here are a few of the things we can do: Let all infants that are to be baptized be brought to the church on that day and parents be instructed in their responsibility, etc. The children whose hearts have been touched by the Sunday school should be encouraged to unite with the Church on that day. Have an up-to-date program with life in it. Let everything be for the welfare of the children; have the church beautifully decorated for the occasion, let pastor, superintendent, and church and Sunday school officers be in hearty accord with the spirit of the day.

Do not sandwich the program between the Sunday school hour and the 11 o'clock service. Call off everything; clear the track for the gospel train of childhood.

The committee getting up the program should be appointed at least six weeks before the observance of the day. It would be wiser also to appoint a committee on the offering, and an advertising committee.

The program determines the success or failure for the day. Some Children's Day programs are wonderfully made. They consist of a little speech, a little sermon, a little song and then a little collection, and it is all over with. No one has been entertained or inspired. Did you ever attend one like it?

The program should be crisp and to the point, with at least one great theme running through it as a red thread. Do not have certain recitations just because Sallie knows it and John won a medal with it, etc.

Songs should be carefully selected, practiced beforehand, and in harmony with the main program. This will add to the interest of the day. An interesting Children's Day will do much toward advertising the school.

The offering. This should not be dealt with carelessly by any means. Here you may use the Offering Committee. The purpose of the offering should be explained that all may contribute intelligently and liberally. The writer was present at a Children's Day exercise once upon-a-time, heard the "little speeches, little sermons, little songs" and when the time on the program came for "the little collection" the superintendent explained that "this collection is for the orphans of the State and we want a good collection." On being told better he replied, "Well, when was it changed?" He got about $1.85. Not because the people did not want to help the orphans of the State, but because the explanation was erroneous and indefinite and no thought given to it.

If you want a large contribution on that day, advertise it, order little children's envelopes from the Publishing House, hand them out the Sunday before, and ask that they be brought back next Sunday or sent back. Take these envelopes up at the morning service and at night. Let the teachers inquire of their pupils if they brought an offering, and encourage them to do so. In this way it will be possible to get an offering from every pupil. You can easily double your collection if you will only try a plan like this or one better if you can think of a better plan.

If Children's Day is worth while, it is worthy of our best efforts. Remember that the Methodist Church gave to the world Children's Day, and we should never fail to honor the Day by observing it. If you cannot observe the day with a program preach a sermon to the children and take the offering, and thus let your church and Sunday school help in a great cause.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Sunday School Board at Columbia ordered the "Missionary Messenger," a new publication to promote the cause of missions, sent to every superintendent and pastor in the Mississippi Conference. It will mean much to the future Church if you will have this program carried out in your Sunday school. If we want a Church to-morrow that will stand for the cause of missions, we must educate our boys and girls in that cause to-day. Missions in the Sunday school means far more than the collection. It means instruction also.

We spent a very pleasant and valuable day at Hermanville, on Sunday, Jan. 24, though the sleet fell and it was very cold. The teacher of the Beginners' Department will try the graded literature, and the superintendent and pastor are very anxious to have a workers' council (teachers' meeting) and teacher-training class, cradle roll, and home department. Thus the Hermanville school will move up about 40 per cent on the "Standard of Efficiency." Rev. G. G. Yerger, the pastor, and the people of Hermanville, do not believe in being behind in church work. Brother Yerger is a hustler.

Since last writing, we have also worked with Brother Meigs, at Rankin Street, Jackson. He has one of the best Sunday schools in the Conference and a corps of workers second to none. They have an up-to-date workers' council which meets every Friday night in the homes of the workers. They do not only study the lesson, but they study the needs of the school and the pupils.

There is one other place we must mention that we have had the pleasure of visiting this month and that was the Orphans' Home. Upon the invitation of Brother W. M. Williams, we went over and talked Sunday school work to the teachers and workers there. After enjoying a delightful supper, we went immediately to the chapel and talked about forty minutes; then for about fifteen minutes we had a Round Table talk concerning Sunday school work in which all participated. Then we went to Millsaps College and heard one of the best lectures I have ever had the pleasure of enjoying. I have often said there was not another man in Mississippi that could run the Orphans' Home as Brother Williams does, and the more I visit there the more I am convinced of the truthfulness of this statement.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Important Notice: The preachers will please send orders for Children's Day programs to me at once, I can have the programs sent to all our superintendents by the first week in March. You remember the new law provides that Children's Day be held on the fourth Sunday in April.

The Sunday School Board is anxious to have every school use Methodist literature, because it is the best. If any preacher is troubled with union literature, or that of other Churches, write to me for a supply of our own for this quarter.

Rev. R. I. Collins can be counted upon to command the forces at Courtland and the surounding country. He is studying, praying, and working. His schools will move up a round or two.

Brother James Porter, of Oakland, says he is going to put a list of his church members where it can be seen by the Sunday school and never stop working until every church member is in some department of his school, and every member of the school is in the Church.

The Methodist Church at Noxapater is composed of a heroic band of workers. With a membership of less than a hundred, they have built a creditable church with a sufficient number of rooms to do high class work. Rev. H. M. Cockrum, the pastor, and Brother Webb, the superintendent know how to do team work. The organized class of men taught by Brother Glenn, and the young ladies' class taught by Miss Claudine Curtis, are organized for a purpose, namely, to help bring in that ten thousand we are after. These two classes have doubled their membership in a short time. The Teacher-training class in this live school is taught by Mr. Geo. B. Taylor.

The Eupora school claims to be organized according to the standard of efficiency. How many more in the Conference are up to the standard? From Brother McCafferty down, or from Brother McCafferty up, every worker is going in the same direction—up. Professor Campbell the capable superintendent, has a Teacher-training class of nineteen. He is quietly solving many problems through this class of fine young people. The Morris Bible Class have shown their appreciation of Miss Willingham by presenting to her a gold watch. She has watched her class and her class has "watched" her. The best thing about this school is, they want to do better work, and are reaching out and up for all the help they can get.

WOMEN NEED NOT WORRY OR SUFFER

Feminine Ailments Once Considered Serious Now Easily Conquered and Speedily Ended.

The mighty restorative power of Dr. Pierce's Favorite Prescription speedily causes all womanly troubles to disappear—compels the organs to properly perform their natural functions, corrects displacements, overcomes irregularities, removes pain and misery at certain times and brings back health and strength to nervous, irritable and exhausted women.

It is a wonderful prescription prepared with glycerine from nature's roots and berbs, with no alcohol to falsely stimulate and no narcotics to wreck the nerves. It banishes pains, headache, backache, low spirits, hot flashes, dragging-down sensation, worry and sleeplessness surely and without loss of time.

Its ingredients are not secret for they are printed on wrapper.

What Dr. Pierce's Favorite Prescription has done for thousands it will do for you. Get it this very day at any medicine dealers in either liquid or tablet form. In the meantime address Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., and ask for confidential advice from a Physician Specialist, absolutely free. 136-page book on women's diseases sent free.—Adv.

Doctor Pierce's Pellets are unequaled as a Liver Pill. **Smallest, easiest to take. One tiny, Sugar-coated Pellet a Dose.** Cures Sick Headache, Bilious Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels. 25 cents a vial, by druggists.

Plain living has much to do with high thougbt. It is quite as closely conneoted with living faith.—Dr. Manning.

URIC ACID SOLVENT

For Rheumatism and Kidney Trouble

50 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength this treatment gives. For any form of bladder trouble or weakness, its action is really wonderful.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, if you have never used The Williams Treatment, we will give one 50c bottle (32 doses) free if you will cut out this notice and send it with your name and address, with 10c to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 649, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

"When Christ commands, the only right use of moral freedom is to obey."

Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain.

URIC ACID IN MEAT CLOGS THE KIDNEYS.

Take a glass of Salts if your Back hurts or Bladder bothers you—Drink more water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges.

To neutralize these irritating acids, to cleanse the kidneys get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acid so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

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The Celebrated Effectual Remedy
Without Internal Medicine.

Roche's Herbal Embrocation

will also be found very efficacious in cases of

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IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

A NOTE FROM CLEVELAND, MISS.

Dear Editor: Some weeks ago a visitor at this place was so impressed with the preaching of the pastor of the First Methodist Church here that he saw fit to express his admiration through the columns of your good paper. It has occurred to me that a mere visitor should not be allowed to say all the good things for Rev. E. R. Smoot, whom we proudly claim as our pastor. You will, therefore, pardon me for again calling your attention to this brilliant man of God. Of rare and attractive personality, he instinctively arrests the stranger's eye, and kindles within him a desire to know the man better; and to know him better is to admire him more. Endowed by nature with a voice full of music, tall and imposing, with a clear and analytical mind, there is a lofty strain to his preaching that characterizes the true orator. With equal ease, he leads his hearers into the realms of the metaphysical, or applies the teachings of his Master to the daily affairs of life. His store of information is most wonderful; his illustrations apt and impressive. He has preached sermons here that would have been printed in many denominational papers over the country, had he been a Bishop. There are few preachers with more promise. His work here has been attended with unusual success, and he has the united support of his flock. Although a young man, Brother Smoot has had experience far beyond his years. Before entering the ministry, he traveled for some years with the Rev. Sam Jones, and subsequently was engaged in the evangelistic work for about six years, holding meetings in twenty States.

ONE OF HIS FLOCK.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

FROM McCOOL, MISS.

Dear Dr. Meek: I will send you a short report from the McCool charge. I was appointed to this place at the last Annual Conference at Starkville, and we arrived here on Dec. 16 and were taken into the hearts and homes of some of the best people to be found anywhere. I have made one and a half rounds on my work and find it very well organized along Sunday school lines. The outlook is good for a bright future, and I feel as never before the desire to work for God and mankind. My faith is strong in the hope of bringing the work up to what it ought to be, and I would ask the prayers of all interested friends to that end.—T. L. Oakes, P. C.

WAYNESBORO, MISS.

Dear Dr. Meek: Our presiding elder, Rev. James T. Leggett, was with us on Jan. 30, 1915, at Fedora Church, and preached to the delight of all, at the 11 o'clock hour, using as his text Luke 24:49. His exposition of this great text was of a high order. I want to say that when Brother Leggett threshes out a text, that there is not much left untouched. Truly he is one of the strongest men in our Conference. I am always glad for the time to roll around for him to come to my charge to preach and hold our quarterly conferences. Our first quarterly meeting was very well attended, all the churches being represented, except one—Winchester Church. I have made my first round on the charge for the new year despite the bad roads, and the inclemency of the weather. We have had fairly good services at all of the Churches except at Pleasant Grove. Though I was there on time, only four young men came, but we went into the Church, and I read a Scripture lesson, after which we knelt down in earnest prayer invoking God's blessings upon us and the work of the Church for the new year. I have made it a rule since joining the Conference never to leave the house of God, without kneeling down and asking him to bless us in all our work. I hope to be able with the assistance of the Christians in the charge, to prosecute all of the different phases of church work, much more effectively this year than we did last year.—Hilary Westbrook, P. C.

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 8, Batesburg, S. C.

A MESSAGE FROM BROTHER JOHNSON.

Dear Brother Meek: I am at home again after a three weeks' stay in the Baptist Hospital at Memphis, and while the trip was a little too much for me so soon after my operation and I have suffered a relapse, I am again convalescent, and think I will be myself again in a few days. These people know so well how to make a preacher feel good that it will almost make him well when he is sick. This is our second year on this charge, and we must say that we have never spent a more pleasant time anywhere. It is true that a few weeks ago we got an awful "pounding" from the good people here, but as it was the kind that most preachers like and as it left the pantry well filled with all kinds of good things, we could not find room for complaint. Our people at both Churches—Black Hawk and Acona—are loyal Methodists, and many of them are truly spiritual and love the Lord and are earnestly trying to do his will. We are looking for a good year. Pray for us.—J. H. Johnson, P. C.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

A FEAST OF GOOD THINGS.

The people of Oxford, Miss., have just enjoyed a rare treat. Dr. S. D. Gordon, of New York, author of a series of devotional books, spent five days with us, giving two addresses a day. He is unique in style and manner. His quiet appearance, his deliberate manner, his clear, strong grasp of truth as revealed in the Word of God, and his deep spirituality, mark him as an exceptional man. Not that all of his addresses were extraordinary, because they were not, but several of his sermons were most magnificent and all of them were good. He is certainly a gentle man, as well as a gentleman. He helped the Church by pointing the way to mountains of unmined gold and by digging deeper the wells from which men draw their spiritual strength and nourishment.

Dr. Gordon is rendering a very helpful service to the Church. He is not an evangelist in the sense that Billy Sunday is, but in quite another field, he is doing valuable service. His ministry tends to sweep away the petty differences which in the past have been so unduly magnified, and he holds up a lofty standard for the child of God. He charmed young and old alike. The churches are closer together here in Oxford, prayer is looked on as a richer and more necessary thing and religion is a thing of greater vitality because of his services. He carries with him our best wishes and prayers.

Oxford, Miss. E. S. LEWIS.

It is well to have visions of a better life than that of every day, but it is the life of every day from which elements of a better life must come.—Maeterlinck.

"Swords can fail; truths cannot. Spears can be blunted; ideas cannot. Power can be destroyed; love cannot. Self-assertion can go astray; self-sacrifice must win."

Rolling at Side.

Wilson's Rolling Partitions

Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

The J. G. WILSON CORPORATION, 3-5 W. 29th St., N. Y.

Also Venetian Blinds, Wood Block Floors, and Rolling Steel Shutters.

Rolling Above.

POTASH

is food for thought as well as for crops this year.

When shipments were interrupted by the war, it was estimated that there was enough Potash on hand in the United States to provide two and three per cent Potash in mixed fertilizers for this spring's trade. Some manufacturers had more than enough for these percentages.

Since then minor sources of Potash have been fully utilized, and additional shipments from the usual source are still being received.

The supply is below normal, but this need not prevent farmers securing some Potash in their fertilizers, nor should it lead farmers to decide not to use fertilizers.

There is no reason to return to the out-of-date goods without Potash, although some authorities may try to "wish" them on us.

We have not used enough Potash in the past. The largest annual import of Potash was only one-seventieth of the Potash *taken from the soil* by our *1914 corn crop* and only one-fifteenth of the Potash lost every year in drainage water.

Spring crops use from two to ten times as much Potash as Phosphoric Acid. Get as much Potash in the fertilizer as possible. A few firms are offering to furnish from four to ten per cent.

There is no substitute for Potash. It may be harder to get just now, but POTASH PAYS.

GERMAN KALI WORKS, Inc., 42 Broadway, New York

Chicago, McCormick Block — San Francisco, 25 California St.
Atlanta, Empire Bldg. — Savannah, Bank & Trust Bldg.
New Orleans, Whitney Central Bank Bldg.

SAGE TEA DARKENS HAIR TO ANY SHADE.

Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old recipe which can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark, glossy, soft and abundant.

Build Up With Wintersmith's Tonic

50 year tested appetizer and general tonic. The old reliable remedy for malaria, chills and fever, colds and grip. 50c.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSIONS IN 1914.

The banner year of the American Foreign Mission Boards was 1912. In 1913 the income was not so great. In 1914 the contributions exceeded those of 1913 hy more than $1,100,000. The total income of the American Foreign Mission Boards for last year was $17,168,611. Thls does not include $509,510 contrlhuted for certain mission work in Mexico, Cuha, Porto Rico, Hawaii, and Alaska.

The showing made by natives in the foreign fields indicate that great progress is heing made in the direction of self-support. Last year the natives contrihuted $4,243,967 to work conducted hy American missionarles alone.

Great Britain and Continental Europe are naturally hehind their figures for 1913. The amount of their contrihutions last year was $13,884,411.

The followlng are some statistics of the American Mission Boards: Missionaries, 9969; haptized during the year, 159,286; numher of churches, 9946 (a gain of 34,475 over 1913); colleges, theological seminaries, and tralning schools, 606; other schools, 12,619, with a totai attendance of 547,730.—Nashvilie Advocate.

AFTER THE WAR—WHAT?

Dr. John R. Mott, in a recent address, made the foliowing statement: "I have come hack from the European war zone carrying the heaviest burden on my heart that I have ever carried. When the great struggle is over, you wiii find the great nations of Europe exhausted not only economically, not only in the sense of having laid under the ground millions of lives; hut exhausted, I fear, in hope, in faith, in courage. Then will come the solemn hour for America to assume far larger responsibilities in world service than ever hefore, when we with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved."

MARY HELM SCHOOL, SONGDO.

Miss Lillie Reed writes: "The past year has heen filled with joy in the work assigned to me. The Lord has wonderfully hlessed every department of the work, and the growth in numbers and results of the work accomplished has been very gratifying. The Mary Helm School for widows and married women has had a good year, although for the first six months the entire class-room work of four grades was carried on in two small Korean rooms. We had no seats, and the pupils sat on the floor. The enrollment from April 1 has heen twenty-nine; previous to this for six months the enrollment was elghteen. We have three splendid teachers, two women and a man. All of them have done faithful work. The pupils have improved every opportunity and have made good progress in their studies. On Sundays some six or more of the girls teach in the morning and afternoon Sunday schools of the different Churches. One student, wife of one of our preachers, completed the course of study during the year and is now teaching a country school. One of our most-felt needs is some kind of Industrial work that would assist the girls to earn all or a part of their board while in school and that would be a means of livelihood after leaving school if it should be necessary.

PARKER MEMORIAL AUXILIARY, NEW ORLEANS, LA.

This society is composed of thirty-five interested women, who find much to do under the wise guidance of capahle leaders. An especially helpful and inspiring meeting was held recently at the home of Mrs. R. H. Harper. The parlors were attractively decorated with maps, pictures of our different schools, also pictures of the saintly women who have given their lives for the Master's work.

Mrs. Godat gave an excellent talk on "Being a Cheerful Giver" and made it very plain to every one present that they must give all they can in the spirit of Him who gave it all to them, and that such giving hrings a joy which knows no limit.

Mrs. Harper presented the finances, dwelling upon the division of the dues and through what channels they finally reach their destination. It was encouraging to learn of the vast amount of good being accomplished hy what seems so little when individual auxiliaries are considered. But large amounts grow from small contrihutions.

Miss Cora Godat, a graduate of Scarritt Bible and Training School, presented the work in foreign fields, giving a brief resume of the work and dwelling upon the fact that America has heen instrumental in sending the rays of light into heathen darkness, reaching to the lowest depths and lifting poor benighted souls to Christ, the Savior of mankind.

Our mission helow Canal Street—St. Mark's Hall—was not slighted, hut Mrs. Brandt told of the good it is accomplishing, how hungry souls are heing fed with the hread of life and how bodily wants are being ministered unto. The need of more workers was strongly emphasized.

Mrs. Harper in her own clever way "set the fashion" and wore the "missionary hat." She was accompanied hy Mrs. McChanguy who sang a song entitled "Subscribe" to the tune of "Auld Lang Syne." Needless to say this brought down the house, for the novel always appeals to us.

This was a thoroughly enjoyable meeting even to the dainty refreshments served hy the hostess. We feel that we are a very live auxiliary handed together to do something for our King.

Mrs. F. W. BRADT,
Cor. Sec.

MRS. J. B. COBB HONORED.

Mrs. J. B. Cobh, formerly Corresponding Secretary of the Forelgn Department of the Woman's Missionary Society of our Church, has heen chosen Chairman of the Nashville territorial commission of the Federation of Woman's Boards of Foreign Missions. This territory includes practically all of the Southern States; and twelve denominations are represented in the Federation.

HOLDING INSTITUTE, LAREDO, TEXAS.

Just before Christmas Mrs. T. A. Brown, the West Texas Conference Secretary, and Mrs. R. W. MacDonell, visited the Mexican school at Laredo, Tex., which is named for Miss Nannie Holding, who was its founder more than thirty years ago. This is the first visit that the school has had from any of the officers of the Council or Conference Society since it passed to the Home Department. The school carries a faculty of fifteen. Nine are Americans, five are Mexicans, and one is a Porto Rican. All of the faculty are Methodists save two. The Home Department has expended some $5000 in very necessary repairs since assuming control. Much needs to be done, however, to render the institution comfortable and the work efficient. A new dormitory, a room for social gatherings for the students, a better library-room, and various periodicals are needed at once. Here is an opportunity for some one to whom God has given large wealth to turn his money into service. The spirit of the school is fine and much good is being accomplished.

A WORD FROM THE SUPPLY DEPARTMENT OF THE WOMAN'S MISSIONARY COUNCIL.

Mrs. J. H. Yarbrough, Superintendent.

The terrible war which has lasted so many years has devastated Mexico so that her people have become impoverished, and many have come to America, not only to avoid the horrors of war, hut to secure some employment by which they may have bread and clothing.

The condition of our own country, as a result of the European War, has made it almost impossihle for these people to secure work. As a result, there are thousands of poor starving Mexicans on our borders. Many of these people have come from the tropics, and the high altitude of Arizona and New Mexico causes them to suffer intensely with the cold.

Repeated appeals for hoxes of warm clothing have come to my office; and while our Woman's Missionary Council authorizes hoxes to be sent through the auxiliaries, only to ministers, our own mission schools and settlements, we make an exception in this instance, hecause of the dire suffering of these people. The call comes especially from the Pacific Coast.

Auxiliaries or individuals that find it possible, are urged to send warm clothing (particularly bed-clothing, hlankets, quilts, as well as clothes for men, women, and children) to our missionary at Nogales, for distribution. Send to Rev. Jose Thacker, Nogales, Arizona.

The auxiliaries that send these hoxes must report the same through their Conference Superintendent of Supplies, who will include it in her report for 1915 to my office.

We trust that we may be ahle to send relief to those suffering people immediately.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability-Old Age Certificates. **Benefits, at death, disability, or old age. $150,000 paid widows, orphans, disabled. Reserve $30,000.** For terms, etc., write *J. H. SHUMAKER, Sec'y, Nashville, Tenn.*

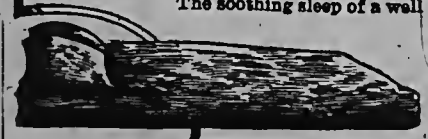
45 lb. FEATHER BED WITH PILLOWS $10.00 DELIVERED

Greatest value, extra weight Feather Bed offered. Full 45 lbs. with highest grade A. C. A. Ticklug and two 3 lb. Pillows included. All new and live feathers specially cleaned and absolutely sanitary.

We Pay the Freight to Your Town

The soothing sleep of a well made feather bed cannot be equalled.

This firm established 7 years. Satisfied customers the South over. References: Savings Bank of Griffin. Send money order today, or a postal for full particulars.



D. M. MARTIN,
1438 South Hill Street, Griffin, Georgia.

Unequaled for road-building

CUT DITCHING COSTS

With a Martin Ditcher and Grader

Wonderfully efficient and amazingly simple. Cuts V-shaped ditch up to 4 feet in depth. Ideal for levee work, terracing, and cleaning out old ditches.

Sold on 10 days trial.

Money-back guarantee.

Cuts 1,200 yds. 2-foot ditch in one day with one man and one team.

NO WHEELS OR LEVERS

Nothing to break or get out of fix. Weighs only 300 pounds. Does all, and more than the big, intricate machines. Price, only one-fifth. You can't afford to be without this genuine farm necessity, which will save its cost in a few hours' use. Write TODAY for illustrated booklet with full particulars and factory prices.

No. 4

OWENSBORO DITCHER & GRADER CO., Inc., Box 612 Owensboro, Ky.

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver. If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

PROTESTANT MINISTERS TAKE ACTION.

At the meeting of the Protestant Ministers' Association, held on Monday, Feb. 1, the following resolutions were adopted:

"The resumption of horse-racing in this city with its concomitant evils of gambling, under devices which we are persuaded are a violation of the spirit, if not the letter of the law and which offer to men and women inclined that way, a standing inducement and temptation to risk their own or their employers' funds, has restored an evil which good citizens had thought abolished forever by the enactment of the Locke law. Already, if public reports are true, New Orleans has become the Mecca of the race gambling fraternity who have been driven out of California, New York and other States through legislative and gubernatorial action, and we feel that the permitting of racing in New Orleans under present conditions constitutes an insult to the intelligence of the moral forces of this State; therefore, be it

"Resolved, First. That the Protestant Ministers' Association of New Orleans view with regret and grave apprehension the re-introduction of racing into this city with its regular arrangements through official stakeholders to promote personal betting:

"Resolved, Second, That we condemn as directly contrary to the spirit of the Locke law the entire arrangement as reported in the daily papers by which the spirit of gambling is being fostered, and large sums are daily being wagered upon the races;

"Resolved, Third, That we call upon the farming and live stock interests of the State to repudiate the proposition to further develop the racing interests by combining a live stock exhibit with future race meetings;

"Resolved, Fourth, That we call upon the public authorities to bring forward for judicial interpretation the present betting methods so as to determine whether or not the Locke law is being violated."

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

MILLSAPS COLLEGE NOTES.

The examinations for the first half year have been finished and for the most part the work has been satisfactory. The students and faculty have entered with enthusiasm upon the work of the second term. It is with regret that some students have been compelled to leave college due in some instances to falling health and, no doubt, in others to the effect of the European war upon our commercial and industrial interests.

The readers of the Advocate and all friends of the College will be interested to know that at present the enrollment in the College proper is between 170 and 175, as against 144 for the entire session last year in the same department.

Professor Styles, an A. B. graduate of Colorado College, has been selected as Acting-Head-Master of the Preparatory School instead of Professor Henderson, who was compelled to give up his work on account of his health. Professor A. M. Withers is at present in the Jackson Sanitarium where he went for a minor operation. At the present he expects to be back home in a few days. Dr. Sullivan and Professor Harrell attended the Mid-year Meeting of the Board of Missions of the Mississippi Conference, which was held at Hattiesburg during examination week.

The Lyceum Course for this year is about finished, there being one other number on the program. Edward Baxter Perry, the blind pianist, will be the last attraction. The course this year has been an exceptionally good one.

Of the basket ball games which we have played at home this year we have won a majority. It will soon be time for practice in base ball to begin and there is every reason to think that we will put out a winning team in that great American sport. Good, wholesome athletics properly regulated and safeguarded, is a great boon to an institution.

Dr. Kern and Professor Lin recently lectured before the Shakespeare and Fortnightly Clubs respectively.

Those who assisted in replacing the lens in the James Observatory may be interested to know that it is now being used in observing variable stars in connection with Harvard College Observatory. The results will be published in the Harvard Annuals. In this work the Observatory is being used to advance knowledge as well as to impart it. The class in Astronomy is making all possible use of the Observatory in general observation, in finding the latitudes, and in finding time.

G. L. HARRELL.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Belzoni Ct., at Belzoni.....Feb. 13, 14
Isola Ct., at Isola .....Feb. 14, 15
Webb Ct., at Webb.....Feb. 20, 21
Mar's Hill Ct., at Hebron..Feb. 27, 28
Minter City, at M. City....Mar. 6, 7

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Pleasant Hill .....Feb. 13, 14
Olive Branch .....Feb. 14, 15
Sardis Circuit .....Feb. 20, 21
Sardis .....Feb. 21, 22
Cockrum .....Feb. 27, 28
Wall Hill .....Mar. 6, 7
Eureka .....Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Fulton Ct., at Harden's Chapel Feb. 13, 14
Tremont .....Feb. 15,
Smithville, at Antioch.....Feb. 20, 21
Prairie, at Strongs.....Feb. 23,
Verona, 10 a. m. .....Feb. 25,
Tupelo, 7 p. m.....Feb. 25,
Montpeller, at Woodland..Feb. 27, 28
Buena Vista .....Mar. 6. 7

JNO. W. BELL, P. E.

Greenville District—First Round.

Glen Allan .....Feb. 14, 15
Clarksdale .....Feb. 21, 22
Gunnison .....Feb. 27, 28
Friar's Point .....Feb. 28, Mar. 1

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Mayhew .....Feb. 13, 14
Cochrane .....Feb. 21, 22
Mashulaville .....Feb. 27, 28
Columbus Ct., at Piney Grove .....Mar. 6, 7

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

West, at West.....Feb. 13, 14
Kilmichael, at Kilmichael, Fri., Feb. 19,
Mathiston, at Mathiston....Feb. 20, 21
Eupora and Maben, at M...Feb. 21, 22
State Springs, at S. S.....Feb. 27, 28
Bellefontaine, at B., Mon..Feb. 29,
Kosciusko Ct., at Marvin...Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Randolph Ct., at Randolph.Feb. 13,
Toccopola Ct., at Lafayette Springs .....Feb. 14, 15
Ashland Ct., at Liberty.....Feb. 20, 21
Pine Valley Ct., at Pine Valley .....Feb. 27,
Coffeeville Ct., at Coffeeville Feb. 28, Mar. 1
Potts Camp Ct., at Potts Camp Mar. 6, 7
Byhalia Ct., at Byhalia... Mar. 7, 8

R. A. TUCKER, P. E.

Holly Springs, Miss.

Corinth Dist.—First Round.

Mantachie Ct., at Shiloh...Feb. 13,
Gunton and Baldwyn Ct., at Saltillo .....Feb. 14, 15
New Albany .....Feb. 19, 21
New Albany Ct., at Ecru...Feb. 20, 21
Hickory Flat Ct., at Ebenezer .....Feb. 26,
Myrtle, at Glenfield .....Feb. 27, 28
Dumas Ct., at New Hope..Mar. 5,
Ripley Ct., at Rainey's Chapel .....Mar. 6,
Ripley and Blue Mt., at Ripley .....Mar. 7, 8
Chalybeate Ct., at Camp Gr.Mar. 13, 14
Tishomingo Ct., at Mount Pleasant .. ..Mar. 19,
Belmont Ct., at Golden....Mar. 20, 21

District stewards will meet in Corinth, First Church, on Feb. 10, 1915. Hope all the charges will be represented.

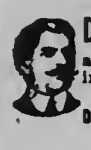
J. H. MITCHELL, P. E.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Never shrink from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.



DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free
DR. THOMAS E. GREEN, Successor to
DR. H. H. GREENS SONS, Box H, Chatsworth, Ga.

CABBAGE PLANTS

Frost Proof varieties. Early Jersey and Charleston Wakefield, Succession, Surehead, Drumhead and Flat Dutch. Prices: 500, 75c; 1,000, $1.25. Lots over 5,000, $1.00 per 1,000. By mail, postpaid, 500, $1.00. Ready now.

Our plants are field grown, strong and hardened. Order from us. Satisfaction guaranteed.

The JEFFERSON FARMS, Albany, Ga.

LEE'S SEEDS

"LEE" on SEED

MEANS STANDARD

Good Seed

Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write

ARTHUR G. LEE SEED MERCHANT

BIG NEW "1915" CATALOGUE FREE

FORT SMITH ARK.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Finds Cure for Epilepsy After Years of Suffering

"My daughter was afflicted with epileptic fits for three years, the attacks coming every few weeks. We employed several doctors but they did her no good. About a year ago we heard of Dr. Miles' Nervine, and it certainly has proved a blessing to our little girl. She is now apparently cured and is enjoying the best of health. It is over a year since she has had a fit. We cannot speak too highly of Dr. Miles' Nervine."

MRS. FRANK ANDERSON,
Comfrey, Minn.

Thousands of children in the United States who are suffering from attacks of epilepsy are a burden and sorrow to their parents, who would give anything to restore health to the sufferers.

Dr. Miles' Nervine

is one of the best remedies known for this affliction. It has proven beneficial in thousands of cases and those who have used it have the greatest faith in it. It is not a "cure-all," but a reliable remedy for nervous diseases. You need not hesitate to give it a trial.

Sold by all Druggists. If the first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

A GREAT SUCCESS.

The recent prohibition campaign in Louisiana was quite a success. The meetings were well attended from start to finish. Every speaker reports kind and courteous treatment at every place. In fact they are loud in their praise of Louisiana, saying, "The Louisiana Campaign was the best and most satisfactory of the kind pulled off in the States."

The Patterson meetings were an ovation from first to last, closing out in Shreveport with an audience of 2000; and 500 were turned away because standing room could not be had in the building.

It is safe to say that never before were the Anti-Saloon forces so strong or so well organized, as they are at present. There are several parishes ready to swing into the dry column as soon as elections can be secured. East Baton Rouge is one of this number. And as our State University is located there, it is time to move either the liquor holes or the University. There is no reason to continue this unnecessary temptation to our young men. I know some parents in Louisiana who are now thinking seriously about this very matter.

I desire in conclusion to thank our friends for their co-operation. Without their help we would have failed in the campaign. We could never succeed without their aid, but with it we can win out. On with the battle! A. W. TURNER.

Shreveport, La.

IMPORTANT NOTICE.

All contributions, regular and special, for the Board of Education should be sent to Rev. C. A. Battle, Treasurer, Baton Rouge, La. Those who made subscriptions last year to the Educational campaign conducted by Rev. P. M. Brown, which were to run through several years, should remit the amount promptly as it falls due to Brother Battle, who will duly credit and receipt for same. Let pastors call the attention of subscribers to this notice.

All pastors are also requested to remit the amount of their assessment for the Centenary special to Brother Battle as soon as it is secured.

Those who can send in their regular Educational assessment by March 15 are requested to do so, as pressing obligations on the Mansfield Board of Trust are due.

W. WINANS DRAKE,
Conf. Sec. of Education.

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1915:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $3 or under. Please do not send us a check for $1, as it will only be credited as 90 cents.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

QUITE CORRECT.

The New York Christian Advocate says: "That he may have greater doctrinal liberty, a minister in New York has resigned his pastorate and accepted an invitation to a church of another domination. He has been very successful in the place he now occupies, and will leave behind him a host of friends and well-wishers, so that he is not making this transfer to escape from an uncomfortable position. The man's honesty is to be commended, and his example might well be emulated by all who secretly hold views which they know to be contrary to the standards of the denomination to which they belong. It is quite impossible for any man long to conceal his theological aberrations. Almost unobserved by him they will slip into his public speech. As soon as a minister has discovered that he is hopelessly at variance with the tenets of his Church he should frankly seek affiliation with another body."

We think that this pertinent observation of our esteemed contemporary applies equally to the preacher who finds himself so out of accord with the polity of his Church that he feels that he cannot work in harmony with it, and that he must keep inveighing against it, in spite of his solemn ordination vows.

A ROYAL ROAD TO RICHES.

Henry van Dyke makes this statement: "We measure success by accumulation. The measure is false; the true measure is appreciation." In other words, there are more rich persons in the world than one imagines. Perhaps you are one of them. Perhaps you may become one of them, when you know the way.

Riches, strangely enough, do not make rich. It is one's attitude toward possessions that makes one rich. Some of the rich are the poorest of the poor. Some of the poor are the richest of the rich.

If we appreciate what we have we are rich, even if our possessions might be tied up in a napkin. If we own houses and broad lands and do not appreciate them, we are poor indeed.

Get the habit of appreciation. Do not think about ownership. The open sky, the open road, the broad fields, the forest and the flowers and the songs of happy birds, all belong to the person that has sense enough left in this mad world to enjoy them.

The spirit of man can make over a single-roomed cottage into a palace more full of joy than royal palaces.

Get the habit of appreciation.—Rev. R. P. Anderson, in "C. E. World."

Our readers will be interested in the statement about the Potash situation in the advertisement on page 13.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 7. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences. Methodist Episcopal Church, South. Whole No. 3078

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 18, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Oh, if so much of beauty doth reveal
Itself in every vein of life and nature;
How beautiful must be the source itself,
The ever-bright One!"

* * *

It is the early worker that is the most certain to get his Conference collections. The man who waits is always liable to run amuck of adverse circumstances. The postponer is a poor achiever.

* * *

The Christian Intelligencer calls attention to the fact that in the Revised Version of the Bible the 5th verse of the 34th Psalm is rendered: "They looked unto him and were radiant." This is, indeed, a suggestive translation.

* * *

Have you secured a copy of the Southern Methodist Handbook for 1915? If not, you should do so at once. It is brimful of interesting information, and it ought to be in every Methodist home. And certainly no Methodist preacher's library is complete without it. Send at once to The Methodist Publishing House at Nashville, Tenn., or Dallas, Texas, for a copy. The price is 25 cents.

* * *

We note every now and then a statement declaring that a revival held somewhere was free from emotion. We have little faith in such reports. There may be unemotional meetings, but not unemotional revivals. Where there is deep conviction for sin, followed by genuine, heartfelt conversions, there must be agitation and joy. It was so on the day of Pentecost; it was so in the early years of the Christian Church; it was so under the marvelous ministries of Wesley, Whitefield, Finney, and Jonathan Edwards, and it is so under the preaching of every truly effective revivalist of this age. No form of life, either physical or spiritual, can be generated in a refrigerator.

THE LATENT WEALTH OF HUMAN NATURE.

Human nature is essentially the same to-day that it has ever been. Men in the fundamental elements of their being are much more alike than different. So true is this that he who understands one member of the race knows a vast deal concerning all its millions. If there has ever been such a thing as evolution it must have ceased to operate before the birth of human history—for the men that we see upon the stage of action in its opening twilight are in their constitutional characteristics in exact correspondence with those now inhabiting the earth. The environments of the several races making up mankind have undergone wonderful changes as the external world about them has become increasingly understood and its mighty forces have been harnessed and pressed into service; but the human body and the human soul are substantially as they were when God first made them. Neither religion nor sin can change a member of our race into another order of beings. Man in heaven will never become an angel; nor is there any reason to believe that even in the abode of the lost he will degenerate into some other kind of creature. Christianity, to be sure, profoundly influences human beings, but it does not give them any new faculties; it only regulates and gives right direction to those which they already possess. As a matter of course, in doing this a marvelous transformation is wrought in human affairs—in society, in government, and in the character of the institutions established and maintained.

These indestructible potentialities of human nature are the world's great treasures and furnish the strongest ground of hope that we have for the race in the future. Men are undoubtedly more or less influenced by their surroundings, especially by the status of society in the age in which they live; and often in a period of wealth and luxury, it seems that they have ceased to be noble and capable of lofty purposes and deeds. But when the touch of disaster comes and there is a call for self-sacrifice and heroism, it is quickly discovered that, instead of being bankrupt, human nature is as rich as it ever was in the splendid qualities that made other days illustrious and golden. A recent editorial in The Outlook, perhaps our greatest American weekly, bears so pertinently on this point that we cannot resist the temptation to quote the larger portion of it. After calling attention to the fact that many are disposed to take a gloomy view of European civilization because of the colossal war now raging, and admitting that there is much in the situation to give one a feeling of depression, the writer says:

"But fundamentally the judgments of the cynics and the pessimists are disproved and made things of naught by the most magnificent illustration of the great qualities of human nature which the world has ever seen. What counts fundamentally is not the surface disorder, though that may work widespread disaster; it is not the failure of this or that political device; it is not the arrest of this or that progressive movement; it is not the failure to realize this or that golden hope; it is the response men make in a great crisis that uncovers the things for which they care most. What is of supreme consequence in the world is not the absence of disaster, it is the presence of an unquestionable and indomitable faith in invisible things. The treasuries of the world may be destroyed, but humanity is not dishonored if in adversity its soul flames out victorious.

"The pessimists have been telling us for years that the old France had perished, and the vulgarities of the Caillaux trial on the very eve of the great struggle seemed to justify this prediction; but on the first day of August that superficial France of the pessimists disappeared and the real France came into view; the France of patriotic passion, of self-forgetfulness, and of self-control; a silent France, sending the very flower of its citizenship to die on the frontiers.

"The pessimists have told us for years that the Belgians were a comfortable, materialistic people, concerned only with the things that make for ease and pleasure; but on the first day of August Belgium went to the stake without a murmur, and has suffered death without flinching. In all the history of the world there never has been a more sublime illustration of the capacity of the human soul to suffer and die for something that is better than life.

"For decades past the decline of the English Empire and the decay of English character have been announced or predicted by scores of cynics and pessimists, who have read in current history the lesson of a great lost genius for rule. On the first day of August England began to gather her children about her. They came from all quarters of the globe. Her nobles, often accused and often guilty of leading luxurious lives and of indifference to social injustice, put their lives in her hands, not only with alacrity, but with glowing enthusiasm. Even the races that have been subject to her rallied about her; and never in her long history, full of peril and vicissitude, has England showed a more heroic mood than in this day when she is fighting for her life.

"Everybody knew the enormous development of Germany during the past thirty years, and everybody recognized her organized energy and power; but concerning all the nations that are now in the field against her armies there has been widespread skepticism of their seriousness of temper, their moral vitality, their physical resourcefulness.

"The luxury of modern life, the devotion to business, the disclosures of greed, selfishness and dishonesty which have come as inevitable results of a great prosperity, have furnished cynics and pessimists with ready material for the arraignment of society and the prediction that the world has lost its ancient courage and devotion. But never in all its history has death seemed such a mere incident as to-day, when the story of indifference to its approach is told in every army corps and by every detachment of men over the whole field, east and west. Courage is the universal possession of the German, the Englishman, the Frenchman, the Belgian, the Austrian, the Russian, and the Japanese. The stories of individual coolness and daring are so many that they have almost ceased to attract special attention."

It looks to us as if the revelation of the great war here pointed out ought to give us some encouragement concerning the religious condition of mankind in the future. Undoubtedly there are many disquieting, not to say alarming, things in the present situation. The churches are far too meagerly attended and numbers of them are having scarcely any conversions or additions; worldliness is widely prevalent among their members, and the Holy Scriptures are being assailed by men claiming to be Christians with an irreverence and recklessness perhaps not equaled since the beginning of the Christian era; there is an astounding lack of regard for authority in nearly all the religious denominations, and, as Mr. Gilbert K. Chesterton has said, the very foundations in some respects seem to be crumbling. But let us not give way to despondency. The vitality of the race that in the past furnished a Paul, a Luther, and a Wesley is not yet exhausted; and the Heavenly Father, Christ, and the Holy Spirit are still the same. Things can quickly change. When we least expect it some man that the people will hear and heed may rise up "a root out of a dry ground." It does not take a revival long to catch from heart to heart, and to sweep from one place to another, until whole nations are aflame. In times of ease and prosperity men may become self-sufficient and go off after other things, but when great crises arise they will discover the futility of other reliances and find their way back to God. This is said to be what multitudes are doing in Europe now. Much dependence may be placed upon the religious needs and capacities of mankind. They are not superficial and ephemeral, but constitutional and enduring. "The faith once delivered unto the saints" is the only adequate faith, and it will never perish from the earth.

PRAYER AND DEEDS.

No answer comes to those who pray,
Then idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid
If we depend on pleading words,
And do not aid.
When hands are idle, words are vain
To move the stone;
An abiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and deed,
And toileth earnestly, ere long
He will succeed.

—"The Bible To-Day."

THE PERSONAL TOUCH.

A noted evangelist was once holding a series of services in a church whose minister was a man of long experience and of great influenee. One night as they sat on the platform together, the minister pointed out to the evangelist a man in the audience.

"For twelve years," he said, "I have tried to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously."

"From the pulpit?" asked the evangelist.

"From the pulpit, yes."

"How many times have you gone to him with the love of God in your heart and said: 'I want to see you become a child of God?"

"I must confess," said the minister, "that I have never spoken to him personally and directly concerning his salvation."

"Then," said the evangelist, "perhaps he is not impregnable after all."

That night the evangelist, after the service, caught the man before he got to the door. He spoke only a few words, but they were earnest and loving. And the next evening in the "after-service," in which so many souls have found lasting peace and eternal life, the man was on his knees with the tears streaming down his cheeks. It was the personal touch that did it.

The sermon is effective with many. Music has brought salvation to many a life. But in thousands and thousands of cases it is only the personal touch that wins.—William Thompsou McElroy, in The Methodist Recorder.

THE HELPFUL EXAMPLE OF A GOOD MAN'S LIFE.

By Rev. W. L. Doss.

I knew a man. He was a plain man. He was a Christian man. He was not one who stood in a prominent place in life. He was one who adorned the place in which he did stand. He loved Christ. He loved the Church. He loved the souls of men. He walked uprightly before men and did those things that were right in their sight. What was better he walked uprightly before the Lord and did those things that were right in his sight. All men held him in high regard and there were none but that spoke well of him and of the life that he lived. The men with whom he labored knew him to be a truly Christian man. They believed in his religion and honored him because of his life and because of the shining Christian character that they saw in that life. None of these men ever spoke anything exeept the best things concerning this man. They would not hear others speak evil of him.

This man spent his life mostly in labor with his own hands. His remuneration was never large. He never knew affluence and luxury. Often was he in trying circumstanees. Amid it all his mind was ever upon the highest things. "Set your affections on things above, not on things on the earth," might have been the motto of his life. His thoughts were high thoughts. He lived on a high plane. When his pastor went to see him in his home, the pastor received more help than he gave.

In due time he went home to be with God. How long he did suffer and how fearful was that suffering sometimes! But the Father took his child home to be with him. There were sorrowing ones left behind. They all know where they must go to find this one whose memory still lingers to bless men in this life. A young woman said: "He is gone. We can't carry our troubles to him any more. We will have to bury them ourselves now." Thus had he been a sort of father confessor to many of whom the world knew nothing and his strong Christian character had been lent to help many in times when the strength of one of God's noblemen could so bless the lives of others.

Oh! that we might all have something of this in our lives. How good would it be could we all so love God and his Church and so live that all men would honor our religion! How good would it be could we always have high thoughts and purposes, living above the daily routine! How good would it be could our lives be so warmed with human sympathy and love that others would be ready to come to us for compassion and comfort! God has made this possible for everyone of us. Will it be? This is for each one to say for himself. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Through God's power and his Christ, be one of God's noblemen.

New Orleans, La.

"PAUL'S DOCTRINE OF REDEMPTION."

By Rev. S. H. Werlein, D. D.

The above caption is the title of a book recently written by Rev. Henry Beach Carre, D. D., Professor of Biblical Theology and English Exegis at Vanderbilt University. It is a dessertation submitted by Dr. Carre to the Faculty of the Graduate Divinity School of the University of Chicago. In this book Dr. Carre is giving his interpretation of St. Paul's doctrine of Redemption. In this service, which Dr. Carre is endeavoring to render to all reverent students of the Bible, we assume he divests himself of all partisanship and of all predilections to any special theory of redemption. His sole object seems to be to discover St. Paul's doctrine of this great theme. He is not attempting to harmonize the apostle's teach[illegible] to the current theology of to-day, to the books on the Atonement which are used in theological seminaries. He goes back of all these, and as a close student follows with genuine fidelity the steps of the apostle in his explication of Christ's work of redeeming the race. I should say that Dr. Carre's dissertation is a powerful expositlon of the 12th verse of the Sixth Chapter of Ephesians, a verse which has doubtless caused much serious and profound thought on the part of Christian people since the times of the Apostle: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

According to Dr. Carre St. Paul gave great prominence to the personality and influence of the Devil. Demonic power to which our Lord made frequent reference is emphasized by the Apostle. We know very well the attitude which many book writers and preachers assume toward the doctrine of a personal devil; how they smile at the credulity of those who treat seriously what they loftily tell us is simply the weird teaching of the Persians concerning Ormuzd, the god who was the embodiment of right and goodness, and of Ahriman who represented darkness and evil. And with this wave of scholarly pretentiousness they dismiss the whole subject as unworthy of further considcration. How any one can study the Gospels and the Epistles and claim to believe in the authenticity of the Scriptures and at the same time discount and repudiate the actual existence of invisible and powerful demonic beings, I cannot understand.

Dr. Carre has given in his book a list of authors, the names of great scholars whose views on this subject are such as cause them not to speak lightly of this matter, nor to question the intellectual calibre of those who believe that Evil Powers have been contending through all time for dominion over the race of man. Of course, it is a mystery absolutely inexplicable. How or why a God of infinite power should allow beings inferior to himself to set up a kingdom, to unite forces for the avowed purpose of upsetting and destroying the works of rightcousness, no one can explain. It is easy to deny, but denial offers no solution of the clear and emphatic declarations of Scripture concerning these things. The Apostle Paul offers no explanation. These hostile forces have been waging war against God since a period in creation of which man has no knowledge.

To the Apostle the race is in the grasp and control of Satan and his minions. Man is helpless and hopeless. To continue in this condition means eternal destruction. Is there any help? Here the apostle recognizes Jesus Christ as the Redeemer, the Rescuer of men. In what sense is Jesus Christ man's Redcemer? Dr. Carre uses this language: "In redeeming men, Christ encountered and overcame the cosmic powers, which are antagonistic to God and men. The contest was a losing one for men as long as they had to contend with those forces unaided. Christ appeared, sent by the Father, in the fulness of time, as a Stronger One, and rescued men from the slavery of these powers, to which slavery they had been appointed until the time set for their acquiring their legal emancipation." "Christ encountered these demonic Powers, here called "Rulers of this Age." In compassing his death they seemed to triumph over God. But no, it was only a mock victory. Christ, despite his apparent defeat, was the real victor. His death was only one act in the drama. If nothing else had followed, he would have been the vaiquished one. But something else did follow. There was another act to the drama and that not demonstrated beyond question that the demons, the evil forces of the cosmos, including even the most formidable of them, namely Death, had been worsted in the contest."

What was that second act in the drama which demonstrated Christ's victory? It was his resurrection. Had there been no resurrection Christ's death would have availed nothing. Hence Christ was a Dynamic Savior. By his power he routed the enemy and offers salvation to all men who believe. The saerifice Christ made was the greatest which could be made. He gave his life for man. Dr. Carre says: "This therefore was primary. The death of Christ had its necessity not in men, not in men's sins, not in God, but in the wisdom of God as He confronted the task of rescuing men from the sovereignty of Satan under whose power Adam's disobedience had [illegible]." To put his Son at the mercy of the demonic powers and to permit them to put him to death by shameful means of the cross, was an act of supreme love on the part of God. As indisputable evidence of that love, it assures men that if they desire to transfer their allegiance from these Powers of Evil to God and thereby become sharers in the victory he wrought over these Powers, there will be no barrier to their doing so in so far as God is concerned." "Christ alone could perform this work, because man, in the weakness of sinful flesh was unable to cope with superhuman adversaries. The death of Jesus was therefore vicarious, but its vicarious character was due not to the fact that God put him to death instead of us, but because only by his death and resurrection could he vanquish our enemies and set us free, and thus make it possible for us to live eternally with God."

Dr. Carre teaches that St. Paul presents Christ as a Dynamic, rather, than a sacrificial and propitiatory Savior. Here he comes into collision with what is usually designated Orthodox Theology. The evangelical school of theology is agreed as to the vicarious and sacrificial character of Christ's death. According to Dr. Carre's interpretation of St. Paul's teaching, Satan is invested with marvelous power. To a vast multitude of

reverent and thoughtful believers, yes Christians, the ordinary teaching of theology as to the Atonement offers a great many difficulties. Dr. Carre says truly: "Theology has never been able to tell just why or how the death of Christ could and did effect a reconciliation with God. Theories have been advanced to explain it, but these theories have been drawn largely from analogics in human affairs, whether judicial, governmental or parental."

This book of Dr. Carre's will serve a good purpose. It will help some people who have not heretofore been able to explain more satisfactorily to themselves why Christ died and rose again. It will not impair the view of those who have received into their lives the great help which has come to them through what they believe the vicarious work of Christ has done for humanity. The book emphasizes the great love God has for man and identifies him most intimately with the work of Christ. The results of this redemption accepted by faith is seen in a life which is wholly rescued from sin. The same dynamic power which wrested from the grip of the devil the race of man is manifest in the righteous life of believers. According to St. Paul Jesus Christ was possessed of all the attributes and functions of God, and the view of redemption as presented by the writer in no way detracts from the dignity and splendor of the Son of God.

NOTES FROM VARIOUS PLACES.

It was my pleasure to spend a few days recently in Brookhaven, where there is much to interest any one, and much that is enjoyable. The place seems to preserve its commercial status as well as any I have seen of late. It is in the midst of a good agricultural region, and on that account will be permanently prosperous, though at present there is some depression in values as elsewhere in Mississippi. Good substantial people are to be found there, as of old.

At the Methodist Church on Sunday morning, the congregation filled the building to overflowing. The sermon by Rev. J. M. Morse, the pastor, was good, and the number of communicants at the Lord's Supper the largest I have seen in many a day. What a good sign this is! The Church that neglects the divinely appointed sacraments lives but a poor and meager life.

Whitworth College is more than ever worth a visit. The attendance is none less than usual, and all else is most encouraging. It was good to look into the bright faces of the pupils and to talk to them from the rostrum for a few minutes. But that which strikes the attention most, is the improvement in the grounds and buildings lately made. Cement walks are found all over the grounds, and these are sheltered wherever needed, and then the massive and stately structures lately erected give evidence of success and prosperity, and inspire hope for the future. Cooper Dormitory is an elegant building, most convenient and commodious, and beautifully furnished. There is hardly a girl's home in the State equal to it, and they are most fortunate who occupy it. All these things are a monument to the ability of Dr. Cooper more durable than marble or brass. It is a matter of congratulation that after all the improvements made no debt remains to vex or annoy.

The history of Whitworth College from the beginning has been a shining one, as year after year throngs of bright young women have gone forth to bless the land. Whitworth keeps equal step with the best also in other things, as literature, science and music. Let the Church be still more liberal in her gifts that this great institution may be the better prepared for its noble work.

There is living in Brookhaven a lady, Mrs. Boswell, whom we visited one day, who is more than ninety-five years of age, and yet most vigorous in mind. A strong memory takes her back through the years, and her conversation abounds in many interesting facts and incidents. She is alert to all that transprises about her, and beyond, and she has a kindly concern for the sick and suffering of the community. She was from Columbus, Georgia, but has resided in Brookhaven near fifty years, and has been a member of the Methodist Church for more than eighty years. A cultivated and refined lady, as well as a devout Christian, it is a pleasure and a blesssing to know her.

A few days were then spent in Warren County among the stately hills and winding valleys that abound there. Among people who grow cattle and hogs in large numbers and who have full cribs of corn, the talk of hard times seems out of place. They will, many of them, hold their cotton for better prices, and no doubt will realize ultimately that they are prosperous indeed.

Then over delightful, serpentine roads and through beautiful scenery we glided in a friend's auto into Vicksburg, a distance of twenty-five miles, in an hour and a half, whereas the same trip used to take full five hours.

The next day was most unfavorable, but a good congregation came to hear Dr. Holloman at Crawford Street, and were rewarded by a good sermon by him. In the evening rains poured down largely and prevented service being held by another. I am sure that things are moving on pleasantly at Crawford Street.

I learned that liquor establishments are numerous, and wide open in Vicksburg, only they are kept on the second floor and not on the first. The police, and the County Attorney, and the District Attorney, and the Circuit Judge, and the Governor —oh, where are they?

In Jackson, a short visit to the Orphans' Home showed us how well everything is managed in that great institution. Brother Williams is making for himself an honored name there, and is doing large and lasting good both for the Church and the State.

I take pleasure in reporting that here in Hattiesburg our pastors, Brothers Crisler, Linfield, and Mellard are preaching to fine congregations, and that everything indicates success.

A Bible Conference was held in this place last week, under the auspices of the Baptist Church, which called together a large number of ministers, and was the occasion of the delivery of some excellent lectures. There were learned and eloquent men on the platform, and their utterances were listened to with much interest and pleasure. President E. Y. Mullens of the Southern Baptist Theological Seminary was among these and chief. He delivered one night a lecture on the European War. His account of the causes of it did not differ from what we all knew previously, militarism, false philosophy, infidelity, wrong conception of the State, etc. But the last cause alleged was somewhat startling, viz.: The whole cause of the tremendous war that now desolates Europe and shocks the world is **Infant Baptism.** And this clearly shows how a particular notion can so obsess a mind, otherwise strong and cultured, that the reasoning faculty may become on that subject paralyzed or perverted.

Hattiesburg, Miss. E. H. MOUNGER.

ATTENDANCE AT THE EVENING SERVICE.

From many preachers comes the statement that the attendance at the Sunday morning service is good, but that the attendance at the evening service is their despair. Preachers are constantly asking why? Do they ever stop to examine themselves to discover if the answer may not possibly lie in themselves? Often they go into the pulpit in the evening with no message and ramble along, following whatever lines of thought or Bible verses come into their minds. Realizing that they have not said anything, these ramblers keep on talking and preach longer than they did at the morning service. The mistake is fatal. The congregation are much more painfully conscious of the preacher's emptiness than he is himself, although the majority of them may not be able to explain the cause.

Many preachers work toward the Sunday morning sermon as the climax of their week's work. By preparation, both mental and spiritual, they strive to give their best on Sunday morning with a fair measure of success. The devil has no better opportunity, and uses no more insidious effort than success. After success the temptation to self-satisfaction, to relaxed efforts, to confidence in the flesh, has often made a failure of the remainder of the day. The preacher often falls to gird up his loins and prepare himself mentally, and on his knees, for the evening service. Indeed, often he has, during the week, neglected the preparation for the evening service. With his whole effort—and sometimes ambition—on the morning service, he is tempted to feel that the evening service is a more informal occasion and to depend on his general information and prayers to carry him through that service.

No speaker can make his hearers more interested in his subject than he is himself. For them listening becomes a literal weariness of the flesh. Nothing is more fatiguing physically than listening to an utterance that has in it no direct message. The uninterested preacher has decidedly the advantage in physical endurance over his hearers. He moves about and the exertion of talking keeps up his circulation, and he can stop. The listener is helpless. His conscience will not permit him to leave, and he must be still. The effort adds to his nervousness. He gets sleepy and tries to think of something to keep him awake. He counts the lights and studies the designs of the windows, but he does not get relief. If the preacher is a little tired at the end of the day, so are the listeners. This is simply a plea for the preacher not to come before them without a definite message in which he is interested himself and which he has laid before God, asking that the Holy Spirit may accompany it.

This is not intended to excuse anybody from going to the evening service. Listening to the sermon is only a part and not the most important part of our worship. We are to worship by feeding on the portions of Scripture read, by singing, by praying, and by giving. We should go to God in prayer before each service, asking him to give to the preacher and to us an outpouring of the Spirit by whom we are to worship and through whom we can be in interested, reverent worship, regardless of what the preacher is saying. There are some good old saints who find every sermon good.

A LAYMAN.

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Church News

Dr. J. Wilhur Chapman and Charles A. Alexander were scheduled to begin a union meeting in Atlanta, Ga., on February 14.

* * *

Bibles in 127 languages are available for distribution, as they may be needed, to the sailors passing through the Panama Canal.

* * *

Bishop A. W. Wilson, the Grand Old Man of Southern Methodism, was eighty years old on February 5. He has been in the episcopacy for eight quadrenniums.

* * *

Bishop Candler stated at the Methodist Preachers' Meeting in Atlanta a few days since that it now looks as if the Law Department of Emory University will be opened next fall.

* * *

The Raleigh Christian Advocate (North Carolina) has entered upon its sixty-first year. Under the guiding hand of Rev. L. S. Massey, the present editor, it is one of our soundest Conference organs.

* * *

The Missionary Voice has, in our opinion, shown a decided improvement under its present editorial management. Brother Eleazer is to be congratulated on the splendid missionary magazine that he is giving the Church.

* * *

Rev. George R. Stuart, D.D., is a remarkably successful pastor, as well as an efficient evangelist. He is in his third year as pastor of the Church Street Congregation of Knoxville, Tenn., and is said to be preaching to overflowing audiences.

* * *

Birmingham College has an enrollment of 153 students, slightly less than that of last year. At Millsaps, not counting the students in the Fitting School, the enrollment is up to the present more than 170, against 144 in the same classes for the entire session last year.

* * *

It is stated that two young lady Mormon missionaries from Salt Lake City have reached New York, where for the next eighteen months they will labor to make converts among the women of the Nation's greatest city. What a pity that they should spend their strength trying to extend such a cause!

* * *

The China Christian Advocate says many obstacles are being encountered by the reform movement looking to the abolition of the opium traffic in the city of Shanghai. The Chinese municipal authorities appear to be very much like those in the United States when it comes to the suppression of vice.

* * *

Dr. S. Parkes Cadman, the noted Brooklyn preacher, delivered recently a speech before the Chicago Sunday Evening Club which the President of McCormick Seminary and other able men pronounced the greatest address that they had ever heard. Dr. Cadman, who is now serving a Congregational Church, is a strayed-off Methodist.

* * *

The following figures show the amounts paid for foreign missions by the Churches of the United States within recent years: 1901, $6,228,173; 1902, $6,727,902; 1903, $6,964,976; 1904, $7,807,992; 1905, $8,120,725; 1906, $8,980,448; 1907, $9,458,633; 1908, $10,061,433; 1909, $11,317,405; 1910, $11,908,671; 1911, $12,290,005; 1912, $17,317,365; 1913, $16,043,631.

* * *

The Watchman-Examiner says that Brooklyn, N. Y., is no longer entitled to be called the City of Churches if the proportion of church members to the population be taken as the standard of measurement. The population in Brooklyn and Queens is approximately 2,000,000, and the Church membership, Protestant and Catholic, is 350,000, about one out of every six persons.

* * *

The General Educational Commission of the M. E. Church, South, has called the Commissioners of the eight original patronizing Annual Conferences of Vanderbilt University to meet in Memphis, Tenn., on February 19, to co-operate in effecting the transfer of the rights of the Church in that Institution back to the said Annual Conferences, according to the instructions of the General Conference.

* * *

After his meeting in Philadelphia, which will yet last three weeks, Billy Sunday will go to Paterson, N. J., for a campaign, and from there to Omaha, Nebraska. After the latter meeting he and his co-workers will rest until next autumn, when they will begin work again at Louisville, Ky., going thence successively to Syracuse, N. Y., and Baltimore, Md. It is stated that Mr. Sunday has tentative engagements for nearly three years ahead. There is at present an effort being made to book him for a meeting in New York City.

* * *

There were in 1913, 37,280,370 persons connected with all kinds of religious organizations in the United States, sound and unsound. So there were between fifty and sixty millions of people (including children) without affiliation with any religious denominaton at all. It would probably be safe to say that half of our populaton of responsible age is aligned with no faith or ism. Yet there are preachers who seem to take delight in affirming that there is no longer any need for revivals of the old-time type—that a cultural religion is sufficient for this day.

* * *

The Brooklyn Eagle states that the Methodist, Baptist, Presbyterian, Congregational, and Protestant Episcopal denominations have in the city of Brooklyn a Sunday school enrollment of 78,692, a loss of 8293, compared with the enrollment of last year. The only two Protestant churches that have had a gain in Sunday school attendance are the Episcopal and Dutch Reformed. The Roman Catholics are set down as having had an increase of slightly over 8000 in the number of Sunday school pupils. It is stated that the Sunday school leaders in the Churches that have suffered a loss are organizing for more efficient and aggressive work.

* * *

For some years the Chinese Government has been using the income of the indemnity money which the United States returned to China immediately after the Boxer troubles to maintain a hundred young male students at educational institutions in this country. Last year Chinese girls were for the first time allowed to become beneficiaries of this fund and competitive examinations were held to select the most competent ones from among the applicants, who were privileged to come from anywhere in the nation. The result was that of the ten girls awarded scholarships, seven were taken from our schools in China—six from the McTyeire School, at Shanghai, and one from the Laura Haygood Memorial School at Soochow. This was a triumph which should be highly gratifying to Southern Methodists.

A BELLIGERENT PROTEST.

Dear Mr. Editor: "From the Los Angeles Conference notes in the Pacific Methodist Advocate, we take the following: 'Victor Hugo's Masterpiece will be given in dramatic recital by Miss Eleanor Miller of Pasadena next Sunday afternoon, January 3, at Trinity Auditorium, at 3 o'clock.' Let the theater-going Methodists be a little patient, and if the present trend of things keeps up, possibly they will soon be able to get what they want in their churches without having to go to the opera-houses."

The above quotation from the "Church News" column of the New Orleans Advocate, January 21, is so misleading and unjust as to merit correcting; and to call forth a protest against the spirit it manifests. A theatrical performance cannot secure our Auditorium even on week nights, when it is for rent. It is easy for some critical scribe a thousand miles away to tell us what is wrong, but had the author of the above sneer been present, he would probably have enjoyed the marvelous reading quite as much as did some score of ministers and the thousand other Christian men and women present. Two of our honored guests that afternoon were Bishops, one of whom spoke from the platform approvingly of our effort to use our magnificent auditorium on Sunday afternoons in some form of community uplift. Perhaps the writer can sense irregularities from afar, that to ordianry Christian people are not discernible. I once heard a Baptist pastor say, "If I were a cartoonist and tempted to portray some preachers, I would make them all nose."

CHAS. C. SELECMAN.

(Don't worry, Brother Selecman. What the brother at the Crescent City needs is to travel.—Editor.)—From the Pacific Methodist Advocate.

With the Compliments of the Editor.

Nothing was further from our mind than to misrepresent the character of the entertainment in the Trinity Auditorium at Los Angeles. We were careful to quote the exact language used in describing it in the Pacific Methodist Advocate that the public might exercise its own judgment concerning it. We did not state that Brother Selecman's church was now being used by theatrical companies—that is a straw-man of his own making, and, of course, one that he could easily knock down. Our language admitted of no such construction. On the contrary, the fair and logical inference from our utterance was that as yet he was not having theatrical performances of that type. Our observation which followed the quotation was not merely concerning the trend of things where our brother has sway, but concerning the tendency throughout the Church at large and to what it may lead. There was no reason why he should have undertaken to appropriate the whole of our utterance. We did not drag our brother's "DRAMATIC RECITAL" into the notice of the Methodist public—it was intruded there by another in another journal, presumably with his approval.

Brother Selecman also sent the above communication to the New Orleans Advocate for publication; but it was our purpose, before printing it, to explain to him in a kindly manner that we had no intention of misrepresenting his pastoral administration and to request him to make, free from offensive personalities, such a statement in our paper as he thought would repair the injustice done him and his flock and let the matter stop with that. Before we could write him, however, in the press of work, he had rushed into print in the organ of our Western Methodism. And since, like the Germans, he has gone to war, nothing is left us but to meet him in the arena into which he has stridden with his bristles all up and flinging missiles right and left.

We are not at all disposed to retreat from our position because, like Goliath of old, he has shown a frowning front. We are not any more ready now to admit the wisdom of "A DRAMATIC RECITAL" from an author who did not claim to be a Christian in God's house on the holy Sabbath than we were before our brother fired his gun. We have for years been speaking out against the secularization of the Church and the Lord's day and we expect to continue to do so whenever we think it is necessary, whether those conducting such a regime are near by or far away. We do not believe in surrendering our pulpits on the Sabbath to the fighters of tuberculosis, to the advocates of labor rights, or to hookworm combatants, or to Carnegie peace proponents, or to the champions of any other secular issue, no matter how worthy. Nor do we believe in shelving the Bible in a church at other hours on the Lord's day for any sort of literary or dramatic display. The latter we consider particularly objectionable at this time when a large percentage of the membership of our churches in the cities are patrons of the public stage. Wherein lies the wisdom of cultivating their tastes for such things? We would not give the grand old Bible as a means of "COMMUNITY UPLIFT" for all the novels, dramas, and man made philosophies in the world. What such secular culture can do for a people has been demonstrated in Germany. If our progressive (?) friend will get the people of Los Angeles to accept and live the Gospel of Christ they will be elevated to a plane to which nothing else can ever lift them.

Of course, we do not expect a man of Mr. Selecman's type to agree with us in the foregoing sentiments. He is the same YOUNG brother who a couple of years ago was quite willing to assume the task of reconstructing the proceedings of our Annual Conferences, feeling quite able to correct the mistakes of John Wesley and the other Methodist fathers. He is the same YOUNG gentleman who told us in the Nashville Christian Advocate of January 29, 1915, that "the thoughts of men are widening daily," and that what the world now wants is an "electric-lighted, self-starting, six-cylindered Church." We suppose that that is what he imagines he is having in Los Angeles. We do not want to be impertinent, but we should like to ask this young ecclesiastical statesman, who wants to make over the Church of God, how many genuine conversions took place at the altar of Trinity Church last year, and whether any of these occurred at his "community-uplift" services? Big audiences often mean nothing. Anything novel will draw large numbers of people. An ordinary dog fight is hard to surpass in that respect.

Our brother says if we had been present, like the others in attendance, doubtless we would have greatly enjoyed the "marvelous reading." Note that the "DRAMATIC RECITAL" has dwindled down to a "reading." Why was it not advertised as a "reading" at first? This is not the first time that we have seen such things shrink when attention was focused upon them. That is what usually happens. Our brother's supposition concerning us is of the violently hypothetic variety. If the Editor had been in Los Angeles he would not have been at the "DRAMATIC RECITAL"—certainly not if he could have found a prayer meeting or an Epworth League service to attend. And if they had all been done away with by the "DRAMATIC RECITAL" in the "SIX-CYLINDERED, SELF-STARTING CHURCH," he would still have had the Bible that the Gideons had placed in his room at the hotel to fall back on.

But our friend says that two Bishops were present. Why does he not call their names? Does he think that they might not appreciate his doing so? Is not his very silence sugges-

tive of some doubt as to what the Church might think of their being there? Did our brother expect us to get scared and take to the woods as soon as he mentioned the fact that he had BISHOPS with him? No man honors the Bishops of our Church more than we do, or is more ready than we are to defend them when we think they are in the right; but we have never surrendered a principle to keep company with any dignitary in the Church, and, may it please the Lord, we never will. Does our brother think that the mere presence of a Bishop in a gathering or his endorsement of anything settles the question as to the propriety of the occasion or the rightfulness of the issue with the 2,000,000 Methodists of the South?. There may have been a time when such was the case, but if so, it has fully past. The Methodists of the South know that a Bishop of the Church stood sponsor for all of the outrageous proceedings connected with the spoliation of Vanderbilt University: that he declared in Asheville in May, when his utterance was calculated to mislead the General Conference, that the Board of Trust of the University had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them; that a month later he acted with the same Board in repudiating practically every finding of the aforesaid Commission and in hoisting the flag of open rebellion; that subsequently when his deposition was being taken and the question was put to him by Mr. Fitzhugh as to whether or not he meant what he said at Asheville, and if so, how he could account for the trustees saying in the bill that they had filed in court that they never had intended to accept the conclusions of the Commission, he declared that he stood by his statement to the General Conference, and that if the trustees had backslid, it was their fault, not his; and they know that at Oklahoma City last spring he again lined up with the trustees, and that notwithstanding the fact that Chancellor Kirkland had pulled off the Carnegie million dollar transaction while the case was pending in the Supreme Court, notwithstanding the fact that according to his own implication, under oath, he had backslid, be sweepingly endorsed him as a Christian gentleman and pronounced him the greatest asset of the University, even placing him above Landon C. Garland. That Bishop, like Mr. Selecman, was a MISSOURIAN: and not all the fulsome compliments written in Northern journals and filtered into some of the spineless papers of our own Church can gloss over and blot out his indefensible and unparalleled record. Nor does this instance stand alone. Does our brother not know that another Bishop was hobnobbing with these same Vanderbilt trustees at a banquet last June and handing out bouquets to that institution under their management, though it was the Commencement at which, with traitorous hands, they severed the last cord that bound the University to the Church, and though it had been less than three months since the Bishops' squirm had been danced on the campus, and one of his colleagues, the noble man who had borne the brunt of the battle for the Church, had been burnt in effigy? No, no; it takes more than the approval or presence of a Bishop in this boasted modern day to guarantee that a thing is proper.

But we would not do the two Bishops referred to by Mr. Selecman any injustice. He does not claim that either of them approved of his "DRAMATIC RECITAL" in the Church on the Sabbath. He does not even say that both of them endorsed his "community-uplift" policy. He only states that one of them commended it. Whether that was before or after the "DRAMATIC RECITAL," we do not know. Possibly the statement that a "score of ministers" were present at this Sabbath-day entertainment furnishes some key as to why Southern Methodism is gasping for life in the Far West and that we are having to retreat from such a city as Seattle.

Using the language of a Baptist brother, our young friend tries to get off something really smart. Some men must shine in borrowed plumage, or they can never shine at all. We feel sure that no one who knows him would ever think of caricaturing Mr. Selecman as "all nose" when it comes to detecting things that are wrong and discovering harmful tendencies. A more fitting way to picture him would be to place him among a thousand pitfalls, with reeking carcasses all around, stone-blind, and with no NOSE AT ALL, but a glaring hole in the head where that organ ought to be—that hole having been eaten out by the cancerous germ of modernism, the infection having resulted from an excessive amount of ego.

If Mr. Selecman can leave off Hugo and his other "community-uplift" books long enough to give a little attention to the Bible, we should like to have him open it and read St. Paul's injunction: "Abstain from all appearance of evil." Doubtless, however, he would take the modern view and insist that the proper translation is: "Abstain from every form of evil." But, anyhow, we have the hymnology of the Church on our side (the critics haven't set to work on that yet), and we recommend to him the practise of singing every day for a while the good old Wesleyan hymn:

> "I want a principle within,
> Of jealous, godly fear;
> A sensibility of sin,
> A pain to feel it near," etc.

But we must not overlook and slight Brother Vaughan who had to butt into this matter. This is the same Brother Vaughan who when Dr. Aked, holding the position of President of the Protestant Ministers' Association of San Francisco, declared against the Virgin birth of our Lord, etc., and incidentally knocked out a chapter or two of the Gospels written by St. Matthew and St. Luke, and the Presbyterians nobly took up the fight for the faith, could not even get up so much as a decent "toot" on his rust-eaten, dust-covered bugle horn. This is the same gentleman who last fall, when it was being pointed out in the New Orleans Advocate that too much unsound teaching was being published, uncombated, in the Methodist Review, sneered out that "the lower critics" were after Dr. Alexander. Does he think that anybody imagines that he knows the difference between a "lower" and a "higher" critic? The circulation of his paper has rendered it impossible for anybody to make such an egregious blunder as that.

Our brother thinks that the "Editor of the Advocate needs to travel." His prescription might make more tolerant of worldliness men of the chameleon type, with a cotton string for a backbone, like himself; but no true man with definite and reasoned convictions is influenced by a change of localities. Paul at Athens and Corinth was not a different man from what he was at Jerusalem; he did not when in Rome do as Rome did. It is not recorded that he staged any "DRAMATIC RECITALS" on the Lord's day in the Imperial City of the Cæsars. Why, even if we were to go out to California and journey up and down the Pacific coast, and breathe the moral miasma of that atmosphere, we feel sure that it would not enervate us enough religiously to set us to writing such nebulous deliverances concerning the great moral questions of the day, as the Church has been wasting money to have put in type for the Pacific Methodist Advocate since that journal last had an editor. And if we were to go to the moon and come back, even with the effect that orb is said to have upon the mental machinery of some people, we feel certain that we should never be able to write as contradictorily as Brother Vaughan has done on the Vanderbilt issue during the past four years, or to talk on as many sides of that question as he did at Oklahoma City last May. If travel is what has made our namby-pamby brother what he is, the next General Conference ought to enact a law forbidding any Methodist itinerant, under the certain penalty of being shot with a SIX-CYLINDERED KRUPP CANNON, to stray even so much as a (Jewish) Sabbath Day's journey from his charge. One such mollycoddle is a plenty, and to spare, for the whole of world-wide Methodism.

THE ATONEMENT.

Rev. W. F. Tillett, D.D.

Having shown how and why "the Scripture hath concluded all under sin," we come now to consider how God can be just, and yet the justifier and Savior of a fallen and sinful race. The "atonement" is one of a number of terms used in the Scriptures to represent God's method of saving a lost world by the incarnation, suffering, and death of our Lord Jesus Christ. The word is found but once in the New Testament (Rom. V. 11): "But we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." But the "day of atonement" and the multitudinous typical sacrifices of the Old Testament dispensation accustomed mankind to the idea of atonement for sin, and prepared them to behold in Christ "the Lamb of God, which taketh away the sins of the world." Other terms employed to represent this doctrine are: reconciliation, meditation, redemption, propitiation, expiation, sacrifice, satisfaction, and vicarious substitution.

The Atonement Defined.—In our Articles of Religion it is stated that "two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided: whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men." His sacrificial death is there further defined as the "perfect redemption, propitiation, and satisfaction for all the sins of the world, both original and actual; and there is none other satisfaction for sin but that alone." In our Ritual it is also said that the Heavenly Father, "of his tender mercy, did give his only begotten Son, Jesus Christ, to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." In these statements we have a definition of the doctrine of the atonement which accords with the teachings of the Holy Scriptures.

The Love, Justice, and Wisdom of God Find Equal Expression in the Atonement.—The originating cause of the atonement is the love of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." If we may conceive that, upon the fall of the race, the justice and love of God seemed for a moment to be in conflict—the one demanding that sin should be punished, the other that man should be saved—then did the wisdom of the Triune God provide in the atonement of Christ that which satisfied fully both the justice of the divine Ruler and the love of the Creator and Father. Zaleucus, the Locrian lawgiver and ruler, found it necessary to make a law that those who committed a certain crime should have both eyes put out. It chanced that the first violator of that law was one very near and dear to him. All eyes were turned to the king to see whether justice or love would triumph. The exercise of justice alone would have resulted in the full punishment of the offender; the exercise of love alone would have resulted in setting the law aside and sparing the offender. His wisdom devised a scheme which satisfied both justice and love: he had one of the offender's eyes put out and one of his own. By thus taking part in the suffering himself, he gave a nobler expression to the importance a righteous ruler attaches to a law, than if, in cold blood, he had executed the full penalty upon the offender, and at the same time gave a grander proof of his love for the offender than if he had ignored the law and unconditionally pardoned him. And so, when God, in the Second Person of the Trinity, became incarnate and, "touched with the feeling of our infirmities," "suffers for us, the Just for the unjust," "bearing our sins in his own body on the tree," he gives the noblest proof that infinite wisdom can devise of a justice that must punish all sin and of an infinite love that would save all sinners. At the cross "mercy and truth are met together: righteousness and peace have kissed each other." In defining the atonement, therefore, with reference to the attributes of God, we may say that in the love of the Triune God is found its source, in the justice of the Triune God its necessity, and in the wisdom of the Triune God its method. Love, justice, and wisdom are the divine attributes which are thus made most manifest in the atonement.—From "Personal Salvation."

"We can tell our dear Savior things we would not care to whisper to another, knowing that in the secret of his tabernacle he will hide us. He will understand where others either cannot or will not."

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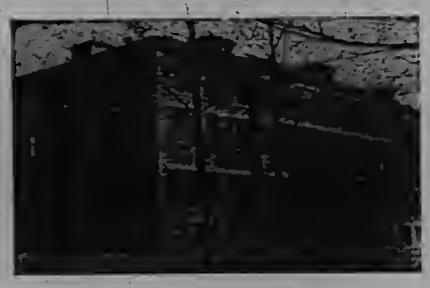

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BOARD OF EDUCATION

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Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

NOTE.

The new heading of our Educational Campaign department in the Advocate presents, as our friends will recognize, a cut of the Centenary College building on the left and of the Mansfield Female College building on the right. We desire to keep these two institutions constantly prominent in the minds, hearts and prayers of all our people in Louisiana.

A CHURCH COLLEGE IN EACH STATE.

I have recently read the volume giving an account of the activities during the past ten years, of the General Education Board founded by John D. Rockefeller, and have been interested in some of the conclusions at which it has arrived at through careful observation. In reference to the location of a college, I quote as follows:

"State lines have always counted heavily in determining the area of college or university influence. The State line is a formidable barrier."

The great majority of students are educated in their own State, each with its peculiar atmosphere. The Methodist boys and girls of Louisiana, for the most part, are now being educated, and will in the future be educated, in their own State. This is as it should be. I do not believe that any boy or girl is better fitted for life and service in Louisiana by being trained in some other State or section.

If the Church school has a mission to fulfil for Louisiana youth that school or schools must be located in Louisiana. On this ground, the Commission on Education of the M. E. Church, South, in its latest report, declares:

"We would also emphasize the absolute necessity that is now upon the Church to have in each State at least one well-established central college strong enough to battle successfully against the secularizing tendencies in education that today threaten the welfare of the Church and American civilization." (Italics mine.)

Mississippi Methodists knew that they could not secure the results they wished from a college in Louisiana and consequently founded Millsaps College within their own territory. They acted wisely, and if Louisiana Methodists are going to furnish religious education to their youth, it must be through schools established and fostered within their own bounds.

Louisiana Methodists must furnish the college atmosphere in which our young men and women shall hear the call to consecrated service at home or abroad and in which a native ministry shall be equipped. If we lapse into a state of educational dependence upon the church schools of other States, it will mean untold loss of efficiency.

R. H. WYNN.

SUGGESTIVE PLANS.

Every pastor has to solve his own problems, but sometimes a suggestion is well taken. By this time all the ministers in the Louisiana Conference know about how much they are expected to raise in order to relieve Centenary College of its present need. How to raise the amount is another thing. To sit still and hope for the best is about the surest way not to get it. To do a little thinking and a great deal of hustling is about the surest way of having a report worth making.

One pastor suggested that he would like to use a special envelope. In reply to his suggestion, Rev. W. W. Drake has had printed a large number of envelopes with timely suggestions and explanations printed on the outside, to be used by those who want them. If any preacher will write him at once the number he needs they will be sent to him by mail. Another brother, who is to use the envelopes, plans to preach a special sermon on Christian Education and deliver the envelopes to the congregation, and then collect the envelopes in the following week. Still another pastor plans to write a personal letter to his entire contributing membership explaining to them what is needed and why. He will mail out with his letter the envelopes and ask that they be returned the following Sunday. On the Sunday the envelopes are to be collected he plans to present the claims of Centenary College for the benefit of visitors who might contribute.

Still another plan that will be used is the public offering by subscription. The minister who expects to use this plan hopes to get on one day his special offering and his entire assessment for education. All the plans are to be measured by the results. The one thing most needed now is $6000 for Centenary College. Whether it is given by one man, or by 10,000 individuals, the result will be somewhat the same. To this extent the result will be the same—that much money will be spent no matter how it is obtained, so long as the means are honorable. But the big gift by one man should not preclude the small gifts by all. Much money is needed—there is no chance in the world of getting too much money for Centenary College at this time.

A word of exhortation: Brother Drake has the envelopes for every man who will use them. If you can use a hundred, let him know at once and they will be sent to you.

OUR MANSFIELD INDEBTEDNESS.

A part of the bonded indebtedness of Mansfield Female College, which fell due in January, found no money in the treasury of our Board of Education with which to meet it. Loyal friends of the College in Mansfield arranged temporarily for it, but the Board must redeem the credit of the Conference by taking care of this payment at once. In order to meet it the Board has requested that churches which can do so arrange to send in as much of their regular educational assessment as possible, in addition to the Centenary special, by March 15. Some pastors are planning to raise their entire assessment, regular and special, for education at once. Others have funds accumulating through the duplex or other system, and can make a remittance for this purpose. The Church must not default on her obligations.

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"SUNDRY THINGS—WEIGHED."

Mr. Editor: When I was a boy preacher I was a member of a "Camping Club." The president of that club was five feet and seven inches tall and weighed 235 pounds. He owned, and occasionally used, a breech-loading rifle. On a certain occasion he found a squirrel in the top of a tall oak. The wind was blowing, making the target a difficult one. He shot fifty-two times at that squirrel without result, save the "bombarding of the universe." Looking longingly in "Bunny's" direction, he said: "By gum, if I had another box of cartridges I'd get you."

Brother Lipscomb spills two and one-half columns of good usable type reviewing my little "Sundry;" then calmly announces (in substance) that he is going for more ammunition. If you can spare a little more space, Mr. Editor, and Brother Lipscomb can procure a little more "ammunition," "he shore will get me." HE EVIDENTLY THOUGHT HE FELT SOMETHING.

Item One.

My "Sundry" was a little "Salmagundi," or potpourri; hence in closing, I said: "I am glad I do not have the making of my appointment. As an addenda I will sign my name. You may print it (the addenda, of course) addendum, if you prefer the singular form." I did not even hint that my name might be signed "in the singular form, Felt, instead of the plural, Felts." I am sure no one other than Brother Lipscomb even thought that I did. It would be just as interesting, and credible, for me to write Brother Lipscomb's name, Lipscum, and insist that he is frothing at the mouth.

Item Two.

I am heartily in sympathy with and in favor of the Correspondence School. More, I shall be pleased if every member of the Class of the Second Year take same. In the meantime, I shall give every member of that class that desires it my part of the examination by correspondence. It can be done just as well that way as at the Conference—BETTER. SOME OF THEM ARE NOT TAKING THE CORRESUONDENCE COURSE. THERE IS NO LAW REQUIRING THEM TO DO SO. The money question does enter in. Brother Lipscomb may never have known the pinch of poverty, hence may fail to appreciate the value of TEN DOLLARS to some men, but some of us know that it often means bread and meat for wife and children.

Further, I have yet to learn that it means to "let down the bars, that in needless ignorance and unpreparedness a man may go forth to his life work," because a member of an examining committee consents to give a correspondence examination to a worthy brother who has not the ten dollars. (There is an "ignorance and unpreparedness" in the rank of the ministry just as appalling as want of lettered attainment.) What is offered one must be granted another. So when this brother asked me to give him the examination by correspondence I promptly offered it to all that desired it.

If I am capable of giving an examination at the seat of the Conference, I am equally capable "in the interim." If I am capable of passing on the work of the Correspondence School I am capable of passing on my own papers. I am not trying to duplicate, avoid, or in any way minify the work of the Correspondence School. I AM TRYING TO HELP THE MAN THAT NEEDS IT. I accept without the slightest mental reservation all that my critic has to say with reference to the school—the need for the best equipment, for careful examinations, and all that. But I do not accept for one moment the idea that the examination I am about ready to give is "irregular." It would be nearer the truth to say that the schools are "irregular"—for in no instance is it required of the committees to accept their work.

Finally.

Brother Lipscomb needs to refresh his mind a little. He might get some mighty good "amunition" by reading paragraphs 538, 539, 731 of the 1914 Discipline. The Church HAS ALREADY

DECIDED what course is best—namely, LET THE COMMITTEE BE SATISFIED REGARDLESS OF PREVIOUS TRAINING OR LACK OF TRAINING. Neither Brother Lipscomb nor myself MAY be judge or jury—save as members of committees.

JAMES H. FELTS.

The Home Circle

THE LITTLE DOS AND DON'TS.

Pauline Frances Camp.

Two companies of soldiers go
A-marching through the world,
The one, with gay flags streaming out,
The other, banners furled.
Each child must travel with them,
In suits of wills and won'ts;
And march among his comrades,
With the little Dos and Don'ts.

The pleasant things, the helpful things,
The worth-while things, and true;
Are what their pledge requires of
Each loyal little Do.
They tread to merry music, and
They're busy as the bees;
And they freshen tired people,
Like a jolly ocean breeze.

The Don'ts do nothing, lazy drones!
They never try to fill
The empty minutes, hours and days;
They've neither strength nor will.
The world must turn without their aid;
For help it spin, they won't!
I hope that you will never be
A useless, idle Don't!

—New York Christian Advocate.

"FOR MOTHER."

The rain beat warm against the outside of the little house, and almost persuaded the bird swinging in his cage that it was spring, instead of winter. At least, he broke into so cheerful a song that Berta looked up from her knitting, and Carl from the little ship he was fitting with sails. The two children had been working silently, an upturned tub serving the one for a seat, and the other for carpenter's bench, but now Berta held up the long stocking that had busied her and viewed it approvingly.

"I am nearly done," she said.

"So am I," answered Carl.

Berta bestowed a careless glance upon the carefully-made, pretty-rigged little vessel, and then looked back at her knitting.

"But mine is real work, useful work, to help our mother," she remarked, "and that toy is only play."

"Maybe—maybe not," replied Carl, briefly. Berta's self-satisfaction was exasperating; she need not be so sure that no one but herself thought of helping the mother, or that no plans but her own were of any use. When the father had gone away to the far country across the sea, the children had talked it over together—that while he was making a new home for them they must help to earn bread in the old one. Berta was doing her best, but Carl thought, with a sigh, that it was easier for big girls to find work than for little boys. When he had tried two or three times and failed, Berta seemed to think he had forgotten.

"The stockings will bring money," said Berta. "I shall sell them at the store and then I shall have something to give mother." She rolled up her work and went indoors, and never once noticed how skillfully the little boat had been made, nor how patiently the boyish fingers had toiled at it: she only wondered how Carl could be content to idle over such things.

The stockings were finished and sold the next day, but, even with the price burning as a delightful secret in her pocket, Berta did not at once tell her mother: she was waiting for Carl to come home. So it was evening and they all were together around the little table when she drew forth her tiny hoard.

"I earned it, with the knitting, for you, mother."

Carl's eyes were shining, his hand was in his pocket; he, too, had a delightful secret and in a moment a second pile of coins lay beside Berta's

"I sold the little ship," explained Carl. One day when I was in the small shop down by the water, where so many things are kept for the sailors, I heard a little boy asking for such a boat. It made me think, and I made one and took it there. The man said he did not have calls enough for such things to pay for it, but he told me of a toy shop where he thought they might want it. They did, and I am to make more for them—as many more as I can make this winter."

The glad mother praised both her children, but Berta's eyes were thoughtful, for that little boat, of which she had been so scornful, had brought more than the stockings. But she was an honest young soul, and when she next wrote one of her painstaking letters to her father, she put under the head of the things she was learning: "Not to be too sure that my work is more important than other people's work."—The Morning Star.

TRIXY.

By Gertrude Winham Fielder.

Once upon a time there was a little dog whose curly coat was white—I mean should have been white, but instead was black, a very dirty black.

One day this little dog pushed open the door of the house where he was living and trotted swiftly down the narrow street, past big, noisy factories. Across the railroad bridge he ran, down one street and up another, then into a pretty shady street, where every house had a green lawn and gay, bright flowers.

But now his short legs were getting tired, so he sat down close to a big iron gate and looked in. Within the beautiful garden was a small boy playing ball: he looked like such a kind small boy that the little dog ventured a low "bow-wow."

The small boy tossed his ball into the air, scampered down the walk, flung wide the gate and gathered the little dog right into his arms. "You dear doggie," he cried, and, with the dog still in his arms, marched straight into the house.

Donald's mamma understood small boys, so instead of saying, "Take that dirty dog away directly," she said, "We will first give him a bath, and then something to eat."

"We will," agreed Donald.

Now you remember I told you that the little dog's coat which looked black should have been white. When he came out of his bath it was white, snow white to the tip of his wavy tail.

"Oh, may I keep him, mamma?" cried Donald.

"I think you may," answered his mother: "His poor little body shows marks of abuse. He was probably stolen, but we will leave that to papa."

Let me say right here that Donald's papa and Donald's good friend, the big policeman, fixed it all right, so that Trixy—for that is what Donald named him—became Donald's very own dog.

Trixy loved Donald so dearly that he allowed him to dress him in a velvet coat and a cap with a feather. Then he would sit up in Donald's high chair, which Donald had out-grown, and wait for his little master to eat his breakfast.

When Donald went to kindergarten, then poor Trixy was very sad. He seemed to know just when it was time for Donald to return home, and would perch on the window-seat, where he could see over the garden wall and far down the street. Then what a welcome Donald would receive!—The Child's Hour.

THEY CAME BACK HOME.

When the war took from Balkan farmers nearly everything they owned, many could never get pay for their losses, and could not find their property after the army had no more use for it.

Two young oxen, Sharon and Jero, were taken from their home farm near Topola in Servia. They were used for pulling cannon to the place of battle. They were strong and did good work in the muddy roads and fields of Thrace. But at the close of the war the cattle were mixed and this pair was given to a peasant whose farm was far from Topola.

One morning the new owner missed them. He followed, inquiring and hearing of them for miles and miles. At last he came up with them at the door of their old home. They had found their way back, but they were so poor and changed that their master did not know them as his lost oxen. They bellowed at the gate and licked the children who came out to look at the strange animals.

But when the gate was opened they went straight to their own stalls and none could doubt that they were really Sharon and Jero. They had come home from the war and were petted and fed as heroes. The peasant gave up his claim when he heard the story, and they were left at their own home.—The Boy's World.

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Editorial

NOW IS THE TIME TO HELP.

The Advocate's receipts for the past four months have been largely behind those of the corresponding months of last year. There is a limit to which we can stand such heavy losses, and the situation has already been brought to the attention of the members of the Publishing Committee. Unless there is a change for the better, something will have to be done in the near future. NOW IS THE TIME TO HELP. It will be too late to do so effectively after the finances of the paper have gone to pieces and a reduction in its size has taken place. DO YOU FEEL NO INTEREST IN THIS MATTER? Have you ever considered what the Advocate is worth to the Methodism of Louisiana and Mississippi? The service which it is now rendering the cause of education in Louisiana alone, if calculated on the basis of what the space thus being used would be worth at advertising rates for a year, would amount to between $700 and $1000. And the service given to the other causes has a monetary value of like proportions. Yet this monetary consumption is perhaps the least thing to be considered in summing up the value of the service given to the Church by our paper. No cause undertakes to win its way without an organ, and if the Advocate is not maintained every interest of the Church in this section must suffer an appreciable loss. Help us, brethren, and DO IT NOW!

EVERY INCH A HERO.

The following from the Youth's Companion is so admirable that we desire to pass it on:

"A grocer in southern Ohio, who had taken an active part against the sale of liquor to boys, was recently visited by a delegation of saloonkeepers. After listening patiently to their threats to destroy his business unless he ceased interfering with theirs, he replied: 'You mistake my wares, gentlemen: I sell groceries, not principles.' This answer transformed an humble trader into a moral hero."

Our contemporary is quite right. It is true heroism for a man to stand uncompromisingly by his principles when to do so may mean a temporary loss, and possibly disaster. There are too few such men. But it is gratifying to know that there are some such characters in all the honorable walks of life from the highest to the lowest.

THE STAGE NOT HELPFUL.

Ever and anon we hear of some educator taking the position that college theatricals are necessary in order to give students an intelligent appreciation of Shakespeare and other famous writers of dramas, and some even go so far as to undertake to justify upon the same ground attendance upon the public theater. More than once we have had occasion to combat this notion, and in doing so have pointed out the fact that the men who have given the world the best interpretations of the productions of the great Bard of Avon have not been actors. As confirmatory of this view we take pleasure in reproducing the following extract from an editorial which appeared in the New York Christian Advocate some weeks ago:

"Making full account of the moral value to be derived from the study of Shakespeare, are we to conclude that the theater is the medium by which we may best appreciate his genius? In response we give the opinions of two men widely separated in vocation and circumstance, but practically agreed in sentiment. Years ago Cardinal Gibbons wrote: 'They who have never witnessed Shakespeare's plays performed on the stage are better qualified to judge of the genius of the author and the literary merit of his productions than they who witness the plays amid the environments of stage scenery.' In Charles Lamb's essay on The Tragedies of Shakespeare Considered with Reference to their Fitness for Stage Representation we have an elaborate exposure of the theory that to know the soul of the author we must see his creations acted, from which we extract a few words to indicate the tenor of the whole: 'Lear is essentially impossible to be represented on a stage. But how many dramatic personages are there in Shakespeare, which though more tractable and feasible, if I may so speak, than Lear, yet from some circumstance, some adjunct to their character, are improper to be shown to our bodily eye. Othello for instance. * * * What we see upon a stage is body and bodily action; what we are conscious of in reading is almost exclusively the mind and its movements; and this I think may sufficiently account for the very different sort of delight with which the same play so often affects us in the reading and the seeing.'"

SUGGESTIVE.

The Presbyterian (Philadelphia), which is one of the soundest and most ably edited religious journals in the United States, in a recent issue thus referred to the indiscriminate mixing up of people of supposedly conflicting religious views in Chicago:

"The Chicago atmosphere seems to be especially favorable to dulling the religious senses and creating a disposition of languor and indifference concerning religious malaria. We called attention last week to the mixing of Unitarians and Evangelicals in the 'Educational Congress' in Chicago. We are now informed that in Oak Park, Chicago, a 'Community Training School of Religious Education' has been organized, to give opportunity to parents and teachers for the study of methods in religious instruction and moral training. The members and workers in the school are made up of representatives from the "Presbyterian, Methodist, Congregational, Baptist and Universalist churches of Oak Park," and from the Chicago University and the Religious Education Association, the Y. M. C. A., Christian Endeavor, etc. Here again is the old mixture of the deniers of Christ and believers in him. What does this mean for Chicago? The liberals must surely find the outside world very cold, for they seem continually trying to get under the Evangelical wing. The Evangelicals had better beware. The poor wet bird may prove to be a weasel."

Some of the so-called Christians of this day are so broad that they seem to be ready to affiliate their work with almost any kind of faith or ism. And some Bible instruction is worse than none, because it tends to poison the mind and to strike at the very fundamentals of Christianity. Our Lord needs, to extend his kingdom on earth, men and women who believe in the revelation that he has given and who stand firmly for the great truths therein unfolded. A compromising Christianity has never been a conquering Christianity, and never will be. A fitting slogan for this age of shifting lines and new alignments is—

"Faith of our fathers, holy faith,
We will be true to thee till death."

MRS. T. H. LIPSCOMB DEAD.

We were greatly shocked last Saturday night when we received a telephone message announcing the death of Sister Lipscomb, the wife of Rev. T. H. Lipscomb, our pastor at Starkville, Miss. She had been ill for about a week, but we had been informed that she was doing well. Sister Lipscomb was Miss Lutie Scott, of Hollandale, Miss. She and Brother Lipscomb were married about ten years ago. She was gifted, accomplished, and very attractive in every way. We first learned to know her at Friar's Point, Miss., when Brother Lipscomb was our pastor there, after she had been married about a year. She was then beginning to adapt herself splendidly to the difficult position of a Methodist minister's wife, and at the recent session of the North Mississippi Conference, at Starkville, Miss., when we were her guest, we could not but be impressed with her obvious religious development. But little did we then think that she would so soon go from us to her home in the skies. Sister Lipscomb left five children, one of them being an infant only a few days old. We have no words to express our sympathy for the stricken young husband and the orphaned little ones. We are their fellow-sufferer, and all that we can do is to pray that God may comfort them and have them in his tender keeping. We hope to print in the Advocate at an early day a befitting memoir of the deceased.

PERSONAL AND OTHER NOTES.

Rev. W. W. Thomas is pleased with the way his work has opened at Summit, Miss. He further adds: "We have just closed a very successful County Sunday School Convention at Fernwood."

Rev. W. W. Mitchell, of West Point, Miss., gave us an additional list of subscriptions from that progressive city last week. The work of the Church is in a good condition in that excellent charge.

Rev. H. R. McKee, of Rose Hill, Miss., reports that he was given a cordial reception in his new charge and that his work is progressing favorably. His people gave his a delightful "pounding" a short time since.

Rev. R. T. Pickett states that the work has begun auspiciously and promises well in the Escatawpa (Miss.) charge. He is preparing to do some campaigning to place the Advocate in the homes of his people.

Our esteemed friend, Brother F. A. Howell, of Durant, Miss., has brought us under obligations to him for 1 new and 7 renewal subscriptions, which were forwarded on the 13th inst. Brother Howell is one of the best known Methodists in Central Mississippi.

We take off our hat and make our politest bow to Brother F. E. Otts, of Homer, La., who sent us on the 11th inst. 17 subscriptions to the Advocate with a check to correspond. This, if we mistake not, is the largest club of subscribers that we have received since the beginning of the new year.

In a business note to our office, Dr. J. M. Henry, of Ruston, La., says: "We are having great congregations. Our Sunday school also is great. We feel that we have the best place in the Louisiana Conference—the best people, the best presiding elder, the best time, and the best of everything."

Rev. J. H. Grice, of Glancy, Miss., has 55 subscribers to the Advocate in his charge and he is making a faithful effort to secure the renewals of all of them. He ordered the paper to continue to come to 9 of them for another year last week. We appreciate his energetic efforts in behalf of the Conference organ.

Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, writes as follows: "I have been going day and night this week and could not write the usual news notes. Something is taking place up this way." We are pleased to know that success is attending Brother Gladney's labors.

The interesting article on "The Progress of Methodism in Cuba," which we copied from the Wesleyan Christian Advocate last week, was from the pen of Bishop W. A. Candler. There ought to be some Methodists in our territory to give financial assistance to the needy enterprises described by the Bishop. Read his article again and send him a check.

Rev. J. T. Cunningham, our popular pastor at Greenwood, Miss., has our hearty thanks for 4 new and 5 renewal subscriptions to the Advocate

from his progressive charge. Brother Cunningham believes in taking care of all the interests of the Church in the field over which he has supervision.

We are bringing out this issue of the Advocate amid the many interruptions incident to the Mardi Gras season—the bete noire of busy and serious-minded men in the Crescent City.

Among those who have been lending the Advocate a helping hand is Rev. J. B. King, of Vaughan, Miss., who is given to abounding in good works. We appreciate his kindly and efficient assistance.

Rev. W. J. Porter, of Bienville, La., among his many duties, does not forget to press the claims of the Advocate, and as our mailing files will attest, he has success in doing so. His whole heart is in the Master's work.

Fannie J. Crosby, the well-known blind hymn writer, died at her home at Bridgeport, Conn., on Feb. 12, at 95 years of age. She was a Methodist, and is said to have been the most prolific composer of sacred hymns since the time of Charles Wesley and Isaac Watts.

The Annual of the Louisiana Conference for 1914 is on our table. It was edited by Rev. J. F. Foster, of Amite City, La., and was printed in the Advocate office. It deserves to rank with the very best of such publications both in point of arrangement and neatness of appearance.

The Portales Valley News (New Mexico) of Feb. 4 contained a somewhat extended account of a great meeting that had just been held at that place by Rev. W. M. McIntosh, of Iuka, Miss. It was stated that large crowds had attended and that much good had been accomplished.

Rev. W. W Holmes, presiding elder of the New Orleans District, occupied the pulpit of the Parker Memorial Church, this city, last Sunday morning. Considering the inclemency of the weather, the congregation was a good one, and the sermon was up to Brother Holmes' usual high standard.

Rev. J. C. Chambers, of Sumrall, Miss., writes as follows: "The District Parsonage Committee has about solved the problem that it has had on hand, by contracting for a most beautiful and desirable piece of property. I am hoping that this action will relieve the Hattiesburg District of the district parsonage debt in the near future."

Miss Belle Bennett and Mrs. R. W. MacDonell have lately spent several days in Louisiana in the interest of our mission work. They visited Houma the latter part of last week and returned to New Orleans to spend the Sabbath. They both delivered addresses at a public meeting held at the First Methodist Church in the afternoon of last Sunday.

Brother and Sister J. R. Abels, of Ponchatoula, La., were in New Orleans on Tuesday, Feb. 9, and paid our office an appreciated call. Brother Abels, who is one of the Advocate's good friends, brought along with him some subscriptions. We were especially pleased to note that Sister Abels' health appeared to be considerably better than it was some months ago.

A charter has been taken out for the establishment of an Old Men's Home at Jackson, Miss., and an organization has been effected to raise the funds necessary for the consummation of this enterprise. Mr. W. G. Francis has been made secretary of this organization and will undertake to raise $50,000 to make possible this contemplated charity. We trust that he will succeed in this work.

Rev. C. P. Moss, formerly of the North Mississippi Conference, but who recently was transferred to Florida, in a note written on the 15th inst., says: "My appointment has again been changed, and I have had the good fortune to be placed at Green Cave Springs, Fla. Bishop Morrison gave me my assignment yesterday. It is a much more desirable appointment than the one I had in Jacksonville."

A pleasant caller at the Advocate office on Thursday, Feb. 11, was Mrs. R. F. Harrell, of Centerville, Miss. She had been attending the Woman's Annual Meeting of the Mississippi Conference and was passing through New Orleans en route home. She has given us in this issue of the Advocate an exceedingly interesting account of the gathering referred to, which met in Columbia, Miss.

Brother A. J. Green, of Centerville, Miss., in a business note renewing his subscription, adds the following: "I cannot understand why so many of our people refuse to take and read the Advocate and spend Sunday afternoons reading trashy story papers and 25-cent novels. We were very much pleased to have Rev. R. F. Harrell returned as our pastor for another year. He is doing a good work and seems never to tire at it."

The Carrollton Avenue congregation of this city last Friday evening, Feb. 12, gave a reception at the church complimentary to their new pastor, Rev. W. W. Drake, and to the new presiding elder of the New Orleans District, Rev. W. W. Holmes. Addresses of welcome were made by Dr. S. H. Werlein and Mr. C. O. Chalmers. Brothers Drake and Holmes were quite happy in their responses. Mr. J. H. Carter acted as master of ceremonies. The occasion was a most enjoyable one.

Rev. J. H. Felts, of Corinth, Miss., requests us to state that his articles in reply to those which have recently appeared in the Advocate from the pen of Rev. T. H. Lipscomb were written before he knew of Brother Lipscomb's great sorrow. While he believes in the justice of his cause and utterances, he deeply sympathizes with Brother Lipscomb in this hour of grief and regrets that a controversy with him should have occurred at such a time. Brother Felts' second article will appear next week.

We regret to chronicle the death of Mrs. Elnora Caldwell, which occurred at Starkville, Miss., the latter part of last week. Sister Caldwell was one of the older members of our Church in that city and was a woman of most superior character. The Editor numbered her among his most appreciated friends, and feels that her decease is a personal loss. Sister Caldwell left one son, Mr. Joe Caldwell, of Starkville, Miss., whose high character is a worthy monument to his ascended mother. May the Heavenly Father comfort and sustain him in his great bereavement!

A letter from Rev. W. A. Bowlin, of Sherman, Miss., written on February 8, brought us 6 subscriptions from his charge. Referring to his work, Brother Bowlin said: "I am well pleased with the outlook here. My congregations have been good and are growing. Our presiding elder, Rev. J. H. Mitchell, was with us on Feb. 6 and 7, giving us two most superior sermons and looking well after the business interests of the Church. A liberal assessment was made for ministerial support. I hope to send more subscriptions to the Advocate soon. I feel that I cannot get along without my assistant pastor."

In forwarding a new subscription from his charge, Rev. W. J. Dawson, of Bolton, Miss., appends the following note: "This is my 25th annual appointment in the Mississippi Conference, and the 9th charge to which I have been assigned. This is the first time that my field of work has been west of the Pearl River. This territory is, in a general way, new to me. We were given a very cordial reception on the night of December 22, when we arrived here. These people know how to treat a Methodist preacher and his family. Many good things have been sent to the parsonage, including a Christmas turkey, baked and ready to serve along with the other good things that went to make up our fine Christmas dinner. We are planning for the work and are confidently expecting a good year."

Dr. J. T. Sawyer conducted the funeral of Frank Vincent, aged 16 years, son of Mr. and Mrs. James Vincent, in Harvey, Jefferson Parish, last Sunday at 11 o'clock a.m. Young Vincent had been accidentally killed by an officer in charge of some prisoners, who, upon being attacked by some wild young men, fired at them and hit the deceased who was passing by at the time. The attendance upon the obsequies at the Vincent home was very large, as Frank was a boy of fine character, very popular, and respected and loved by all who knew him. He was a youth of much promise and his untimely death is a heavy affliction to the members of his family. Twenty-two years ago his parents were married by Dr. Sawyer and he also baptized Frank. The body of the deceased was interred in the Gretna Cemetery.

A BRIEF TRIBUTE.

A dark shadow has fallen across our hearthstone, and under this shadow I write. Our hearts are crushed and bleeding; in sorrow and deep grief we sit, for the Angel Reaper has come and gathered out of our home our precious daughter, Nannie May, and borne her to the home prepared for her by our dear Lord. She left us at 9:50 o'clock on January 10, 1915. She was born on January 23, 1873, the year I joined the itineracy. Had she have lived until the 23d of January, she would have reached her 42d birthday. Her going away is a great loss to us, but we know that it is her eternal gain. We are poorer, but she is richer. We depended so much upon her; she has been our comfort and help all these years. We miss her so much.

There never was a more self-sacrificing daughter than she. Her thought was for others. She gave her life to caring for her parents, and it was a loving service to her. She was a devoted daughter, sister and friend. She carried sunshine wherever she went. None knew her but to love her.

She joined the M. E. Church, South, when but a young girl; she was converted and lived a consistent religious life. She was a bright and happy Christian—so cheerful. No matter where we were sent, she adapted herself to the surroundings, and always enjoyed life.

Nan was a great help to me in my work as a minister. Home is lonely without her. She desired to live as long as we lived, to care for us; but was willing for God to have his way in all things. Her sweet voice is hushed on earth; we shall never again hear her sing beautiful songs here; but by and by we shall see her, and hear her again, for I am sure she has joined the heavenly choir. She heard the heavenly music as she neared the eternal shore. Pointing upward she said, "Mamma don't you hear the beautiful music? do you hear the beautiful winds?"

Heaven is dearer and nearer to us, since she is there. I am sure she will be waiting and watching for us. Our hope is in Christ. I know he doeth all things well. All is for our good; we bow in submission and say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Her father,

T. S. RANDLE.

"THE WILES OF THE DEVIL."

There is a legend of a Sultan who over-slept himself and did not wake in time for his usual prayer-hour. The devil came and wakened him and told him to get up and pray. The Sultan asked who he was. He replied that it did not matter: who he was, and asked whether his action was not a good one. "Yes," said the Sultan, "but I think you are Satan. I know your face, and you must have some bad motive." "But," said the other, "I am not so bad as I am painted. I am a pretty good fellow after all. I was an angel once, and I still keep some of my original goodness." "That's all very well," said the Sultan, "but you are the tempter; that's your business, and I wish to know why you wish me to get up and pray?" "Well," said the devil, impatiently, "if you must know, I will tell you. If you had slept and forgotten your prayers you would have been very sorry for it afterward, and penitent; but if you go on as now, and do not neglect a single prayer for ten years, you will be satisfied with yourself, and it will be worse for you than if you had missed one sometimes and repented of it. God loves your fault mixed with penitence more than your virtue seasoned with pride."—Christian Guardian.

HAS MANY AGENCIES.

Pastor Russell is a man of wonderful resource. The following are some of the names under which he has been, or is now, carrying on his propaganda: The International Bible Students' Association, The Watch Tower Bible and Tract Society, Bible and Tract Society, Bible Study Club, People's Pulpit Association, Laymen's Home Missionary Movement, Millennial Dawn, Zion's Watch Tower. How carefully the name "Russell" is kept out of the list! The "pastor" knows only too well that somehow his name is a very poor recommendation to a multitude of people who have taken the trouble to find out who and what the "pastor" really is.—Christian Guardian.

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On January 17, 1915, in the Sim's Cemetery, near Pulaski, Scott County, Miss., was laid to rest the body of little LEON BUTLER CHESTNUT, the infant child of Mr. and Mrs. Allen Chestnut. May God's richest blessings abide in and comfort this home, and may this dispensation of Providence be another reminder to us all that God, in his wisdom, does all things well, and that to die as a little child in Christ, even though we should be old, is only to enter the Kingdom of Heaven. "Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." J. W. EVANS, Pastor.

SHELBY ALEXANDER WAITES, the youngest son of Mr. and Mrs. J. J. Waites, of Sumrall, Miss., died very suddenly on the morning of Jan. 29. He was born on Sept. 29, 1914. He was a most winsome child. He stayed long enough to grip the hearts of loved ones and friends and then God took him. The funeral service was conducted by the pastor in the Methodist Church, which was tastefully arranged for the occasion and thronged with loving friends of the family. He was laid to rest in the city cemetery to await the coming of his Lord and those who loved him. May God tenderly minister to the bereaved ones!
J. C. CHAMBERS.

LYDIA SIBLEY was born on Dec. 22, 1913, and died on Feb. 2, 1915. She was the infant daughter of Mr. C. E. Sibley and Mrs. Cora Sibley. The little body was tenderly laid to rest in the Amite Cemetery, four miles north of Denham Springs, La. The little jewel was only spared to brighten the home a little over a year. Though here only a short while, she left impressions on the minds of loved ones that will never fade away. It was hard to part with her, but Jesus had need of the little gem to add to the many precious jewels he is gathering for his crown and kingdom. Father and mother, do not weep, for we know that she is safe in the arms of the One who said, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."
W. A. MANGUM.

RAYMOND H. FAIRBANKS was born at Waupun, Fon du Lac County, Wis., on Oct. 17, 1896. He moved to Plainfield, Wis., with his parents in 1902, and united with the Methodist Episcopal Church when he was 10 years old. He came to Sumrall, Miss., last August, joining the Methodist Episcopal Church, South, by letter. His parents, one brother and two sisters, besides numerous other relatives and friends, mourn his death. He died Saturday afternoon, February 6. All that could be done, was done; but God in his divine Providence came for him. He was a most excellent young man. He possessed the religion that could be transplanted and when he came among us he brought it with him and he was loved and appreciated by all. We will miss him in the Sunday school and church services. And the young men who knew him will miss him in their social life. The funeral service was conducted by the pastor; and the host of sorrowing friends attending and the magnificent floral offerings attested the love and esteem in which he was held. May God's richest blessings be with the bereaved ones! J. C. CHAMBERS.

Miss MATTIE CASTLES, daughter of Mr. and Mrs. J. W. Castles, was born on March 16, 1891, and died on Jan. 19, 1915. She was converted and joined the Methodist Church at the age of 14. Miss Mattie possessed great strength of character. She loved the Church and was always ready to assist in its work. She was a great lover of music, and had considerable talent for it. She was a teacher in the public schools, taking great interest in the spiritual training of her pupils. She was sick only a few days but suffered greatly, yet was never heard to murmur or complain during the time. She had no fear of death. When they told her that she could not get well, she prayed a fervent prayer for her loved ones and friends, calling many of them by name, and asked the Lord to save all her pupils. Then she sang verses of "Amazing grace, how sweet the sound," "O how I love Jesus," "I'm going home to die no more;" then looking up, she exclaimed, "Glory be to God," and her spirit went home to be with him. She was buried at Fletcher's Chapel, the funeral service being conducted by the writer in the presence of a host of sorrowing friends. We know where we shall find her. Her pastor, J. B. KING.

JOHN WALTER SLOCUM was born on Dec. 4, 1888, and died on Jan. 11, 1915, aged 26 years 1 month and 7 days. He was married to Miss Emma Lee. At the time of his death he was residing with his father-in-law, at Oakdale, La. His remains were buried by the side of his father in Amite Cemetery, four miles north of Denham Springs, La., in Livingston Parish. He joined the Methodist Church, at Black Water Church, while quite young. He held family prayer, and was very much devoted to the Church. Just before he died he called his loved ones to his bedside, and said, "Do not worry about me; all is well. The gates of heaven are wide open for me." He told his loved ones good-by, with the sweet assurance that he had a glorious entrance awaiting him in God's City. This young man made history, which, though it may not be read by many here in this world, will forever endure in heaven. He leaves a wife and one little son, a mother, five brothers, four sisters, four little half brothers and a step-father, to mourn his departure. Their loss is his gain. Loved ones, do not weep, for he is waiting at the gate for you. His mother, formerly Mrs. Chas. Slocum, is now Mrs. A. H. Odom.
W. A. MANGUM.

Mrs. SARAH ISABELLE MOORE WATKINS was born in Kemper County, Miss., on Dec. 18, 1850, and died at her home in Neshoba County on Jan. 28, 1915, aged 64 years 1 month and 10 days. At twelve years of age, she united with the Baptist Church and continued to be a devoted member of that Church until about twenty-three years ago, when she united with the Methodist Episcopal Church, South, at North Bend. On October 31, 1867, she was happily married to James M. Watkins. There were born to them three children, one of whom preceded her to the heavenly land. She leaves a devoted husband, two daughters, both of whom are married, and a goodly number of other relatives and friends to mourn her departure. What a blessed thought that we shall meet her again in heaven, where there is no pain nor sorrow, and where there shall be no more parting!

"Let us who are sad take heart again;
We are not alone in our hours of pain.
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high
And we have safety, for he is nigh.
Can it be trouble which he doeth share?
Oh, rest in peace, for the Lord does care."

Sorrowing ones, be of good cheer; it may not be long before you too shall enter in at the crystal gates, to be forever with the loved ones who have gone on before. Remember the words of Job: "The Lord gave, and the Lord hath taken away; blessed be name of the Lord." After the funeral service conducted by the writer, the body was laid to rest in the North Bend Cemetery.
W. D. BARRETT, Pastor.

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From the Field.

Eden, Miss.

Dear Brother Meek: I reached my work on Jan. 2 and have made my first round of appointments. Notwithstanding the sleet and rain, I preached twice on the fifth Sunday. I have now started on my second round, and find that I have some very fine people to labor with. I am very glad to learn that they desire me to pray in their homes, and in nearly all the homes I have visited they have handed me the Bible without being asked to do so. When I brought my wife and children here, the ladies had prepared a hot supper, a good fire and gave us a liberal pounding; and the good things are yet continuing to come. For all these kindnesses we are very grateful. We are expecting a great spiritual harvest this year. Pray for us.—Aigie Oliver.

Prairie Charge, North Mississippi.

We have been moving on nicely since Conference. No man ever served a people more loyal to their pastor. We are not as much given to "write-ups" as some others, and yet we might often say something with propriety. This is our third year and we know whereof we speak. Our people—church and community—sent to Conference a strong paper urging our return. We have a splendid parsonage home at Strongs, and never know what it means to stand in need of anything our people have. No use itemizing. We have one other church on our charge, Prairie, and if any man ever served a truer people than we have there he has failed to make it clear. For quite a while we have been shut in on account of the weather and road conditions, but just as soon as we can get out it is our purpose to work for an Advocate in every home.—R. M. Evans.

AMORY AND AMORY METHODISM.

Dear Dr. Meek: It has been four and twenty years since I moved to what was then the little village of Amory, Miss. I think at that time it was the most unpromising looking place I ever saw. There were probably 500 or 600 people there. The Kansas City, Memphis and Birmingham R. R. Co. had built a round house on the margin of a pond of water which covered a large tract of land. The lake must have been two or three feet deep in some places. The foundations of some of the first business houses were laid in water two feet deep. The first sidewalk I ever saw in Amory was constructed of loose planks, pine poles, and fence rails. In some places when you reached the end of one you had to jump to the end of another and if you missed it you were in water to your ankles. I have seen the time when it would have taken a good team of mules to draw an empty wagon in any of the streets.

At the time of which I am writing Brother J. A. Whitehurst was the preacher in charge of the Southville Circuit. He occasioally came to Amory and preached to a small congregation of Methodist people in the public schoolhouse. It was my privilege to assist in putting up the first Methodist church erected in Amory. I also assisted in building the parsonage.

At our last Conference I was appointed to Buena Vista circuit, about thirty miles west of Amory; and I took the first opportunity offered me to visit my old home town, which has grown into one of the most beautiful little cities in North Mississippi. It now has a population of about 4000, and it has one of the finest electric light and water plants in the State, one of the finest public school buildings in the South, and one of the finest city hall buildings to be found anywhere, while the stores and other business houses are not to be excelled. Its sidewalks of brick and concrete are the best that labor and skill can produce. Its city park, lighted by electricity, is a place of real beauty. Amory's sons and daughters are among the purest and best of Adam's race. The late Sam Jones said that when any set of faithful men and women said a thing must be done, it is going to be did. The town of Amory is a fulfillment of that statement. From its earliest history it has had a class of people who cannot be excelled for faithfulness and determination.

Last, but not least, permit me to say something about the new Methodist church building in this little city, upon which Brother W. M. Young and his faithful flock are just putting the finishing touches. It is one of the most beautiful structures I have ever seen anywhere. If there is a thing a building needs that it does not have I failed to see it. From its basement to its dome, it is as near perfection as anything I ever saw. Brother Young is now serving his fourth year there. He has taken into the Church more than 100, and now has upon the church roll over 365 names. He has always been one of the most untiring workers that I have ever known, often too much so for his physical strength. He seems to remember that the Master's business requires haste. May the lines in future fall to him in pleasant places! I will say that no man could have done a greater work than he has accomplished in Amory. If I were a prophet, or the son of a prophet, I would not hesitate to say that the day of small things in Amory Methodism has gone to return no more. It will soon become one of the the first and strongest appointments in our Conference. I predict that its history will grow brighter and brighter with each succeeding year. There is no such word in the vocabulary of her people as retrench. This has been written without the knowledge or consent of Brother Young or any of his worthy flock. I hope they will pardon me for the liberty I have taken. W. R. WILLIAMS.

Buena Vista, Miss.

A NEW CHURCH AT CLARKSBURG.

It is with pleasure that we can say to the brethren in this issue of the Christian Advocate, that we have begun building a church at Clarksburg, Miss., the foundation of which is being laid. The work is progressing nicely, considering the fact that we are using mostly old material. We will come to the point in a few days, where we will have to buy new material, such as siding, ceiling, shingles, nails, windows, etc. Not being able to raise money enough at this time to meet all our needs, without going in debt, and realizing the need of the Church in this community, we are appealing to the brethren, both preachers and laymen, in fact to all who can and will, to contribute something to the cause of the Master in this community by helping us to erect our house of worship. Any amount from $1 to $5, or over, would be received with pleasure and thankfulness.—J. W. Evans, P. C.

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ADDITIONAL NOTICE.

Dear Brother Meek: In addition to the announcement already made concerning our annual Missionary Conference at Corinth, please add that all delegates' names should be sent to Mrs. S. F. Riley, Chairman of the Reception Committee, Corinth, Miss., at as early a date as possible. Please also state that an executive session is called for Thursday morning at 9 a. m. A meeting of the District Secretaries will be held on the Monday following the adjournment of the Conference.

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The Sunday School.

THE GRADED SUNDAY SCHOOL; ADVANTAGES.

By Rev. B. F. Lewis.

Below will be found an article taken from the Youth's Companion. From the reading of this article it is very evident that the school referred to is both graded and uses an adapted literature, both of which have been under discussion for the past few weeks. The article is reproduced principally because it comes from a secular periodical and is therefore a stronger endorsement of modern Sunday school methods than had it been found in a religious journal. We naturally expect religious papers to endorse modern methods in church work, though they may differ widely in adapting those methods to individual churches. But when a secular periodical comes out in strong endorsement, being an impartial critic, we can not but be impressed.

For His Son's Sake.

The greatest surprise of my life, said a certain clergyman, came the day I revisited my first city church and found Geoffry Ransom teaching a Bible Class for young men. I had known him as a brilliant man and a scholar, but a scoffer. He was the leading lawyer in that city and he had hardly recognized my existence during the five years I worked among his clients.

I have sometimes wished I could tell you about it, Geoffry Ransom told me when I spoke to him after Sunday school. One afternoon two years ago my nine-year old son rushed into the library with the question, "Father, what happened at Elim?" I shook my head and continued to read.

"Never mind, father," replied the boy, as he left the room. "I'll ask Tommy Riggs. He'll know."

Ask Tommy Riggs! Did Tommy Riggs, the son of the sexton, know something of which I and my son were ignorant? Where was Elim, any way? I took up a Bible, and when my boy came back I told him that the Israielites once encamped at Elim, and found there twelve wells of water and seventy palm trees.

The expression of delight on that child's face was a study. "Oh, I am so glad!" he cried. "Wasn't God good to lead them to a place like that? Tommy won't get ahead of me on that. He knows a lot, for his mother helps him every Sunday afternoon."

That was too much for me. My son trying to keep pace with Tommy Riggs and his mother! Five minutes later the child was encamped by my side with Bible, lesson paper, scissors, and even a tube of library paste for there were pictures to be pasted in that cherished paper of his. We worked for an hour that afternoon—and we've been studying together ever since.

Less than a year ago Mr. Morton, your successor, called at the house, and my son gave him a glowing account of his "Sunday afternoons with father." Mr. Morton called at my office and told me that my presence was needed at all the services of the Church. Without giving me time to find any excuse, he repeated my son's flattering description of his father. We both laughed, but he had won his point. For the sake of my son I went regularly to Church and Sunday school, and six months later I joined the Church. When the teacher of the Bible class left the city I was chosen to take his place because of my rather extensive knowledge of the Bible My son was a thorough instructor.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Field Secretary is now working in the Seashore District. At this writing we are at Picayune, Miss. I first held an institute at Hub with Bro. S. E. Flurry, and I also went to East Columbia on last Sunday and organized a Sunday school with 34 pupils, including a class of old people. We had great success with the work in the Hub charge.

The next place visited was Carrier, and we had a splendid institute there for two days and nights. From there I went to Nicholson and Picayune, success attending our efforts at each place. To-day finds me on my way to Logtown.

The Field Secretary would be very glad to get in touch with every pastor serving churches without Sunday schools. We want a Sunday school in every church in the Conference, and we can have it if we will only try. Let me help you. Did you ever think of the great number of children in homes where God's Word is never mentioned and his name used only to profane. If these boys and girls are not taught, touched, and led to Jesus by way of the Sunday school will they ever learn of our Lord Jesus? What can we do about it? Why not organize a Sunday school and get them on the right road?

Teachers, as you talk to your pupils about God, be sure to talk to God about your pupils—not as a class, but as individual boys and girls. Never be satisfied until every one in your class has accepted Jesus. That is your work. If you do not see this as your AIM, ask Jesus to open your eyes that you may see clearly.

My dear teacher, really how much of the Bible do you teach your pupils? Do you teach them the Bible or the Quarterly? Do you study with them your Bible or the Quarterly? If you take the Quarterly instead of the Bible as the text, why, you are just giving them Bible knowledge in broken doses, and as a result they will quit Sunday school when they reach the teens. "Think on these things."

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Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

India, with one possible exception, is the hardest mission field in the world, but even India is becoming, slowly, but surely, Christian. The government census tells the tale. During the last ten years, while the population increased 21 per cent, Protestant native Christians increased more than 62½ per cent.

MAKES NERVES TING E WITH NEW VITALITY.

Kellogg's Sanitone Wafers Fill Your Mind With Joy and Cheerfulness and Vitalize New Vim and Vigor Into Your Body

50 CENT BOX FREE

Get nerves like steel; be clear-brained, strong and vigorous. Kellogg's Sanitone Wafers invigorate and vitalize as does nothing else. If you are nerve-racked, weary and peevish, and your friends begin to think you're a "dead one," this marvelous

Kellogg's Sanitone Wafers Make You Act Like a Boy. You Feel Just Like Jumping Over a Fence.

and dependable remedy will give you a new lease on life. Kellogg's Sanitone Wafers are something new and different from any and all other remedies. They make old folks feel young and ambitious, and are good for both men and women.

If you are over-worked, run down and care-worn—have no spunk for anything at all; these amazing little wafers will thrill you with the health and vim that bring the real joy of living.

Send coupon below to-day for a free 50c trial Box of Kellogg's Sanitone Wafers.

The regular $1.00 size of Kellogg's Sanitone Wafers is for sale by druggists everywhere.

FREE 50C BOX COUPON

F. J. KELLOGG CO.,
2730 Hoffmaster Block,
Battle Creek, Mich.

Send me by return mail, a 50 cent trial box of the wonderful discovery for nerves, Kellogg's Sanitone Wafers. I enclose 6 cents in stamps to help pay postage and packing.

Name .....
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Build Up With Wintersmith's Tonic

The old reliable remedy for malaria, chills and fever, colds and grip. 50c.

50 year tested appetizer and general tonic.

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DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

MY WINTER REPORT.

Dear Advocate: I have attempted at different times to send a few notes for your columns, but from different causes have failed to do so. I am much more hale at this season than in warm weather, yet owing to rapid changes from wet to cold and from cold to wet, I have been almost a "shut-in." I have attended two of Brother H. B. Perritt's services, at Standard, about two miles distant, and was delightfully entertained. He does not "hem and haw," nor trip, nor stumble, but like a circular saw in a pine log, he goes through with a vim, and he says something as he goes. Selma, however, called for all of his time, and he and his better half left us and are back at Selma. Brother E. G. Wood is here in his place. I have not seen much of him yet, and cannot say what kind of "wood" he is, but feel safe in concluding that he is not green wood.

I have preached none since December, yet at our Sunday night prayer meetings I take part in the voluntary discussions, when I am there, and enjoy them very much. Some of my ministerial neighbors have me to fill appointments for them, except in the winter. I am casting about now for at least two regular appointments.

To-day, Feb. 11, the sky looks soft and the birds sing feebly, and the frogs croak doubtfully. We have talked about our hens behind their backs, and to-day wife came in and said that "old spec" came from under the woodpile cackling, and on examination she found a heap of eggs. We have had no eggs nor vegetables to sell through the whole fall and winter; neither have I sold a half-dozen books in months past. "No money is the cry;" yes, the financial pressure is felt generally. Our Advocate, some of our pastors, the superannuates, and many families are in great straits. My source of comfort is that God is rich and I am his child. Bless his holy Name.

Olla, La. H. ARMSTRONG.

Positive proof from oldest Records that John baptized by Sprinkling. 68-page book, only 16 cents in stamps. Mahaffey Co., Box 8, Batesburg, S. C.

FINE REVIVAL AT SUMRALL, MISS.

A remarkably successful revival, under the direction of Rev. J. C. Chambers, the pastor, and Rev. Dan E. Kelly, one of the Conference Evangelists of the Mississippi Conference has lately been held at Sumrall. Miss. Referring to this meeting while it was going on, The Sumrall Progress among other things, said:

"There has never been more interest shown in the saving of souls in this community than is now being manifested. A daily prayer service is held at the Sumrall Bank, and these services are being well attended by our business men and men of affairs. It seems that the power of the Holy Spirit has visited this town and made business only a secondary issue. Stores are being closed up that the men may attend the prayer service [illegible] and the afternoon service at the church. But it is at the night services that the greatest interest is manifested. People who cannot attend in the day time are going out to the night services by the hundreds. The great evangelist has made a wonderful impression upon the people of Sumrall. * * * Dan E. Kelly is a man among men not loving the honors of this world, nor its glories, but preferring to be only an humble worker of the Lord in the harvesting of souls. Quite a number have declared that they will live a better life. Every night men and women are standing up and pledging allegiance to the crucified Son of God and promising to live closer to him. Cold winds, and rain and sleet have not checked the revival. * * * When Dan Kelly goes to meet his next engagement at Newport, Tenn., he will be followed by the prayers of all the Christians in Sumrall, who hope that he will live for many long years filled with the same fiery zeal that now permeates his being."

In a note to the Editor, Brother Chambers gave the results of the meeting, as follows: "80 persons united with the Church—49 coming to us and the Baptist Church receiving 11. A free-will offering amounting to $195 was presented to Brother Kelly. This was his third meeting here, and we want him again."

"I Relieve Nervous Depression and Low Spirits

The Old Standard [illegible] strengthening tonic GROVE'S TASTELESS CHILL TONIC, arouses the liver, drives out Malaria, builds up the system. A sure Appetizer and tonic to digestion. 50

WOMAN'S COUNCIL OF CHILDREN.

The Woman's Council of Children's Work of the M. E. Church, South, was organized by Mrs. R. H. Harper at the First M. E. Church, South, of New Orleans, on Jan. 22, 1915, with eleven members, six being present, as follows: Mrs. R. H. Harper, Mrs. Kilbourne, Mrs. Heleuke, Mrs. Root, Miss Jamieson, and Rev. W. E. Thomas. Mrs. R. H. Harper was elected president and Mrs. R. C. Root secretary.

The time was taken up arranging the program to be rendered by the children during the Woman's Missionary Conference which will be held at the First Methodist Church of New Orleans, March 30 to April 2. The meeting was dismissed with prayer by the Rev. Mr. Thomas. It was decided to meet every second Monday in the month.

MRS. R. C. ROOT,
Secretary.

URIC ACID SOLVENT

For Rheumatism and Kidney Trouble

50 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength this treatment gives. For any form of bladder trouble or weakness, its action is really wonderful.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, if you have never used The Williams Treatment, we will give the 50c bottle (32 doses) free. If you will cut out this notice and send it with your name and address, with 10c to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 619, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath, or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

RINGING in EARS DEAFNESS COLD in HEAD CATARRH

QUICKLY RELIEVED BY THE OLD

DR. MARSHALL'S CATARRH SNUFF

25¢ AT ALL DRUG STORES OR SENT PREPAID BY C.H. KEITH Mfr. CLEVELAND, OHIO

This Girl Could Not Walk or Stand

—at the age of four

Pink Vosburg, daughter of Mrs. Sula Vosburg, Bedford, Ia. Mrs. Vosburg brought her daughter to this Sanitarium January, 1911, for treatment of Infantile Paralysis. The child could neither walk nor stand alone, but could only crawl on her hands and knees. She was here eight months; now walks, goes to school and gets about splendidly. Mrs. Vosburg will affirm the above.

This is not a selected case, nor are the results unusual.

The L. C. McLain Orthopedic Sanitarium

is a thoroughly equipped private sanitarium devoted exclusively to the treatment of crippled and deformed conditions, such as Club Feet, Infantile Paralysis, Hip Disease, Spinal Diseases and Deformities, Wry Neck, Bow Legs, Knock Knees.

Let us advise you regarding any crippled, paralyzed or deformed child or person in whom you may be interested. It will cost you nothing, and in view of over 30 years' experience in this work, our advice should be valuable. Our Pamphlets and Book of References will be sent postpaid and free of all charge, on request.

The McLain Orthopedic Sanitarium
803 Aubert Avenue, St. Louis, Mo.

Never shrink from deep devotion, because you fear its trials or its sacrifices. Paul, in martyrdom, was unspeakably happier than God's half-hearted servants.—W. R. Huntington.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NOTICE OF NORTH MISSISSIPPI ANNUAL MEETING.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will he held at Corinth, March 25-29. Itta Bena concurs in the selection of another meeting place, as they found it impossible to entertain us before June. They had no delegate at Aberdeen last June, consequently when their invitation was extended and accepted they did not know of the decision to hold meetings early in the spring in the future.

Mrs. VIC THOMPSON HOYLE.

ANNUAL MEETING OF THE MISSISSIPPI CONFERENCE SOCIETY.

The Woman's Missionary Society of the Mississippi Conference met for its fourth annual session in the Methodist Church at Columbia, Miss., Feb. 5-9, 1915.

The selection of this little city as the place of meeting was a most fitting one, Columbia being a progressive and attractive town, and its people noted for their abounding hospitality. It was a pleasure to meet in their beautiful new church, the interior of which is finished with exquisite taste; and the splendid music which had been prepared, the lovely flowers that were brought from time to time for our enjoyment, testified to the loving thoughts and plans of these people for making this meeting one redolent with charming and lasting memories.

On Friday afternoon the Workers' Conference presided over by Mrs. Hnme R. Steele, our Educational Secretary from Nashville, was one of the most helpful and inspiring meetings held. At night a prayer and praise service was held, and Rev. M. B. Sharbrough delivered the annual sermon from the text, "She Hath Done What She Could." Mark 14:8. It was a strong, earnest message.

Saturday morning a praise and testimony service was conducted by the president, Mrs. R. E. Johnson, which was followed by the communion service. After this holy and sacred service, the women felt prepared to enter upon the business part of the Master's work. The Saturday afternoon session was given over to the children's work, and to the presentation of Social Service by Mrs. J. L. Green, of the Children's Home Society of Jackson. Mrs. T. B. Clifford, who has had charge of the children for many years, conducted the devotional service, after which an enjoyable and instructive program was rendered by the children of Columbia. It showed that much thought and careful preparation had been given to the numbers selected.

The Saturday evening service was one long to be remembered. After the devotional exercises, and some very sweet music rendered by the choir, the two visiting deaconesses, Miss Tinsley, of Meridian and Miss Hasler, of Biloxi, presented their work. Miss Tinsley we had heard before and knew something of what was in store for us. Miss Hasler is a new worker, having graduated last spring. Miss Tinsley gave a brief resume of the work at Meridian, and Miss Hasler told in a very attractive, animated manner of her experiences with the children at the Biloxi Wesley House and with the mothers working in the shrimp and oyster camps in the vicinity. These women spoke in such an earnest way of the beautiful work being done that they caused their hearers to realize the great importance of the work, and the gracious manner in which God deals with these children of his who are carrying the gospel of light and love into the hearts and homes of those who know him not.

The Sunday morning service was one of peculiar beauty and solemnity. Mrs. Hume Steele gave a strong, earnest address, presenting briefly the problems of the immigrant and of our large cities; then taking up our work in the foreign fields, she dwelt upon our great responsibility to these, our brothers, and urged us to be true to our trust. It was a masterly address, and carried a powerful incentive to higher service in this branch of the Master's work.

The children's service on Sunday afternoon was truly inspiring. Misses Tinsley and Hasler, and Miss Hallie Buie, of Korea, spoke of their work among the children in their respective fields of labor. It was a treat to the children to hear Miss Buie as she described some of the customs and manners of the Korean children. She had curios and costumes from her adopted land, all of which added to the enjoyment of the hour.

Sunday night Miss Buie spoke to a crowded house. Her address was replete with personal experiences and vivid portrayals of many characteristic customs of the country. One custom among the Korean Christians sent a ripple of mirth over the entire audience. When a Korean Christian marries, our missionaries try to introduce some of our customs, as the wedding march, etc., but the Korean loves to sing, and frequently insists upon one of our hymns being sung—their favorite on such occasions being "Onward Christian Soldier Marching as to War." Miss Buie also told much about the personal work of the Korean Christians, the young as well as old, never losing an opportunity to tell others of the "Jesus religion." It made us feel like hiding our heads in shame. Many lessons could be learned from these consecrated Koreans, but the greatest, perhaps, is to always and everywhere "stand up for Jesus."

Monday was devoted to reports from the home and foreign department treasurers and secretaries. The work done by corresponding secretaries showed some growth. The reports of the two treasurers were good, but neither pledge was paid in full. In the home department, $1456 had been paid on the pledge of $1500; and in the foreign department $3030 had been paid on the pledge of $3500.

Before the election of officers the following resolution was presented and carried:

Whereas, In our Church we emphasize the itinerant system, and whereas in our work one of our largest opportunities is the development of our women, therefore be it resolved:

That all officers shall be elected for one year and that no woman shall be elected for more than four consecutive years. This resolution to take effect with the elections of the 1915 session.

The following officers were elected for the year:

President, Mrs. R. E. Johnson, Gulfport; First Vice President, Mrs. H. O. Middleton, Mendenhall; Second Vice President, Miss Irma Weems, Shubuta; Corresponding Secretary, Mrs. B. F. Lewis, Crystal Springs; Treasurer, Mrs. John T. Sharp, Canton; Superintendent Mission Study and Publicity, Mrs. J. F. Neill, Laurel; Superintendent Social Service, Mrs. W. W. Moore, Pascagoula; Recording Secretary, Mrs. H. L. McCleskey, Hazlehurst; Superintendent of Supplies, Mrs. K. T. Moore, Hattiesburg.

District Secretaries.

Brookhaven District, Mrs. W. H. LaPrade, Hazlehurst; Hattiesburg District, Mrs. W. R. Rawls, Silver Creek; Jackson District, Mrs. Sam Ewing, Jackson; Meridian District, Mrs. C. R. McQueen, Meridian; Newton District, Mrs. J. C. Clark, Laurel; Port Gibson District, Mrs. Otis Wilson, Natchez; Sea Shore District, Mrs. Tom Ford, Columbia.

The delegates instructed their Corresponding Secretary, Mrs. B. F. Lewis, to pledge to the Council $5500 for the extension of the work during the present year.

The place of meeting was left to the Executive Committee.

The closing session was held Tuesday night, and the special feature of this session was the presentation, through Mrs. La Prade, of half a dozen iced-tea spoons as a token of love and appreciation to Mrs. T. B. Clifford who has labored faithfully for so many years in our midst, but who has recently moved to another Conference. The following resolutions were also passed:

Whereas our sister, Mrs. T. B. Clifford, in removing from our State gives up her work in our Missionary Society, therefore be it resolved:

1. That we thoroughly appreciate her splendid work in the department of the Children's Work.

2. That we express the earnest wish that it may not be many months before she will come back to our Conference, and meanwhile we pledge her our love and uninterrupted interest in everything that concerns her.

3. That we commend her and her faithful work to the Missionary Society in every place where she may live.

Signed: Mrs. B. F. Lewis, Mrs. W. H. La Prade, Mrs. R. E. Johnson, Mrs. H. L. McCleskey, Mrs. J. K. Dunn, Mrs. T. B. Holloman, Mrs. C. R. McQueen.

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A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

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Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

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FULWOOD'S High Grade Frost Proof **CABBAGE PLANTS**

My plants are well hardened, strong and healthy, and sure to please; will guarantee prompt, quick and safe delivery. Cultural directions sent with each order.

Early Jersey Wakefield (the earliest cabbage grown), Charleston Large Type Wakefield (the next earliest), Succession (the earliest flat head variety), Short Stemmed Flat Dutch (the largest and latest known). By express, 500 for 75c; 1,000 for $1.25; 5,000 to 9,000 at $1 per 1,000; 10,000 or over at 90c per 1,000. By mail 500 for $1.10; 1,000 for $2, postpaid. Prompt shipments. Absolute satisfaction guaranteed.

P. D. FULWOOD, TIFTON, GA.

CALOMEL DYNAMITES YOUR LIVER! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

IN MEMORIAM.

Sister Elizabeth Robinson was born on Nov. 13, 1836, and departed this life on Jan. 31, 1915. She was the daughter of John and Nancy Stephens. She was born in Prentiss County, eight miles east of Booneville, Miss. She was married first to Washington Pinkney Young, on Sept. 9, 1854. Of this union were born four children—three sons and one daughter. One child died while young; the others, are Rev. W. M. Young of the North Mississippi Conference, and J. W. Young, and Mrs. Annie Robinson of Decatur, Tex. Her second marriage was to Mr. B. F. Robinson in the year 1865, in Tishomingo County, Miss. Of this union were born five children—two sons and three daughters. Only two daughters of her second marriage are yet living—Mrs. C. W. White and Mrs. Lev Timbs. She leaves five children and twenty-seven grandchildren to mourn their loss. It has been my good fortune to be the pastor of Sister Robinson twice: first in 1897-98 and again in 1914-1915. I can conscientiously say I never came in touch with a purer character than Sister Robinson. She was as gentle as a lamb—so kind and true that no one could come in touch with the life of this good woman without being made better. When God wants a great work done he prepares a great woman to rear a great man. Sister Robinson's children are all great; our own dear Brother W. M. Young is a sample. I witnessed the conversion of some of her grandchildren last summer and received some of them into our Church. Sister Robinson passed away as peacefully as any one ever passed away. She just simply fell asleep in Jesus. She called all the children one by one, and talked to them, and requested that they meet her in heaven. I will close by saying that home is not home without her care and heaven—we know she will be there. Then let us while we love each other remember, children, and be kind to mother. That God may bless her children and grandchildren, is my prayer.

We laid her body to rest to await the resurrection morn in the New Lebanon Cemetery in the northeast corner of Prentiss County, Miss., in the presence of a host of friends. The funeral service was conducted by the writer, Brother W. M. Young, two of his sisters and a number of grandchildren being present.

B. P. FULLILOVE, P. C.

ISAAC M. APPLEWHITE.

On July 14, 1912, the town of Bassfield, Miss., together with a host of people elsewhere, was shocked to learn of the death at his residence in Bassfield of Brother ISAAC M. APPLEWHITE. Just a little over two years later, on October 29, 1911, Sister Servntha Applewhite, his beloved companion for nearly fifty-eight years before his death, passed away in Bassfield. Brother Applewhite was born in Carroll County, Miss., on July 26, 1833. Sister Applewhite was born in Covington County, Miss., Dec. 13, 1838. They were married in Covington County near old Santee Church in the home of her father, Mr. Loflin, a prominent man of that county. One child was born to them, Dr. W. W. Applewhite, a prominent physician of Bassfield, who was a great comfort to them. Both were life-long members of the Methodist Episcopal Church, South, and spent the most of that time as members of old Santee Church. Brother Applewhite held office as a steward or trustee in the Methodist Church practically all his mature life, probably fifty or sixty years. Brother and Sister Applewhite were noted far and wide for their unswerving loyalty to the Methodist Church and its doctrines, as well as its preachers and other representatives. No preacher found more cordial welcome in any home than in theirs. No person, whether preacher or layman, ever went out of their home without being blessed with a realization that he had been in a home where Christ dwelt. No preacher was ever allowed to leave the home without first having prayer with the family. Many preachers can attest to the splendid liberality of these two saints, and can also testify to the fact that they paid to the cause rather than to the individual. Everybody who knew them had the utmost faith in their Christianity. No two purer people ever lived. They belonged to the shouting class of Methodists, of whom there are unhappily so few to-day. Uncle Ike's voice has often been heard shouting aloud the praises of God in old Santee Church. The writer had the privilege of being their pastor for eight years, having served two quadrenniums on that circuit, and he numbered them with his very best friends and most loyal and liberal supporters. By the passing of Brother and Sister Applewhite, the Methodist Church at Bassfield has suffered a great loss, but theirs has been the gain. They left a son and daughter-in-law and grandchildren who, we feel sure, will never allow their father and mother's Church to be forsaken. And we firmly believe that the home of the son, Dr. Will Applewhite, will be the home of the Methodist preacher, as was the case for a half century with his father. We cannot close this memoir without asking God's blessings upon this son, and his wife, Sister Lou Applewhite, who is so closely connected with Methodism, and who is so loyal to her Church, and upon their children, trusting that they all some day will be an unbroken family in heaven.

M. L. WHITE.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

MARRIED.

At the home of the bride on Feb. 5, 1915, by Rev. L. E. Wicht, Mr. L. R. ROWELL and Mrs. CARRIE LEE STILLWELL.

On Feb. 8, 1915, at Sumrall, Miss., by Rev. John C. Chambers, Mr. O. W. LINDSTORM and Miss M. A. BAKER.

Household Economy

How to Have the Best Cough Remedy and Save $2 by Making It at Home

Cough medicines, as a rule contain a large quantity of plain syrup. A pint of granulated sugar with ½ pint of warm water, stirred for 2 minutes, gives you as good syrup as money can buy.

Then get from your druggist 2½ ounces Pinex (50 cents worth), pour into a pint bottle and fill the bottle with sugar syrup. This gives you, at a cost of only 54 cents, a full pint of really better cough syrup than you could buy ready made for $2.50—a clear saving of nearly $2. Full directions with Pinex. It keeps perfectly and tastes good.

It takes hold of the usual cough or chest cold at once and conquers it in 24 hours. Splendid for whooping cough, bronchitis and winter coughs.

It's truly astonishing how quickly it loosens the dry, hoarse or tight cough and heals and soothes the inflamed membranes in the case of a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a highly concentrated compound of genuine Norway pine extract, combined with guaiacol, and has been used for generations to heal inflamed membranes of the throat and chest.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex," and don't accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE

Winona Dist.—First Round.

Webb Ct., at Webb.....Feb. 20, 21
Mar's Hill Ct., at Hebron..Feb. 27, 28
Minter City, at M. City....Mar. 6, 7

BEN P. JACO, P. E.

Sardis Dist.—First Round.

Sardis Circuit .....Feb. 20, 21
Sardis .....Feb. 21, 22
Cockrum .....Feb. 27, 28
Wall Hill .....Mar. 6, 7
Eureka .....Mar. 13, 14

J. W. DORMAN, P. E.

Aberdeen District—First Round.

Smithville, at Antioch.....Feb. 20, 21
Prairie, at Strongs.....Feb. 23,
Verona, 10 a. m. .....Feb. 25,
Tupelo, 7 p. m. .....Feb. 25,
Montpeller, at Woodland..Feb. 27, 28
Buena Vista .....Mar. 6. 7

JNO. W. BELL, P. E.

Greenville District—First Round.

Clarksdale .....Feb. 21, 22
Gunnison .....Feb. 27, 28
Friar's Point .....Feb. 28, Mar. 1

H. S. SPRAGINS, P. E.

Columbus District—First Round.

Cochrane .....Feb. 21, 22
Mashulaville .....Feb. 27, 28
Columbus Ct., at Piney Grove .....Mar. 6, 7

W. W. WOOLLARD, P. E.

Durant Dist.—First Round.

Kilmichael, at Kilmichael, Fri., Feb. 19,
Mathiston, at Mathiston....Feb. 20, 21
Cupora and Maben, at M...Feb. 21, 22
State Springs, at S. S.....Feb. 27, 28
Bellefontaine, at B., Mon..Feb. 29,
Kosciusko Ct., at Marvin...Mar. 6, 7

W. S. SHIPMAN, P. E.

Holly Springs Dist.—First Round.

Ashland Ct., at Liberty.....Feb. 20, 21
Pine Valley Ct., at Pine Valley .....Feb. 27,
Coffeeville Ct., at Coffeeville Feb. 28, Mar. 1
Potts Camp Ct., at Potts Camp Mar. 6, 7
Byhalia Ct., at Byhalia....Mar. 7, 8

R. A. TUCKER, P. E.
Holly Springs, Miss.

Corinth Dist.—First Round.

New Albany .....Feb. 19, 21
New Albany Ct., at Ecru...Feb. 20, 21
Hickory Flat Ct., at Ebenezer .....Feb. 26,
Myrtle, at Glenfield .....Feb. 27, 28
Dumas Ct., at New Hope..Mar. 5,
Ripley Ct., at Rainey's Chapel .....Mar. 6,
Ripley and Blue Mt., at Ripley .....Mar. 7, 8
Chalybeate Ct., at Camp Gr.Mar. 13, 14
Ishomingo Ct., at Mount Pleasant .....Mar. 19,
Belmont Ct., at Golden....Mar. 20, 21

J. H. MITCHELL, P. E.

"To be human ought to be the same thing as to be humane. Some day it will be."

Many of us would never have thought much about God's will unless we had first felt it as a violent contradiction of our own.—Stalker.

MAKE YOUR POSTS ROT-PROOF

The next time you do fencing, do it FOR KEEPS. Spend a little more at first—then forget your fence troubles. Rotten posts mean fences down and stock in the wrong field at the wrong time.

PERMANENT fences save far more than they cost.

REEVES WOOD PRESERVER

Prevents decay at a cost of 5c to 10c per post, depending on the kind of wood. It will also save shingle roofs, barn floors, silos, etc.

Applied cold like paint, or as a dip. Comes ready mixed. You can test it in 3 minutes.

Ask for your sample TODAY.

THE REEVES COMPANY, Mfrs., Dept. E, New Orleans, La.

COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

LEE'S SEEDS

"LEE" on SEED

10 MEANS STANDARD

Good Seed

Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write

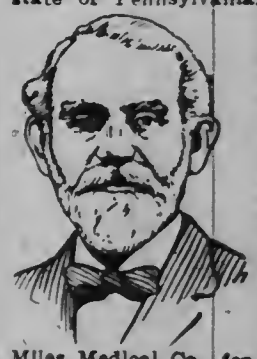
ARTHUR G. LEE SEED MERCHANT

BIG NEW "1915" CATALOGUE FREE

FORT SMITH ARK.

Business Man Praises Dr. Miles' Heart Remedy

Successful Merchant After Investigation Found a Remedy That Restored His Health.



"This is Thanksgiving day in the state of Pennsylvania, and I want to devote a part of it in writing a letter to you. On the 26th day of November, '10, I was stricken with heart trouble. My family physician called it Angina Pectoris. I had from one to five attacks in 24 hours, in the latter part of December, 1910. I wrote to the Miles Medical Co., for information concerning my case, and in reply I received a very kind and instructive letter, which I handed to my family doctor, and he told me to use your Remedies in connection with the medicine he gave me, so I did. I used five bottles of Dr. Miles' Heart Remedy and seven bottles of Dr. Miles' Nervine. I was confined to the house for about four months. The action of my heart is now, and has been normal for the last six months. I can truly recommend Dr. Miles' Nervine and Heart Remedy to do what they are intended for, if used according to directions. I thank you kindly for your advice in answer to my monthly reports. I am now sixty-seven years of age, have been in the mercantile business for thirty-five years and lived retired for the last thirteen years."

A. B. HOLLINGER, Lincoln, Penna.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists.

MILES MEDICAL CO., Elkhart, Ind.

Good-bye Dyspepsia.

No More Gurgly Brash, "Lump of Lead," Bad Digestion, Heartburn or Stomach Troubles.

Quick Relief. Costs Nothing to Try

The man who can't help making faces at his stomach, the man or woman with a grouchy digestion, or with downright dyspepsia need fret no more over stomach troubles.

The heaviest, richest dinners, the most unspeakable quick lunches, all can be taken care of without imposing on the stomach. A scientific digestive can do the digesting, where the stomach either did not do it before, or did it very imperfectly.

Beauty and Good Digestion Go Hand In Hand. Stuart's Dyspepsia Tablets Insure Both.

When you take one of Stuart's Dyspepsia Tablets after a meal, the food is digested by the tablet even better than your own stomach can do it.

This is why the use of Stuart's Dyspepsia Tablets has become so universal among those who suffer from any kind of stomach troubles.

Take one of Stuart's Dyspepsia Tablets after your next meal and if you are given to belching, sour risings, fermentation, heavy, lumpy, feeling in the stomach, indigestion, dyspepsia, loss of appetite or any other stomach derangement, you will find at once a remarkable improvement.

Stuart's Dyspepsia Tablets are the most wonderful tablets on earth for any kind of stomach trouble.

They enrich the gastric juices, and give the stomach the rest it needs before it can again be healthy and strong.

Try one after your next meal, no matter what you eat. You'll find your appetite return for the meal after and you will feel fine after eating.

Stuart's Dyspepsia Tablets are for sale at all druggists at 50c a box.

Send coupon below to-day and we will at once send you by mail a sample free.

Free Trial Coupon

F. A. Stuart Co., 201 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Dyspepsia Tablets.

Name .....

Street .....

City .....State.....

Peach and Apple Trees 2c and up

Pear, Cherry, Plum Grapes, Strawberry, etc Catalogue Free. TENN. NURSERY CO, Box 60, CLEVELAND, TENN

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ALIMENTAIRE

Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: F. Fougera & Co., Inc., New York.

NO INCREASE IN PRICE

BROOKHAVEN DISTRICT.

Preachers' and Lay-leaders' Conference.

The Preachers' and Lay-leaders' Conference of the Brookhaven District met in the auditorium of the Brookhaven Methodist Church, on Thursday, Jan. 26, 1915, Rev. Robt. Selby presiding.

The Conference opened with prayer by Dr. I. L. Peeples. Other devotional services were conducted by Brother Selby.

All the preachers but three and many laymen of the District were present, and each one heartily entered into the day's work. Presiding Elder Selby called the special attention of the Conference to the fact that we were there to discuss the problems and needs of the district and to find some solution of these.

The program that had been previously arranged for the Conference was then taken up.

Rev. B. F. Lewis addressed the body on, "What the Sunday School Ought To Do and Can Do." The speaker stressed organized, systematic Sunday school work.

Brother P. H. Enochs, of Fernwood, spoke on "Financing the Church." He emphasized the every-member canvass and the importance of tithing. Brother Enochs stated that he had always regarded tithing as a law of God and that he did not think God would prosper those who withheld that which was his. The speaker pleaded for getting each church in the district to endeavor to pay at least its assessment, calling attention to the great need in the home and foreign mission fields, and to the fact that contributions from Europe will be small this year, and that the distress of those whom we may help ought to stir us to do our best. The very practical words of this consecrated layman were appreciated by all.

Rev. G. H. Galloway addressed the Conference on, "Missions," in which address he insisted on a missionary revival in every charge.

The Conference was then addressed by Rev. Robt. Selby on, "District Evangelism." The speaker made a strong appeal for a thorough revival in the Lord's work and an awakening of the Church to the importance of its doctrines. He emphasized the necessity of being loyal to the Church, and made a forceful argument in favor of pastoral evangelism.

Besides these addresses, many instructive and helpful talks were made by other brethren.

The chair appointed the following committees: District Evangelism—Rev. J. M. Morse, B. F. Lewis, W. H. Saunders, G. H. Galloway, and J. A. Moore. Finance—P. H. Enochs, V. B. Youngblood, J. B. Alford, J. H. Grice, and W. D. Davis. These committees made reports to the Conference, which were unanimously accepted.

The Conference, led by Rev. W. H. Saunders, prayed the Heavenly Father to aid the Brookhaven District in doing its whole duty during the year 1915.

The things to be striven for this year were presented by Brother Selby and adopted, viz.:

1. Full collections on all assessments.
2. Special in every church.
3. Insist upon early collections.
4. Every-member canvass.
5. Great emphasis on comprehensive policy in Sunday school.
6. Definite and aggressive plan of evangelism.

A note of optimism rang through the whole day's work and the Conference adjourned, looking forward to greater success and victory, through the power of Him whom we serve.

W. N. THOMAS, Sec'y.

NOTE FROM RALEIGH, MISS.

Dear Dr. Meek: Our good Bishop read us out for Raleigh this time, a place where we had rather be than any place this side of heaven, because our loving heavenly Father has sent us here. Our little daughter, Minnie Lee, was taken very ill with pneumonia the week that our Conference closed, which delayed our moving for several weeks. We have a fine people on the Raleigh charge, as some of my brother pastors know. The good ladies had everything in readiness at the parsonage before my family came, and the day that I was bringing my family over they prepared a nice dinner for us and filled our pantry besides. But, on account of our daughter being wearied by her trip from Star to Mize, we stopped, for dinner, with Brother Clark at Mize. The ladies, however, remained at the parsonage until our arrival, which was about 4 p. m. Of course, we were too late for dinner at the parsonage that day, but what they had fixed was fine for supper, and then we ate of it for breakfast and dinner and supper the next day, and so on for most a week. Then Brother Daniel Kelly drove up with a wagon load of corn, and fodder shocked on top of that. Next came a nice lot of sweet potatoes from Brother J. M. Martin; and butter and milk continues to come in from the different homes, and our hearts go up to the blessed Lord with thanksgiving for such a noble people, and our prayer is that each of them may have an abundant entrance into the everlasting kingdom of our blessed Lord. The prayer meeting at Raleigh is growing in size and interest at every service. The house was nearly full last Wednesday night. Since we came our Baptist people have organized a Sunday school, and prayer meeting, too—something that they had not had for quite a while. We are in urgent need of a great revival over the entire charge, and we must have it. I want every one who may chance to read these lines to offer up an earnest prayer to God for this. May God bless you and the dear old Advocate.

M. R. JONES.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J. (Special)—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories, of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 63, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitously.

In China the Protestant community has increased about 100 per cent every seven years. The Boxer uprls-

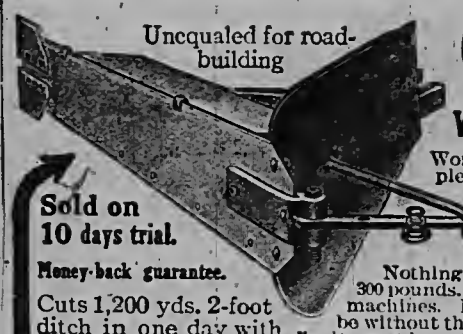
"To be human ought to be the same thing as to be humane. Some day it will be."

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

GARDEN GUIDE FREE. Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. DESK B. Bollwinkle Seed Co., New Orleans, La.



CUT DITCHING COSTS

With a Martin Ditcher and Grader

Wonderfully efficient and amazingly simple. Cuts V-shaped ditch up to 4 feet in depth. Ideal for levee work, terracing, and cleaning out old ditches.

Sold on 10 days trial.

Money-back guarantee.

Cuts 1,200 yds. 2-foot ditch in one day with one man and one team.

NO WHEELS OR LEVERS

Nothing to break or get out of fix. Weighs only 300 pounds. Does all, and more than the big, intricate machines. Price, only one-fifth. You can't afford to be without this genuine farm necessity, which will save its cost in a few hours' use. Write TODAY for Illustrated booklet with full particulars and factory prices.

No. 4

OWENSBORO DITCHER & GRADER CO., Inc., Box 612 Owensboro, Ky.

PLANT FOOD CROPS AND A GOOD LARGE HOME GARDEN

CUT HIS OUT AND MAIL

If you do you will always be safe, no matter how low the price of cotton or tobacco or fruit, or any other crop that you depend on for money may go. The cotton growers, the fruit growers, the vegetable growers, the tobacco growers, in fact, all of the "one crop" folks have been playing a dangerous game which the war in Europe showed up and put hundreds of thousands in trouble here in the South. Play safe in 1915 by planting food crops and a home-garden.

STOP PLAYING THE ONE CROP GAME

For it will surely break you sooner or later, no matter what the crop is. Get down to business in 1915 and play safe in the future. Have corn in the crib, meat in the smokehouse, hay and forage in barn or stack, and plenty of vegetables in the home garden.

FLOWER AND VEGETABLE SEED OFFER IN THIS CATALOG

BRUCE'S 1915 SPRING CATALOG

Bruce Poultry & Seed Co.

Seedsmen and Poultrymen

New Orleans.....Louisiana

Name .....

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We saw your advertisement in the New Orleans Christian Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 8. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3079

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, FEBRUARY 25, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE FORGOTTEN WATERPOT.

Nearly four thousand years ago Jacob dug a well in the valley of Shechem. Two thousand years later Jesus came through the same valley, and, being wearied with his journey, sat on the ancient well. And there, after the custom of the east, a woman came to draw. And there she had a wonderful conversation with the stranger. And when the conversation was ended, "The woman then left her waterpot and went her way into the city."

But the forgotten waterpot should be remembered, its dry throat should be given a tongue, and it should be made to speak.

It tells us first that Jesus seeks men in their everyday life. He sought the woman of Samaria as she went about her daily tasks. He seeks men now in their homes, in the marts of trade, and in the halls of State.

So should his followers seek men. For men will listen to the gospel, not only in the soft light of stained glass windows, but also in the glare of the sun, where they toil six days in the week. You find fault with the servant in your home and sometimes laugh at her ignorance. But do you ever really try to help her? That man who works by your side—have you ever talked with him about One who once worked in a carpentry shop? That young man who is employed in your office—have you ever tried to put something into him, as you try to get all you can out of him during his working hours? That friend of yours who never goes to church—do you ever ask him to go? Have you visited the stranger who has moved into your neighborhood and asked him to worship with you? How many people do you suppose you could bring to church with you on Sunday if you would really do some work during the week? And could you not bring some one to Christ if you would really try?

And the waterpot tells us that Jesus does not seek men in the everyday life to call them away from it; for the waterpot is a good and useful thing. In the round of her daily duties, the woman of Samaria came to the well to draw. So men and women go about their various tasks today. The housekeeper still comes, as it were, to the well to draw—still goes about her domestic cares. The lawyer goes to his office, the merchant to the store, the farmer to the field, the engineer to the cab, the watchman to the crossing. This is right. God expects us to be diligent and successful in our business. But we are not to place it above anything else. We are not to seek its rewards first.

There is nothing wrong with the waterpot. Though a vessel of clay, it is fashioned to hold the crystal waters "that flow from the wells of God, or spring from cedared hills." It is good when rightly used. But we must not make it, a thing of clay, to be an idol. We must seek first the kingdom of God and his righteousness. We must get an idea of relative value in life. Success, prosperity in earthly things, daily bread—these things are to be desired. But they should not be our chief concern.

How many stewards succeed in their own business, and fail miserably in the business of the church. It is because they are so engrossed in their own business that they are not willing to give sufficient time to the work of the kingdom. Neither do they bring to the problems of the Church the same business judgment and practical methods which have brought them success in their own affairs.

How many men have lost their own souls because they have become so engrossed in legitimate temporal things that they have forgotten eternal things?

How many have lost their own souls because they engaged in legitimate things with no right motive? How many labor to gratify their own selfishness, not for God and their fellows? To them a thing of clay is an idol. The world thinks it has had its last say about a minister of the gospel, when it can say, "He is preaching for money," that he is in a high ministry with no high mission. If he is preaching for money, he is unworthy. He is also very foolish, for he could make more than the average salary of a minister in this country, as a hod carrier. But suppose he is preaching for money. is he any worse than you, if you are teaching for money, if you are buying and selling for money, if you are pleading before the bar of justice for money, if you are living for self alone?

"Seek ye first the Kingdom of God, and his righteousness." For, after all, the water-pot is only a vessel of clay. It will perish with the using. Some day it will crumble and mix again with the unfashioned clay of the earth. It may be formed to hold the purest water that ever came from a sparkling spring to cool the dry lips of a thirsty potter in the clay. But that water is only oxygen and hydrogen, represented by the chemical symbols, H^2O. Pass an electric current through a double tube containing water and the water will be resolved into its elements. The two parts of hydrogen will take possession of one part of the tube, and the one part of oxygen the other. It is of the earth, earthy; unstable as Reuben, it is a passing thing. Whosoever drinketh of it shall thirst again. But whosoever drinketh of the living water shall never thirst nor come to the well of Jacob to draw.

When the woman of Samaria came to believe on Jesus as the long-promised Messiah, "she left her waterpot and went her way into the city." And it stood there, alone, empty, unfilled, mute evidence of the power of One, sitting near, to cast out selfishness and uncharity, to give men the right estimate of a thing of clay.

"The woman then left her waterpot and went her way into the city." But that did not mean that it was to be left there forever. It was to be taken up again and filled with water. But it did mean that the woman of Samaria had learned to give a vessel of clay its proper place. Henceforth she was to seek first the Kingdom of God. and his righteousness. The woman did not cast the waterpot down as a thing of evil. She did not fling it from her as a fiery serpent. Though a vessel of clay, it had its proper place. She put it down because she had learned the proper place for a vessel of clay. She put it down empty, because at that time she had something more important to do than drawing water from Jacob's well. She put it down that she might tell others of Christ. She became at once a flaming evangel of the gospel, and in her simple way and in her simple speech she brought many to the Master before that day's sun had set.

Learn to give a vessel of clay its proper and useful place. Require not the ant for your correction and instruction. But never be selfish and unwise in your business, in earthly things. Knowing that this is only a vessel of clay which you bring to the wells along the road of life, and knowing that this is only a tabernacle of clay in which you dwell for a season, live first for the immortal spirit, seek first the kingdom of God.

R. H. H.

NOT ALL ACROSS THE SEAS.

A fellow-editor indulges in the following lamentation: "It is said that there are millions of people in the Russian Empire who have no knowledge of the New Testament." Our confrere need not go across the seas to find such persons; there are not a few of them beneath our own starry flag. As an illustration of this, we will relate an incident that occurred some months ago in a courtroom in a college town not a thousand miles from New Orleans. A distinguished lawyer, who is a steward and Sunday school superintendent in the Methodist Church, in arguing a case inadvertently referred to Peter as having "betrayed" Christ; when the opposing counsel took up the case, he arraigned him terrifically for his ignorance of the Bible, and finally reached a climax in the following impassioned outburst of eloquence: **"The idea of a man living in this enlightened twentieth century and being a member of the Methodist Church, and a steward, and a Sunday school superintendent, and not knowing that Christ was betrayed by SAUL OF TARSUS."** Hard as it may be to believe, this was an actual occurrence.

SHOULD BE A FORCE.

The Church should not be a pastor's field, but his force. His field should be the unsaved portion of the community in which he lives. But, strange to say, there are some church members who think that a minister ought to spend all his time nursing them.

INNOVATIONS NOT NEEDED.

Follow our order of service. There is no need for you to stand and pray when collectors come to the front with the plates. It is not in the order of service. I saw a preacher a while back stand and pray five minutes over baskets that contained sixteen pennies. It is no part of our service.—Bishop McCoy, at West Texas Conference.

OUR MARCHING ORDERS.

"Go ye into all the world," the Savior said
"And teach all nations." Years have rolled away
Since first that word went forth, yet slow the tread
Of the ambassadors of Christ. We pray,
"Thy kingdom come," but pray in words, not deeds,
And still the waiting world its Savior needs.

"Go into all the world." The field is great.
In which no seed of truth has yet been sown;
God's people sit at ease and idly wait,
Heedless of those who in their anguish groan,
And, groping, lose their way in heathen night,
Because we do not send the gospel light.

"Go into all the world." Lord grant that we
May hear thy voice and, hastening to obey,
May spread the truth that makes thy people free,
And bring the coming of that glorious day
When all the world shall gather at thy feet,
And with glad songs the world's Redeemer greet."

—Author Unknown.

EFFICIENCY IN PRAYER.

Our prayer output often may be doubled without increasing the time given to prayer. A missionary whose practice of prayer is a continual inspiration and incentive to his friends recently prayed for greater efficiency in prayer. "Not efficiency that is measured by the hours spent in prayer," he said, "nor by the number of objects of prayer, but by real prayer-efficiency that gets into the very presence of God and lays hold on him for the things that he would have us pray for." There are few Christians, probably who could not well add many minutes to their regular daily prayer periods. But in this day when elimination is made such a factor in business efficiency it is well to remember that elimination may help in prayer, and that, whatever the prayer time, its output may be increased. For God can tell us—and he will—what things to leave out of our prayers and what things to claim from him in prayer with the assurance of an answer.—Sunday School Times.

THE OLD "HOME CHURCH."

By Frederick W. Ritzman.

The old "home church," with its charm of recollections associated with childhood, youth and young manhood and womanhood! You remember the very pews of the dear old friends, neighbors and relatives, their favorite and accustomed attitudes of attention and worship, their little characteristics of speech and song; their likes and dislikes in church matters. You can not forget the singing, the preaching, the midweek and young folks' meetings, the social activities, the choir and its manifold difficulties and its occasional defeats—all these things remain with you because they associate themselves in your memory with the old "home church" of your youth where your life received some of its religious impetus, where much of the best that is in you had its birth, where you heard and answered the call to the consecration of your life, the old "home church" that you occasionally are and always will be just a little "home-sick" for.

But how about the "home church" of your boy and girl? Are you so ordering your family affairs that you are providing for your children an opportunity to become acquainted with and benefited by a "home church?" You would not part with your memories for anything. Do you not feel that some such memories ought to remain living in your children's minds when they are grown?

Parents, unless you begin now to cultivate the religious side of life in your family circle; unless you take your children by the hand and come with them into the Church's circle of activities; unless you join your young men and women to the social activities of church life now—the hour of this opportunity will swiftly depart to return no more. You will miss the chance of enriching these young lives which mean so much to you in exactly that measure in which you fail to join with them in some church life just as the "dear old folks" once joined with you.—Pittsburg Christian Advocate.

CENTENARY AND OUR BOYS.

By Dr. John T. Sawyer.

Some years ago I was delighted to find in my morning paper a most interesting account of Centenary College, in which honorable mention was made of a number of men who were once students there and who in after years had risen to distinction and eminence in State and Church, adding bright laurels to the fame of their Alma Mater and standing forth as examples to all who might seek at our time-honored institution of learning a thorough preparation for useful and noble living. Among the names found upon the long roll of Centenary students there was once the name of Jefferson Davis, the first and only President of our Southern Republic—a man of commanding abilities, the highest character, the loftiest patriotism, of unswerving fidelity, and a spotless record; the name of Judah P. Benjamin, United States Senator and afterwards in the Cabinet of Davis, a man the strength and fibre of whose intellect put him easily in the forefront, a master of civil and common laws, none being his superior at the bar of Louisiana or at the English bar; the name of the silver-tongued E. John Ellis, who whether on the hustings or in the courts or in the National Legislative halls, was ever the eloquent and persuasive orator, whose flowing periods entranced his fellow men; and so with these, many others who have in the pulpit or elsewhere made themselves felt for the public weal and for the good of the race are numbered among the former students of Centenary College.

We should also mention, as among the worthy sons of Centenary, Judge Charles Parlange, that knightly Creole gentleman who was known as the very soul of honor and ever stood above reproach; Dr. Charles G. Andrews, long the President, esteemed and loved; and Dr. Charles W. Carter, who ranked among the first pulpit orators of his Church. Those gone into the great beyond and those still living in this day of time, all are proof to our boys that, if they will, they, too, may, preparing themselves largely at old Centenary, make themselves felt in those fields of human activity and honorable achievement that await their coming. In due time, going forth into real life and beginning their struggle for a place and a name among men, they will find opportunity after opportunity meeting them; and, capable of embracing them as they come, their course will be upward, always upward to solid and splendid success.

Very much is said about luck and fortune and fate. We hear it declared of a man that "Everything he touches turns to gold," or of another, "He's the lucklest fellow in the world," or of some other, "The fates are against him and it just seems impossible for him to get on at all." Some men are styled the "favorites of fortune," and an "evil star" is said to follow others. I imagine that men sometimes quote Shakespeare's "tide in the affairs of men, which taken at the flood leads on to fortune," or omitted, etc., brings ruin; and, so quoting, charge to fate that which should be attributed to their own blundering or laziness. In spite of all the theories men may spin as to misfortunes and want of success, the fact is that, whether or not there is any such thing as luck, there is beyond doubt such things as pluck, grit and backbone. The average man banks much on work, patience and force of character; and generally in the long run it is believed that success is quite likely to crown industry and perseverance. A favorite question for debating societies has been: "Do circumstances make the man, or does man make the circumstances?" Certainly there are facts and events occurring in the history of men and nations that make it seem as though they were the sport of circumstances. There are days, hours, and even moments in which individual or national history is unexpectedly determined. There are crises, critical moments, on which hang great decisions, days above the level of common days in that human destinies seem then and there to be irrevocably fixed. The Fourth of July, 1776, was just such a day—so was the day of Marathon, and the day of Waterloo also, when the star of Bonaparte went down never to rise. At Rivoli the Austrians fought with splendid bravery and desperation, but Napoleon said that they failed because they did not understand the value of minutes. It is said that the current of John Fletcher's life was turned by the spilling of a cup of coffee. The law of gravitation was suggested by a slight occurrence, as was also the power of steam. Old Ben Franklin raised his kite and since then wonderful things have been gotten out of electricity.

"'Twas Franklin's hand that caught the horse,
'Twas harnessed by Professor Morse."

Others followed Morse, and to so many uses is electricity put to-day that we may almost ask, "What can it not do?"

There are many crises which are simply signal opportunities and we may determine results for ourselves. The young surgeon is summoned to his first critical operation, the lawyer to his first important case, the merchant to his first great venture. Two things are certain—one, that some circumstances absolutely control men, and the other, that some circumstances are absolutely controlled by men. Here is another certain fact, that the great mass of events with which we have to do are simply opportunities which may be either used or neglected. Unexpectedly we come to a fork in the road; to the right is the unfrequented way to the mountain peaks of distinction; to the left, the dead level of obscurity and the morass of failure. The one who takes the lonely, rugged mountain path succeeds and men say that he is "in luck." To refer, however, the inequalities of human condition to blind fate or mere chance is to go against every form of religious belief; and to say it is due to a partial providence is to fly in the face of the emphatic and repeated revelation that "God is no respecter of persons." The truth is that what a man is already determines his use or neglect of a great opportunity. William Pitt, when scarcely more than a boy in years, in making his first speech in the House of Commons, made such good use of his opportunity and acquitted himself so well that he drew from Burke a splendid encomium. Such success is not an accident but the result of laborious and thorough preparation. One writer puts it this way: "A legislative debate, a diplomatic crisis, a battle, or an occasion far less conspicuous may, in a single and unexpected hour, tax to the utmost and crown with imperishable glory the preparation of a life-time. There is no view of life at once so solemn and so inspiring as that which contemplates it as a constant preparation for important, unforseen emergencies. It matters little what sea a ship is to sail: its keel must be securely laid, its masts firmly set, its rigging of the toughest fibre, in order to sail any sea in safety. The tempest will test the timbers of the oak and the perfection of its make-up.

Our boys and other youth should realize that in some work, and in whatever work may come to be theirs, they will have need of the completest possible discipline of all their powers and use for the largest attainable acquirements. When the storm bursts upon them there will be no time to set the mast or hang the rudder. Of immense importance is it to all that life, be it long or short, should be made a constant culture of all the elements of a noble character. Opportunities are sure to come to each of us and our actual use of them will depend not on what we may wish, but **on what we are.** A short while after I was graduated from Tulane Law School and admitted to the bar in New Orleans, I was returning from court one day up Chartres Street in company with a distinguished laywer who re-

marked to me that he had waited for several years when he began the practice of law before he got business sufficient, as he expressed it, "to make the pot boil." He added, however, that during that time he was not idle, but that he made up possible cases involving the principles of law and conducted them, pro and con, preparing with the greatest care all necessary papers, pleading, etc., as in actual practice, arguing for plaintiff and answering for defendant, searching for precedents, and indeed going through all proceedings such as might have been the case if his supposed suits were real ones. In that way, when business came to him and clients entered his office and engaged his services in the courts he was already quite familiar with the general principles and the modus operandi of practice. Thus preparing for the opportunities he was ready when they came and so soon found himself with a large clientele and on the road to distinction and fortune.

Human life has been compared to a loom. God furnishes the warp of circumstances and privilege and talent. Thoroughly doing daily duty is the shuttle which, flying in its course back and forth, weaves the web of character and worthy achievement. Now, no loom will weave anything unless there be something in the shuttle. The thread that is woven into the web is in the shuttle. So then, in order to make character and attain success we must put forth personal effort, without which the most favorable circumstances can produce no results. Chief Justice Chase once stopped at a little railway station in Virginia and was told that it was the birthplace of Patrick Henry. He went on to the platform and, admiring the magnificent scene which met his gaze, exclaimed: "What an atmosphere! What a view! What glorious mountains! No wonder that Patrick Henry grew here!" "Oh, yes, sir," said a native standing near, "that is very true. Yet, so far as I have heard, that landscape and those mountains have always been here, but we haven't seen any more Patrick Henrys."

Had I the ear and attention of all the Methodist boys and other youths of Louisiana and neighboring States I would say: Set your aim high; get ready for all opportunities awaiting you, embrace them as they come; use them for your development on all lines that make for solid manhood and for the good of your fellow men and the advancement of the age in which you live—and then, though you may not be a Patrick Henry, a Clay, a Webster, a Calhoun, or any other great one, still you will live to some purpose, succeed in making up the material in you and approximate the possibilities of your being. Centenary can mightily help you if you will embrace the opportunity she holds out to you. The attendance at Centenary should increase to five times and more the present number. With Dr. Wynn at its head and a faculty of able professors with him, all that is needed now is at least a half-million dollars to properly equip it for the glorious work to be done. We are encouraged to believe that the $200,000 modestly asked for will be easily and soon raised by the Methodists of Louisiana and their friends.

ABIDING FAITH IN THE BIBLE.

By Earle William Gage.

A hundred and fifty years ago Voltaire said: "It took twelve men to found Christianity. I will show the world how one man can pull it to pieces. One hundred years from now the Bible will be an obsolete book, relegated to the dusty shelves of the antiquarian."

The time of Voltaire's boast has long since expired. Yet no book or set of books begins to compare with the Bible in selling value. Everywhere it is rated as the "best seller." Nothing in all literature presents an analogy to the unprecedented grip of the Bible on Anglo-Saxon civilization. It is a fact of life which must be met and explained. The unique survival of this Book surely points to unique survival value. When technical criticism has said its last word, still the fact remains that the unfailing instincts of the average man draw an unmistakable line of demarcation between this book and every other. Undoubtedly popular feeling has changed concerning the Book in the last generation. The hard, mechanical, rigid conception of its inspiration and interpretation have given way to vital, dynamic and flexible conceptions. The inspiration is that of life, and life means progress, variety, infinite adaptation. Nor can this vital inspiration be understood through microscopes, dissecting knives, and mathematical analyses. The true study is in the vital reaction of the book upon daily life. Its true test is not in the scholar's study, but "in the fierce light of the public square." And however our conceptions of form may change, the conviction deepens and intensifies that it is the abiding Word, because in a definite and unique sense it is the Word of the living God.

Consider, for one thing, how this book has anticipated the modern spiritual view of the world. We are at last pretty well emerged from the old hopeless materialism of some early evolutionists. John Fiske summed the whole situation up when he said that whatever evolution was, it could not work itself. Both science and philosophy are swinging more and more to non-mechanical and spiritual ideas of the real power at work in the progress of the world. Lord Tennyson once said that his notion of future punishment was to hear Huxley and Aubrey De Vere eternally discussing the non-existence of a God. Fortunately, the type of evolution which "bowed God from the frontiers of the universe as no longer necessary" has itself been bowed from the frontiers of reputable science.

As both science and philosophy work their way out toward a spiritual interpretation of the world, they find this old book, written in a non-scientific age, serenely announcing a spiritual origin, spiritual meaning, and spiritual outcome to all. How long has the old book been waiting for human thought to "catch up?"

The Bible has also anticipated the modern mind in its method of seeking truth. We have at last learned to give up the attempt for absolute demonstrations. Even the most rigid scientific and mathematical "proofs" must ever rest on assumptions unproved and unprovable. When the student in the mathematics class said: "I have proved the theorem," the professor rightly replied: "'Prove' is a very strong word; you have rendered it provable."

Life is larger than logic, and we are to-day learning that certainty about life is not gained by learning but by living. Truth that is worth while will not seize one by the intellectual throat and bludgeon him unto belief willy nilly. The pragmatic is the modern test of truth. "Will it work?" is the crucial question of the hour. "I can call spirits from the vast deep," but the modern pragmatic spirit replies with Hotspur: "Why, so can I, and so can any man, but do they come when you do call for them?"

Here, again, the Bible has very exactly anticipated the modern mind. Its appeal is strictly pragmatic—"taste and see." It wastes no time with proofs, explanations, harmonizations. "If any man will do his will, he shall know." And the vital fact is that most critics of the Bible have been compelled to admit that if it were blotted out of the actual demands of life, something must be substituted, almost exactly, to take its place. As Browning puts it in his "Christmas Eve:"

"When the critic has done his best,
And the pearl of price at reason's test
Lay dust and ashes levigable,
On the professor's lecture table—
When we looked for the inference and monition,
That our faith reduced to such condition
Be swept forthwith to its natural dust-hole,
He bids us when we least expect it,
Take back our faith—if it be not just whole.
Go home and venerate the myth
I thus have experimented with—
This Man, continue to adore him
Rather than all who went before him,
Or all who ever follow after."

Add to these facts the Bible's marvelous grasp of the complexities and paradoxes of life; its message of rest and peace to the world weariness and restlessness of this age; its gospel of victory over the pessimism and sadness of the pagan world ancient and modern; its splendid central vision of a Redeemer; and then we begin to understand how through all changes of form and shiftings of interpretation the old book stands. "The Word of the Lord abideth forever!"—Pittsburg Christian Advocate.

EVENING MEDITATION.

By Myra Coleman.

The glow of the skies as the sun sinks into its golden cup, the twinkle of the stars, as one by one, they appear in the blue above, and the moon making her majestic journey across the heavens, all tend to lift my thoughts to "higher ground," creating within me an earnest desire to reach that perfection in life, that is portrayed in God's handiwork. The beauty and solemnity of the hour is upon me, as these thoughts come on the breezes of the silent night.

If the Golden gates for me should open,
A gentle voice say, "Come;"
And I, entering the Holy City, should hear
The Master say, "Well done;"
Oh, what a joy would thrill my heart,
As robed in spotless white,
I should with the redeemed through endless ages sing,
"Glory to the King of Kings."

As I think on these things, I thank God for creating me with an eye for the beautiful, teaching me to love this hour, when the combined forces of sun, moon, and stars, demonstrate to me the power and glory of the omnipotent Son of God.

CHURCH EXTENSION, MISSISSIPPI CONFERENCE.

Dear Editor: Please announce in your next issue of the paper, that the Executive Committee of the Board of Church Extension of the Mississippi Annual Conference will meet in Brookhaven, Miss., Mar. 10, at 2 o'clock p. m., in the parlor of Whitworth College.

Feb. 16, 1915. L. E. ALFORD.

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A HYMN.

Rom. 14:17-18-19.

O thou gracious God of glory,
Hear the prayers we lift to-day:
Take thy word, thine own sweet story
Sanctify it as we pray:
Holy Spirit, lead us as we follow thee:
Holy Spirit, lead us as we follow thee.

Prince of Peace, the Son of Glory,
Intercede for us just now:
Prove thy word, thine own sweet story,
By thy presence as we bow:
Holy Spirit, lead us as we follow thee:
Holy Spirit, lead us as we follow thee.

Holy Spirit, God's Revealer,
Shine upon thy truth we plead:
Help thy Son, the world's Redeemer:
Bring the good, our souls most need:
Holy Spirit, lead us as we follow thee;
Holy Spirit, lead us as we foHow thee.

Lord to-day, thy hand extendeth,
Filled with blessings as with seed;
Sanctify them, as thou sendeth
To thy glory, and our need:
Holy Spirit, lead us as we follow thee;
Holy Spirit, lead us as we follow thee.

Righteousness, and peace, and praises,
Spring from hearts aflame with love:
Open now the fount of mercies;
Lift our longing hearts above:
Holy Spirit, lead us as we follow thee;
Holy Spirit, lead us as we follow thee.

Lord we hear thy sweet, sweet story.
And we follow on to serve,
Until others see thy glory,
And give praise without reserve:
Holy Spirit, lead us as we follow thee:
Holy Spirit, lead us as we follow thee.

Tune: Zion, No. 91 Methodist Standard Hymnal.

Composed by Rev. R. Manson S. Evans, Strongs, Miss., Jan. 26, 1915, and dedicated to his numerous friends and loved ones.

LOOKING ON THE HEART.

By Rev. Felix R. Hill, D.D.

That was indeed a grave and most important mission that brought Samuel, when directed by God, to anoint a king as a successor to the rejected Saul. And it must have been a solemn and dramatic scene when seven of the sons of Jesse were made to pass, one by one, before the eyes of the prophet. But not one of these had God chosen to be king. There remained yet the youngest—the youth who kept the sheep; and it was of him, David, that Samuel said unto Jesse, "Send and fetch him; for we will not sit down until he come hither."

It was when the noble and manly looking Eliab was presented to God's messenger that the words were impulsively spoken: "Surely the Lord's anointed is before him;" and it was then that the Lord said unto Samuel, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

How wonderful is the heart! How marvelous and indispensable that central physical organ which, by its rhythmical action, keeps up the circulation of the blood and perpetuates life! But even more wonderful is the heart which we consider as the seat of moral life and character—of the affections and sensibilities. As the heart of flesh is the source of life and motion in our physical being, so this heart of affection, feeling and character, is the chief and vital portion of our moral life. It is to this that we should look, more than all things else. It is a great and fatal mistake to forget that God demands truth in the inward parts. We move through life trying too much to please ourselves and others by mere appearances. We look to the outside, and our judgments of men and things are determined by that which is pleasing to the senses, and popular in the world. We are attracted by the glamor and the glitter, by the fine speech, by the comely appearance, by the patronage and plaudits of those who may be seeking favor and promotion, and we are more or less influenced in our judgment or estimate of them, and are in danger of imitating them.

"The Lord seeth not as man seeth." There are thousands who every day are rising in the estimation of the world, yet are all the time getting lower in the estimation of God. Often, a man is elevated to a high place of trust and honor—he is the chosen one—the idol of the neighborhood, the city, or the commonwealth; but concerning that same man the just and righteous God has already pronounced judgment and said, "I refused him!" While men are moved by the mere outward seeming, God is not mistaken or deceived; he has a thorough understanding of every man's motive, character, and life.

It is well, indeed, to give heed to the words of the wise man: "Keep thy heart with all diligence; for out of it are the issues of life." Every man has need to offer most earnestly the prayer, "Search me, O God, and know my heart; try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." The character of our thoughts—what a bearing has this upon our lives! "As a man thinketh in his heart, so is he." Our inmost thoughts and our habitudes of thinking have everything to do with what we really are—the way we take, our influence in the world for good or evil, our attainment to the best and highest ideals, or our utter failure and miserable loss of everything that makes life worth living.

It is only "the pure in heart" who can be truly useful and happy in this life—who can "see God," here and hereafter. Rightness of heart is man's greatest blessedness for time and eternity.

It is related of Sir Walter Raleigh that while he was standing on the scaffold he was asked by the executioner, "Sir, how do you prefer to lay your head on the block?" and that Sir Walter answered, "It matters not where or how my head be laid, if my heart be right." O that our hearts may be right; for the "Lord looketh on the heart."

Felicity Parsonage, New Orleans, La.

"SUNDRY THINGS—WEIGHED."

II.

Mr. Editor: Brother Lipscomb is still shooting at that squirrel. This time it is a "straw squirrel." If he did not take himself so seriously it would be altogether amusing.

"We do not believe, however, as we pointed out in our first article, that private correspondence schools should be established, in view of the organized provision of the Church." Nor do I. I am a member of the Examining Committee of the Second Year. The Conference makes it my business to examine these brethren. I am giving a written examination. What says the Discipline? Page 29, Par. 62: "Let every Annual Conference at the beginning of each quadrennium appoint committees of examination for the course of study prescribed by the Bishops for candidates for admission and for Conference undergraduates. The committees shall hold office for four years, and shall discharge faithfully their duties in accordance with the regulations," etc. What are those regulations? First, the presiding elder is "charged," page 54, Par. 120. Then comes a general statement, page 237, Par. 731: "All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training. A certificate of graduation from a secondary school of good standing may be accepted by the Examining Committee in lieu of the English branches," etc. * * * And "the course for undergraduates may be taken with the correspondence school, or at a preachers' Institute having the Conference courses of study as part of its work, and in each case an official statement testifying to that fact shall be Presented to the Conference Examining Committee; on presentation of such statement, the Examining Committee shall test the applicant's knowledge of the course of study and shall report on the same to the Annual Conference; provided, that a certificate from a standard college of our Church, or from other than Methodist colleges of equal grade, may be accepted," and goes on to say that such a certificate from a "theological seminary, or from the Biblical Department of a standard college may be accepted." "When practicable, the work of the committee may be done in connection with the Preachers' Institute or mid-year meetings." In other words, it is for the Committee to pass on the kind of work done, and the Committee must be satisfied before the undergraduate can pass. I am satisfying myself these days as a member of the Committee of the Second Year. Other committeemen are so doing, or will so do in due season. "Private Correspondence schools established," forsooth! See Minutes of our last Conference, page 37: "As a possible solution of the vexed problem of harmonizing the demands of the new Discipline with the activities of that institution (Correspondence School, Atlanta) without duplicating the examinations of those taking courses therein, we would suggest to the Committee on Ministerial Supply and Training of the General Board that the papers of the young men be referred, as received throughout the year, to the several committees of the several Conferences for examination and grading; thus keeping the young men in closer touch with their instructors, and obviating the necessity of the inquiry which will otherwise be demanded preceding the Conference session." Who wrote that? T. H. Lipscomb. He dares suggest a better plan to the correspondence school, and dares suggest that the committees grade the correspondence school papers during the year, yet he fires about six columns at me for making a suggestion about the reports of the Boards, and offering to examine the papers of the undergraduates during the year. Does his logic limp? No, it can't even crawl. Is his loyalty above suspicion? No. Dr. Jekyll and Mr. Hyde have appeared again. (In reality I do not question his loyalty any more than I do my own. His "balance" needs adjusting). But what caused this six column efflorescence? Loyalty? As my old Wofford College friend was wont to say, "Not if the court knows herself, and she think she do."

Bishops' Decision and the General Conference.

Page 226, Par. 539: "An Annual Conference Committee of Examination may accept from an undergraduate the certificate of an approved college for any part of the course of study that he has completed—provided the Committee is satisfied that the work was properly done."

This whole matter was threshed out at the General Conference. Some of them tried to substitute shall for may throughout. Dr. T. D. Ellis, of Georgia, I think it was, defeated it; while Dr. James Cannon favored it. He said: "We do not believe we ought to relax that part of our time honored Disciplinary regulation, but that every man ought to be examined by his own brethren." Dr. J. W. Perry stood for may on the ground that many of our men "of pluck and application" did not have the money to take the course (Daily Advocate, May 25). I am the brother of the men of the Second Year, I am trying to do a brother's part by them, and within the law.

But why multiply words, decisions, rules, regulations, General Conference speeches, disciplinary provisions? Brother Lipscomb stands on both sides of the question, and woe unto him that takes either.

"The Nigger in the Woodpile."

I grant that Brother Lipscomb is an expert at making a man say what he neither believes nor ever dreamed of saying. "The Board of Education singled out," and "very significantly." By whom? I certainly did no such thing. Fortunately, my article may still speak for itself. I thought Brother Lipscomb had gone to school long enough to read simple English. It seems that I am mistaken. He just went long enough to want to "spute," and every time he imagines he sees or hears something he "unlimbers." Surely he was in the "nursery" telling "Boo-Bear

Stories" when he first saw "Sundry Things." Suddenly be lmagined that "Sundry Things" was a modern Job, full of sores, covered with boils, dangerous. At once he became Elibu. "Then was kindled his wrath," he said, "I also will show mine opinion. For I am full of matter," "Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed: I will open my lips and answer."

Well, so long as he confines himself to the "record" I am willing. When he passes to suspicions, unfounded inferences, unwarrantable conclusions, and shoots it all through a "blow-gun," I confess, I wince. It isn't so bad to be shot to pieces by logic, overwhelmed by fact, or swept off one's feet by argument; but to stand in range of a modern gas-shooting cannon, please excuse me if I "duck."

Here is the whole of my contention; transact no important business "under the stress of an Appointment Hour." It is not a question of confidence or lack of confidence. The creator has a right to review the work of the creature. The Conference is entitled to time to transact all the business coming before it. My suggestion was no appeal to "oi polloi." Letters and cards commending my little article keep coming, and they range from pastors of our weakest charges to the presiding eldership.

"The critic is always abroad in the land. His job is easy." Evidently Brother Lipscomb speaks out of "a full heart of experience" here. See his articles.

"Does Brother Felts think that some features of this report (the Board of Education) were not duly considered," etc. I voted for it. I liked it then. I still like it, even though it presumed to suggest a better plan to the parent board.

"Suggestive of distrust and provocative of discord." If a member of an examining committee can't give an examination in a way that accommodates itself to the purse and convenience of undergraduates; if a member of an Annual Conference can't suggest, insist, that we avo'd the congestion of "Appointment Hour" by remaining in session another day, or having all important reports in not later than Saturday's session, without being shot at with a gun loaded with "suspicion," "half-baked stuff," "lack of confidence," "cyclopedic censors of all boards," "watched," "seeds of distrust in the minds of the brethren," "snap judgment," "hurry up and tell us what you think, then we will tell you what we think," it is time to call a halt sure enough. "All Boards, too, will doubtless welcome brotherly suggestions and advice; and as in the past, so in the future, freely submit their conclusions for the further consideration of the Conference."

If that welcome is to be of the kind and quality, and quantity, that Brother Lipscomb grants me, I prefer to be cussed, cuffed and kicked. Fortunately for the Boards, the Conference and the Church, a far more democratic spirit prevails and pervades.

In the meantime, some of the "boys" are taking the Correspondence School Course, some are pegging away till Conference, hoping to pass there, some are taking the examination in the way I suggested—to those who could not or would not take the Correspondance Course.

Also, in the meantime, members of the Conference discuss "Appointment Hour" under stress to "catch that train," the passage of important reports without due consideration on the part of the Conference. Also, it seems, in the meantime, Brother Lipscomb goes "after another box of cartridges, by gum." JAMES H. FELTS.

Corinth, Miss., Feb. 13, 1915.

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HOW MOSES WROTE THE WORLD'S EARLY HISTORY.

Some have wondered bow Moses received a record of events about Creation, and from that time on down to his day as written in the Book of Genesis.

Adam lived nine hundred thirty years, or almost one-sixth of the period of the world's history. Adam saw his children's children to the eighth generation. Noah's father was born and lived fifty-six years with Adam. The lives of Adam and Noah together covered almost one-third of the entire world's history. Abraham was born and lived fifty-eight years before Noah died; so the story of Eden could easily have been transferred from Adam to Abraham and passed through but very few hands. Abraham was the father of the Israelite nation, and thus those early traditions were easily handed down and preserved in a verbal manner. But, aside from this, Moses was called up into the mountain, and was there with the Lord forty days and forty nights, and neither ate bread nor drank water." It is said that when he came down he wrote "all the words of the Lord." Is it at all unlikely that God gave to him directly the things that are contained in the Book of Genesis? Peter in his Second Epistle, speaking of the Scriptures of his day, which included the books of Moses, declared that "the prophecy came not in old time by the will of man; but holy men of God spake as moved by the Holy Ghost."

When we consider that through more than one-third of the world's history the people served God without a Bible, without a written revealed revelation and law, we certainly ought to thank God to-day that we live in an age and dispensation of time when we have the written Word of God in all its completeness; and not only so, but that we have the Holy Spirit to lead us and guide us into its blessed truth. This makes our responsibility all the greater, for "unto whomsoever much is given, of him shall much be required." (Luke 12: 48).—The Gospel Trumpet.

MRS. MARY OSTEEN WATKINS.

At noon on December 30, 1914, we laid to rest in the graveyard at Cane Ridge Church in Jefferson County, Mrs. Mary Watkins, widow of the late Rev. Calvin C. Watkins of the Mississippi Conference. Rev. W. H. Lewis conducted the service in the presence of a large congregation of people, who followed her with grief to the grave. On pages 295-296 in his History of Methodism in Mississippi, Rev. John G. Jones gives a graphic account of the conversion of Mrs. Elizabeth Osteen at Centre Camp Ground in Jefferson County. It is a very choice bit of early Methodist history. Mrs. Osteen, like Deborah of old, in her shouts and exhortations stirred the hearts of Israel.

Our Aunt Mary Watkins was the daughter of Elizabeth Osteen, the saintly prophetess of our early days, and the shout she carried with her through life was inspired by the same spirit that had touched the lips of her victorious mother. Her father was "the less demonstrative, but none the less pious," Thomas Osteen referred to on the same pages. Aunt Mary was born on February 26, 1828, near Harriston, Miss.

On page 157 of the same volume, Brother Jones gives an interesting account of the conversion of Dr. B. W. M. Minter and the bringing into the Methodist Church of the family of Mr. Asa Watkins, the writer's great-grandfather, who gave to the Mississippi Conference two sons, Rev. W. H. Watkins, father of Rev. A. F. Watkins, and Rev. Calvin C. Watkins. Our Aunt Mary, on January 12, 1843, became the wife of the latter who, though less conspicuous in the ministry than his brother, died in 1877, leaving the aroma of an uncommonly good life. Thus did our now sainted Aunt unite in herself two very interesting streams of typical Methodist history and life.

Her own conversion came at the age of nine, at the same Centre Camp Ground, mentioned above, while, as she often related, a Mrs. Irvine led the prayer at the altar. She had two years previously joined the Church, after a sermon preached by the Rev. John G. Jones.

Truly, we have seen few so beautiful lives. The piety and testimony and shout and prayer and song of the old times she retained to the end and poured it all freely into the somewhat more formal religious life of her own day. She watched every new movement of the Church not only with intelligent interest, but with a hope and a faith that were never bedimmed as the changes of a new day came. She was at once one of the very best representatives of the old type of Methodists, and one of the most enthusiastic advocates of any new movements that meant the betterment of the kingdom of God. She retained the "old-time religion" and believed it to be the only dynamics that would make the new machinery go.

I thank God that I knew her and heard from her lips both the old-time testimony, which she gave us as a precious heritage, and her faith in the future victory of the Church. Many remember the past and its glory only to weep in the present and to despair of the future. It was not so with her. The Gospel of Christ as preached by her pastor, whoever he was, was still the power of God unto salvation. She leaves two daughters, Mrs. Notley Hanson and Mrs. Olive Watkins, to grieve deeply for her, themselves growing old. Dear ones, blessed have you been with this life-long motherhood. Rare indeed the legacy of this rich and beautiful life! Short will be the separation.

Her death was as beautiful as her life. For months she expected the messenger, not of death, but of life. "I shall not be with you in the morning," was her expectant attitude a few days before her departure. Two nights before her going she attempted to hold the family worship, but her words faltered and her mind wandered. Two mornings later she saw Him "face to face." The end was peace.

"We thought her dying when she slept, and sleeping when she died." Sleep on, Dear One. Eighty-seven years are enough of labor. It is time to give his beloved sleep.

We hope to see her shining face when, with ears and lips touched by the angel's hand, she first listens to and then with all her heart joins in "the song of the redeemed."

H. B. WATKINS.

LIFE'S BITTERNESS.

By J. W. Lipscomb, M.D.

Oh, the bitterness of life,
If at home there is strife,
When you turn at the close of the day
Where you long to be met
By those who will let
Your cares and your sorrows melt away.

You have toiled and you've struggled,
With mad business you've juggled
'Till your hair at the temples turns gray;
You have worked like a trojan,
Success was your slogan;
What a price, what a price, must you pay!

If in spite of achievement,
You've naught but bereavement
To meet you, as the evening's untold
Don't your heart bleed with sorrow,
Don't you dread the to-morrow,
When you struggle again for the gold?

Oh, quit it, sad pilgrim,
And return unto Him
For thy Savior's love may grow cold;
The prize is not worth it—
While for heaven you are unfit
When your mind's so engrossed with the gold.

Let thy thoughts turn to Him above
Who is all peace and love.
Who cares not for riches untold,
Who'd rather see love abide
There by your fireside,
Than treasures of Ophir tenfold.

Columbus, Miss.

"There is only one way to forgive—utterly."

The more aspiration, the more humility.—Phillips Brooks.

The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

SHREVEPORT AS A COLLEGE LOCATION.

In a previous article I have considered the need of a well-located Methodist College in Louisiana on the ground that neither Church nor State can afford to maintain educational dependence on institutions across the line. I now wish to argue in favor of Shreveport as a college location.

The General Education Board of New York, which has made a scientific study of college locations, reports as follows:

"Our college planning in so far as it endeavors to develop institutions that have not yet attained full power, must give great weight to the consideration that the modern university thrives and is most useful in close association with population, industry and wealth. * * * It is by no means clear that a rural location has any substantial advantage at all over an urban location."

Shreveport is one of the progressive cities of the southwest and has a great future. It is the commercial center of a large area and contact with its business life is a great asset to a student.

Better than its material progress is the constant improvement in its moral and religious tone. Religion is a commanding force in Shreveport. The leading churches are thronged with influential citizens on each Lord's Day. The location of the First Methodist Church is one of the best in the South, and a student attending its services cannot but be impressed with the fact that the Church is the most vital factor in modern life. This church has also a recently organized men's class under Mr. O. A. Wright as teacher, which already has an attendance of nearly one hundred. Shreveport has also a number of other Methodist churches which are doing splendid work. The Noel Memorial Church, which is nearer Centenary than any other, is a monument of good taste and architecture and is destined to become a great community church.

Prohibition prevails in Shreveport and will stay there. The recent effort to hold a city election in defiance of law seems to be doomed to failure. Our city Vice Commission is just about to make a report of their conclusions which will result before long in a crusade against the social evil.

In the matter of urban advantages Shreveport has the advantage of every other city in the State except New Orleans, which for other reasons could not have been considered as a location for Centenary.

I quote again from the New York Board:

"The importance of an institution, the need for its development can, other things being equal, be gauged by the possibilities of its immediate environment."

Into the territory surrounding Shreveport railroads go in every direction like spokes from a hub into a population almost entirely Protestant and which contains untold wealth in oil, gas, timber and farm products.

It has been demonstrated that the circle from which a college obtains the large majority of its students has a radius of from fifty to a hundred miles. My inference from this is that, other things being favorable, the location of a college at a distance of one hundred miles or more from any other college would be advantageous. Shreveport is 189 miles from Dallas and 132 miles from Pineville. There is no male college north of the center of the State except Centenary, neither Ruston nor Natchitoches conferring degrees. It would have become increasingly difficult to maintain Centenary in Jackson on account of its close proximity to the State University, as well as for other reasons.

When the question of a location for Centenary was being discussed some years ago, Dr. C. W. Carter drew the diagram of a circle with Shreveport as a center, showing that here would be a clear field for a college.

Louisiana Methodism can do nothing better at this critical stage in our work of religious education than to do what is being done by practically all the other Conferences, namely establish its schools upon a stable foundation.

R. H. WYNN.

THE MONROE DISTRICT PLAN.

Rev. A. I. Townsley, the vigorous and resourceful commissioner for the Monroe District is writing personal letters to each pastor in that district in reference to the Centenary Special, and has fixed Sunday, March 14, in the stations, and the entire month of March for the circuits, in which to raise the special. He is being seconded by the presiding elder, Rev. Wm. Schuhle, in his efforts, and no doubt the Monroe District will make a creditable showing when the returns are in.

REPORT OF TREASURER,

Board of Education, Louisiana Conference.

Dear Dr. Meek: Kindly publish the following as receipts of the Treasurer of the Board of Education:

Paid on subscriptions made at the Conference Educational Rally—

Previously acknowledged	$100.00
Rev. A. I. Townsley (Rayville Charge)	5.00
Dr. F. S. Parker	25.00
Paid on 1914 subscription cards—	
H. T. Young	1.00
Mrs. J. M. Miller, Minden, La.	1.00
Total	$132.00

C. A. BATTLE,
Feb. 15, 1915. Treas., Board of Education.

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THE CHARGE AGAINST PUBLIC SCHOOLS.

Does our public school system really give our boys and girls that kind of training and instruction which will send them out into the world with a good start toward their development into moral and efficient citizens? This question is being asked by practical men and women in all walks of life—not in a spirit of adverse criticism, but in an honest belief that, under modern school conditions, instruction in the principles of sound and vital ethics is being subordinated to more material things. Discussing this subject Congressman Samuel W. McCall of Massachusetts, in an interview reported by Alleyne Ireland in the New York World, says:

"The most serious criticism which I would make of our school system is that it does not pay sufficient attention to character training, that it neglects to instill into the youth of the nation, as effectively as it might fairly be expected to do, the broad moral principles upon which alone reliance can be placed for a sane and healthy conduct of life.

"If I had to compress this criticism into a single concrete phrase, I would say that our children are taught a great deal about their rights and relatively little about their duties, that the general tendency of our school instruction is to make American youth very much alive to the opportunities of wrestling something from its environment and not so sensible to the claims of gentle and generous living.

"Native and foreign observers have told us again and again that in respect for authority and in regard for the rights of others, our people fall behind the standard set by countries whose general level of civilization is, in our opinion, much lower than our own.

"There is a type of mind which translates contempt for authority into a noble independence of spirit and which interprets indifference to the rights of others as a wholesome symptom of sturdy self-reliance, but it is not by means of such pleasant paraphrases that we can blink the fact that we too often hold laws, rules and regulations in contempt, and that we too commonly regard the power to do something as an all-sufficient justification for doing it.

"These faults of character, to whatever extent they exist, are, in some degree at least, traceable to the failure of our schools to meet the responsibility which rests upon them to give a human guidance to our children during their most impressionable years.

"I have found matter for adverse comment in the educational ideal which places too much emphasis upon the acquirement of knowledge and too little upon the teaching of sound principles of ethics and conduct. It remains to consider the other side of the question, that is to say, whether the object of American education being to develop the sense of individual rights and to equip our boys and girls with the means of securing a successful start in life, the results indicate success or failure to attain these objects."—The Commoner.

CHURCH EXTENSION, LOUISIANA CONFERENCE.

The Executive Committee of the Board of Church Extension of the Louisiana Conference is hereby called to meet at the First Methodist Church of Alexandria, March 16, to transact such business as may come before the committee. Let all applications to go before the general Board for aid be in the hands of the secretary, Rev. C. D. Atkinson, Crowley, La., in time for the committee to have them in hand for that meeting. The Executive Committee is composed of the president, secretary, and treasurer of the Conference Board.

K. W. DODSON, Pres.
Lake Charles, La.

"Never expect to have love and joy move, when faith stands still."

The Home Circle

LITTLE THINGS.

Mrs. J. C. Yarbrough.

T'was just a pleasant smile
Upon a little face,
And yet for a long while
It brightened all the place.

It was just a kindly word
Spoken in a low tone;
Yet sweet as song of bird,
When days of spring-time come.

It was just a little deed
Performed in "His dear name;"
Yet it supplied the need,
And life was bright again.

South Mansfield, La.

"HE SAYS HE WILL."

Maud Manson had just returned from her mother's funeral. The clods, as they fell on the coffin of her earthly friend, seemed still sounding in her ears.

A thoughtless neighbor said to her: "What will you do now, Maud, without a mother to whom you can tell your troubles?" She simply said, "I'll go to Jesus and tell him my troubles. He was mother's best Friend, he'll be mine, too."

"But Jesus is so far away, and has all these great worlds to attend to. How can he find time to listen to such a child as you are?"

"Well, I only know he says he will, and that's enough for me," said the dear child.

Wasn't that a beautiful answer?

Can't we all trust him when he says he will?—Pittsburgh Christian Advocate.

WRONG SIDE UP.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said: "Jack, I want you to go right up to your room, and put on your clothes wrong side out."

Jack started. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated, looking earnestly at him.

Jack had to obey. He had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefacedly. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant. You must do with your temper and manners as you prefer to do with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning them wrong side out."—Ohio Work.

A MOTHER'S PRAYER.

During the South African War, a battle had raged all day, and firing was still taking place. Far away in the distance "Long Tom" was booming at intervals. For some time it had gone on thus, and still there was no relaxation of its deadly purpose! * * * Seven miles away, a group of men had stopped to bivouac, and amongst them was Scripture Reader A., who midst shot and shell, had kept with the men, ready to help where he might be needed.

Not far off, one of the soldiers, Private B——, who had just taken his rations from the cart, was stooping down to tie them up in his handkerchief, and as he did so, a second shot from the ninety-six-pounder burst just over him; a shrapnel bullet struck him in the back, and, entering at the side of the spine, passed right through his body. The reader and some of the men went to his assistance at once, but the poor fellow was terribly wounded. Having procured a stretcher, they placed him on it and carried him where he could receive medical aid. As Reader A. walked beside him, he put out his hand and placed it in that of the reader, evidently feeling that he had a friend, although he had not known him before.

The doctor had finished doing what he could for the relief of the sufferer, but the case was far too serious for any remedy, and he only wondered that the man was alive. He told the reader he might go into the tent to see him if he liked, adding: "He ought to be dead, humanly speaking, and cannot possibly live more than two hours at the most."

Reader A. went in, and spoke kindly to the man, asking if he could do anything for him. "Yes," he replied, "my feet are very cold; can I have another blanket?" Having procured one for him (though he already had seven), he felt he could not leave him thus, and an intense desire for the poor soldier's salvation came over him.

"Are you ready to die?" he asked. "No," was the reply, and then followed the story of a wasted life. Being weak, he became tired, and Reader A. left him awhile and went outside the tent, only to pray most earnestly for him.

On his return he asked him: "Do you know you're dying?"

"Yes," was the answer.

"Do you want to go to heaven?"

"Indeed, I do!" Then seeing how earnest the poor fellow was, Reader A. said: "Are you sorry for your sins?"

"Yes," he answered, "God knows I am. Is it not too late now?"

The reader gave the answer: "The blood of Jesus Christ can cleanse from all sin." Then kneeling down, he prayed for him, and repeated the words of life-giving power, adding: "If you are really in earnest about your salvation, will you say these words after me as a prayer to God?

"'Just as I am without one plea,
But that thy blood was shed for me,
And that thou bids't me come to thee,
O, Lamb of God, I come!'"

In a feeble voice he repeated the words of this grand old hymn, "Oh, Lamb of God, I Come!" and added, "Oh, I see now—He died for me." And then, a radiantly bright look overspread his countenance.

He asked Reader A to come back again, but he had to visit other men that night; and when he returned early next morning, he found that Private B—— had passed away.

The general, the doctor and the reader were present at his funeral, and the latter put a plain-cut wooden cross over his grave, with his name written on it in blacking.

On coming away from the grave, the reader asked the doctor if he could account for the man living as long as he did.

"No," was the reply; "it was nothing short of a miracle. Can you?"

"No, I cannot," replied the reader, "unless he had a praying mother, or some praying friends at home, and God may have held back the hand of death, to give him a chance of salvation in answer to prayer."

Six years after, our reader was holding some mission services at a training-camp on Sailsbury Plain. One day he was standing amongst a group of men, when one of them (who was with him in South Africa), came up and asked if he remembered Private B——, "Because," he added pointing to a sergeant a little way off, "that's his brother." Following the direction in which he pointed, Reader A. went up to the sergeant, and putting his arm in his, said, "Just come with me a minute, will you? I want to ask you something. Did you have a brother in the war in South Africa?"

"Yes, I did," he replied, "and we heard from the war office that he was killed on a certain day, but we never knew any details, whatever."

"Then," said the reader, "I want to ask you another question—you must not mind my doing so—have you a praying mother?"

"Yes," was the answer; "my old mother has been an invalid for eight years, and she used to spend days in prayer for my brother, when he was in South Africa, that he might be ready to die if he were called into eternity."

Then the reader told him the whole story, and asked for his mother's address. He wrote to her, telling of the answer to her prayer.

Thus she prevailed in heaven, and, through heaven, on earth, and death's dark angel was arrested until another soul had stepped out of Satan's kingdom into the kingdom of Christ, and he was able, through that message of salvation which he accepted, to "read his title clear to mansions in the sky."

Thus after many days—nay, years—of trusting her loved Savior, the answer came; and she to whom faith had been the substance of things not seen, received here and now the reward of her faith, and rejoiced in the faithfulness of a loving God, who had heard and answered her prayer.—E. Christian Cleeve, published by Scripture Reading Society.

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Editorial

SHADOW AND REALITY.

Alexander the Great rode a famous horse named Bucephalus. He was famous for two things—he was the steed which bore the conqueror of the world, and he was afraid of his shadow. He confused a shadow with reality.

A symbol is only a shadow of a reality, and there is danger of confusing the two, of depending upon the symbol, and of losing the truth.

More than once we have heard the expression, "That is all Greek to me." In the language of Plato and Aristotle immortal names were enshrined, the fate of proud Troy and the deeds of heroes were sung, tragedies were written and philosophies wrought. And to the scholar the curious characters of the ancient alphabet are the open sesame to stately halls of thought and beauty. But Greek is a dead language to the busy man in the street. Fifty million men converse freely in a language they have known from childhood. But the discourse of their philosophers might seem like the jabberings of a monkey to one who speaks another tongue. And it would mean nothing to him to repeat, like a parrot when he is taught, strange words in an unknown tongue. But some people engage in the equivalent of reciting strange words in an known tongue. In the forms of religion they forget or do not know the meaning, and somehow believe that virtue will come into their souls. Some may go into the sanctuary as a mere form in which they trust. Some may go with no desire to worship, and depart with no added truth. Some may kneel in the Sacrament of the Lord's Supper as a mere form which, they believe, transmits some kind of mystic virtue. They have never had but a vague idea of its meaning, and perhaps no one has explained it to them. How many sermons have you heard on the subject? Some depend upon the form of baptism and forget its meaning. So with any religious act done in a mechanical way.

It is folly to depend upon anything as a mere form, and it is sad to miss the truth it is intended to convey. For there is no symbolism apart from truth. When a symbol ceases to convey a truth, it ceases to be a symbol, it remains what it was at the first—only a material object, representing nothing beyond itself. Every symbol and every form represents some truth. There is no shadow apart from reality. In the turbulent days "when the judges ruled" a bloody old warrior looked from his city gate in alarm. And he was assured that he saw only the shadow of the mountains. But soon from those ominous shadows came an army with banners. Every symbol, every form, had its origin in a truth. It is impossible for a man to draw a picture of nothing, to depict something which has no relation nor likeness to anything else in the material universe. The Koran forbids the Mohammedan to represent the forms of men and animals. But in their carved work the Moorish architects resorted to a beautiful combination of geometric devices, fruit and floral forms, known as arabesque. They could not chisel figures of nothing. In the oriental rug on your floor you may not discover any figure that correctly represents anything you know. But you may find many devices that suggest the material objects from which the figures were taken.

From the dim ages of the past form and symbolism have been employed in the aid of religion. And every act of worship, every symbol had its origin in a truth, though it may pass in time into a mere form, its meaning forgotten, and its virtue lost, by the multitude.

The whole creation is one vast and sublime symbol of the Creator. "The heavens declare the glory of God; and the firmament showeth his handiwork."

And man himself, God's noblest work, is a living symbol. He walks erect. His brain surmounts his body. That is a symbol. Mind is greater than matter. The soul is infinitely above the tabernacle of clay in which it dwells for a season.

So there is a value in symbolism and form. The contemplative man is led to investigation. He is stirred to know and to do, to learn the meaning, and to apply it to his own life.

And the truth gained through a symbol will scarcely be forgotten. By the association of ideas, it will never be lost. As long as the symbol is seen or remembered, the truth it conveys will not be lost, but will be the lasting possession of the mind, and the good impulse of the heart.

Then let us never confuse shadow with reality, and find a shallow satisfaction in mere form. Let us never be satisfied with mere lip service. But let us know full well that every shadow is cast by some reality; every form of religion, every act of worship, represents a truth. Let us look from the shadow to the reality; let us seek the truth conveyed, and apply it to our daily living.

R. H. H.

A CASE IN POINT.

At their recent sessions the two Mississippi Conferences took action expressing disapproval of the extent to which loose and un-Methodistic theology is permitted to be set forth uncombated in the Methodist Review Quarterly. There are some who regard such fears as groundless and such words of warning as these Conferences uttered as merely the expressions of narrow fanatics and panicky alarmists. But that the danger to which they sought to direct attention is a real and not a fancied one is evident from the following letter, which we received a few days since from a comparatively young minister serving a prominent church in the patronizing territory of the New Orleans Christian Advocate:

Dear Brother Meek: In the first paragraph of a review, by Mr. Will W. Alexander, of Nashville, Tenn., of a volume, entitled, "The Influence of the Bible on Civilization," written by Dr. Earnest Von Dobschutz, in the Methodist Review of October, 1914, page 801, he says: "It is a book worth reading, worth buying with one's last dollar in order to read, e. g., if one is a young preacher, or Sunday school teacher, or any one else charged with the teaching of the Bible and possessed with a feeling that they are not fully adequate for the task." Again, in the last paragraph of his notice, Mr. Alexander says: "Finally, brethren, buy the book and read it. Put it into the hands of those in your church charged with the teaching of the Bible." Upon this recommendation, I bought the book and enjoyed the first seven chapters, but when I got to the eighth I balked. I hardly think it is wise to assure "young preachers and Sunday school teachers" that the story of creation and the deluge of Genesis were likely copied from Babylonian mythology; that the miracles of the Divine Revelation are only legends; that the "Bible nowadays is one book among a thousand others;" that it is "no more the text-book of theology;" that "it has proved impossible to deduce from the Bible, even from the teachings of Jesus, rules for modern life;" that "The books of the Bible are like other books; they are not to be treated as divine scriptures, but as human writings; and that "St. Paul had not one doctrine of the atonement, but half a dozen theories about it." Since these are expressions of the principles that are being taught in the universities of Germany, we need not be surprised at the audacity of such books as "Germany and the Next War," which is reviewed at length by Dr. Gross Alexander in the January (1915) Review. The simple law of cause and effect is here clearly seen. Yet the Editor of the Methodist Review condemns the latter volume and permits the former to be recommended to the young preachers and Sunday school teachers of our Church as being of sufficient merit to have them spend their last dollar to purchase it.

It is a strong case which our correspondent here makes out against the present management of the Methodist Review, and a reference to the book notice by Mr. W. W. Alexander and the volume in question will show that he does not overstate the facts in a single particular. In order to demonstrate this conclusively to the Methodist public, most of whom will not have access either to the October Methodist Review or to Dr. Von Dubschutz' book, we will give at somewhat greater length some of the objectionable passages that have been referred to:

Page 174: "Of course, there are miracles; the healings of Jesus we may accept as historical without any hesitation, but the standing still of the sun in Josh. 10:12 is nothing but a poetic form of speech, and the floating ax-head is as legendary in the story of Elisha (11 Kings 6:6) as it would be in any other legend."

Page 176: "The accounts given in the Babylonian archives and the Egyptian inscriptions are to be compared with the Biblical account, and some may feel that the comparison is not always in favor of the latter. Even the social and religious positions of the prophets is nowadays compared with contemporaneous facts in Greece, Persia, and India. The life of Jesus and the Acts of the Apostles have changed their aspect with the possibility of literary comparison. It is not so much the literary criticism of the Gospels and the Acts by themselves as it is this facility of comparison which shakes the authority of the Bible. We find the same miracles told of Jesus and the Emperor Vespatian; some sayings of Jesus can be compared with utterances of Caesar and Pompey."

Page 179: "By recent discoveries it is proved that the creation story in Gen. 1 is by no means a unique and original one; there is something similar in Babylonian mythology; it may have been taken from there. The same holds true regarding the story of the deluge and others. So there is no reason for claiming for these stories the authority of revealed science; the Biblical author simply shares the idea of his time."

Pages 181, 182, and 183: "Strange as it may seem, it is a fact that the Bible is no more the text-book of theology. Theology, of course, can never do without the Bible, but here also the Bible is the source of historical information, not the authoritative proof for doctrine, * * * * The use of the Bible for settling modern social problems has brought upon many Christian minds a pitiful confusion. It has proved impossible to deduce from the Bible, even from the teachings of Jesus, rules for modern life. Times have changed and the conditions have altered."

Page 184: "The books of the Bible are like other books; they are not to be treated as divine Scriptures but as human writings." Page 188: "The doctrine of the Church never can be, and never has been, identical with the doctrine of the Bible, because it is impossible to stop the development of history; besides there are as many doctrines in the Bible as the men who wrote the several books of the Bible, or even more. Saint Paul had not one doctrine of the atonement, but half a dozen theories about it."

Now, is this not a beautiful lot of stuff to find in a work enthusiastically and unqualifiedly recommended to our young preachers and the teachers in our Sunday schools who are to instruct the children and youth of the Church? And let it be noted that this recommendation emanated from Mr. Will W. Alexander who is conducting the Boys' Department in the Graded Lessons Edition of our Sunday School Magazine, and that it appeared in one of the official organs of the Methodist Episcopal Church, South. Did Dr. Gross Alexander know the character of Dr. Von Dobschutz' book? If so, why did he, with-

out a word of warning, allow its circulation to be urged in the Methodist Review and the influential name of that periodical used to assist in placing it in the hands of our people? And if he did not know what the contents of this book were, is not his negligence in not ascertaining, censurable? There might be some excuse for an editor of a religious weekly being slipped up on and taken unawares, as his paper is made up hurriedly; but the Methodist Review is a quarterly and its book notices are one of its boasted specialties. Dr. Alexander has the right to select the reviewer of every volume noticed in the great journal issued under his care, and if he cannot examine such publications sufficiently to be sure of their nature, it would seem that he could at least have them discussed by persons who are sound in the faith and whose judgment could be trusted.

Evidently the Mississippi Conferences did not speak too soon or too strongly. It is high time that the Church was waking up on this subject and making it definitely and emphatically understood that the doctrinal integrity of Southern Methodism must and shall be preserved. Unless something is done to turn back the tide of unbelief that is flowing in upon us through various channels, it is not unlikely that ere we are aware of it the faith of our people in the authority of the Holy Scriptures and in the essential truths of Christianity will be undermined, and that some way will be found to make nugatory our Twenty-five Articles of Belief, or to send them openly to the scrap heap.

On Page 16 of the Methodist Handbook for 1915, occurs the following significant statement from the pen of its editor, Dr. T. N. Ivey: "The Southern Review, the property of Dr. A. T. Bledsoe, was adopted by the General Conference on the condition that it would be free from politics, that in its theological department only Methodist theology would be taught, and that the General Conference should be free from all financial responsibility. The Southern Review ran under this regime for two quadrenniums." (Italics ours.)

If the Church in that day exacted of a publication that was not hers, before she would consent to use it and commend it to her people, that only "Methodist theology" should be taught in it, can she now afford to demand less than that of a similar perlodical which she owns, maintains, and fully controls? We scarcely think so. At any rate, ought not our Review, at this time when the poisonous and subtle teachings of unbelievers who call themselves Christians are so widespread in the world, to be more watchful and careful in safeguarding the interests of Southern Methodism from their pernicious influence, than the case which our correspondent has brought to our attention would seem to indicate? This question, in our judgment, is one which merits serious consideration at the hands of Dr. Alexander and other leaders in the Church.

A PERSONAL STATEMENT.

We are printing this week a statement from the Educational Commission of the M. E. Church, South, which met in Memphis, Tenn., February 19-20, showing its final action in the Vanderbilt controversy and setting forth the reasons therefor. It devolved upon that body to interpret the meaning of the instructions given it by the General Conference, which created it; this it has done, and for the power which it has exercised, it is responsible to the Church and the next General Conference.

The Editor of the Advocate, who served as Commissioner for the North Mississippi Conference, desires, however, to have it distinctly understood that he was in no sense whatever a party to this action. He stated in the first session of the Educational Commission that his conception of the instructions of the General Conference was such that it was morally impossible for him to concur in any disposition of the Church's claims in Vanderbilt University, whether real or imaginary, which stopped short of their final transfer to the eight original patronizing Conferences, that they might pass upon them. We make this statement without intending to reflect upon the members of the Educational Commission, who took quite a different view from what we did of the meaning of the action taken by the last General Conference. More than this we do not care to say at present; but we stand ready to defend and maintain our position before the Methodist public, if it should become necessary for us to do so. We think, however, that there is little use in Southern Methodists wrangling over the question of how it was best to throw away what, figuratively speaking, there is every reason to believe was but a scraped and worthless bone.

PERSONAL AND OTHER NOTES.

Rev. W. D. McCullough is in place at Iuka, Miss., his new charge, and has been given a cordial reception.

Rev. F. Mattbie, a local preacher of our Church who lives at Waldheim, La., is reported to be very sick at the Charity Hospital in this city.

Rev. E. G. Wood has been moved from the Pollock (La.) charge to Standard, La. He is pleased with his new field, and finds the work in it in a good condition.

At a meeting of the New Orleans preachers, which was held last Monday, it was announced that 134 members had been taken into the several churches of this city since the last Annual Conference.

Rev. and Mrs. W. T. Griffin celebrated their 25th wedding anniversary at their home, near Gulfport, Miss., on February 25. We wish them many happy returns of the anniversary of their marriage.

Among those who sent us appreciated lists of subscribers last week was Rev. W. N. Duncan, our brilliant young pastor at Holly Springs, Miss. The work of the Church is progressing favorably in that historic charge.

In a letter bringing us 6 subscriptions, Rev. T. L. Porter, pastor of the Eureka (Miss.) charge, says: "We are praying for a good year, and the outlook generally is encouraging. If we will do our part, the Lord is always certain to give us some measure of success."

Rev. A. J. Coburn, of Farmerville, La., says: "Our work is progressing nicely, and we are expecting the best year in the history of this charge." Brother Coburn is among those who are faithfully endeavoring to circulate the Conference organ among his parishioners.

In a personal note to the Editor, Rev. M. M. Black, of Canton, Miss., says: "I am glad to state that my work here is moving on encouragingly. I am having fine congregations and the attendance upon our weekly prayer meetings averages over forty. Twenty members have been received up to the present date."

We have on our table the Bulletin of the First M. E. Church, South, of Baton Rouge, La., for Sunday, February 21. Rev. C. A. Battle, the pastor, preached at 11 a. m. on "A Christian Man's Example." The splendid congregation which Brother Battle is serving is commendably active along all worthy lines of church work.

Rev. R. I. Collins, of Courtland, Miss., in a note to our office, states that Sister Collins has been quite ill for a month, but that she is now improving. Brother Collins has been considerably hindered in his work by her sickness, but notwithstanding this fact he is getting the affairs of his charge well in hand. We are grateful to him for remembering the interests of the Advocate among his many other duties.

Rev. H. M. Young, of Gunnison, Miss., gave us 6 subscriptions from his charge on February 15, and in his letter appended the following note: "I feel that the coming of the Conference organ to our charge will prove a blessing and inspiration. I love its face and always feel profited by its weekly messages. Our prospects in the Gunnison charge continue to grow brighter. The people are still delighting us with their generous gifts."

The following friends, to whom acknowledgment has not been made elsewhere, have sent us two or more subscriptions to the Advocate within the past few days: Rev. Geo. P. McKeown, Richton, Miss., 2; Rev. V. C. Curtis, Lexington, Miss., 5; Rev. G. W. Gordon, Chester, Miss., 7; Rev. A. W. Langley, Houlka, Miss., 6; Rev. M. M. Black, Canton, Miss., 6; Rev. J. B. Randolph, Kosclusko, Miss., 11; Rev. J. D. Simpson, Pickens, Miss., 5; Rev. E. M. Shaw, Benoit, Miss., 5.

The Editor of the Advocate was unavoidably absent from his office from Wednesday, February 17, until noon Tuesday, February 23, having been called to Memphis, Tenn., to attend a meeting of the Annual Conference Vanderbilt Commissioners and the General Educational Commission of the M. E. Church, South. This will explain why there is not the usual amount of editorial matter from his pen in this issue of the Advocate.

Rev. H. S. Spragins, Rev. L. P. Wasson, and Rev. E. M. Shaw sent to our office last week notices of the death of Dr. H. L. Sutherland, of Benoit, Miss., which occurred at the home of his daughter, Mrs. R. B. Johnson, at Cleveland, Miss., on February 19, the cause of his decease being paralysis. Dr. Sutherland was the health officer of Bolivar County and one of the best known and best equipped physicians in Mississippi. He was a high-minded Christian gentleman and an irreproachable and widely useful citizen.

President H. G. Hawkins sends us the following note: "The Commencement Sermon of the Memphis Conference Female Institute will be preached on Sunday, May 9, by Rev. J. H. Felts of Corinth, Miss. The baccalaureate address at this institution will this year be delivered by Dr. J. E. Winston, Professor of History at the University of Mississippi. There are 16 candidates this session for diplomas in the literary department, 4 candidates for diplomas in the special departments of piano, expression, and voice, and one candidate for a certificate in art."

Writing under date of February 17, from Los Angeles, Calif., Bishop Waterhouse says: "I was struck by a piece of wood in splitting some kindling on January 21. I did not realize that there was any hurt of consequence until about three hours afterwood, but it put me on crutches and disqualified me for preaching at the time. I have been hard at work in my study, however, and am so much improved as to believe that I will be all right in a few days." We greatly regret to be informed of the Bishop's accident, but are happy to know that he is recovering from it. Bisbop Waterhouse expects to come East about the middle of March and will spend considerable time looking after the interests of the Church in North Mississippi during the weeks immediately following.

"Do the best you know, that you may know better."

The greatest soul is the one which, whatever it feels of pain from the slings and arrows of a spiteful world, spends no time or strength in avenging its wrongs, but goes on its way of usefulness and kindness, ever returning good for evil, and disarming cruelty by service, neglect by benediction.—Rev. T. W. Lund.

Christ went out of sight with an unfinished benediction upon his lips, "like the song of an ascending bird singing itself out of sight." The incomplete farewell indicates the certainty of his coming back. You have heard one-half of the sentence now—the other half you shall hear presently. "Even so come, Lord Jesus."—Dr. G. W. Bull.

As it was with the head, so it must be and has ever been with each of the living and abiding members: first, humiliation and suffering for love's sake; then blessedness and glory, still all of love: only in Christ our Head, these were all perfect and infinite; in each one of us His members, according to our measure of holiness and grace from him.—Keble.

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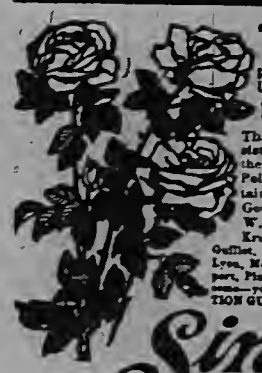
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MARRIED.

On Jan. 29, 1915, at the parsonage, at Sharon, Miss., by Rev. R. A. Sibley, Jr., Mr. W. R. CHAMBERS, of Canton, Miss., and Miss NORMA BARNES, of Sharon, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Obituaries the originals will be edited down to 200 words.

Another saint has gone home. At the home of her son-in-law, Hon. R. B. Dawkins, at Ruston, La., on Jan. 31, 1915, Mrs. MARY BRUTON CARGILL, wife of J. C. Cargill passed to her reward. The deceased was a daughter of Rev. R. P. Bruton, and was from childhood a consistent Christian and a member of the M. E. Church, South. She was one of the most faithful workers that it has ever been the privilege of the writer to know. She was in the 70th year of her age, yet was active to the last and truly followed the example of her Lord, going about doing good. She leaves one sister, Miss Lou Bruton, one daughter, Mrs. R. B. Dawkins, two grandchildren and a host of friends to mourn their loss. Although born in Mississippi, most of her life was spent in Farmerville, La., where she will be missed by all. She was laid to rest in the family plat, at Farmerville, La., to await the resurrection of the just. Her pastor,

A. J. COBURN.

On Dec. 22, 1914, the death angel removed from this life Sister MARY ELLA BOYKIN, who was born on Jan. 8, 1857, and in early life gave her heart to God and united with the Lutheran Church. She was married on Feb. 24, 1876, and the following summer removed her membership to the Methodist Church, of which she continued to be a consistent member till her death. She was the mother of 7 children, all living, who keenly feel the loss of their loving mother. Her husband preceded her to the better world. With a few words we may chronicle the mere facts of her life, but we could never hope to record her many acts of kindness and helpful deeds for others. It was her lot to suffer much during the last months of her life, but she bore it all with Christian fortitude and died in the full assurance of a glorious immortality. Her body was laid to rest in the New Prospect Cemetery, the writer conducting the funeral service, assisted by Rev. D. J. Miley. May her God be the God of her children, and his grace in their hearts sweeten every trial in their lives, while they look forward to a happy meeting by and by. Her pastor,

T. B. WINSTEAD.

On the morning of Jan. 23, 1915, the spirit of VIVIAN PEARCE GREEN, aged 21 years and 10 months, daughter of J. M. Green and S. Rose Pearce, left this earth for heaven. Everything that kind and loving hands could do, was done to prolong her life, but the Lord claimed her for his own. Early in life she joined the Epworth M. E. Church, South, and was ever ready to serve her Master, Church and friends in anyway she could. Miss Vivian was a young lady of sunny, lovable disposition, pure and sweet. As Sunday school and church organist her place was hard to fill, when, through her last illness, she was forced to retire from active work. For many months Miss Vivian was a patient sufferer, but during her long hours of suffering, her Bible and hymnal were a great comfort to her. While the end was not unexpected, it proved a shock to her many friends when the sad news was whispered around. Dressed in white, she looked the emblem of purity which her immortal spirit had that day assumed. She leaves to mourn her going a mother, father, two brothers and a sister. May the love of our God and his comfort be round about them in this time of their great trial.

Oh, heaven is a holy place,
And holy thou must be
If thou would'st enter there and dwell
Through all eternity.

For "blessed are the pure in heart,"
'Tis they their God shall see.
And walk with him in raiment white,
In blood-bought victory.

Would angels then tune loud their harps?
And Jesus say, 'Well done.'
Thou faithful servent enter in.
The eternal victory's won?"

ONE WHO LOVED HER.

SOLOMON TRAVIS GARRAWAY was born at Augusta, Perry County, Miss., on Dec. 10, 1857, and died at Richton, Perry County, Miss., on Jan. 28, 1915. The subject of this sketch was for many years a member of the Legislature from Perry County and served honorably and conscientiously the people who had elected him to office. But, we must not look to him only as a servant of the State, but as a servant of the Church as well. He was regularly a member of the District Conference, and a delegate to the session of the Mississippi Annual Conference which met at Columbia last December. As a man, a citizen, a Christian, he was known by his daily walk in honesty, truthfulness and integrity rather than by a vocal proclamation of these virtues. There was in him that innate dignity, manliness and reserve characteristic of the truly noble. His faith in God was evidenced by a correct life and faithfulness to duty; and when the summons came, suddenly though it was, there was evidence that he felt no fear in going to his reward. He was married in 1881 to Miss Emma Stevens at Augusta, Miss., who with three sons and one daughter survives him. To you, loved ones, is bequeathed an honored name, the legacy of a faithful and consecrated life. May you follow the God of your father. GEO. P. McKEOWN.

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Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.
Now-a-days we get this famous mixture by asking at any drug store for a 50 cent bottle of Wyeth's Sage and Sulphur Hair Remedy," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You must dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications it also brings back the gloss and lustre and gives it an appearance of abundance.

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From the Field.

Fayette, Miss.

Dear Doctor Meek: You have often heard the expression "I've been too busy to write," haven't you? Well, that fits me exactly. I thought that I had much to do while I was in college, but I didn't know what work really was until I came to Fayette. Scarcely have I had time to take a deep breath and the load gets heavier instead of lighter. It seems that no time is my own and the refrain of it all is **work, work, work.** Only an eye-witness could appreciate the reception we received on our arrival at this place and I shall not endeavor to describe it in the set, formal, language used by a preacher in speaking of his arrival at his new home. Suffice it to say that our reception was warm, hearty, and sincere—all that one could ask for. The opening weeks of this Conference year have been filled with promise, and I trust the Lord will bless us throughout the year as he has so graciously done in its beginning. The best results have been seen in our midweek prayer service. The first night we had 35 out. Last Wednesday night we had 70. I am pretty confident that not every church twice as large as ours in membership had as many. The people are talking it up and working for a greater interest in this important service. Pray for us. Then, too, I want to tell you about the "eat shop" the ladies of the church have been running for nine days during the session of court here last week and this. It was suggested as a plan to raise funds for reducing the indebtedness on the parsonage. It worked admirably and we cleared nearly $150. With what was already in hand and a private subscription to be raised by the men, we are confident of reducing the debt $300. Last, but not least by a long way, I have about two-thirds of my Conference Collections promised. That is not so bad for a beginner, now is it? This is my first regular work and I want to put in a full year's work for the Lord and follow it up every year that I am permitted to labor in his vineyard. I am planning to go to Conference with a clean sheet and get on the honor roll—everything in full. That is our motto over here and we've started out after the fleece. I will have some new subscriptions to send in next week.—M. F. Adams, P. C.

Pickens, Miss.

Dear Dr. Meek: We are beginning this, our fourth, year well. The people are showing their appreciation in many ways; and we are expecting this to be a great year with us. Our Sabbath schools are starting out better than usual, and we have two fine prayer meetings with a good attendance. At some of these services we have present as many as fifty or sixty. We lost by death at Pickens last year two of our strongest and best men; and it seemed to us that the power of the church would be paralyzed and we did not know how to proceed without them. But in the goodness of God one of our older leaders was spared to us, some of the young men are taking upon themselves a share in the work of the church, and others are feeling more than ever before their responsibility, so, while we feel that perhaps our loss has been greater than that of any other church in the Conference, we believe that the work of our church will still go on. We closed our work last year much better than we had expected, paying all claims in full with a small excess on Salary. Let me say right here that the minutes show us short six dollars on Education, but our assessment was $51, instead of $57, as shown in the minutes, and it was paid in full. These are a noble people who love God and the Church, and while they love all Christian people and Churches, they are true Methodists. We are praying that this our last year here may be the best. Bishop Shipman is beginning the new year well. He knows how to handle men, and has a way of doing things by love and gentleness that makes both preachers and people love him. Our success at this place is largely due to our band of noble women who are doing work that will abide. The Advocate is held in high esteem. We like the way it protects the Church.—J. D. Simpson, P. C.

TO PARENTS AND PASTORS.

I take pleasure in recommending to you a recent publication, "The Duty of Parents; or, The Training of Children, by Rev. I. L. Peebles, Wesson, Miss.; published by Smith & Lamar, Nashville, Tenn. Price, 10 cents postpaid. Reader, if you are a father or mother, you will do well to send a dime at once to either the author or the publishers and get this book. You will find it a helpful agency in "bringing up your children in the nurture and admonition of the Lord." Get with it also "The Christian Home," a sermon, by Rev. George R. Stuart. The price is 10 cents. And pastors, you will render a much needed and great service by seeing that your people are supplied with these books and other kindred literature. You will find this work an effective agency in fulfilling the divine injunction to "feed my lambs," to "take heed to all the flock" (which includes the children), and your promise "to diligently instruct the children in every place." Let us all, who have charge of the children of to-day, be studious and prayerful that we may learn and be able to discharge our obligations.

G. W. BACHMAN.

Winona, Miss.

Many of us would never have thought much about God's will unless we had first felt it as a violent contradiction of our own.—Stalker.

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Any medicine dealer can supply it in either liquid or tablet form. The cost is modest, the restorative benefits truly remarkable. Write Dr. Pierce, Invalid's Hotel, Buffalo, N. Y., for free confidential medical advice.—Adv.

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Read all about yourself, your system, the physiology of life, anatomy, hygiene, simple home cures, etc., in the "Common Sense Medical Adviser," a book of 1008 pages. Send to Dr. V. M. Pierce, Buffalo, N. Y., 3 dimes or 30 cents in stamps for a cloth-bound copy, to pay cost of wrapping and mailing only.

A RADIANT DAY FOR HER.

We have just heen reading of a young girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, who read on a Sahhath the memoir of a Christian woman. On closing the volume she said to herself: "That was a heautiful life." And after a little thought she added: "And I should like to live such a life." A few minutes later she kneit down and said: "Lord, I will try from this time." The decision was made. She went on steadily and is still a useful and influential Christian woman, honored and beloved and widely known for her beautiful and devout character.—Author unknown.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic. GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

"Do the best you know, that you may know hetter."

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

The Sunday School.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Rev. E. S. Lewis, our pastor in the University City of Oxford, reports a Teacher-training class doing solid work.

Sardis is leading the good stations with a Teacher-training class of 21 members. Dr. H. G. Henderson is teacher, Miss May Belle Taylor, president, Mrs. James Henderson, secretary, and Miss Evelyn Carlton, treasurer. The class meets on Friday afternoons in the pastor's study.

Holly Springs is in line with the other progressive schools. The few points they lack in coming up to the standard of efficiency will soon be made. Mrs. L. G. Fant has one of the hest Primary Departments to he found anywhere. Mrs. W. N. Duncan, Mrs. R. A. Tucker, Miss Ethel Butt, and Miss Ione Mansker, each have organized classes that are reaching out after others. Mrs. Ed. Mosby has promised to help to organize a Homc Department, and thus the good work goes on.

Corinth has long heen headquarters for high class Sunday school work. This school lacks one point of coming up to the standard of efficiency, and by the time this is in print this fine school will possibly be at the top.

Saltillo is proud of her new hrick church, of her fine choir, and of her excellent preacher. This church has not long heen having her own school, but they are making progress against healthy competition. We will watch Saltillo with keen interest.

Verona is another church where they have a live superintendent. Here is what he says: "Give us a little more time and we will take our stand along with the best schools in the Aberdeen District." Amen.

We all know it is no new thing for Tupelo to be doing the best class of work, but even Tupelo lacks one point of heing a standard school. With the gifted Park in the lead, and the model superintendent, J. H. Ledyard a close second, this truly fine school will soon throw out her standard banner for others to follow.

Some may ask the question, "How do you start a Home Department?" The first thing to do is to study the helps thoroughly. All the cards, envelopes, huttons and the paraphanalia of this department should he used. Advertise, and then advertise some more; keep the work before the public. "But after you have organized, how do you keep it going?" Here are the three rules: Pray it up, pray it on, pray it through. God is to win the world through people that will let him.

THE COUNTRY SUNDAY SCHOOL.

By Rev. B. F. Lewis.

The determining factor in the future welfare of our great government is the country Sunday school. This statement, strong as it may seem, is not made without mature thought, and to it the attention of every pastor and Sunday school superintendent is most earnestly directed, especially those who are in the rural sections. Three facts will he mentioned in as brief a manner as is possible emphasizing the above assertion:

1. It is too well known to call for more than the mere statement that the vice, squalor, and ignorance of our land is largely in our cities. There are to he found our criminal classes of every degree, and our houses of ill fame with all their baneful influences. Here the wily, unscrupulous politician gets in his work, and not only jeopardizes hut too frequently blocks or circumvents the enforcement of laws. These facts are too well known to call for more at this time.

2. The young people of our land are trooping into our cities hy the thousands and hundreds of thousands. They are going into our cities as they think they are, not as they really are. Attracted by the glitter and gloss, the hlare of trumpets and uniformed parades, they step into the maelstrom of iniquity all unprepared. Thousands of them go down never to rise again. Who make up the criminals of this country? Seventy-five per cent of them are young men. Who make up the tramps of this country? A policeman a few years ago who had had large experience with this roving class of humanity when asked this question answered laconically "Young men—all of them." Who make up the inmates of our houses of ill fame? Ask Miss Jane Addams of Hull House fame, and she will tell you "Young women—all of them." Where do these hordes of young criminals come from? Thousands and tens of thousands of them from our rural sections, swept off their feet by the rush of city life to which they are strangers.

It is nothing uncommon for city pastors to receive from their hrethren in the rural sections and from parents letters asking them to look after a boy or girl who has gone from the quiet, country home into the rush of city life. In every instance the city pastor attempts to comply with the request. Sometimes he can get in touch with the young person, sometimes he cannot. It has heen noted that in almost every instance where he has heen ahle to render help, it has been to those who have come from a Sunday school or from a home where there was a family altar. Is not this suggestive?

3. The third point to which attention is respectfully called is that Dr. Josiah Strong, the author of "The Challenge of the City," "Our Country," etc., states that in 1800 there were only 8 cities in the United States having 8000 inhahitants or over, while in 1900 there were 545. In 1800 less than 4 per cent of our population lived in our cities, while in 1900 33 per cent of our population was urban. He then says, "If the rate of the movement of population from country to city hetween 1890 and 1900 continues until 1940, there will he then in the United States 21,000,000 more people in our cities than outside of them. * * * The cities will then no longer accept limitations from the State, but when they become fully conscious of their power, will take into their hands not only their own affairs but also those of the State and nation." Accepting Dr. Strong's conclusions, we have only one generation in which to send into our cities forty millions of young people who have had training in our rural Sunday schools, thus enahling our over burdened and oftentimes overworked conscientious city pastors to conserve them to the Church and so give to the population of our cities a Christian conscience.

Is there one who is prepared to say, That is pessimism? Well, let it be remembered it is not pessimism to look facts in the face and prepare for emergencies which are possible, though the prohability be remote. Utterances from such an authority as Dr. Strong are worthy of careful consideration hefore being discarded. Here is the strongest possihle plea which can be made for a Sunday school in every country church even though it he small. Let us have them by all means. Again quoting Dr. Strong on this same suhject, "Burying one's head in the sand never yet averted danger."

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition.

Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour hile and fermenting food gently moves out of the howels, and you have a well, playful child again.

Sick children heedn't he coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Settled at last Positive proof from oldest records that John baptized by Sprinkling. 68p-book, 16c Box 148 B, Batesburg, S. C.

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I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 1000A Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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DR BLAUD'S IRON PILLS
For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Bland" stamped on each Pill. *All Druggists.*
F. FOUGERA & CO., Inc., 90 Beekman St., New York.
No increase in Price.

TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

From its organization it has been the policy of the Educational Commission to take the Church into its entire confidence and to acquaint it with all its proceedings, and, in this spirit it has, at its previous meetings, issued communications or addresses, detailing its actions and progress. The meeting called at Memphis for the 19th and 20th of February was largely for the purpose of conference with the Commissioners appointed by the original patronizing Conferences of the Vanderbilt University, with the view of complying with the instructions contained in the resolutions of the General Conference creating this body. All the commissioners from said several Conferences except one, were present, and an all-day joint meeting with them was held on the 19th, at which the instructions given and the duties imposed on the respective bodies by the General Conferences were freely discussed. With a view to determining what, if any, right or title, or control over, or interest in, Vanderbilt University, the General Conference has heretofore had, and what rights it could authorize this Commission to transfer or assign in the light of the decision of the Supreme Court of Tennessee, and subsequent events, the Commission had procured the opinions hereinafter referred to.

By Article Second of the action taken by the General Conference respecting Vanderbilt University, this Commission was given full power and authority and was directed to transfer and reconvey unto the patronizing Conferences, namely, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama and Louisville, all right, title, interest and authority over and control in said University, that the General Conference, as such, has or may have by virtue of the resolutions of conveyance to it adopted by the Annual Conferences in and to the property, rights of supervision and control or confirmation of the members of the Board of Trust of said University. And by Article Seventh it was provided that in case it be found impossible to effect this transfer then this Commission was authorized and instructed to take such steps as, in its opinion, might be necessary to preserve and defend the interests and honor of the Church.

For the guidance and advice of the Commission in the exercise of its power and authority in the performance of its duties in the premises two disinterested and learned attorneys, Hon. Andrew J. Cobb of Georgia, and Hon. Amistead Brown of Alabama, were engaged to investigate the subject and examine the questions and to render the Commission their opinions whether, under the decision of the Supreme Court of Tennessee in the Vanderbilt case, there remained any possibility of bringing a successful action in the Federal Courts, or any other court, to establish any right, title, claim or interest in the Church or in the patronizing Conferences to the ownership and control of the University. Each of these distinguished lawyers, acting independently of the other, furnished a written opinion to the Commission in which both came to the conclusion:

First—That the General Conference was virtually a party to and was, in effect, before the Court in the Vanderbilt Case.

Second—That a final judgment pronounced by a competent court estops and concludes parties and privies.

Third—That such a judgment concludes all rights, questions and claims which were directly in issue, as well as all matters following by necessary inference, from the judgment.

Fourth—That the patronizing Conferences are in privity with the General Conference, and, as assignee, could have no greater rights than the General Conference itself.

Fifth—That on all the issues involved in the Vanderbilt case there is a final decree; and all the parties to the suit, and those in privity with them, or represented by them, are estopped and concluded from reopening the controversy in any court anywhere.

Sixth—That neither at the instance of the General Conference, nor the patronizing Conferences, could a Federal Court entertain jurisdiction, because (a) for the reasons aforesaid, (b) for the reason that there would be no diverse citizenship of parties, and (c) for the reason that there would be no question arising under either the Constitution or the laws of the United States.

Seventh—That even if diverse citizenship and a Federal question were involved, the controversy could not be reopened, because the decree rendered by the Supreme Court of Tennessee is (a) a final adjudication, and (b) it is a construction of a charter and of certain statutory laws of Tennessee, and, in such cases, the Federal courts are bound by, and follow, that construction and application which are given to State laws by the highest Court of the State.

Eighth—That the entire Vanderbilt controversy revolving around and being dependent upon certain laws of the State of Tennessee and certain contracts made on the faith of these laws, a Federal Court would follow the decision of the Tennessee Court.

Ninth—That the Supreme Court of Tennessee adjudicated practically every question which was, or could be, with good reason, raised in regard to the controversy; and, as these findings are made the basis of the decree, they cannot now be successfully reopened.

And it inevitably follows from these opinions—

Tenth—That there is no right, title or interest which this Commission can transfer to the patronizing Conferences, and that the execution and delivery of any instrument of transfer would be ineffective to pass anything.

In the light of these decisions thus epitomized, and in view of the fact that the only relation between the Church and Vanderbilt University recognized by the Supreme Court of Tennessee, was the qualified right to confirm new Trustees, which qualified right that Court expressly held arose out of contract only with the General Conference, after the transfers to it by the original patronizing Conferences, and in view of the further fact that since the last General Conference the Trustees of Vanderbilt University, acting under the advice of counsel, expressly refused to recognize further any contractual relations that may have theretofore existed under the decision of the Supreme Court of Tennessee, the Commission determined that it was powerless to transfer anything whatever to the original patronizing Conferences. The decision of the Supreme Court was to the effect that no right ever existed other than the qualified right of confirmation of Trustees, vested in the General Conference by contract with the Board of Trust of Vanderbilt University, which was conditioned on continued co-operation by the Church, and which the General Conference was without power to convey, or authorized to be conveyed to the patronizing Conferences, or to any one else except with the consent of the Vanderbilt Board of Trust.

In the conference with the Commissioners from the patronizing Conferences all these difficulties were discussed and fully recognized by such Commissioners, who, for the most part, if not unanimously, agreed with the Educational Commission that nothing of value could be probably transferred to them, but expressed a willingness to take whatever transfer might be tendered them by the Educational Commission. This Commission could have gone through with the mere physical execution of a form of transfer, but no possible title to property, and no possible right or thing of value would or could have been transferred; yet the mere execution of a transfer might have created in the minds of some of the members of the patronizing Conferences not familiar with the facts that valuable rights were passed to such patronizing Conferences, and this right might have led to further agitation and even litigation, calculated to bring the Church into disrepute. The Commission, therefore, having unanimously concluded that they were powerless to convey anything whatever to the patronizing Conferences, and recognizing that the responsibility rested upon them, and that it should be borne by them rather than shifted to the Commissioners from the patronizing Conferences, decided that it did not comport with the honor or dignity of the Church to do a vain thing, and, therefore, passed the following resolution:

"Whereas, by action of the General Conference this Commission was instructed to re-transfer to the original patronizing Conferences all the rights heretofore vested in and held by the General Conference in and to Vanderbilt University, which transfer was to be effected through Commissioners from said several patronizing Conferences, said instruction being limited only by paragraph seven of the resolution creating this Commission, to the effect that if this body should find it impossible to accomplish the transfer, then it should take 'such steps as in their opinion may be necessary to preserve and defend the interests and the honor of the Church'; and

"Whereas the said several original patronizing Conferences have appointed Commissioners to act in co-operation with this Commission, and such Conference Commissioners have met with this body in joint session; and

"Whereas it appears from the instructions given by a majority of said patronizing Conferences to their respective commissions that said majority of said patronizing Conferences are unwilling to assume or maintain any relation to Vanderbilt University except that of ownership and control, and

"Whereas this body has obtained opinions from two distinguished and disinterested attorneys, that the decision of the Supreme Court of Tennessee is conclusive against any character of ownership of Vanderbilt University by the Church, or said patronizing Conferences, and to the effect that none of the matters heretofore in controversy, and covered by the decision of said Supreme Court of Tennessee, can be again put in issue either in Federal or State Courts, which opinions so interpreting the decision of the Supreme Court of Tennessee are concurred in by all of the members of this Commission; therefore, be it

"Resolved, That this Commission finds itself wholly without power to convey or transfer anything whatever to said original patronizing Conferences, as instructed, but finds that it is "impossible to effect this transfer," in the meaning of paragraph seven above mentioned; and, so believing, the Commission is unwilling to stultify itself by the execution of a useless form of transfer, and is further unwilling to authorize the institution of any further suit or suits by the patronizing Conferences, or any of them, or the expenditure of any money in futile litigation, believing that by such course 'it will best preserve and defend the interest and honor of the Church,' and put an end to all further controversy of every character pertaining to Vanderbilt University; but, in so doing, the Commission desires to voice a final protest against the manipulations by which Vanderbilt University has been lost to the Church."

The Commission feels that the adoption of this resolution forever puts an end to its connection with the "Vanderbilt controversy," and believes that the membership of the Church at large will fully indorse this action when understood, and will rejoice that the efforts of the Church will now be unitedly directed toward the building of the two great Universities at Atlanta and Dallas, to be forever owned and controlled by the Church. The success of these institutions, promised and attained, shows what an aroused Methodism is capable of doing, and leads us almost to believe that the Vanderbilt case, which at first seemed to involve injury to the Church, now, under Providence, promises to redound to its benefit. Fraternally,

Signed by: Warren A. Candler, W. B. Murrah, James H. McCoy, Jno. C. Kilgo, Plato T. Durham, W. D. Thompson, W. G. McReamas, W. D. Bradfield, A. J. Lamar, G. T. Fitzhugh, F. J. Prettyman, Jos. E. Cockrell.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

NOTICE TO DELEGATES TO CORINTH IN MARCH.

The names of all delegates to the Annual Conference of the Woman's Missionary Society of the North Mississippi Conference, which meets at Corinth, Miss., March 25-29, must be sent at as early a date as possible to Mrs. S. F. Riley, Corinth, Miss.

An Executive Session of the Conference is called for Thursday morning, March 25, and a meeting of the District Secretaries for the Monday after the adjournment of the Conference.

Mrs. VIC THOMPSON HOYLE,
President.
By M. C. Guerry, Sec.

A LETTER TO THE WOMEN OF THE NORTH MISSISSIPPI CONFERENCE.

Dear Co-Laborers: At our annual meeting held at Aberdeen last June, the time for the annual session of 1915 was fixed for early spring. (The reason for this action can be found by referring to our annual report.) Itta Bena had no delegate at this meeting, and consequently did uot know about this change, when her invitation was extended and accepted. She found it impossible to entertain us before June, consequently we had to find another meeting place, and Corinth most graciously consented to entertain us. Official notice has already been given out that we will meet there March 25-29.

We are planning to make of this meeting a great inspirational occasion as well as a practical working Conference. An executive session is called for 9 o'clock a. m. March 25, and then at 2:30 p. m. we will go into the formal organization of the Conference. A meeting of District Secretaries is called to follow immediately after the adjournment of the annual session on Monday the 29th, consequently it is important for delegates to be on time for the opening service and remain until the close. THE REPORTS FROM DELEGATES WILL BE CALLED FOR, and Friday morning has been set apart for this feature of the program. We hope that every auxiliary in the Confereuce will send TWO delegates, and recommend that auxiliary presidents he sent as delegates where possible.

Never was it more imperative that every auxiliary be represented in the annual meeting than at this time. Our women do not fuliy understand the administration of our work under the new order, and our Treasurer and Corresponding Secretary are oppressed with a burden of work too heavy for them to carry, therefore it is imperative that our women come together in this annual meeting before the close of the first quarter of 1915, learn all about the new order of things, and relieve this congestion of work in the office of the Treasurer and Corresponding Secretary, which is caused by the fact that our women do not understand how to report their work correctly, and also by a failure to report it at ali.

We realize that we are in the midst of a great financial depression, hut we are blessed above aii nations of the earth to-day, and it is the real testing time of the Church of God. Our missionaries at home and abroad will suffer unless they are amply provided for, therefore let us deny ourselves of every luxury and measure up to the obiigations resting upon us. In no way can funds be hetter invested NOW than by sending deiegates to this annual meeting. We realize that the distance is great and that the trip will he an expensive one for delegates from the Southern part of our Conference; but a better investment could not be made of the money required to send delegates to this meeting. We regret the conditions which caused us to change our piace of meeting from the delta, and now ask for the privilege of meeting in some delta town in 1916.

Send names of delegates to Mrs. S. F. Riley, Chairman of Entertainment Committee, Corinth, Miss., at as early a date as possible. Bishop R. G. Waterhouse will address the Conference on the first evening. Dr. E. H. Rawlings, Educational Secretary of the General Board of Missions, will deliver the annual sermon and administer the Sacrament on Sunday; Mrs. R. W. McDonnell, Home Department Secretary of the Woman's Missionary Council, will deliver an address on Saturday evening, and then another one on Sunday evening. Miss Ethel Goiding, at present principai of the school in the Methodist Orphanage at Jackson, Miss., will attend this meeting as an applicant for the foreign scholarship owned by our Conference in the Scarritt Bible and Training School at Kansas City, Missouri. The delegates will have the opportunity of visiting the Co-operative Boarding Home, established in Corinth hy our deaconess, Miss Mary Daniel, for the working giris of the town. If you have had a member to die since June last, please send name and date of death to Mrs. M. C. Guerry, Artesia, Miss.

It gives me pleasure to send this, my first direct communication to the auxiliaries.

Pray for a gracious outpouring of God's Hoiy Spirit upon our meeting.

Mrs. VIC THOMPSON HOYLE,
President.

Tupelo, Miss., Feh. 15, 1915.

SIX MILLION UNEVANGELIZED WOMEN.

Of the thirty-four graduates of the Lambuth Memoriai Bible Woman's Training School, Kobe, Japan, twenty-two are now working as evangelists, five are wives of preachers, five are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. Social conditions are such in Japan that the sending of these young women out after graduation without missionary women to supervise them is attended with the very gravest dangers. The efficiency of these women would be more than trebied by the wise leadership of godly woman missionaries. Is it possibie that we look to our Church in America in vain for such women? is it really known and has it sunk down into our consciousness that there are 6,600,000 unevangelized women in the ten provinces in which the Japan Mission of the M. E. Church, South, works? Surely this is not known or eise it has not taken hoid of our Church, for we believe there would be a quick and hearty response to so great a need. We have now only two single woman evangeiistic missionaries for this great task.

MAUD BONNELL.

Kobe, Japan.

ONE BOX CURES THREE.

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

MARRIED.

At the Methodist Church, at Sharon, Miss., on Dec. 22, 1914, by Rev. R. A. Sibiey, Jr., Mr. ASHLEY CATLETT and Miss GRADY TURNER, of Canton, Miss.

At the parsonage at Sharon, Miss., on Feb. 14, 1915, Rev. R. A. Sibiey, Jr., Mr. W. W. GOFF and Miss A. B. COLEMAN.

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For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Saiiow Skin and Miserable Headaches come from a torpid iiver and ciogged boweis, which cause your stomach to become fiiled with undigested food, which sours and ferments like garbage in a swiii barrel. That's the first step to untold misery—indigestion, foui gases, bad breath, yeliow skin, mentai fears, everything that is horrible and nauseating. A Cascaret to-night wiii give your constipated boweis a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

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Wonderfully efficient and amazingly simple. Cuts V-shaped ditch up to 4 feet in depth. Ideal for levee work, terracing, and cleaning out old ditches.

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Cuts 1,200 yds. 2-foot ditch in one day with one man and one team.

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No. 4

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"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and Doesn't Salivate or Make You Sick.

Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work!

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and boweis constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

LESS MEAT IF BACK AND KIDNEYS HURT.

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

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Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Lizon
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Frost Proof varieties. Early Jersey and Charleston Wakefield. Succession, Surehead, Drumhead and Flat Dutch. Prices: 500, 75c; 1,000, $1.25. Lots over 5,000, $1.00 per 1,000. By mail, postpaid, 500, $1.00. Ready now.

Our plants are field grown, strong and hardened. Order from us. Satisfaction guaranteed.

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END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

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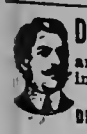

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DR. H. H. GREEN'S SONS, Box H, Chatsworth, Ga.

MISSISSIPPI CONFERENCE.

Meridian District—First Round.

De Soto, at Salem .....Feb. 27, 28
Moscow, at Hopewell.....Mar. 5,
DeKalb, at Pleasant Ridge..Mar. 6, 7
Vimville, at Pleasant Hill..Mar. 13, 14
Lauderdale .....Mar. 14, 15
Daleville, at Soule's Chapel.Mar. 20, 21
Porterville .....Mar. 27, 28

J. T. LEGGETT, P. E.

Jackson District—Fourth Round.

Madison .....Feb. 28, Mar. 1
Terry .....Mar. 7, 8
Bolton .....Mar. 14, 15
Florence .....Mar. 20, 21

PAUL D. HARDIN, P. E.

Newton Dist.—First Round.

Raleigh .....Feb. 27, 28
Rose Hill, at Homewood...Mar. 6, 7
Garlandsville .....Mar. 13, 14
Leake, at Singleton .....Mar. 17,
Pearl, at Edinburg .....Mar. 18,
Carthage .....Mar. 19,
Walnut Grove .....Mar. 20, 21
Harperville .....Mar. 22,
Lena .....Mar. 23,
Homewood .....Mar. 27, 28
Chunky .....Mar. 30,
Choctaw Mission, at Jackson's .....Mar. 31,
Newton & Montrose, at M..Apr. 4, 5

C. F. EMERY, P. E.

Port Gibson District—First Round.

Anguilla, at Anguilla, Wed.Feb. 24,
Mayersville, at Mayersville..Feb. 27, 28
Silver City, at M., Wed.....Mar. 3,

T. W. ADAMS, P. E.
Fayette, Miss.

Seashore District—First Round.

Brooklyn .....Feb. 27, 28
Longbeach .....Wed., Mar. 3
Coalville .....Mar. 6, 7
Vancleave .....Mar. 13, 14
Gulfport .....Wed., Mar. 17
Mentorum .....Mar. 20, 21
Wolf River Mission .....Mar. 23
Mississippi City and Handsboro .....Mar. 24
Carriere and Picayune ....Mar. 27, 28

W. H. HUNTLEY, P. E.

Brookhaven District—First Round.

Scotland, at Bethesda .....Feb. 24
Adams, at Adams .....Feb. 27, 28
Barlow and Rehoboth .....Mar. 6, 7
Wesson, at Wesson.....Mar. 13, 14
Brookhaven .....Mar. 14, 15
Pleasant Grove, at Pleasant Grove .....Mar. 18, 19
Topisaw, at Sartinsville....Mar. 20, 21

ROBT. SELBY, P. E.
Brookhaven, Miss.

Hattiesburg District—First Round.

Main Street (Hattiesburg).Feb. 24,
Prentiss .....Feb. 27, 28
Sumrall .....Feb. 28, Mar. 1
Magee .....Mar. 6, 7
Seminary .....Mar. 7, 8

GEO. H. THOMPSON, P. E.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from **Shuptrine Co., Savannah, Ga.**

LOUISIANA CONFERENCE.

New Orleans Dist.—First Round.

Plaquemine and New Roads Feb. 20, 21
First Church, a. m. .....Feb. 28,
Mary Werlein Mission, p.m. Feb. 28,
St. Tammany, at Sun .....Mar. 6, 7
Donaldsonville & Vacherie.Mar. 10, 14
Bogalusa .....Mar. 20, 21
Orange Grove .....Mar. 24, 31

W. W. HOLMES, P. E.

Monroe Dist.—First Round.

Lake Providence .....Feb. 21
Farmerville .....Feb. 28,
Frantom Chapel .....Mar. 6,
Eros .....Mar. 7,
Mangham .....Mar. 14,
Sicily Island .....Mar. 15,
De Saird .....Mar. 21,
Waterproof .....Mar. 28,

WM. SCHUHLE, P. E.

Lafayette Dist.—First Round.

Houma Mission, at Houma Feb. 27, 28
Lafourche Mission ....Feb. 28, Mar. 1
Evangeline Mission, at Ville Platte .....Mar. 6, 7
Washington & Chicot, at C. Mar. 7, 8
Acadia Ct., at Branch ....Mar. 13, 14
Bell City, at Bell City, Wed. Mar. 17,
French Mission, at Kaplan..Mar. 20, 21
Indian Bayou, at Indian B..Mar. 27, 28
Rayne .....Mar. 28, 29

J. I. HOFFMAN, P. E.
Indian Bayou, La.

Baton Rouge Dist.—First Round.

Greensburg Ct., at Center..Feb. 20, 21
Kentwood .....Feb. 21, 22
Pine Grove, at Pipkins ...Feb. 27, 28
Amite .....Feb. 28,
Springfield, at Springfield..Mar. 6, 7
Ponchatoula, at Ponchatoula Mar. 7, 8
Tangipahoa, at Tangipahoa Mar. 13, 14
Covington, at Covington...Mar. 20, 21
Hammond .....Mar. 27, 28

H. W. BOWMAN, P. E.

Ruston Dist.—First Round.

Winnfield .....Feb. 19,
Ringgoid .....Feb. 20, 21
Minden .....Feb. 21, 22
Arcadia .....Feb. 23,
Ruston .....Feb. 25,
Sibley .....Feb. 27, 28

BRISCOE CARTER, P. E.

Alexandria Dist.—First Round.

Bon Ami and Carson,.....Feb. 20, 21
DeRidder, and Mission, 7:30 p. m.....Feb. 21,
Merryville, 7:30 p. m.....Feb. 22,
Longville, at Longville, 7:30 p. m.....Feb. 24,
Provencal .....Feb. 27, 28
Pineville .....Mar. 6, 7
Alexandria .....Mar. 7, 8
Indian Mission .....Mar. 14,

H. W. MAY, P. E.

Shreveport Dist.—First Round.

Noble, at Noble.....Feb. 20,
Zwolle .....Feb. 21, 22
Many, at Many.....Feb. 22,
Anacoco, at Prospect .....Feb. 27,
Leesville .....Feb. 28, Mar. 1
Vivian .....Mar. 7, 8
Queensborough .....Mar. 10,
Mooringsport, at Oil City...Mar. 14, 15
Texas Avenue (Shreveport)Mar. 17,
Wesley, at Carroll Creek...Mar. 20, 21
Coushatta, at Coushatta....Mar. 21, 22
Bayou Lachute, at Atkins..Mar. 22,
J. S. Noel, Jr., Memorial (Shreveport).. .....Mar. 24,
South Mansfield .....Mar. 27, 28
Mansfield .....Mar. 28, 29
First Church (Shreveport).Mar. 31.

WM. H. COLEMAN, P. E.

WINTERSMITH'S CHILL TONIC

not only the old reliable remedy

FOR MALARIA but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and $1 bottles at drug stores.

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The Celebrated Effectual Remedy without Internal Medicine.

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will also be found very efficacious in cases of
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No increase in Price.

URIC ACID SOLVENT

For Rheumatism and Kidney Trouble

50 Cent Bottle (32 Doses) FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—worn out before the day begins, do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength this treatment gives. For any form of bladder trouble or weakness, its action is really wonderful.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

To prove The Williams Treatment conquers kidney and bladder diseases, rheumatism and all uric acid troubles, no matter how chronic or stubborn, if you have never used The Williams Treatment, we will give one 50c bottle (32 doses) free if you will cut out this notice and send it with your name and address, with 10c to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 650, New P. O. Building, East Hampton, Conn. Send at once and you will receive by parcel post a regular 50c bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

If we could live more in sight of heaven, we should care less for the turmoil of earth.—John Richard Green.

Peach and Apple Trees 2c and up

Pear, Cherry, Plum Grapes, Strawberry, etc Catalogue Free. TENN. NURSERY CO., Box 60, CLEVELAND, TENN.

Whole Family Benefited By Wonderful Remedy

There are many little things to annoy us, under present conditions of life. The hurry, hard work, noise and strain all tell on us and tend to provoke nervousness and irritability. We are frequently so worn out we can neither eat, sleep nor work with any comfort. We are out of line with ourselves and others as well.

A good thing to do under such circumstances is to take something like

Dr. Miles' Anti-Pain Pills

to relieve the strain on the nerves. Mrs. J. B. Hartsfield, 82 Plum St., Atlanta Ga., writes:

"I have on several occasions been vastly relieved by the use of your medicines, especially the Anti-Pain Pills, which I keep constantly on hand for the use of myself, husband and two sons. Nothing in the world equals them as a headache remedy. Often I am enabled by the use of one or two of the Pills to continue my housework when otherwise I would be in bed. My husband joins me in my praise of the Anti-Pain Pills and Nervine."

Dr. Miles' Anti-Pain Pills

are relied upon to relieve pain, nervousness and irritability in thousands of households. Of proven merit after twenty years' use, you can have no reason for being longer without them.

At all Druggists, 25 doses 25 cents.

MILES MEDICAL CO., Elkhart, Ind.

ORPHANAGE DAY.

To Louisiana Methodists.

We wish to remind you that by the action of the recent session of the Louisiana Annual Conference held in Shreveport, the assessment for the Orphanage was taken off the Conference. Easter Sunday was by unanimous consent made "Orphanage Day," and this, with a "Work Day" in the fall, will be the only opportunity given our people to contribute to our Orphanage work, except as the Superintendent can visit a few of the charges of the Conference and make public appeals for help. It is therefore of vital importance to our Orphanage that every church and Sunday school in the Conference begin now to plan to make a strong, united effort for the Orphanage on April 4—Easter Sunday.

We now have 99 children in the Orphanage. This has been a long, cold winter and our expenses have been unusually heavy. But little money has come in since Conference, and our funds are distressingly low. It will take at least $5000 to enable us to meet our obligations and carry us through the dull summer months. Easter Sunday is our only chance to raise this money. It is imperative, therefore, that our people be given the opportunity to help our cause at this appointed time.

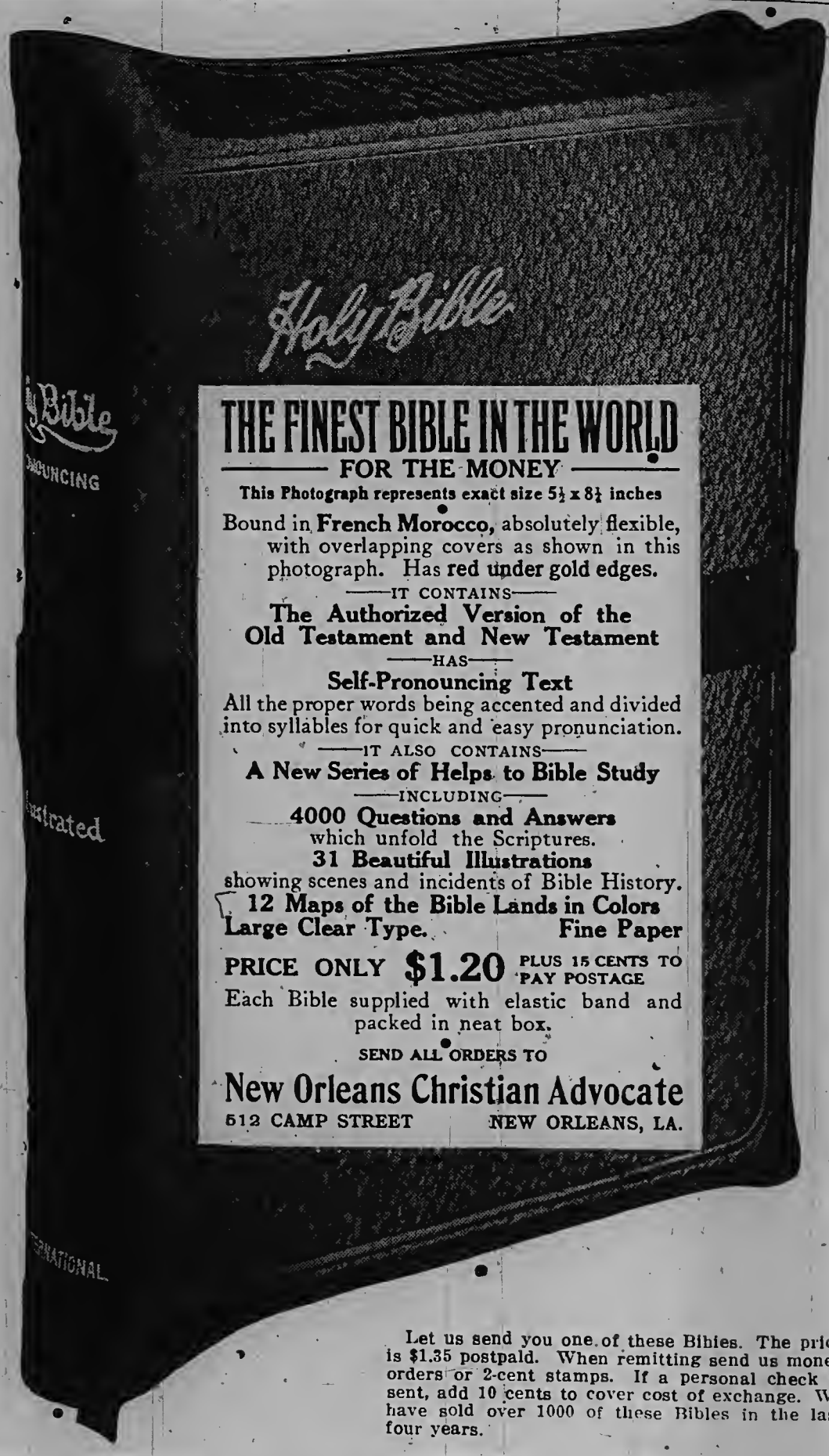
While we have had a severe winter, the health of our children has been remarkably good. Except for one severe case of inflamatory rheumatism and one operation for appendicitis, we have had no sickness to speak of. The children have made fine records in school and are making steady progress in their education and development.

The most distressing fact that faces us is the almost daily appeals that come by mail, over the telephone and in almost every way for us to take more children. It seems that the cry for help was never more pitiful or distressing. We are struggling to help every case possible—but when all our room is occupied and we are already crowded, when we have no funds in sight to care for these we already have, what are we to do?

Again I plead for the united effort of all our people. Let every preacher, every Sunday school superintendent and Christian worker in our great Church begin to talk and plan for a great effort on Easter Sunday and secure the needed funds, so that our children and our cause will not suffer.

ROBT. W. VAUGHAN,
Superintendent.

Ruston, La., Feb. 19, 1915.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FOR THE MONEY
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The Authorized Version of the Old Testament and New Testament
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LAID TO REST.

The following is from the Commercial Appeal of Feb. 14:

"The people of Starkville, Miss., and community, regardless of denominational beliefs, assembled this afternoon at the First Methodist Church to pay a last and sad tribute to the memory of Mrs. Lutie Lipscomb, wife of Rev. T. H. Lipscomb, pastor of the M. E. Church, South. Her death occurred on Saturday evening after a very short illness and was a sad shock to the numerous friends, who had learned to so deeply love her noble and womanly beauties of character. Such sadness and sympathy never before prevailed in this city. The service was conducted by Dr. T. C. Wier and Rev. W. S. Harrison, two of the oldest members of the North Mississippi Methodist Conference, assisted by Rev. E. G. Mohler, of Artesia, and Revs. Brown of the Presbyterian Church and Jordan of the Baptist Church. It was solemn and deeply touching and of the vast assembly but few eyes were dry of tears. Miss Jerome Sage presided at the organ. The floral tributes constituted an immense embankment of beautiful and fragrant flowers, emblematic of the sweet life that had been wafted from earthly cares into an Eternal Father's mansion. Two weeks ago Mrs. Lipscomb, in talking to one of her children, told him that when she died she desired that the hymn, "He Knows It All," be sung at the funeral, little dreaming that her end was so near. According to her request the choir rendered it in a sweet and low melody.

The funeral cortege procceded to the Union Depot, from where, accompanied by friends and the family, the remains were carried to Columbus, where on to-morrow the interment will occur. The deceased leaves a husband and five little children."

A note from Brother Lipscomb states that Mrs. Scott, of Hollandale, Miss., the mother of Sister Lipscomb and the grandmother of his children, will live with him and that his family will be kept together.

NOTICE.

Annual Meeting of the Woman's Missionary Society, Louisiana Conference.

The Woman's Missionary Society of the Louisiana Conference will hold its annual meeting on March 3, 4, and 5 at First Church, New Orleans. Miss Bennett, Council President, will be with us at that time, and her addresses are always helpful and inspiring.

Those interested in the work of the Missionary Society should attend these meetings, and to those who may not be interested in the work of the Society they would have a special value.

The ladies of our churches are urged to be present and to invite their friends, both for the personal benefit to be derived and to help make the annual meeting the success that it may and should be.

A. WORKER.

SUBSCRIPTION RATES.

The following are the rates of subscription to the New Orleans Christian Advocate for the year 1915:

To preachers	$1.00
Widows of preachers	1.00
Single subscriptions	1.50
Eight months	1.00
In clubs of five or more	1.25

It costs us 10 cents to cash each out-of-town check that we receive. Please avoid sending us checks when possible. If personal check is sent, please add 10 cents to cover cost of exchange when check is for $3 or under. Please do not send us a check for $1, as it will only be credited as 90 cents.

All money orders or drafts should be made payable to the New Orleans Christian Advocate so as to save trouble.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 9. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3080

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 4, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"With thoughts of Christ and things divine,
Fill up this foolish heart of mine."

* * *

It is highly culpable for one to remain silent when duty demands that one should speak out. Many a worthy cause and deserving person have been shamefully betrayed by sealed lips that should have spoken.

* * *

The Holy Spirit is our greatest teacher, and the inspired Scriptures are his text-book. He does not come to make new and different revelations of truth, but to take the things of Christ and show them unto us.

* * *

The surrendered life is the fruitful life. It is when we belong wholly to Jesus that we can accomplish the most for him. The reason of this is because it is into the emptied vessel that "the power from above," by which spiritual achievements are wrought, can be most largely poured. Vehicles through whom this might of God can operate are the crying need of the Church.

* * *

There is little value in the Church ownership of schools unless it is exercised in a way to make them fit places for the training of our youth. There is nothing in a mere name or relation. We shall fall far short of our duty if we fail to make our institutions of learning pronouncedly religious. Higher criticism, smokers, theatricals, etc., are no better in a Church college than they are in a private or State school.

* * *

Every Christian, no matter how obscure his sphere, has an opportunity to do a work that will outlive the stars. To save a soul is to achieve a result that will produce joy among the angels on high, and which may endure throughout eternity. And to upbuild one's own character, or that of a fellow-disciple, is to rear a structure that will last when the earth itself shall have crumbled into ruins. In the face of such inspiring possibilities, why should any follower of Jesus stand idle, or waste his time upon the things that soon must perish?

* * *

It is stated that Miss Helen Keller who was born blind, deaf and dumb, but who has learned to talk and who now delivers lectures, is having her voice systematically trained and that she yet hopes to be able to sing. A finer illustration of what may be done by an unconquerable will and persistent effort can scarcely be found in the world's history than that furnished by the achievements of this remarkable young woman. What she has accomplished ought to be both a rebuke and an encouragement to persons who, because of comparatively light afflictions, are disposed to give up to despair and act upon the theory that they can do nothing in life. As a matter of fact, from among the unfortunate and suffering ones on earth have come many of the choicest spirits and largest contributors to the upbuilding of society that the race has produced.

FANNIE J. CROSBY.

The death of Fannie J. Crosby, the sweet singer of American Methodism, which, as has already been stated in the Advocate, occurred in her home at Bridgeport, Ct., on February 12, 1915, has been widely noticed by the press of the Nation, both religious and secular. She was born at South East, Putman County, New York, March 24, 1820; so it will be seen that she lacked but little of being ninety-five years of age. She became blind when about six weeks old. She evinced poetic talent when very young, writing her first poem at the age of eight years. She was educated at the Institution for the Blind in New York City, and in 1844 published a volume, entitled "The Blind Girl and Other Poems," and another, "Monterey and other Poems," in 1849. In 1851 she was happily converted, and joined the old John Street Methodist Episcopal Church, in New York City. In 1858 she was married to Mr. Alexander Van Alstyne, an accomplished musician who, like herself, was blind. The same year her third volume of poems, "A Wreath of Columbia's Flowers," was issued.

As a hymn writer, Miss Crosby was the most prolific that the world has had since the time of Charles Wesley and Isaac Watts, if indeed in this respect she did not surpass even those great sons of song. She had for several years a contract with Biglow and Main to write three hymns every week, and it is estimated that the total number of her hymns was more than eight thousand. Among the best known of these, are "Saved by Grace," "Blessed Assurance, Jesus Is Mine," "Rescue the Perishing," "I am Thine, O Lord," "Jesus, Keep Me Near the Cross," "I Shall See Him Face to Face," and "Safe in the Arms of Jesus." The latter is said to have been Miss Crosby's favorite. In 1898 from the same fertile pen another book, "Bells at Evening and Other Poems," was brought forth from the press, and still another, "Memories of Eighty Years," was given to the public in 1906.

The life of Miss Crosby was certainly a beautiful and useful one. Though she did not begin to write sacred songs until she was past forty years of age, she sang her way into an earthly immortality, and her tomb will be a Mecca for Methodists and other religious pilgrims from all over the world, as long as time shall last. And who can measure the tremendous reach of her influence on earth, or conceive of the richness of her reward in heaven? Nor can any one tell how much her severe affliction contributed to the making of her noble character, or to the development of her holy and blessed ministry to millions of human hearts. The blinded eyes, which here could not see, have now doubtless looked upon the King in his beauty, and the glories of the Beulah land which she so often glimpsed by faith and of which she so sweetly sang, are now no doubt to her enrapturing realities.

The following beautiful testimony from her own lips, now forever closed to human ears on earth, furnished the key to the contentment and serenity of soul which were so characteristic of this stricken saint:

"As for my age, it doesn't seem to me that I am in the nineties, and I attribute my good health and long life to the fact that I never let anything trouble me, and to my implicit faith, my implicit trust, in my Heavenly Father's goodness. If I didn't get the thing I wanted to-day, well, I'd get it to-morrow. If not then, I realized that it wasn't good for me have it. * * *

"In the case of my own loss of sight, I can see how the Lord permitted it. He didn't order it; he permitted it. You know, it happened when I was about six weeks old. I caught a cold in my eyes, and in the absence of our family physician my mother took me to another near my home who, as it afterward turned out, had no right to be practicing. He ordered poulticing, his instructions were followed, and my sight was totally destroyed. Now the Lord didn't order that. The man broke a law of nature. Instead of regarding it as an affliction, I have always thought of it as one of the greatest blessings ever conferred on me, for it carried out God's plan."

SITE OF THE NEW UNIVERSITY.

We take the following from the Wesleyan Christian Advocate (Atlanta) of February 26:

"The exact location of the Emory University has been announced. It is at Clifton Street and the North Decatur road—just beyond the Druid Hills tract of land. The site contains seventy-five acres and is near enough to the water and sewer pipes in Druid Hills to make the cost of extending them to the University buildings very small. The campus is just beyond the terminus of the street car line, but the tracks will be extended to the grounds by the street railway authorities. This extension will bring the campus of the university within a few minutes' ride to the center of Atlanta. The site is an admirable one."

This is gratifying news. Now that it is definitely settled that the Church is to have no official relation, either real or nominal, with Vanderbilt University, it behooves Southern Methodists everywhere to address themselves energetically to the task of building up the two new institutions that have been projected in Atlanta and Dallas. We are pleased to note in the Wesleyan Advocate that the construction of the buildings of the former will likely begin in the spring. The work of getting the Dallas institution ready to open its doors next fall is being energetically pushed, and there seems to be little doubt that success will crown these efforts. The Methodist Episcopal Church, South, has no notion of allowing herself to be driven from the field of higher education.

OUR GREATEST CLIENT.

It is announced that a great legal battle will soon be started to set Harry Thaw free from the Matteawan asylum in New York. There may be some difference of opinion as to who is the greatest lawyer that our country has produced, but doubtless all will agree that young Mr. Thaw is the best client.

LIFE'S LITTLE DAY.

By Mary Ella Cornell.

(With slight adaptations may be sung to the tune of "A PERFECT DAY.")

When we come to the end of life's little day,
And the sunset is drawing nigh,
Then the Father will call for his children all,
To be judged at his throne on high,
We must each one appear—will it be in fear
Of a Judge with a frowning face?
Or will Christ say, "Come, you are welcome home;
Have no fear, you are saved by grace?"

Though the end of life's day may seem far away,
It is nearer, perchance, than we think;
Will you longer roam from your Father's home?
You are standing on ruin's brink.
Christ has stretched his hand from the heavenly land,
It is scarred with the cruel nails,
He is calling you, he is wooing you,
With a love that never fails.

There's an hour that is known to our God alone
That shall come to us every one;
But you'll know not a fear as that time draws near,
When your life's little day is done,
If you've given your love to our God above,
To the one who for you has died;
Then the darkest night will as day be light,
For the Christ will be at your side.

—The Presbyterian.

THE LIVING CHRIST.

By Newell Dwight Hillis.

Gone the City of Jerusalem and the golden age for Galilee! The multitudes that once gathered upon the sea shore have dissolved, and the voice of the master musician is silent. Gone all the rulers, and soldiers and priests and peasants! Gone, too, the women and the little children, who, in their day, questioned themselves as to what they thought about Jesus. The Twentieth Century has come, and a new western civilization has arisen. But to the great ones of the earth and the lesser ones of the land, day by day, comes this question, What think ye of Christ? Once more he stands in the legislative hall, teaching men justice and truth. Still he walks in the market place, and often in the Temple he lifts the scourge to drive out the money changers. For those who have eyes to see he climbs the garret steps into the reeking tenements, and oft he makes his way to the jails where most of the inmates are little boys in their teens, and asks society how we could have made such images of himself. And sometimes at midnight, in the dark streets, where the daughters of beauty and the faded flowers wander, Jesus goes, with wet locks, abroad upon his mission of recovery. He lifts his hand, to the young girl's arm, looks hope into her young eyes, and sheds pity upon her broken heart. He speaks no word of blame, because she was lured astray by those who gave into her hand a cup of flame. Something tells her that his murmuring lips are saying, "Neither do I condemn thee, my child; go and sin no more." And then he points her eyes toward the stars and whispers that she must not be afraid or ashamed, and adds: "To-morrow, yonder, God will yet wear thee, my child, like a red rose, upon his heart!" To little children he comes, teaching them how to subject their minds and hearts to their parents. To men, who in middle life have been overtaken by failure, to all who are out in the storm and the black night and the turmoil, he comes with the lessons of his own defeat and tragedy. To the patriot and the teacher who feel that their work has failed, and the truth they have sown has been seed that is forgotten he comes, pointing to the day when those who sow in tears shall reap in joy. In this hour he stands here a silent and invisible figure beside each disciple, keeping watch above his own. Why, then, should you be weary and heavy laden when he offers rest and peace? Why should you now fear anxiety in this hour when you are out in the storm and the yeasty sea, when in a moment he can bring calm unto all waves, and a harbor after all the dangers of the open sea? Why should you fear death, when he is the door into the other room and immortal life? For the broken-hearted; for the lonely and desolate; for those who are pursued by pitiless fear; for all who have been defeated and despoiled and left prostrate like the flowers in the corn after the tornado has passed; for those who have been poisoned by grief, torn by remorse and wounded by sin there is medicine and hope, recovery and happiness. Lift up your eyes. Yonder, upon the horizon, stands a great, dear presence. His arms are outstretched, his heart is full of compassion, his words are pity and love. Oh, kneel before him! One touch, and lo! all the grievous wounds of life are forever healed.—Brooklyn Eagle.

THE VICISSITUDES OF LIFE.

By Rev. J. H. Jowett, D. D.

"Thy faithfulness reacheth even unto the clouds."—Psalm xxxvi. 5.

And is there anything more fickle and changeable than the clouds? The transformation of their outline is continual. If we try to sketch a cloud, it is almost gone before our materials are ready. So fleeting is the form that we can watch the swift transition. And yet these ephemeral presences are here chosen to express the faithfulness of God. Clouds are not the creation of caprice. They are not shaped by chance temperature, or by lucky and unlucky winds and tempests. In all their fickleness there is an abiding purpose. In the apparent chaos there is an established throne. Every transformation obeys a sovereign rule. "His faithfulness reacheth even unto the clouds."

Life, too, is full of vicissitudes. Our circumstances are as changeable as the clouds. Everything is in flux. We are never really "settled;" a radiant circumstance suddenly melts like a fleecy cloud, and another circumstance appears full of dark menace and frown. "Change and decay in all around I see." And yet the swift and almost fierce transitions are bound together by an invisible bond of divine faithfulness. They are more than a chain; they are the highway of grace. Through all the many coils and complications of an Alpine rope there runs the unbroken red strand which betokens its genuineness and strength. And through all the complicated web of the believer's circumstances, with their swiftly changing patterns, there runs the enduring strand of divine fidelity, the blood-red strand of sacrificial love and care.

And thus our changing lot is the home of the unchanging God. One purpose pervades the passing seasons. It links together spring-time and winter, and sunshine and shower. My fragmentary life may be a glorious whole in the unfailing truth and mercy of the eternal God. "O Thou who changeth not, abide with me."—British Weekly.

"SISTER KIEFFER."

By Rev. Felix R. Hill, D.D.

She was a very poor and humble woman, and was nearly seventy years old. She supported herself and little granddaughter by taking in washing. She was a dear, sunny-faced soul—full of hope, and faith in God. Though she lived many squares from her church, she was there at almost every service, and the little girl was with her. She was quite an independent character, and always declined any financial aid proffered by the Church. Indeed, her modest contribution in a weekly envelope, found its way into the collection plate every Sunday. Her home was an old-time and small French cottage, in the northwest section of New Orleans. The little house is still there; but it shelters strangers of another generation. The dear old saint who lived there so many years, long ago ascended to a larger and better home in heaven; but the memory of her still abides on earth, and the mention of her name to some people still living, is "as an ointment poured forth."

This good woman often helped and cheered her young pastor in his work. He has never forgotten the blessed testimonies of her faith and experience, which she frequently gave in the class-meeting and love-feast services. She was really a careful student of the Bible, and her ready use of appropriate and helpful quotations of Scripture texts was quite remarkable. She had a strong, clear voice, and often in the social meetings of the Church, the services were enlivened and hearts were stirred, when the joy in her own soul broke forth in cheerful, happy song, and inspired the souls of others. Her ministrations were benedictions in the lowly homes of poor people, especially in times of sickness and bereavement. One of the rich and worldly men of the city, when in great mental distress, and near unto death, begged the pastor to send for Sister Kieffer, saying: "Please send for that precious woman; I want her to sing and pray by my bedside." She came, and the mercy-seat was found in that room! a soul found peace with God—like a little child, received the kingdom of heaven. That pastor, who after so many years, is still in his imperfect way, trying to comfort, help and save people, can never forget a visit he paid Mrs. Kieffer in the summer of 1882. It was late in an oppressively hot afternoon. Shortly after the noon hour, he had been called on a long, weary tramp to visit certain people, who seemed not to appreciate him or his efforts to do them good. For hours he lingered striving to make the visit a helpful one; but at last he left that home, tired, heavy-hearted and greatly discouraged. And when he came to his office in old Carondelet Church, he dropped into a chair and leaning his head upon his desk, asked himself, "What is the use of all my preaching, and all my coming and going among the people of this great, wicked city? Will it not be best for me just to quit?" But recovering himself in some measure, though almost intolerably burdened and depressed, he was suddenly moved by a suggestion, which certainly came from God himself, to get up and go out and pay a visit to Sister Kieffer.

The sun was getting low when he approached her home. He had made a short cut through the common, and was passing near the rear yard, intending to make his presence known, by knocking at the front door. But he was arrested by the sound of what seemed to him familiar, yet wonderfully sweet music. He drew near, and looking over an adobe wall into the yard, he saw Mrs. Kieffer. She stood in the shade of a large fig tree. She was finishing up the day's washing. The tub was filled with water and clothes and a wash-board. Her sleeves were rolled up to the elbows. She was hard at work, and her strong arms and hands were vigorously moving the clothes up and down the board. Her face had a bright and happy look, and she was singing lustily and cheerily:

"The more I pray, the happier I am,
I love God, glory hallelujah!
The more I work, the happier I am,
I love God, glory hallelujah!"

She had not seen the preacher, as yet; but he shouted "Amen, Sister Kieffer," and joined with her in her cheery song. The visit that soon followed was a blessing to both; and the lesson was a glorious tonic to the pastor's soul. His heart sings hallelujah, as he still prays and works!

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MY BROTHER'S KEEPER.

Eugenie du Maurier.

My brother's keeper? Yes, for I may iead
Down sin's smooth path another soui with mine,
Where death and darkness madiy intertwine,
And no good angei stands for him to 'piead.

My brother's kecper? Yes, a hrother's soul,
If I but let my smaii lamp clearly shine,
May light therefrom a nohier fiame than mine,
And burn forever, unconsumed and whoie.

—Southern Churchman.

WHERE THE EMPHASIS IS BEING PLACED.

Another significant articie in the February number of The Century is that on "Peace and Disarmament," hy W. Morgan Shuster, author of "The Strangiing of Persia" and "The Breakdown of Civilization." Disarmament, he shows, or attempts to show, is utteriy out of the question. Peace wiii not come by that process. But after going through iiis discussion he too makes the hope of the worid for peace to ciuster around education. Last week we had some reference to the "Aiiicd Mission Boards of America" and its backing hy the Rockefeiler Foundation. One of the chief features of that corporation is an educationai propaganda and its scheme is to bring the peopie from afar to this country for their iiterary training and equipment for the work of missions.

It is worth while to stop a moment and think that each of these specific cases mentioned, and others of iike character could easiiy be muitipiied, makes the hope of the worid to center in the education of the people. Dr. Mott goes so far as to affirm that the leaders of the world are to be found when the war in Europe is over in America, and that hour, he properiy cails a "solemn hour" for America.

Bishop Candier, in his clear-sighted vision has not too eariy caiicd the attention of his Church and his country to the "shifting center" of education from Europe to this country of ours.

Where, then, shail this education be furnished for the coming time? If it is to be ieft to the rich educationai foundations of other sections of our country, the education furnished wiii he itseif a perii from which we might weii hope to be saved. These rich institutions have long ago severed their connection with the Church and have harbored the most unconceaied rationalism. Rationaiism has been tried in Europe. The universities there fostered it. And rationaiism in reiigion, or as a substitute for evangeiicai reiigion, has utteriy faiied there to preserve the peace of the nations. Militarism in government, and rationalism in reiigion, have heen no barrier against the horrors and ravages of war. Shaii we, in this country, repeat the foiiy of the great European universities and aiiow our education to drift from Him who is the Truth? And if the ieadership of the worid in the coming days shaii be found in America, and that ieadership has been formed and shaped in its intellectuai iife in those institutions which regard reiigion as a hindrance to the fuiiest mental deveiopment, what sort of ieadership of the worid shaii we have? The matter is one that hoids far more than the weii being of any eccieiasticai organization, or eccieiasticai organizations. it hoids far more than the preservation of any form of reiigion. This matter takes hoid of the every day, practical affairs of men—of all men and aii the interests of our people.

In the light of such things as we have here set down, it appears that the contention for education by the Church is far from the sectarian narrowness with which it is so often charged.

In this educational work that must make fit the leaders of the worid, the South must have a share. And inasmuch as the Methodist Episcopal Church, South, is an influentiai force and powerfui influence in the South the Church must take its place in the great work of fitting the future ieaders of the worid. It is a responsibility our manhood would not shirk if it could and whlch it could not shift if it would. It is a call to soiemn duty, which we take it, comes in the order of divine providence and to which our faith in Jesus Christ and ioyaity to him wiii not aiiow us to turn a deaf ear. The duty before our eyes is too piain to be mistaken; it is too soiemn to be turned aside. Here is offered a priviiege of service for the kingdom of God Southern Methodism wiii not faii to see, and seeing, seize with earnestness and devotion. Our ieaders have sounded the order of campaign for a great forward movement; the rank and fiie of our Church, accepting the caii of our leaders as the will and voice of God, wiii faii in iine and do their utmost to see that our Church takes its place—its God-appointed piace—in the great work of religious education. That education that wiii aione save the peopie from damage here and remediiess ruin hereafter.

We do not for one moment minify the need and conserving power of revivais. By no means. These we must seek and at periI of the most serious ioss obtain. But perhaps the greatest duty, at any rate, the most urgentiy pressing duty upon Southern Methodism at this time is the fullest equipment of its two great universities, the Southern Methodist University at Daiias, Texas, and Emory University at Atlanta. Our peopie are abie. May they be wiiiing in this their day of great opportunity and lofty privilege!—Wesleyan Christian Advocate.

ONE RELIGION FOR ALL TIME.

We are hearing a great deal of late about the Twentieth Century Religion. It is quite the 'fad" with many. You see, it is up-to-date. The fathers, martyrs, reformers were behind the times. Beside, you know, they were an ignorant lot, groping about among their out-of-date Bibies and Creeds—honest enough, without doubt, and doubtiess saved; hut their faith and religion will never do for this enlightened and progressive age.

As I hear ail this, I am reminded of some students who one day disjointed ten or a dozen bugs of different kinds, and then artistically constructed one bug out of parts of ali the others. The professor of Natural History in the University was oid, and quite near-sighted. They piaced their bug on a tabie, and caiiing him in, said: "Professor, we have made a most extraordinary find! Here is a bug the like of which we have never seen or heard about. Can you teii us what it is?" The professor, adjusting his glasses, took a look, and then said: "Young gentiemen, this is a humbug."

But now, some professors who ciaim to be very learned speciaiists, have, from many sources, gathered numerous theories which they declare are wonderfui improvements upon the religion of the Bihie; and, when these theories are adjusted, we have the most striking and pecuiiar creature the world has ever seen. Its body is Higher Criticism. The neck and head are Evolution. The antennae are Skepticism and Rationalism. The iegs are Liberaiism, Unitarianism, Agnosticism, and Infideiity. The taii is Christian Science. It foiiows Higher Criticism naturally. Mrs. Eddy says, "Christian Science depends upon nothing that is written," and the Higher Criticism teaches that nothing written can be depended upon. The wings are Spiritualism and Theosophy. That which gives life and movement to the creature are its inward parts. Vanity stands for hrain; Pride, for heart; Conceit, for lungs; Seifishness, for liver; Wiii, for kidneys; Sensuousness, for loins; and Woridiy Pieasures, for the intestines.

And this creature the professors are trying to palm off on their students as an evolution of the religion of the Bibie, and a great improvement of the same; and, in order to make it popuiar, they call it "The Twentieth Century Reiigion." But I cali it Humbug!

When sin first marred the fair beauty of Eden, God promised a Redeemer—the seed of the woman shall hruise the serpent's head. At once there was an aitar and a victim. Since sin entered, the world has never been without these; and so it has always been possibie for man to be at peace with his Creator. Hence the reiigion of the Bibie is as oid as sin. Stand amid the bieeding victims and smoking altars of the oid economy, and watch its magnificent pageantries, as Jehovah ied the people steadiiy onward to Calvary, and teii me—Does the world need a new reiigion? It was intended for aii peopies and ages, and in its majectic sweep and reach is suited to aii times. The reiigion of Abei, Noah and Abraham; of Moses, Samuei and David; of isaiah, Daniel and John the Baptist was the religion of Jesus, the reiigion of Peter, John and Paul, of the Fathers, Martyrs, Reformers. By it, uncounted miiiions have received iife for death; joy for sorrow; and hope for despair. It has broken the shackies from hands enslaved. It has gone as the avaunt courier hefore the white wings of commerce on aii seas, and biazed the pathway of the discoverer into aii zones. It has iifted the nations, and there is no civilization without it. It never was so practicai and adaptahle as to-day; and the wide world never stood so much in need of it, or heartiiy invited its magnificent and manifoid ministries. The reiigion of our Lord and Savior Jesus Christ had its hirth in the heart of the eternal Father, and can, therefore, never be outworn or out of date. Away with your humbugs! and hack to your father's Bibie and your mother's Savior!—L. W. Munhall, D.D.

BREAKING DOWN THE LORD'S DAY.

Visitors from the West have noted a comparativeiy strict attitude toward the pubiic observance of the Sabbath in New England and other Eastern States. Now determined efforts in the interests of commerciaiism and pieasure are determined to hreak down these huiwarks of the Lord's Day. In the Legislature of the New England States fifteen bliis have aiready been introduced this winter to destroy the iegal safeguards of the day. In a meeting in Park Street Church, Boston, Mr. Henry Steriing, representing the organized workers of Massachusetts, numbering from 150,000 to 200,000 men, said: "The majority are in favor of a strict observance of the Sabbath."—Northwestern Christian Advocate.

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

CENTENARY DAY IN NEW ORLEANS.

By agreement of the pastors in New Orleans, last Sunday, February 23, was set apart as Centenary College day in the New Orleans Churches. There was remarkable unanimity of spirit and action in the arrangement and carrying out of the plan. By special invitation of Dr. Felix R. Hill, Jr., Dr. Wynn filled the pulpit at Rayne Memorial in the morning, making an able presentation of the subject of Christian Education, and the needs and claims of Centenary, which was followed by the special offering for the maintenance of the college. In the evening Dr. Wynn preached an impressive sermon on the Christian view of education at Carrollton Avenue. In all the churches of the city the special offering was taken, and while it is not possible at this date to report results in full, the first returns indicate encouraging success and general interest. Dr. Wynn remained for a few days in the city where he discussed the interests of the college with pastors and leading laymen.

One of the early reports on the Centenary Special comes from Rev. J. D. Harper, of Zachary, who has sent $25 to the treasurer as a result of his appeal.

One of the many evidences of general interest in our educational campaign is in the statement from Rev. C. D. Atkinson, of Crowley, that the Special will be in hand in his charge before Easter.

CENTENARY IS IDEAL.

Oftentimes we make our selection of the necessities of life by outward appearances alone. From the standpoint of attractiveness, there is no doubt but that a fine appearance is a good advertisement. But there are some things that should be selected after careful consideration without any reference to outward appearances. The one thing worth thinking of now is the school where youth is to be educated. When a lad, planning to go to college, I secured many catalogs. Some of them were expensive editions with showy pictures. The roll of students was lengthy and the buildings were large and attractive. With boyish taste for big things, I selected one of the big colleges.

After my selection had been made I was advised by a man who had more understanding than I had. He told me that the large college with its big classes, its many attractions, and its cosmopolitan student body was not the safest place for a young man to go to school. He told me that there were many things in the large colleges to absorb my time in social and athletic life to the exclusion of my studies; that the large classses would put me so far from the personal attention of the professors that I would receive scarcely any of their time; and that I might be in constant danger of being unwittingly led astray by false standards of learning that oftentimes creep into the large colleges. He urged upon me that the small school had just as good instructors and, for the most part, men of sound theology and vital piety, because their small number and their direct connection with the Conference of the Church made it possible for them to be closely watched; that in the classes where but few studied, I would have the personal attention of the professor, and thus be enabled to become more thorough than otherwise, and that the small number of students limited social activities and my time would be more my own for study. I took the advice and spent my first two years in a small college.

The argument urged in my case should be heard by every parent who plans to send a child to college. And, incidentally, every parent should be careful to know the influence that is to shape the destiny of the life of his child. The surest way to make sure of where your boy or girl is, is to stand by your Church and create a college atmosphere that is safe for young men and women. Everything that is needed is at hand to make Centenary just the place in which a boy is perfectly safe and where he has the highest advantages in order to equip him for a great future. We have there as President a man who is so clean, refined, pious and scholarly that there is not a Methodist in Louisiana but who would be glad to have him as a pastor. But he ministers not to a congregation, but to a school of young men, and helps to mold the thoughts and destinies of the men who will make the history of Louisiana and the Methodist Church tomorrow. It is a privilege rare and seldom to be obtained, to have at the head of a college the size of Centenary such a man as Dr. R. H. Wynn.

There is not a makeshift in the whole school. To name the professor at the head of each department is but to give the name of a proper subject for words of highest praise. One thing, and that alone, is wanting. Centenary College needs money. The boys should have more comforts while they follow their studies in this splendid environment. The professors should have better equipment with which to present the great truths that youth should be taught. More money should be available with which to pay living salaries so as to retain such men as we now have there and keep them after their added experience has made them worth more money. Right now the stress should be relieved with the big $6000 offering. With this amount, the school will have stimulus for a forward step that she is expected to make. Centenary College, the small college, is what Louisiana Methodists must have; so let us rally to its support as we have never done before.

A. J. G.

IN THE LAFAYETTE DISTRICT.

Rev. A. S. Lutz, commissioner of education for the Lafayette District, has taken vigorous hold of the campaign for "the Centenary Special" in that district. He has written to each pastor urging the importance of the matter, and set apart the month of March, culminating on the fourth Sunday, in which to complete the raising of "the Special." Brother Lutz is himself a graduate of Centenary, and his effective work in different sections of the Conference, commends the value of this indispensable institution of Louisiana Methodism.

FIRST REPORT ON THE SPECIAL.

The first actual return on the Centenary Special comes from the Franklinton circuit, and is made by Rev. F. N. Sweeney, who though superannuated at the last session of the Conference on account of his health, is supplying that charge. Evidently he is not on the shelf yet.

MISS FRANCES ELIZABETH WILLARD.

By Dr. J. T. Sawyer.

Miss Willard was born in 1839 and died in 1898; and, if living now, she would be 76 years old. A graduate of Northwestern Female College in 1859, she taught school for about ten years and then became Professor of Aesthetics in her Alma Mater, and also Dean of the Woman's College there. In 1874 she became Corresponding Secretary of the Woman's Christian Temperance Union, and from 1879 until her death she was its President. Under her guidance the organization of the Union was perfected and its sphere of activity greatly enlarged. In 1882 she was on the Executive Committee of the Prohibition Party. In 1883 she founded the World's Woman's Christian Temperance Union, and in 1888 became its President.

Miss Willard was a frequent contributor to the magazines, and wrote a number of books and pamphlets, three of which were: "Nineteen Beautiful Years," "Woman and Temperance," and "Glimpses of Fifty Years." She edited for a time the Chicago Evening Post and also the Union Signal.

In a little log schoolhouse Miss Willard studied "the three Rs," and became in after years a great scholar, a profound thinker, a most successful temperance orator, and a gloriously effective worker for the best things. She once said: "If I were asked the mission of the ideal woman, I would say it is to make the whole world homelike. The true woman will make home-like every place she enters, and she will enter every place in this wide world." Miss Anna Gordon, for twenty-one years her private Secretary, said of her: "Truly, 'pure religion and undefiled' is inseparable from the fragrance of Frances Willard's life. Strong, courageous, indomitable, yet a fair, sweet flower whose petals and whose perfume expand so far that we are all unfolded and sheltered in its tenderness and beauty."

Miss Willard traveled on her great mission over many lands on both sides of the great ocean, and thoroughly canvassed her own country. She made several visits to our city and State. She did God's work gloriously all her days and died triumphantly—at midnight her pure spirit went home, near the close exclaiming in a tone of perfect content, "How beautiful to be with God!"

As one of the starters of the Temperance and Prohibition Movement, she led the hosts of Christian women and men on to victory after victory while living; and the war against the whiskey devil has been fiercely waging ever since her departure for glory. It is not now thought to be a wild prophecy to predict the complete triumph in the American Union of the cause for which she lived. Every year the Christian women of our land hold memorial meetings for her; and her fame shall grow with the centuries, proclaiming that she, though a woman, is entitled to a place in our reverent and deathless love close by our Washington and others of the great men of the Nation. God called and fitted her to do what she did; and, with heart, head and all her soul wedded to the work, she did it well, and hers is a deathless name and fame.

New Orleans, La.

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Church News

Bishop W. B. Murrah spent Sunday, February 21, at Brownsville, Tenn., where he delighted the people with his preaching.

* * *

Randolph-Macon College will celebrate Founder's Day on March 12. The orator of the occasion will be Dr. John A. Rice, of St. Louis, Mo.

* * *

The handsome new home which is being built for Bishop J. C. Kilgo at Chatham Estates, Charlotte, S. C., will be occupied by his family about May 1.

* * *

Bishop E. E. Hoss has recently spent several days in San Antonio, Texas, where it is reported that he has done some high-class preaching for the brethren.

* * *

Dr. R. S. Hyer, President of the Southern Methodist University at Dallas, Texas, was a visitor in Memphis, Tenn., during the session of the Educational Commission held in that city Feb. 19-20.

* * *

The Sunday School Board of the M. E. Church, South, will not elect a successor to the late Dr. H. M. Hamill as Superintendent of our Teacher-training work until its regular annual meeting in July.

* * *

Mrs. Hamill, the accomplished wife of the late Dr. H. M. Hamill, has been appointed Superintendent of Primary Teaching in the M. E. Church, South, a position for which she is pre-eminently qualified.

* * *

Bishop A. W. Wilson has recently been tarrying at Hot Springs, Ark., where he preached on Feb. 21 and Feb. 28, for Dr. Theo. Copeland, pastor of the Central M. E. Church, South, of that city. A note from Dr Copeland states that the Bishop's sermons were up to the usual high standard of his pulpit utterances.

* * *

Dr. W. D. Bradfield, pastor of the Travis Park M.E. Church, South, of San Antonio, is being prominently mentioned for the editorship of the Texas Christian Advocate. Dr. Bradfield is a man of sound views and wide accomplishments, and it would please us very much to see him on the tripod of that widely-circulated weekly.

* * *

Rev. H. R. Singleton is having a remarkably fruitful ministry as pastor of the Scruggs Memorial Church of St. Louis, Mo. During the slightly more than thirteen months that he has been serving that congregation there have been 214 additions to its membership.

* * *

A movement is under way in Texas to erect on the campus of the Southern Methodist University at Dallas a Memorial Hall in honor of the late Dr. G. C. Rankin, who for seventeen years was the virile editor of the Texas Christian Advocate. Subscriptions to this project are pouring in with gratifying rapidity.

* * *

Dr. L. G. Broughton, whose health has failed in England, has accepted a call to the pastorate of the First Baptist Church of Knoxville, Tenn. He had at the same time a call to the Clarendon Street Church of Boston, Mass., which he declined. It is said to be the climate which is bringing this eminent minister to the eastern portion of the Volunteer State.

* * *

Rev. E. C. Hudson, a Ph. D. of Columbia University and an M.D. of a medical school in Washington, D. C., was stricken with uremic coma while preaching in his pulpit at Green Cove Springs, Fla., some three weeks ago, and died a few hours later. Rev. C. P. Moss, formerly of the North Mississippi Conference, has been assigned to the pastorate left vacant by the death of Dr. Hudson.

* * *

Pressure is being brought to bear upon Billy Sunday to prolong his stay in Philadelphia beyond the nine weeks of his engagement there. It was stated that up to February 21 there had been 20,000 conversions during the revival campaign conducted by Mr. Sunday in the Quaker City. The latest place that has been mentioned as desirous of making a date with the famous evangelist is Honolulu.

* * *

The Southwestern Theological Seminary at Fort Worth, Texas (Baptist), which is nine years old, has a plant and endowment worth more than $1,000,000, and it is expected that its financial holdings will be increased to $2,000,000 within the next few years. Rev. L. R. Scarborough, formerly of Abilene, Texas, who is a graduate of Baylor and Yale Universities, has lately been chosen to the presidency of this institution, to succeed the lamented Dr. B. H. Carroll.

* * *

Baron T. H. Yun, the well-known Southern Methodist worker in Korea, who two years ago was sentenced to six years of imprisonment for an alleged conspiracy against the life of the Japanese Governor General in his country, has been pardoned. The evidence submitted at the trial of Mr. Yun was of a most unsatisfactory character, and the news that he has been set free will be received with much gratification by his fellow-Christians in America, who have never lost faith in him.

* * *

The Methodists have no Annual Conference in Russia, but instead they have what is called "The Annual Prayer Meeting of Methodist Preachers." The reason for this is that the Governmental authorities are suspicious of anything called a "conference," and that another name had to be chosen for this yearly meeting of Wesleyans in that country. We are rather inclined to think that it would be helpful if Methodist Conferences everywhere had somewhat more of the "prayer-meeting" spirit.

* * *

Bishop W. A. Candler and Bishop J. H. McCoy spent Sunday, Feb. 21, in Memphis, Tenn., the former preaching at First Church at 11 a. m., and the latter at St. John's Church. At the same hour Dr. F. J. Prettyman, Chaplain of the United States Senate, occupied the pulpit of the Second Methodist Church, and Dr. P. T. Durham, Dean of the Theological School of Emory University, that of the Madison Heights Church. These distinguished ministers had been assembled in the Bluff City by the meeting of the General Educational Commission of the M. E. Church, South.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council, Methodist Episcopal Church, South, will hold its fifth annual meeting in First Church, Little Rock, Arkansas, April 14-22, 1915.

A Workers' Conference will be held Wednesday, April 14, at 2 o'clock in the afternoon, and the first public session at 8 o'clock in the evening of the same day.

Delegates and visitors should correspond with Mrs. F. V. Holmes, 621 Third Street, Little Rock, Ark., Chairman of the Committee on Homes, who will furnish lists of hotels and boarding houses.

Reduced railroad rates cannot be obtained. The Southeastern and Southwestern Passenger Associations advise that delegates from points in Arkansas use the regular one-way fares in effect in that State, which are on a basis of two cents per mile, and from points outside of Arkansas, delegates can take advantage of the all-year tourists' fares in effect to Hot Springs. These all-year tourist tickets are on sale daily from the principal stations in the southeastern territory, to Hot Springs, with liberal arrangements in the way of stopover privileges, limit, etc., but this ticket must be validated at Hot Springs before it can be used on the return trip.

Miss BELLE H. BENNETT, President.
Mrs. FITZGERALD SALE PARKER, Sec'y.

Secular News and Comment

There are about 200,000 Belgian refugees in England.

* * *

Idaho will become a dry State on January 1, 1916.

* * *

The press dispatches state that Greenwood, Miss., is to have a plant which will manufacture paper pulp and a number of by-products from cotton stalks.

* * *

There was a severe earthquake near Redding, Calif., on Sunday night, February 21. Large rocks have entirely disappeared, and in one place an acre of ground is said to have sunk 60 feet.

* * *

Mr. Theodore M. Davis, the noted Egyptologist, died on the estate of the Hon. W. J. Bryan at Miami, Fla., where he was spending the winter, on Feb. 23. He was a native of New York City and was 78 years of age.

* * *

According to Mr. Lloyd George, the present great war is costing the Allied Powers $10,000,000,000 annually. Great Britain's share of this enormous expense is estimated to be larger than that of either France or Russia.

* * *

One divorce or separate maintenance suit for every six marriage licenses issued was Chicago's record for 1914. The total number of such suits filed in the Windy City last year was 5356, and the total number of marriages was 33,897.

* * *

Berlin, the Capital of the German Empire, is said to be in some respects the most "vicious city" in Europe; and it is claimed that, despite his frequent professions of religion, Emperor William's influence has helped to make it so.

* * *

The work of testing the new 14-inch guns lately made for the United States Navy was begun last week. These guns shoot projectiles weighing 1400 pounds each, and have a range of twelve miles. They will be carried by the battleships Pennsylvania, Nevada, Oklahoma, and Arizona.

* * *

It is stated that the temperance forces in the United States have for the past seven years been closing saloons at the rate of 40 a day, and that $1,000,000 is now being spent annually in the warfare against the liquor traffic. Prohibition is also making gratifying progress in the Dominion of Canada.

* * *

The Panama-Pacific Exposition, in San Francisco, was opened with imposing ceremonies on February 20. The button that set the machinery to going was pressed by President Wilson in Washington. Forty-three States of the American Union and 41 foreign nations are participating in the great show.

* * *

Yale University is gathering up current literature, such as newspapers, magazines, letters, etc., bearing on the European war, with a view to furnishing material for the pen of some future historian. The Independent thinks that the contemporaneous perishable literature is very valuable for such a purpose, perhaps quite as much so as books and official documents.

* * *

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, has announced that prohibition will be made a live issue in the next gubernatorial race in this State. No third party candidate will be brought in, but an effort will be made to line up the prohibition forces behind some aspirant to the governor's office who is a friend of the temperance cause.

"The elixir of life is not a physical compound; it is a spiritual possession. There was an old apostle who said something about the power of an endless life. That, through Jesus Christ, every man may have."

MRS. T. H. LIPSCOMB.

On Monday morning, Feb. 15, when we laid to rest here in Columbus, Miss., the remains of Sister Lipscomb, the wife of Rev. T. H. Lipscomb, there was the deepest grief in the hearts of all at the loss of this devoted young wife and mother. The funeral services had been conducted at Starkville by Dr. T. C. Wier, Rev. W. S. Harrison and others, but a short service was held here by Brother W. L. Duren, J. M. Carpenter, and myself. Many of the Starkville friends of the family came over to attend the burial, and to be with their loved pastor in this his darkest hour. Their consideration for him, as their love for his wife, was beautiful.

Sister Lipscomb was the mother of five children, all of whom she was raising for Christ. Adorned with many of the graces of culture, she had laid them all on the altar of Christ for the highest service. Sweet spirited and gentle, she was always kind and thoughtful of others. She made all her friends; and indeed there were none who knew her but that they loved her for her modest, though earnest Christian character. Her faith was true and strong to the last, and she went home with a perfect trust that all was well. Brother Lipscomb and his motherless children will have the full sympathy of all our brethren in this his time of bitter loss. May God have them in his keeping! W. W. WOOLLARD.

Columbus, Miss.

SIR WILLIAM RAMSAY ON GERMAN EDUCATION.

Nor can we admit for a moment that the universal military service of Germany has been a protection against indiscriminate war. This might be so in the case of any other country, but those who apply such reasoning to Germany should read the two remarkable articles contributed by Sir W. M. Ramsay to The Daily Chronicle of last Friday and Saturday. In dealing with Prussian espionage this distinguished archaeologist, who is intimately acquainted with German life and thought, shows how the whole system of Prussian education is so devised that "the boy is not taught to develop his own individual character; he feels himself an agent of the Government." Tale-telling, and with it spying, is made a formulated and systematic duty in all German schools. As Sir William Ramsay says:

The ultimate question as regards every act is, "Does it benefit Germany?" If it does, it is right. This doctrine is championed not merely by the crowd, or the soldier, or the politician. Even distinguished theologians maintain that it is right, that the interest of Germany is the one supreme consideration, and that any violence or fraud is right if it is for the good of the Fatherland. God alone is above all; but only on condition that he be German.

This unquestioning docility has worked all the mischief for both Germany and Europe. The representatives of the German Churches make light work of the methods of barbarism resorted to by their War Lords. It has been made necessary, though most painful, by "the infatuated population of Belgium." This makes pitiful reading. We can, however, sincerely join in the confession and prayer of the closing paragraph:

"In the hardships of this war we recognize the just judgment of the holy God upon the Christian peoples, and we will not close our hearts to his sacred voice. Let it be our earnest prayer that the day may be granted in which a purified and renewed Christianity may again live in honorable peace; the wounds of the war healed, and that we may be allowed by humble service to overcome the scandals and wrongs now being practiced against that duty placed by God upon us all toward non-Christian humanity. He can and will, if we allow this chastisement to bring us to repentance, employ the same to further the coming of his Kingdom."

May this great end be brought about in the new order of righteousness and peace for which we look as the divinely appointed issue of the terrible calamity that has overtaken a civilization which has not yet learnt to base international relations and policy upon the laws and mind of Christ.—Methodist Times (London.)

DEATH OF HOWARD D. PARKER.

Dear Dr. Meek: Another sorrow comes to us with the news of the death of our son, Howard D. Parker, which occurred at Montgomery, Ala., on the 8th inst. after a protracted illness from an attack of pneumonia. He was 35 years old and a fine specimen of manhood.

We find comfort in the fact that he met death with Christian resignation, expressing his willingness and readiness to go. Among his last utterences was a feeble intonation of "Nearer, my God, to Thee."

This is the second death among our sons within two years. Sad as this dispensation is, we bow submissively, knowing that He doeth all things well. J. A. PARKER.

Orange, Tex.

MISSIONARY BRIEFS.

(Compiled by our Missionary Secretaries in Nashville, Tenn.)

Evangelistic effort among the heathen villages is the present crying need of our work. We have hundreds of villages in this West Kang Won territory which have not one believer who would point a dying soul to God.—F. G. Vesey, Seoul, Korea.

* * *

Some Christians give the impression that they have a very small Christ. To hear them speak one would form the idea that they believe that Christ has revealed himself wholly to their particular denomination or communion or nationality. But Christ is so infinite that he requires all the Christian bodies which acknowledge him as Lord, and all nationalities and races of the world, through which to reveal himself and to accomplish his purposes.—John R. Mott.

* * *

Without fear of contradiction I affirm that our Mexican Church has the livest League in this city. This can be said in exaltation rather than in disparagement of other Leagues, for there are other very good ones. This League, through its workers, is filling the Church to overflowing at the Sunday evening services. It not only brings the people, but gives them the Gospel message when they get there. Last Sunday evening the house was crowded as usual. Some twenty-five of the young people present publicly professed faith in Christ.—J. H. Fitzgerald, El Paso, Texas.

* * *

The quarter just closed has been the best term's work in the history of the Union Methodist Theological Seminary. For the first time we have had all three of the classes provided for in the Course of Study, in session at once, and the quality of work done by the faculty is much in advance of anything in the past. This is in part due to the fact that we have for the first time had a full faculty. Another reason why the quality of work is better than in the past is that the class of students entering the school is improving. Many of the younger men have had the advantages of modern education as well as training in the Pierson Memorial Bible School. In addition to the encouraging growth in the standard of the school, we have had during the term a revival which brought quite a number of the students in both the Seminary and the Bible School into a higher experience of grace.—R. A. Hardie, Seoul, Korea.

* * *

Throughout the Choon Chun District there are a number of non-Christian villages asking for Christian schools. The Koreans are indeed being aroused to the great need of modern education. They are beginning to realize that their old methods must go.—L. C. Brannan, Choon Chun, Korea.

* * *

Hospital statistics of the Methodist Episcopal Church, South, in foreign lands for the year 1913-14: Number of patients treated in China, 34,480; in Korea, 30,399; in Africa, eight months, 920, making a total of 65,799.

LIFE'S BITTERNESS.

By J. W. Lipscomb, M.D.

(This poem is reprinted because of regrettable errors appearing in one of the stanzas last week.—Editor of the Advocate.)

Oh, the bitterness of life,
If at home there is strife,
When you turn at the close of the day
Where you long to be met
By those who will let
Your cares and your sorrows melt away.

You have toiled and you've struggled,
With mad business you've juggled
'Till your hair at the temples turns gray;
You have worked like a trojan,
Success was your slogan;
What a price, what a price, must you pay!

If in spite of achievement,
You've naught but bereavement
To meet you as the evenings unfold;
Don't your heart bleed with sorrow,
Don't you dread the to-morrow,
When you struggle again for the gold?

Oh, quit it, sad pilgrim,
And return unto Him,
For thy Savior's love may grow cold;
The prize is not worth it—
While for heaven you are unfit,
When your mind's so engrossed with the gold.

Let thy thoughts turn to Him above
Who is all peace and love,
Who cares not for riches untold,
Who'd rather see love abide
There by your fireside,
Than treasures of Ophir tenfold.

Columbus, Miss.

THE BOY IN THE STREET.

When a boy begins to earn he feels himself independent of parental authority, and in many cases breaks away from all restraint. He pockets and spends much or all of the money he makes, and the widowed mother whom his industry is keeping from a pauper's dole has been the rare exception in all localities studied. Of course there are boys in the street trades whose homes are wretchedly poor, but their earnings go to the "movies," craps and cigarettes oftener than to the family treasurer.

It has long been a fallacious tradition that street trading is a useful and beneficial occupation for children, but investigations are indicating beyond any question that it is scarcely more perilous for girls than it is for boys to sell papers, peddle gum, guide beggars, black shoes, tend stands or engage in any other form of street trading. Children who thus work out of school hours gradually fall behind in their studies and reach a limit of mental capacity lower than the promise of their earlier years. Not only that, but physically and morally they suffer positive harm.

The newsboy's companions are demoralizing, and his trade often takes him in and out of saloons and evil resorts with a freedom not permitted to other boys. Before long he hears of the "big money" boys make selling late at night, for a "drunk" seldom waits for change, and a stranger tips generously the boy who will guide him to the haunts of the underworld. This is the downward path, well beaten by the many boys who take it year after year.—Christian Guardian.

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The Home Circle

A LETTER FROM A CAT.

Dear Little Folks:

I hereby take
My pen in paw to say,
Can you explain a curious thing
I found the other day?
There is another little cat
Who sits behind a frame,
And looks so very much like me,
You'd think we were the same.
I try to make her play with me,
Yet when I mew and call,
Though I see her mew in answer,
She makes no sound at all.
And to the dullest kitten
It's plain enough to see
That either I am mocking her
Or she is mocking me.
It makes no difference what I play,
She seems to know the game;
For every time I look around,
I see her do the same.
And yet no matter though I creep
On tip-toe lest she hear,
Or quickly dash around the frame,
She's sure to disappear.

—Southern Churchman.

NOT SO FAST.

"O mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass through sleves."

"What does that mean, mamma?"

"I will explain. In the first place, let me ask you about your story; is it true?"

"I suppose so. I heard it from Grace White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I'm afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others."
—Southern Churchman.

TOM AND THE CLOCK.

Winnie and Tom were spending a delightful three weeks with grandma. They had never been in the country in the winter time before, and everything was new to them. Such fun as they did have! And how fine it was to go sleighing and coasting with Uncle Jack, who lived just a mile away!

"There isn't a single thing I don't like," confided Winnie to Tom as they sat talking one day. "Only just one; I do hate having to go to bed at eight o'clock."

"So do I, and I think it's mean to make us when we're visiting," declared Tom.

"Last night I was right in the middle of a most exciting game with Lucille, and I had to put the poor dear down without undressing her because it had struck eight about a minute ago," said Winnie.

"I know," said Tom gloomily. "Wasn't I reading the finest story when I had to stop? It's all right for girls to go to bed early; but I'm a boy and 'most twelve, and you're only nine."

"You are not 'most twelve!" cried Winnie indignantly. "You were just eleven last month. Besides, if I am a girl, I'm not afraid of the dark any more than you, Tom Price."

"Oh, well," said Tom, "maybe you're not; you're tolerably brave for a girl. But say, Win, I do want to stay up to-night, because Fred Warren told me he was coming over about eight. Wouldn't it be awful if I were in bed?"

Winnie nodded. "Tell grandma," she suggested.

But Tom shook his head. "She doesn't like Fred; never has since the time he showed me how to play shooting buffaloes with Spotty and her new calf."

"Well, the calf died," said Winnie soberly.

Tom was silent. The two children stood looking out of the dining-room window. They were all alone, for grandma was upstairs taking a nap.

"Oh!" said Tom presently. "I know something splendid to do."

"What? Oh, Tom, dear Tom, please tell me!" cried the little girl.

"Cross your heart you won't tell?"

Solmenly Winnie complied with this demand.

Tom leaned closer that he might whisper: "I'm going to set the clock back an hour."

There was a little gasp from Winnie, then a frightful silence.

After a minute Tom spoke: "I know just how. I see grandma wind it up every night. Watch." Pulling out a chair, he climbed on it and reached the clock, which stood on a high shelf. Carefully he moved the hand. When he climbed down again and pushed back the chair, it was two o'clock instead of three. He looked at Winnie triumphantly. "What did I tell you?" he exclaimed.

But Winnie was frightened. "I wish you hadn't," she said, her blue eyes full of trouble.

"Pshaw! Who's a 'fraid cat now?" cried Tom. "I can fix it back whenever I like."

Just then there was a ring at the front door. Grandma had finished her nap and immediately came down the steps to receive the note which the messenger handed her. "Why, children," she said, smiling, "this is from Aunt Mary. She wants you to come over at four o'clock. There's something jolly going on, but I'm not to tell. Why, what are you looking so sober about? Don't you want to go?"

"Yes," said the children faintly.

Grandma looked puzzled, but she did not say anything more. She glanced at the clock. "Dear me, I thought it was later. Well, you've plenty of time. I'll get you to wind a ball of yarn for me until it's time to get ready."

Winnie looked as if she were ready to cry, and Tom glanced despairingly at the clock. Oh, how much easier it is to do a wrong thing than to undo it! Mamma had always told him that; but then it had not seemed such a real thing, while now—oh, how dreadfully loud that clock did tick!

Presently grandma spoke: "It's time for you to go now, dearies; and, dear me, how dark it is for the time of day! Well, run along and have a good time. I guess Jack will bring you home."

The two children fairly raced all the way. At the kitchen door Aunt Mary met them.

"Why, children," she said, "what makes you so late? I thought you weren't coming. You see, I invited the minister's children to come over, and I made some candy for you to pull; but I had to let them do all the pulling, as you didn't come. Then Uncle Jack happened in and took them for a little run in his new sleigh. I do wish you had been here. Why didn't you come?"

The children did not know what to say. They ate a few of the doughnuts which Aunt Mary provided, but somehow they did not taste good. Aunt Mary was puzzled. Pretty soon the children said good-bye.

"I hope grandma hasn't found out about the clock," said Winnie, as they went slowly over the hard, frozen fields, "because I want to tell her."

"No, let me," cried Tom, "because I'm never, never going to do a thing like that again."

But grandma knew, and she had known all the time.—Christian Observer.

CHURCH EXTENSION, MISSISSIPPI CONFERENCE.

Dear Editor: Please announce in your next issue of the paper, that the Executive Committee of the Board of Church Extension of the Mississippi Annual Conference will meet in Brookhaven, Miss., Mar. 10, at 2 o'clock p. m., in the parlor of Whitworth College.

Feb. 16, 1915. L. E. ALFORD.

THE HORSE TO HIS MASTER.

I am a horse; you are a man;
I've been your slave since time began,
And though I am strong enough to shake
My shackles off and make a break
For freedom that would lift the lid,
You've noticed that I never did.
By day and night I've worked for you
And done the best that I could do;
And though I may not always like
Your methods, yet I never strike;
In heat and cold, in wet and dry
I'm always ready—glad to try
To do the very most I can
To satisfy my master, man.
Therefore, my master, if you please,
Consider such facts as these:
Say, don't you think it ought to be
Your pleasure to look out for me,
If for no other reason than
My great usefulness to man?
Of course, you might be worse, I know
You sometimes treat your own kind so,
But I'm a horse, and truer than
The man-slave to his master, man.
And, furthermore, my nature is
Much more dependent than is his.
And as I trust you, sir, you should
Do all you can to make it good.
Nor do I ask a lot, I guess,
To be a fairly fair success—
Good food, good shelter, good care,
I think, is just about my share.
No other pay I ask—no touch
I make, but this! Is that too much?

—W. J. Lampton, in New York Times.

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Next they applied the same principle to their "out of town" business and social trips, and found it was even more satisfactory and proportionately much cheaper.

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Editorial

LET THE GOOD WORK GO ON.

Quite a number of the brethren are bestirring themselves to secure renewals and new subscriptions to the Advocate. We highly appreciate the efforts of these faithful friends. If all our pastors would do as well as some have done, the outlook for our paper would soon be brighter. What about the renewals in your charge, brother? Has an effort been made to secure them? If not, will you not please see that this very important work is done at once? This is the most favorable time of the year to take care of the interests of the Conferene organ. So, let every one who is interested, preacher and layman, lend us a helping hand NOW. One good way to assist, if you are in arrears, is to remit for your subscription without further delay. We do not believe that the Methodists of Louisiana and Mississippi will fail us in this crucial hour.

WAS WEBSTER A DRUNKARD?

The impression very generally prevails that Daniel Webster, America's foremost orator and one of her half-dozen greatest statesmen, was a constant drinker—indeed, that he was what is termed "an habitual drunkard." In the New York Christian Advocate of February 25, Prof. William C. Wilkinson of Chicago University, refers to this widely prevalent impression and seeks to ascertain upon what basis it rests. Among other things, he says: "Of course, no one would maintain that Webster was a total abstainer from intoxicating drink. For my part, I heartily wish that he had been. It would have been a vast gain in every way. But he certainly was not. He drank wine at the table, and he sometimes indulged in strong drink. There is no doubt of that. He even occasionally induiged himself to excess. Now, 'excess' applied in such a case is a relative word. What one would consider excess, another judge would not. Then let me explain. I mean that Webster unquestionably did on certain occasions drink wine more freely than was prudent even in the view of those who approved and practiced wine-drinking in general. But that such excess with him went to the degree of producing intoxication, or of muddiing his wits, I have found to be overwhelmingiy denied by a general consent of testimony proceeding from persons quaiified to give trustworthy testimony. Webster, therefore, I conclude ought not to be pronounced an intemperate man. His habits were the habits of his time and his social class. He no more deserves to be thought of as an intemperate man than do the great mass of his contemporaries and peers. It is a wrong to him and it is a wrong to ourselves to deem otherwise than thus of Daniel Webster."

Two of the witnesses brought forward by Prof. Wilkinson to sustain his position are speciaiiy interesting. The first is Alexander H. Stephens, Vice-President of the Southern Confederacy, whose statement is as follows:

"I think Webster was the worst slandered man that I ever knew. It is the general impression in the country to-day that Webster was a great drunkard. You hear it spoken of even now whenever his name is mentioned, but it is an outrageous slander. I will tell you what I know myself. For six years while we were both in Congress I lived next door to him. His house was as familiar to me as my own garden. I was in there a great deal and he was as often in mine, and in all the time of my acquaintance with him I never saw Webster when he was in the least affected by liquor or under the influence of it in any way. I have dined with him at his house and mine. I have met him at dinners and affairs outside and I never saw him in the least inebriated. I never heard of his being intoxicated but twice, and on one of those occasions—a dinner—he made a speech that was grandly eloquent."

The other witness referred to is Edward Everett Hale, who in his "Memories of a Hundred Years," says:

"I do not know that I should have gone into these little personal reminiscences but for this, that they give me an opportunity to say one thing which ought to be said. Between the years 1826 and 1852, when he (Webster) died, I must have seen him thousands of times. I must have read thousands of letters from him. I have been I know not how often at his house. My father, as I say, was his intimate friend. Now, it was to me a matter of the utmost personal surprise when I found, gradually growing up in this country, the impression that Mr. Webster was often, not to say generally, overcome with liquor, in the latter years of his life. I should say that now a third part of the anecdotes of him which you find afloat have reference to occasions when it was supposed that under the influence of whisky he did not know what he was doing. I like to say, therefore, that in the course of twenty-six years, running from the time when I was four years old to the time when I was thirty, I never had a dream or thought that he cared anything about wine or liquor—certainly I never supposed that he used it to excess. What is more, I know that my own father, who lived to the year 1864, heard such stories as these with perfect disgust and indignation. This is a good place to print my opinion that this class of stories has been nourished, partly carelessly and partly from worse motives; and that they are not to be taken as real indications of the habit of life of the man."

This disposition to magnify the faults of public men has long existed and seems to be one of the many evidences of the innate meanness of unregenerate human nature. Indeed, there appears to be among a large part of our population a tendency to view with suspicion all persons holding high office. More than once we have been forced to hear clean and high-minded officials whom he knew intimately terrifically arraigned in private conversation and charged with vices of which they were utterly incapable by persons who had no dependable knowledge concerning them. If all the stories afloat about such men were to be accepted as true it is to be feared that we would have scarcely a single unsullied character left in the history of the American Nation. Daniel Webster had his faults, as all human beings have, but he was an incorruptible patriot, a firm believer in the Holy Scriptures, and there is reason to think that he was prepared when the summons came that called him hence. If any one doubts this, let him read carefully the magnificent tribute paid him soon after his decease by Rufus Choate, his associate at the bar, his successor in the United States Senate, and his warm personal friend.

NO SUCH STATEMENT GIVEN OUT.

We notice that the Midland Methodist of last week, in giving an account of the proceedings of the Educational Commission in its recent session at Memphis, copied from the Commercial Appeal what was claimed to be a statement made by the Editor of the New Orleans Advocate. That alleged utterance was printed without our knowledge or consent and was repudiated in the Commercial Appeal the next day by the publication therein of the following letter:

"Lexington, Miss., Feb. 21, 1915.

"Editor Commercial Appeal:

"The statement appearing in your paper yesterday in which I was represented as having said certain things concerning the work of the Educational Commission of the M. E. Church, South, which has been in session in Memphis for the past few days, was wholly unauthorized and in most respects incorrect and misleading. I gave out no interview to a representative of any paper in Memphis, nor did I dictate a statement of any kind to any one. I was not in accord with the Educational Commission as to the course of procedure to be adopted in executing the instructions given by the last General Conference, and I discussed the question freely with some of its members and others in the lobby of the Peabody Hotel; but it never occurred to me that any one would do such an indefensible thing as to listen to my remarks and go away and try to reproduce them and place his recollection of my utterances in quotation marks, thus ascribing his own language to me. Your reporter, to some extent, correctly represented my general position, but I did not utter a single sentence as he gave it to your paper for publication. Whatever I might have said in my own paper, the New Orleans Christian Advocate, with a view to placing myself in a proper light before the Methodist public as the Commissioner from the North Mississippi Conference, I had no thought whatever of criticising the members of the Educational Commission, who are high-minded Christian gentlemen and who, I feel sure, did their duty, as they saw it. As I understood the situation, there was practically no disagreement between the General Educational Commission and a majority of the Annual Conference Commissioners concerning any vital feature of the Vanderbilt controversy.

"Respectfully yours,

R. A. MEEK."

We are moved to reprint this communication to the Commercial Appeal, hoping that it will safeguard other Church periodicals from copying the unauthorized and misleading statement mentioned above. Herein lies the trouble with a public misrepresentation: when once it is set afloat, the truth even when published seems never to completely overtake and counteract it.

DR. H. L. SUTHERLAND.

A brief announcement of the death of Dr. H. L. Sutherland, of Benoit, Miss., which occurred at the home of his daughter, Mrs. R. B. Johnson, at Cleveland, Miss., on February 19, was made in the Advocate last week. Dr. Sutherland was a rare man—one who measured up to a very high standard both in point of character and service. He was educated in the common schools and at the University of Mississippi, being an associate student of Bishop Charles B. Galloway at that historic institution, from which he was graduated in 1870. Later, he studied medicine and became an ornament to that noble profession. He never ceased to be a student, and he always kept abreast of the foremost in the calling to which he devoted his life. He was public-spirited and contributed largely to the enactment of sound laws for the protection of the health of the people of his State. He was active in all the work of the Mississippi State Medical Association and had conferred upon him its highest honors. At the time of his decease, though he was stricken with disease and had retired from practice, he was still serving as the Health Officer of Bolivar County. He wielded a facile pen and wrote several pamphlets which were informing and of unusual merit.

Dr. Sutherland was one of the best known and most loyal Methodists in the entire Mississippi Delta. He resided at Rosedale for a number of years, and while there was always a faithful steward in his church. He had a profound sense of obligation and "his word was as good as his bond." His integrity was spotless and none ever dared to call it in question. He possessed many of the elements of a hero: though years ago he had lost nearly the whole of one leg and had to go on crutches, and though other physicians told him that he was destined to go blind, his eyesight already being bad, he went about his work uncomplainingly and seemed to face the future without a fear. We have never known a truer or

a braver man. He served his day and generation well, and has left bebind a worthy record and a name that will long be pronounced with reverence and affection. Peace be to his ashes! And may the Heavenly Father watch over and keep his stricken loved ones, until they shall overtake him and abide with him again in "the City which hath foundations."

PERSONAL AND OTHER NOTES.

Dr. G. E. Cameron is, we learn, preaching to large and appreciative audiences at Alexandria, La. Dr. Cameron bas unusual gifts as a public speaker.

Rev. W. D. Kleinschmidt, of Athens, La., has our tbanks for a club of subscriptions, forwarded on February 20. He reports encouragingly of tbe work in his field.

Rev. S. L. Pope, of New Albany, Miss., gave us a club of 7 subscribers from his excellent charge a few days since. This "Pope" may be always depended upon to do the proper thing.

Rev. J. A. Wells, of the Topisaw (Miss.) charge, has our thanks for a club of subscribers and some kindly words of encouragement. The work of tbe Church is prospering in his field.

Rev, K. W. Dodson, of Lake Charles, La., continues to bring things to pass in tbat important charge. He serves an excellent people, many of whom have the work of the Master much upon their bearts.

In a personal letter to the Editor, Rev. W. W. Graves says: "Our reception at Newton, Miss., was most cordial and the work is starting off nicely. Our new presiding elder, Rev. C. F. Emery, is making good."

Rev. J. I. Hoffpauir, the energetic presiding elder of the Lafayette (La.) District, was in New Orleans last Monday and paid the Advocate office an appreciated call. Much to his regret, the Editor was out and missed seeing him.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, is making his influence strongly felt for good in the territory under his supervision. Echoes of the good work that he is doing are constantly reaching our office from the field.

The annual sermon of the Louisiana Woman's Missionary Conference was preached in the First Metbodist Church last Wednesday evening by Rev. W. W. Holmes, presiding elder of the New Orleans District. It was an able and inspiring discourse.

The measure providing for State-wide prohibition passed the lower House of the Utab Legislature last Monday. It had already been passed by the Senate. Shall we Louisianians let even the Mormons outstrip us in the graud march of moral progress?

We desire to express our high appreciation of tbe two excellent editorials written for the Advocate last week by Rev. R. H. Harper, pastor of the Parker Memorial Churcb of this city. Brother Harper writes as well as he preaches. This is saying much.

Rev. A. C. McCorkle, of Tunica, Miss., in a letter bringing us 2 subscriptions, appends the following note: "Our congregations have so increased that we have been forced to procure some additional seats. Conditions here are steadily improving. Our first quarterly meeting was a good one."

Rev. T. B. Winstead, of Burns, Miss., speaks hopefully of the outlook in his new charge, where the Lord is blessing his labors. He has lately been looking after the interests of the Advocate in his rounds with some degree of success, and he states that he will continue to press its claims in tbe future.

Rev. A. F. Vaughan, who holds sway in the historic town of Franklin, which has given to the State and Nation so many men of note, brought us under obligations to him for some subscriptions a few days since. Brother Vaughan is having a successful pastorate in his present field —not an unusual thing for him.

Brother T. M. Babington, of Franklinton, La., has our thanks for a club of 5 subscriptions, forwarded on the 20th ultimo. Brother Babington is one of the leading members of our Church in his town, and has for many years been a good friend of the Advocate. We wish him all the good things during the year now beginning.

Rev. T. J. Norsworthy, of Yazoo City, Miss., passed through New Orleans last week en route to Florida, where he has engagements to hold meetings at Knights and Galloway. He embarked here for Tampa on the steamboat Brunswick. Brother Norsworthy expects to return to Mississippi about the middle of April.

Rev. E. G. Wood reports the death of Mr. Louis E. Ball, which occurred at the family residence at Pollock, La., on Wednesday, Jan. 27. The obsequies were conducted at the home of Mr. R. L. Ball in Pineville the next day, and the interment was made in the Rapides Cemetery. We extend sympathy to the bereaved.

From Tupelo, Miss., under date of February 21, Rev. J. C. Park, our faithful and eloquent pastor at that place, sent us a fine club of 21 subscribers. As Bishop Candler would say, Tupelo Methodism "is somewhat." Most of the names on this list are quite familiar to the Editor and the sight of them brings trooping into his mind many pleasant memories.

At a meeting of the Executive Committee of the General Sunday School Board, held on February 4, Miss Elizabeth Kilpatrick, of Corinth, Miss., was employed as a Connectional Sunday School Field Secretary. Miss Kilpatrick is a Sunday school specialist of unusual gifts and we are delighted to see opened to ber this door to a larger usefulness.

Rev. J. L. Lay, of Simsboro, La., has requested the Publisher not to drop auy our our subscribers in his charge until he notifies him to do so. He states that he will at once take up the work of calling on them and soliciting their renewals. We highly appreciate Brother Lay's interest in the Conference organ and his efforts to keep it circulating among his people.

Last Sunday was Centenary College Day in New Orleans. The cause was presented in all the Southern Methodist Churches in the city and a collection was taken, the amount of which is not known at this writing. Dr. R. H. Wynn spent the Sabbath here, delivering two able and effective discourses. The Centenary Campaign seems to be taking hold of the Methodists of Louisiana.

Dr. Paul H. Saunders, who is a prominent member of the Rayne Memorial Methodist Church of this city, addressed the Young Woman's Christian Association of New Orleans last Thursday evening on the topic, "How to Invest Small Savings." Dr. Saunders is both a scholar and financier, and it goes without saying that his remarks on this important subject were well worth bearing.

Rev. Stonewall Anderson, D.D., of Nashville, Tenn., will preach the Commencement sermon and deliver the baccalaureate address at the approaching Commencement of Whitworth College, May 30 to June 1. The sermon before the Y. W. C. A. will be preached by Rev. Paul D. Hardin, presiding elder of the Jackson District, and Dr. E. H. Mounger will deliver the address at tbe Alumnae Anniversary.

Rev. J. D. Harper, of Zachary, La., has lately been pressing the claims of the Advocate among his parishioners, and we scarcely need to say that we appreciate the good service which he has rendered our paper. Brother Harper is one of the veterans of the Louisiana Conference and a truer, more loyal itinerant cannot anywhere be found. He has convictions and the courage to maintain them.

Rev. W. L. Graves, of Pace, Fla., writes: "Please let me say through the Advocate that I should be glad to make a few more dates with pastors for revival work. I am particularly anxious to arrange for some early meetings." Brother Graves is a member of the North Mississippi Conference who is temporily sojourning in Florida. He has evangelistic gifts and is an efficient helper in a meeting.

Rev. H. B. Watkins, of Natchez, Miss., writes as follows: "Marion Kaiser, the third son of Mr. W. J. Kaiser, of this place, died at the Mississippi A. and M. College, near Starkville, on Tuesday morning, Feb. 22. He was buried here Wednesday afternoon. Brother and Sister Kaiser are among our most loyal people, and that so great a sorrow has come to them is deeply regretted by their many friends and acquaintances in this city."

Rev. T. L. Porter, pastor of the Eureka (Miss.) charge, says: "We are praying for and expecting a successful year. The Lord stands ready to bless us if we will only submit our wills to his. I am making a strenuous effort in behalf of the Advocate." Brother Porter's letter brought us 6 names for our mailing files. We are grateful for the good work that he is doing for the Conference organ.

Rev. W. J. Dawson, of Bolton, Miss., desires us to state that he is no longer Secretary of the Church Extension Board of the Mississippi Conference. That position is now held by Rev. L. E. Alford, of Brookhaven, Miss., to whom the brethren should write concerning such matters as are usually handled by that official. Brother Dawson's letter brought us some subscriptions to the Advocate, of which we make grateful acknowledgment.

Rev. E. H. Cunningham, of Myrtle, Miss., writes as follows: "I am making a campaign for the Advocate. I never have any trouble in securing subscriptions for our various benevolences from those who read our Conference organ. Rev. J. H. Mitchell, our presiding elder, held our first quarterly conference on Saturday, Feb. 20. We had a good congregation, a good sermon, and splendid reports. The work continues to prosper."

Writing under date of February 22, Rev. J. W. Ramsey, of Heidelberg, Miss., says: "Our first quarterly conference has been held. Rev. G. H. Thompson, our presiding elder, was on hand and preached a most excellent sermon. He commended my board of stewards, stating that this charge had made the best financial report of any that he had visited up to that time. My prayer meeting at this place, which formerly had an attendance of about a dozen, has greatly increased. There were 73 persons present last Wednesday night."

In a decision handed down last Monday, the Mississippi Supreme Court sustained the constitutionality of the May-Mott-Lewis prohibition law. This opinion makes it illegal for social clubs to keep liquor in private lockers. The Court, among other things, said: "Whiskey is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whiskey; if you want to kill a live man, put whiskey in him." This is rather an unusual deliverance for a high judicial tribunal, but we are very much pleased with it. Anyhow, it is the truth.

We take off our hat to Rev. J. G. Johnson, who serves the Black Hawk and Acona charge (North Mississippi Conference). He gave us on February 22 a club of 10 subscriptions, with a check to correspond. Referring to his work, Brother Johnson says: "Everything seems to be moving along nicely here. We are planning and praying for a great year." It is doubtful whether there is another stretch of territory anywhere in Mississippi that is so completely under Methodist influence as that over which Brother Johnson has supervision, and it embraces in its population quite a number of choice Christian workers.

Rev. W. C. Carlisle, of Guntown, Miss., writes: "We had our first quarterly conference at Saltillo, Feb. 14-15, and the occasion was a most enjoyable one. The congregations were good and the stewards made good reports. The assessment for ministerial support was fixed at the same that it was last year. Brother Mitchell, our presiding elder, gave us three strong and helpful sermons. We are having an encouraging attendance upon public worship and 4 members have been received since Conference." We acknowledge ourselves indebted to Brother Carlisle for 1 new and 5 renewal subscriptions to the Advocate.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. S. N. Young, Barlow, Miss., 2; Rev. W. D. Kleinschmidt, Athens, La., 7; Rev. Leon I. McCain, Dubach, La., 7; Rev. W. W. Mitchell, West Point, Miss., 2; Rev. M. F. Adams, Fayette, Miss., 7; Rev. W. L. Blackwell, Vancleave, Miss., 2; Rev. W. L. Storment, Coffeeville, Miss., 4; Rev. G. P. McKeown, Richton, Miss., 2; Rev. R. P. Goar, Palestine (Miss.) charge, 2; Rev. R. F. Harrell, Centerville, Miss., 2; Rev. J. W. Thompson, Meadville, Miss., 4; Rev. N. L. Loftus, Lena, Miss., 5; Rev. P. M. Brown, Natchitoches, La., 2; Rev. J. W. Price, Benton, Miss., 3; Rev. J. R. Murff, Fulton, Miss., 2.

Bishop E. E. Hoss spent the latter part of last week and last Sunday in Shreveport, as the guest of Dr. George S. Sexton. A great banquet with three hundred plates was given in his honor one evening and good fellowship was at high tide. The principal address of the occasion was delivered by the Bishop on "Metbodism." Dr. R. H. Wynn spoke on "Methodism and Education;" Mr. J. C. Foster, a layman, on "The Progress of Shreveport Methodism;" Mr. J. C. Gredier, a Presbyterian, on "Metbodism as Viewed from the Outside;" and Dr. G. S. Sexton, on "The Work of the First M. E. Church, South, at Shreveport." Bishop Hoss remained in Shreveport over Sunday and occupied the pulpit of First Church. We are pleased to be informed that the Bishop seemed to be in good physical condition.

REV. F. MATTHIES DEAD.

Rev. F. Matthies, a local preacher in the Methodist Episcopal Church, South, and a member of the New Orleans District Conference, died in the Charity Hospital, on Feb. 17, where he had been taken about two weeks before.

He was for more than fifty years the religious leader in his community. He loved the Church and made many sacrifices in its interest. He was a great friend to the pastor and presiding elder. He was in his eighty-fifth year at the time of his death, and leaves a wife who is 87 years old. He had no children of his own, yet he leaves four step-children, whom he loved as if they were his own. His life was one of many years and hard work, but now he is at rest with his Lord. May the Lord bless the loved ones that he has left behind! TIMOTHY V. PETERS.

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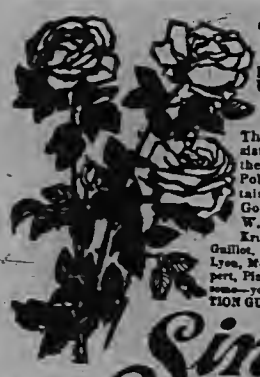
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MARRIED.

On Jan. 29, 1915, at the parsonage, at Sharon, Miss., by Rev. R. A. Sibley, Jr., Mr. W. R. CHAMBERS of Canton, Miss., and Miss NORMA BARNES, of Sharon, Miss.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. SINA E. CHANDLER (nee Sanders) was born on Oct. 23, 1892. She joined the M. E. Church, South, during her childhood and remained a consistent member until her death. She was married to Mr. W. F. Chandler on Aug. 21, 1912. While it was never the writer's pleasure to be very well acquainted with her, he is glad to say on the authority of others who were intimately associated with her that she was one of the noblest young women ever reared in Claiborne County. On Feb. 17, 1915, she was called from earthly toil to a mansion in the skies where she will await the coming of her loved ones whom she has left behind. Her body was laid to rest in the family cemetery near Sarepta, the funeral service being conducted by her pastor. G. G. YEAGER, Pastor.

SAMUEL C. NESMITH was born at Brandywine, Miss., on Nov. 28, 1886. He united with the M. E. Church, South, when he was about fourteen years of age; and as a Methodist he was observant of the fundamental principles of Christianity, allowing the Bible alone to be the ruling guide of his unfaltering faith in Christ. As a citizen, we had no better in the State. To his pastor he was always kind, and was always ready to rally to his support and assist him in the defense of the truth. On Dec. 25, 1914, the gentle spirit of this young man was called from his labors to his reward in heaven, and on the following day his body was laid to rest at Sarepta, Miss., the funeral service being conducted by the writer and the Masonic Lodge in which he held his membership, in the presence of a large number of bereaved friends and relatives.

G. G. YEAGER, Pastor.

Mrs EMMA AUGUSTA MELDER passed peacefully to her eternal reward on Jan. 26, 1915, at her home near the little town of Melder, La. She was born in North Louisiana and came to Rapides Parish with her parents while young. She was married to Mr. H. L. Melder about 36 years ago. Of this union were born one son and four daughters, who, with a number of relatives and friends, mourn her untimely demise. She was a member of the M. E. Church, South, for almost 40 years. She was a good wife, mother, and neighbor. May those who loved her best make that preparation that will permit them to join her on the heavenly shore. The funeral service was conducted by the writer in the presence of a large number of sorrowing relatives and friends in the cemetery at Melder.

L. E. CROOKS, Pastor.

Mrs HUGH WAGNER, aged 71 years and 5 months, died on Feb. 18, at her old home near Ridge, La., after a severe illness lasting eight days, which was caused by pneumonia, this being the fifth time she had been attacked by that disease. She leaves a large family—3 sons, 7 daughters, 52 grandchildren and 39 great-grandchildren to mourn their loss. She lived a most useful life and was loved by all who knew her. Her children have lost a devoted mother and others a friend. She was a good Christian woman, having been a member of the M. E. Church, South, since her girlhood and she served her heavenly Father well, doing all the good she could while here on earth. She has gone to her reward. He who doeth all things well will comfort the bereaved ones in this time of sorrow over the loss of their mother and friend.

ARTHUR HOFFPAUIR.

LULA GALLOWAY, daughter of Brother and Sister Vernon Y. Felder, of Magnolia, Miss., was born on July 14, 1909; was baptized by Rev. Jas. G. Galloway on Aug. 23, 1909; was received into the membership of the Methodist Episcopal Church, South, Sept. 27, 1914, and died on Feb. 12, 1915. Such are the facts of this little life as they may be written by a pastor's hand; but the history of a life cannot thus be recorded with any degree of accuracy or satisfaction. No one knew this little personality with its tender charm and winsome ways as father, mother, sisters and brothers knew it, and none feel so keenly the shock of the sudden ending of her earthly life as they; yet the sorrow of the home is sweetened by Christian resignation to the Heavenly Father's will. An earthly home has been saddened, but the heavenly home is made brighter and more attractive in the knowledge of the little one's presence there; and there is joy among the angels of God because the Better Country is being peopled with the redeemed, whose robes have been washed and made white in the blood of the Lamb.

J. A. MOORE.

Again death has come to the home and has taken away a young mother, happy in her husband's love and that passingly tender joy of a mother in her first-born. Mrs. ANNIE SUTTON, daughter of Mr. Gus and Mrs. Gussie Rhodes, was born near the town of Gibbs, Bienville Parish, La., on June 8, 1892; died at her home in Gibbs on Dec. 30, 1914, and was buried in the Mt. Lebanon Cemetery on the day following. On Dec. 14, 1913, Annie was happily married to Mr. Harry Sutton. To this marriage was born, on Dec. 23, 1914, a baby boy, who survives the dear young mother and is blessed with the tender care of devoted grandparents. The stricken husband and many loved ones and friends are left to deeply mourn their loss, while they bow with Christian fortitude and faith to this decree of the Divine will. She was a noble type of Christian womanhood and met death without a fear. No words of comfort can assuage their grief, but from hearts similarly stricken we bring our offering of tenderest sympathies that they may help to strengthen those who sorrow. May He who bringeth solace and strength and peace to the hearts of his children graciously abide with the loved ones in this time of grief.

L. L. UPTON.

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From the Field.

Seminary, Miss.

I have been noticing the letters concerning the work in the Advocate. I am certainly glad to see that much good is being accomplished for the Lord in the different fields of labor. The Lord has been with us also in our work this year. We have had 13 accessions to the Church, 5 by letter and 8 on profession of faith. This being my first year in the pastorate, I feel that I am weak and ask the prayers of all the Christian people. I wish to apologize to the Advocate for not sending in any subscriptions as yet; but on account of a great deal of sickness among my members and for other reasons I have not heen able to do much soliciting. However, I have the promise of several renewals, and will endeavor very soon to secure as many new subscriptions as possible.—S. E. Stepp, P. C.

Eucutta, Miss.

Our welcome on arrival here was very cordial, and when the parsonage was reached there were many things of a substantial nature to bring cheer and gladness to our hearts. After almost compieting the second round on the charge, I can state that sufficient interest has been manifested by the six congregations to make the outlook encouraging. February 5 was the occasion of our first quarterly conference here and the good attendance both upon the business session and at the 7 p. m. preaching service was gratifying, and all who were present on the occasions mentioned had a splendid opportunity for receiving spiritual strength and stimulation from the presence and instruction of our genial presiding elder, Rev. Geo. H. Thompson. In the operation of our plans, by the aid of the Holy Spirit and the co-operation of the people, we are earnestly expecting a creditabie year's work, for which the praise and honor shall be given unto Him who constraineth us.—Chas. E. Downer.

A NOTE FROM TEXAS.

Dear Dr. Meek: Enclosed find money for another year's subscription for the New Orleans Advocate. While it has been just thirty years since I attended a session of the North Mississippi Conference, I have by no means forgotten my home Conference, nor the many with whom I was once associated. I see some who were converted under my ministry and in revivals where I was helping occupying prominent places in the ministry, and other whom I have known for over half a century on the retired list, and it does me good to keep up with them. And yet there comes before me a vision which creates both sadness and joy when I learn that the death angel has severed the brittle thread of life and caused some to leave the walks of life. But a joyful thought comes rushing in its stead when I think of meeting them on the other shore, where we will be free from the decrepitude of age.

I notice that Rev. S. M. Thames has lost a son. He was only 5 years old when I saw his father in 1884. I know how to sympathize with one when the death angel enters his family circle and takes a promising son. My sympathy is with Brother Thames in this sore bereavement and I pray that God's sustaining grace may fill the vacancy caused by his great loss.

Dr. R. W. Jones was one of my personal friends. He was a gentle, sweet-spirited Christian of the highest type. I remember one night that I spent in his home, when, after attending prayer meeting, we went into his study and carefully examined a manuscript I had written on Partial Atonement, Foreknowledge, and Secret Council. And when I met him twelve years ago at the General Conference in Dallas, Texas, nearly the first thing he said was, "Why have you not published that manuscript?" I loved Dr. Jones as I have loved but few men in life. Yet, perhaps, I ought not to say this, for love is a cement that binds all God's people together and causes us to get above personal ambition and foolish whims. If there is one on earth whose soul I do not love and for whose well-being I can not pray, I pray God to reveal the same to me, and give me grace to measure up to my duty in this respect.

I was greatly disappointed in not being able to attend the Conference at Starkville and once more be in the home of Dr. T. C. Wier.

Wishing you a successful year, I am, yours in Christ,

Frisco, Tex. S. W. MILLER.

TEACHING THE CHILDREN TO SAVE.

The systematic saving of a certain part of one's income is to he commended, and mothers should strive to get their children into this habit while they are quite young. It has been noticed many times that the children who are taught to save their pennies and nickels are the ones who make the substantial business men and women. In a broad sense, success in business merely means saving—the spending of less than one earns.

Too many mothers foster a habit of extravagance in their children by permitting them to spend money foolishly. While the spirit of saving should not be exercised to the extent that the children are denied playthings and the pleasures that go with youth, the indiscriminate spending of pennies and nickels for candy and sweets should not be tolerated.

Along with the habit of saving, our boys and girls should be taught business principles, should be taught to depend upon their own resources and reasoning, to a certain extent, at least.—The Indian Farmer.

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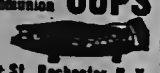

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The Sunday School.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Rev. V. C. Curtis of Lexington, has organized a Wesley Bible Class with an enrollment of 38, with prospects of securing as many more. His Home Department has 45 members and the Cradle Roll 16. Curtis knows how to get things done on the first round.

Another organized class is reported from Grenada with—think of it—85 members. They will not be long in finding the other 15. Mrs. Ludie Stokes is teacher.

The Susie Thomas Bible Class in Starkville has caught the spirit of Christ. This class is never so happy as when it is lending a helping hand to one of its members, or to a lonely, sick, struggling girl on the outside.

The Gladney Bible Class in the Sardis Church could not but heed the cry of Belgian mothers for milk and bread for their starving babies. In His name this class sent a check through our Mission Board for $12 to save the lives of a few.

Water Valley, Main Street, got a vision last year when Brother Curtis showed some of the possibilities of Sunday school work. This school has an enrollment larger than the church membership. The preacher and superintendent are of one mind as to their work, and that means that this school will soon be one of our standard schools.

The First Church in Water Valley leads all others in some respects. The Home Department is the largest in the Conference, so far as I know. Miss Lillie Hartwell, the superintendent of this work, is a genius. Her wonderful success is due to the following method: "Always keeping on keeping at it." Judge McGowen is making a great church school. One more point will put this school where it belongs—at the top.

So many people say, "Tell me, what is a standard Sunday school?" We certainly ought to know. A school that does all that is required of it will have every member of the church studying the Bible; every member praying, and every member enlisted in some definite work. A standard school will make a standard church, and a standard church will have many members living the Christ life.

Our Conference adopted a report to this effect, that our presiding elders and pastors would ask the Sunday schools to pay the assessment for Sunday school work by the first of March and remit to Rev. V. C. Curtis, Lexington, Miss.

THE COUNTRY SUNDAY SCHOOL.

By Rev. B. F. Lewis.

"The determining factor in the future welfare of our great government, is the country Sunday school."

It has long been recognized by sociologists that it is far more important to prevent crime than to punish the criminal. The philanthropists of the day are directing their energies rather to the prevention of pauperism than to feeding the poor and clothing the naked. Not that the latter aims are being neglected, but the former are being more earnestly stressed.

As we face our country's future, our Church's future, and above all, and what is most vital to all, the future of our posterity, it is far more important that we use our endeavors to prevent the possible conditions referred to last week, than to wait and try corrective measures later. Dr. Josiah Strong is not a pessimist, nor an alarmist, though some have called him both. Rather he is a man who, having given careful study to the questions discussed, has worked out irrefutable logical conclusions from present day conditions, unless the currents change. He is trying to get us to see possible dangers and put into operation preventive measures now, rather than attempt correctives later.

As our population in the South, especially in Mississippi, is rural, not urban, but with a tremendous tendency towards the latter condition, we might well give careful attention to preventive measures. The best of these, unquestionably, is the Sunday school. In the March issue of our Sunday School Magazine, are to be found the following statements: "The Church is getting from the Sunday school 95 per cent of its ministers, 95 per cent of church workers, 85 per cent of its church members, and more than 75 per cent of its church organizations."

The following facts are gleaned from the Journal of the Mississippi Conference, recently held in Columbia:

In the Brookhaven District there are 21 pastoral charges, 61 church buildings, 70 organized congregations, and 59 Sunday schools, which shows that 11 congregations are without a Sunday school.

In the Hattiesburg District, 25 charges, 76 churches, 91 congregations, 71 Sunday schools—20 congregations without a Sunday school.

In the Jackson District, 23 charges, 76 churches, 83 congregations, 73 Sunday schools—10 congregations without a Sunday school.

In the Meridian District, 21 charges, 73 churches, 80 congregations, 68 Sunday schools—12 congregations without a Sunday school.

In the Newton District, 24 charges, 64 churches, 96 congregations, 80 Sunday schools—16 congregations without a Sunday school.

In the Port Gibson District, 22 charges, 64 churches, 72 congregations, 58 Sunday schools—14 congregations without a Sunday school.

In the Sea Shore District, 24 charges, 65 churches, 78 congregations, 72 Sunday schools—6 congregations without a Sunday school.

Thus, in the entire Conference, there are 160 pastoral charges, 501 church buildings, 570 organized congregations, and 481 Sunday schools, giving us a total of 122 congregations without a Sunday school. I suppose it will be conceded without question, that this is the best showing made by any denomination operating in this territory. Also that the growth of the Sunday school sentiment in our Conference is most gratifying. Yet we have 122 congregations too many with no Sunday school, and from these 122 communities not less than 200 young people will move into our towns and cities within the next ten years. What are we going to do about it? It is earnestly to be hoped the appeal of our Field Secretary found in the Advocate of Feb. 18, will be accepted by the 47 pastors having under their supervision these 122 congregations without a Sunday school.

NOT SPRING FEVER, BUT MALARIA

In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic, wards off malaria and restores strength.

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Give not thy tongue too great a liberty, lest it take thee prisoner.—Francis Quarles.

Settled at last Positive proof from oldest records that John baptized by Sprinkling. 68p-book, 16c Box 148 B, Batesburg, S. C.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

ROT-PROOF YOUR LUMBER

Make it last two to four times as long at a cost of $6.00 to $10.00 per thousand feet additional. Every dollar you spend for repairs on your roofs, barns, silo, fences, etc., could be saved.

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Little Miss Taylor had Potts Disease, a progressive, destructive disease of the spinal column, usually tubercular, and often accompanied by paralysis. The trouble in this case had been in existence three years when her mother, Mrs. W. S. Taylor, R. F. D. No. 2, Clinton, Ind., brought the child to this Sanitarium, Feb. 22, 1910. At that time, because of the disease and deformity of the spine, the child's head was forced forward—her chin in contact with her chest.

This picture, recently taken, shows her condition and appearance at this time. Write Mrs. Taylor. *In treatment of this case plaster paris was not used.* The

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I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

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If life is empty, it is empty because we let it be so. Christ is waiting patiently, as the sunshine waits on the outside of a closed shutter. Throw back the barrier and he can flood your life with light until he has filled it as full as full can be.—W. R. Huntington, D.D.

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GRACIOUS REVIVAL AT WHITWORTH COLLEGE.

On the evening of February 15, Rev. Lloyd Decell, of Wayneshoro, Miss., opened at Whitworth a series of revival services which have proved to be a great joy and blessing to all the members of our college family. For years past, the religious atmosphere at Whitworth has been a source of great gratification to those who know and love the life of this institution. Indeed, it is almost impossible for any one to remain here long without being conscious of the decided Christian tone of the school, as it manifests itself through many of the teachers and active workers of the missionary society and Young Woman's Christian Association. But never has the spirit of helpfulness and anxiety to be about the Master's business shown itself so prominently as it has within the past few days.

From the opening service, Mr. Decell had the interest and sympathy of his audience to such an extent that even those who had been out of harmony with the thought of having a protracted meeting were eager to listen to his messages. His sermons were straightforward, practical and full of feeling and power. He seemed to understand intuitively the needs of each heart. The services increased in interest and in definite results until the closing hour, Sunday night, when five young ladies joined the Church and almost forty went forward to say that during the course of the meeting they had definitely decided to consecrate the remainder of their lives to the service of Christ. This means that there are now very few at Whitworth who will not, henceforth, make themselves felt as church workers. Our hearts are very happy as we sing: "Blessed be the tie that binds our hearts in Christian love."

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MORE LOAN FUNDS.

The office of the Board of Church Extension is in receipt of title to a section of Jefferson County, Montana, land. Rev. and Mrs. E. J. Stanley of Whitehall, Montana, are the generous donors. The value of this land is conservatively estimated at $7000. Brother Stanley's interest in Church Extension is well known throughout all our borders. He had perhaps more to do with creating the sentiment out of which our organized Church Extension work came then any other, and has never failed in his interest from the beginning. He is greatly rejoiced over the good providence of God that makes it possible for him to give to the Board this $7000 Loan Fund.

This contribution of Brother and Sister Stanley brings the total contribution to our Loan Fund Capital from the little Montana Conference to $43,020.81. Only three Conferences have gone beyond this figure, the Baltimore, the Louisville, and the Missouri, and the Montana Conference is crowding the Missouri and the Louisville.

We are also in receipt of a check for $250 from the wife of a Methodist preacher with the instruction that the amount is "to be appropriated where you think most needed," and with the request that the name be not published. We have added it to the Loan Fund Capital, and are most grateful to this modest saint.

The total contributions to the Loan Fund Capital for the present fiscal year amount at this writing to $97,278.99. There is urgent need for $2721.01 additional to make the $100,000 for the fiscal year. Send in your contribution!

W. F. McMURRY,
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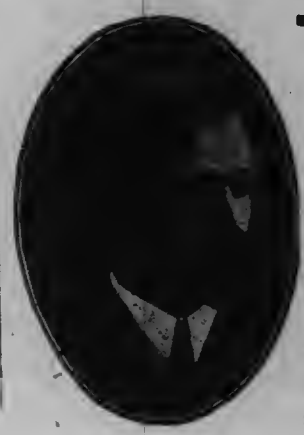

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All communications for this department should be sent to the Editor at the address given above.

Love hath filled a chalice with glowing wine,
Wherefrom they drink who have confessed Love's name;
And, having tasted of that draught divine,
Their hearts go forth, more holy than they came.
I have seen one come softly from Love's priest,
With such exultance, leaving that high place,
I dared not look—I being among the least—
Save for an instant, on his hallowed face.

C. H. TOWNE.

NOTICE OF NORTH MISSISSIPPI ANNUAL MEETING.

The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held at Corinth, March 25-29. Itta Bena concurs in the selection of another meeting place, as they found it impossible to entertain us before June. They had no delegate at Aberdeen last year, consequently when the invitation was extended and accepted they did not know of the decision to hold meetings early in the spring in the future.

The names of all delegates must be sent at as early a date as possible to Mrs. S. F. Riley, Corinth, Miss.

An executive session of the Conference is called for Thursday morning, March 25, and a meeting of the District Secretaries for the Monday after the adjournment of the Conference.

Mrs. VIC THOMPSON HOYLE,
President.
Mrs. M. C. GUERRY, Secretary.

AN APPRECIATION.

To the beloved secretary and my "sisters in the work" of the Hattiesburg District:

Language cannot express my deep appreciation for the great honor you have bestowed upon me by naming the nursery in our Wesley House at Biloxi for me. This is a "living memorial" that will go on and on for the extension of the Master's kingdom. Sisters, I sincerely thank you from the very depths of my heart for this token of your love and affection for your Ex-District Secretary.

While serving you in this capacity, each and every one of you were just lovely to me, and your co-operation was nearly perfect. My efforts were feeble, bnt with His help, I did the best that I could. My love for you is and always will be very strong. "There is a tie that binds." Let us do all in our power to help our present Secretary. Oh! how she needs our prayers, our sympathy, and our co-operation! Yours with gratitude,

(Mrs. J. R.) "MARY" ELLIS.

SIGNS OF PROGRESS IN KOREA.

The work of evangelization has had for the past few years somewhat of a setback on account of the political condition and a somewhat curious and unwarranted system of espionage which was operating against our organized work. This has been greatly relieved. Much more liberty is being given and we are enjoying quite a good deal of freedom in carrying forward the work of the kingdom. Backsliders are returning; new societies are being organized, and the old organized societies are receiving new believers. We are planning to hold in each church in the district a revival within the next three months. We are expecting to see many souls born into the kingdom. I ask that special prayer be offered for the native preachers and the missionaries who will take part in this special campaign.—W. G. Cram, Songdo, Korea.

I have never known the Korean Christians to be more genuinely desirous of the things that are truly spiritual than they are right now. In some directions we hear of revivals and times of deep heart-searching. From Songdo comes the news that they are having a meeting here with from 1200 to 1500 persons present every night. Around Wonsan, even in places where for many months past there has not been an attempt to hold services on the Sabbath, we find the people coming out gladly. We have seen a number shedding tears of deep contrition when they think of how they denied their Lord. Our colporteurs and others are selling more copies of the Scriptures now than ever before. Only a couple of weeks ago a company of them sold over 1700 volumes in one day. The Church has been purified, and the people are responding to the wooing of God. I therefore look for him to "make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."—C. T. Collyer, Wonsan.

A NEW AUXILIARY AT RIDGELAND, MISS.

Mrs. B. F. Lewis, Corresponding Secretary of the Mississippi Conference Missionary Society, reports a new auxiliary at Ridgeland, Miss., which was reported to her the day after her return from the annual meeting. We are always glad to make mention of any new auxiliary, and we ask the prayers of the women throughout the connection that this work may be blessed of the Father, and that its membership may grow in knowledge and numbers, and ever be a factor for good in the community.

CHANGE IN SECRETARY OF SARDIS DISTRICT.

Mrs. T. T. O'Bryant, of Sardis, Miss., has resigned the secretaryship of the Sardis District, and Mrs. High, of Hernando, has been appointed in her stead. We regret Mrs. O'Bryant's inability to remain with us in the active service, but we extend to Mrs. High a cordial welcome and bespeak for her the hearty co-operation of every auxiliary in the Sardis District, and assure her of the earnest prayers and support of every officer in the North Mississippi Conference Missionary Society.—N. Miss. Monthly Bulletin.

VALUABLE DONATIONS.

The following donations have been made to the Co-operative Home at Corinth, Miss.: Sidon, 48 jars of fruit; Baldwyn, 26 jars of fruit; Coldwater, 26 jars of fruit, 3 quilts, magazines; Boonevilie, 11 jars of fruit; Starkvilie, 29 jars of fruit; Prairie, 1 comfort; Lexington Young People, $2.50; Clarksdale, $10.

WESLEY HOUSE, SAN ANTONIO, TEXAS.

The San Antonio Wesley House is located in a Mexican community of 25,000 people. The kindergarten is doing most active work, and on a recent cold day there were forty little Mexican children present. Two visitors were present, and these little folks gave them a cordial greeting in English, which had been learned through the plays of the schooi. The Camp Fire Girls are being used for the betterment of the community in a large way. The library is furnishing a point of contact with many young men. The relief work done by the deaconesses is most helpful just now, owing to the fact that thousands of Mexicans have come to the United States during this recent war. They have been able to conserve much of the fruits of the Wesley House work at the Mexican church, two blocks away.

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"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of $2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

MRS. KATHERINE LEE MAY.

KATHERYN LEE MAY (nee Moore) was born on March 13, 1889; died on Jan. 6, 1915. Miss Kate, as she was called by those who knew her, was the daughter of Brother B. F. Moore, of Mitchell, La. She was married to Mr. Alvin H. May, on May 5, 1914. Sister May was a prominent figure in the Mitchell community and I am sure no one ever lived there who had more friends than she. She was a devoted Christian, having professed faith in Christ while but a girl. She united with the M. E. Church, South, at Mitchell, La., and remained true to the Church at that place until her marriage, when she moved her membership to Bon Ami where she and her husband expected to make their earthly home. Miss Kate graduated from Mansfield Female College in June, 1909, with honors, after which time she taught as principal of the public school at Mitchell, until her marriage. She was an excellent teacher, giving perfect satisfaction to the patrons. No one who ever lived so short a time, and few who live long lives do more than she did for the moral and spiritual uplift of her community. She was a devoted wife, a loving daughter and sister, as well as a true friend to all who knew her. She leaves a husband, a father, three brothers and four sisters to mourn her death. Her brothers are O. F. Moore, of Mitchell, W. T. Moore of Shreveport, and Homer Moore of Bon Ami. Her sisters are Mrs. J. E. Williams, of Butler, Mrs. O. N. Browne, of Mitchell, Miss Margrett Moore, of Pickering, and Miss Rubye Moore, of Mansfield College. She was the daughter-in-law of Rev. H. W. May, presiding elder of the Alexandria District, at whose home she passed away. The funeral service was conducted by the writer in the Methodist Church, at Mitchell, in the presence of a large company of relatives and friends, on Sunday, Jan. 17, 1915, after which we laid her body to rest in the Mitchell Cemetery to await the resurrection of the dead, when she shall hear the glad words, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." To the bereaved husband, father, relatives and friends, we extend our sympathy, and pray God's blessing upon them in this sad hour of bereavement; and may they all be true as she was and meet her in that city above, eternal in the heavens. Realizing that our loss is her gain, we bow in humble submission to the will of Him who doeth all things well.

FRANCIS R. POWER, Pastor.

GENERAL BOARD OF EDUCATION.

The General Conference Board of Education of the Methodist Episcopal Church, South, is called to meet for its regular annual session at 9 o'clock on the morning of April 15, 1915, in the offices of the Board. The committees of the Board will meet Wednesday, April 14, as follows:

9 a. m.: Classification Committee, and Committee on Religious Training in both Church and State Schools.

2 p. m.: Committee on White and Colored Schools, and Committee on Publications, Plans, and Policies.

E. E. HOSS, President.
STONEWALL ANDERSON, Cor. Sec'y.

WEEK OF PRAYER AND SELF DENIAL.

By Rev. W. W. Pinson, D.D.

The visible results of the week of Prayer and Self Denial have shared in the general depression in Missionary finances. First of all, they have been slow coming in, and what is of more concern, they are disappointingly small. Last year, by the 15th of February, we had received $9392; this year at the same date, we have received only $2670. This is not due to lack of preparation and cultivation. The care and thoroughness with which the Church was prepared and furnished with suitable helps was far beyond that of last year. We refuse to believe that the above showing gives the whole story, even in dollars and cents. If so, the financial conditions prevented the pastors from giving to the Church a fair opportunity to respond, or the offerings of the people would have gone far beyond that sum. We think the explanation lies in three directions:

1. The pressure had been so unusual in the effort to pay out all the assessments in the fall that it was not thought wise to urge this offering.

2. The general financial depression lay too heavy on the minds of men for any extra or, to them, unnecessary appeal to take effect.

3. In some instances the occasion was used to raise money on the regular Missionary assessment or to provide for specials already assumed. We are led to this last supposition by some correspondence we have had on the subject, growing out of the financial uncertainty of the future.

However it came about, it is a distinct disappointment. The more so at this time when we shall have to cut our appropriations to the fields to a point where it will hurt the missionaries and the cause. This Self Denial income will go to the special cause for which it was given, but it is easy to be seen that it will not go very far.

It is no time to fold our hands or to grieve over the past. We face a condition and not a theory and we must not falter. We rely on the loyal and self-denying spirit of our pastors and people for early and liberal collections and prompt remittances to save us from further embarrassment. We can refuse to appropriate and so keep from going further into debt, but what is to become of our great mission work and its future? Furthermore, what is to become of the appropriations already made for 1915? The answer is with the Church. We await it with concern but not with dismay, for we believe in the Church we serve.

DAINTY COOK BOOK FREE.

We are mailing free, our book, "Dainty Desserts for Dainty People," to anyone mentioning the name of their grocer. This book is beautifully illustrated in colors and gives over 100 recipes for the daintiest Desserts, Jellies, Puddings, Salads, Candies, Ices, Ice Creams, etc. If you send a 2-cent stamp we will also send you a full pint sample of KNOX GELATINE, or for 15¢ a two-quart package, if your grocer does not sell it. KNOX GELATINE, 201 Knox Ave., Johnstown, N. Y.

When the blessed spirit, that bloweth where it listeth, visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful, you shall be sustained.—James Martineau.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

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The unbounded confidence Mr. Canon has in Dr. Miles' Heart Remedy is shared by thousands of others who know its value from experience. Many heart disorders yield to treatment, if the treatment is right. If you are bothered with short breath, fainting spells, swelling of feet or ankles, pains about the heart and shoulder blades, palpitation, weak and hungry spells, you should begin using Dr. Miles' Heart Remedy at once. Profit by the experience of others while you may.

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A BOOK YOU NEED.

The Southern Methodist Handbook for 1915, edited by Dr. Thomas N. Ivey, Editor of the Christian Advocate, is a publication that every Methodist should have. It gives information concerning every department of the Church's activities and is a book of reference that is not duplicated by any other publication of our Church.

The 1915 volume gives in its "Bureau of Information" certain historical facts concerning our Church that could not be secured except by tracing the records through various Methodist histories. "Some Educational History in Brief" gives the history of the Vanderbilt University case during 1914, the action of the General Conference on that question, and the progress made in the work of the Educational Commission since the session of the General Conference. "Directories and Rolls" gives a list of Bishops, Connectional Officers, General Boards, Commissions, and Committees of the Church, and a Directory of Missionaries in all of the foreign fields. In the department "The General Conference" is given a review of the work of the General Conferences of our Church since 1846. A new department is that of "The Annual Conferences," which gives, under separate heads, among other items, the following information concerning each Conference in the home field: Number of charges; membership; average per member paid for missions and ministerial support; names of superannuates, supernumeraries, presiding elders, Conference secretary, chairman of various boards. In the "Department of Statistics" is given detailed information concerning all of our General Boards and the statistics of the Church at the close of 1914. Other departments are: Unification of Methodism. Our Publishing Interests, Biography, Benevolent Institutions, Other Branches of the Vine, Miscellaneous.

This valuable Handbook is a volume of nearly two hundred pages and is sold for only twenty-five cents a copy, postpaid. Reduced price for three copies and more. Send your order at once to Smith & Lamar, Agents, Nashville, Tenn., or to Dallas, Tex., or Richmond, Va.

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Although the cotton crop of 1914-15 was the largest ever grown, yet the percentage of long staple cotton will undoubtedly prove the smallest ever raised.

The cause of this is due in a great measure to the fear of the Boll Weevil. The planter, not wishing to take the chances of having his staples destroyed from this increasing pest, has therefore planted an earlier maturing crop, but even this has suffered severely from the ravages of the Boll Weevil.

The coming year the demand for long staple cotton from Spinners will be materially increased for the change in the style of women's dresses is bound to make more demand for fine goods, and this means the mills must have the staple cotton to do the work, but where is the supply of the staple cotton to come from? The Egyptian crop next year, on account of war conditions will be decidedly smaller, besides, with the pink boll worm, the seed will be very much inferior, which necessarily must make the next Egyptian crop decidedly inferior in staple.

Now if the heretofore raisers of staple cotton can be assured of protection from the ravages of the Boll Weevil by the use of Veldop, have they not a grand opportunity to again plant staples and be ready to take advantage of the demand, and the good prices for staple cotton which are bound to come?

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SEASHORE DIVINITY SCHOOL JUNE 22-JULY 1.

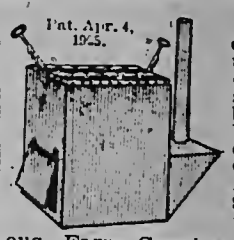
The Seashore Divinity School will open on the night of June 22, and close at the noon hour of July 1. This is to give information to all the preachers of Alabama, Louisiana and Mississippi, so that they may make their arrangements to be present.

We have positively secured Dr. Geo. L. Robinson, of the McCormick Theological Seminary, who was with us three years ago. No man we have had gave more universal satisfaction than did Dr. Robinson. Since he was with us he has spent one year in Palestine and will come to us with freshness of mind and heart relating to the times of the Prophets and Apostles.

It is a regret that we have to announce that Dr. McFadyen cannot be with us, though we expect to have men of equal ability.

Let all the preachers be with us this summer. ROBT SELBY, President.

Brookhaven, Miss., Feb. 26, 1915.



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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 10. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3081

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 11, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

OUR SUPERANNUATED PREACHERS.

According to the Southern Methodist Handbook, there are in the Methodist Episcopal Church, South, 787 superannuated preachers, which is a little more than one for every ten men in the itinerant ministry. One would think at the first blush that a Church of more than 2,000,000 members would find it such a small task to care for these few hundred veterans that they would always be amply provided for and never permitted to want for anything. The proportion between the number of our retired ministers and the number of our communicants is 1 of the former to every 2555 of the latter; so it will be seen that if every church member would contribute as much as 25 cents for this purpose each of our superannuates would receive from the income thus accruing about $638 a year, to say nothing of the earnings of the endowments that have been raised for this cause. And since very few of our Annual Conferences provide homes for their superannuated preachers, a salary of between $600 and $700 each would hardly be adequate to meet their necessities and make them comfortable. But, as a matter of fact, in most of our Conferences the most needy of these men receive less than $300, a large majority of them less than $200, and many of them scarcely anything at all. Nor do the widows and orphans of preachers who are claimants upon this fund fare any better. The truth is, the way we are meeting this sacred responsibility in nearly every part of the Connection is a positive reproach to us.

About thirteen years ago our Church, with great enthusiasm, launched a movement to raise a general Superannuate Endowment Fund of $5,000,000. The total resources of that fund on April 1, 1914, amounted to only $348,263.65, which is far from being a creditable showing, considering the financial strength of our Church and the time that we have been engaged in accumulating it. It is to be hoped, however, that since the last General Conference levied upon the entire Church an assessment of not less than 1 per cent of the amount paid for ministerial support, more rapid progress will be made in the future in building up this important and urgently needed fund. The Joint Board of Finance in each of our Annual Conferences ought also, in our judgment, to try to build up a local endowment fund to aid in caring for the claimants on the Conference for which it acts. The Editor of the Advocate had the honor of drawing up one of the memorials to the General Conference which, several years ago, resulted in making these Joint Boards of Finance quadrennial instead of annual bodies, and the thought that was uppermost in his mind in doing this was that it would enable them to enterprise and operate plans that would provide more effectively for our Conference claimants. We confess, however, that the outcome of this change has been to us a distinct disappointment. Nothing like as much has been accomplished in this direction as we had hoped and expected. About the only Joint Board that we know of in this section of the Church that has achieved anything of consequence in the way of creating a Conference endowment fund is that of the Mississippi Conference, which is certainly to be commended for its continued activity in this respect.

We regret to say that occasionally we hear a remark or see an expression in print which seems to imply that the Joint Board of Finance is not considered a very important one; or, at least, that it is not to be ranked in importance with the Boards of Education, Missions, Church Extension, and Sunday Schools. But, in our opinion, this is an entirely erroneous conception. We do not believe that any other Board has weightier responsibilities or larger opportunities for service than the Joint Board of Finance. And certainly there is no other Board that needs to be more alert and diligent throughout the entire year in taking care of the interests committed to its hands. Our superannuated preachers and the other Conference claimants ought to be paid at least quarterly; it is a rank injustice to them to force them to wait until the end of the year for their pitifully small allowances. And, as we have already said ways and means should be devised for increasing the appropriations to these deserving and needy claimants. Surely, here is a field of work that is quite worthy of the attention and energies of the ablest and most resourceful men in any Annual Conference.

We do not, as a rule, show enough appreciation of our veteran preachers, who have borne the burden and heat of the day, and have spent their strength so freely in the Master's service, while receiving salaries upon which they could hardly live. We are inclined to think that we are disposed to shelve them too quickly when they begin to get a little old, and after they are retired, we support them far too meagerly, and often we seem to forget them entirely too much. We saw some years ago the statement that a Northern Methodist Annual Conference had adopted the beautiful custom of appointing a committee every year to prepare a letter and send it to each of its superannuate members, along with some fitting present as a token of the esteem and affection of their brethren in the active ranks; and we have sometimes wished that this practice could be transplanted into the Annual Conferences of the Southern Methodist Church. These heroes of the itinerancy will not be with us long; shall we not do more for them in a substantial way, and also be more generous in our manifestations of reverence and love for them? It would certainly be to our credit to do so.

Fanny J. Crosby, Methodism's sweet singer, who so recently went from us, was once asked by an official of the Methodist Episcopal Church to write a hymn specially designed for the retired ministers of that denomination. In reply, she wrote the following letter:

"I trust that you will allow me to substitute a poem for the song which I promised you. It seemed to me, after trying to compose the words of a song, that I could better present a plea in a poem to be read than in a song. I have written the same and enclose it. Could I voice my inmost thoughts in words, I am sure the appeal would touch every member of the Church. I pray that what I have written will touch many." The title of Miss Crosby's poem is "Love's Recompense." And since they apply equally to our own worthy veterans, we take pleasure in publishing these true and heautiful stanzas:

"There is a work of love and duty
That devolves upon us all;
There is a tender, pleading message,
And its tones like music fall:
Help our weary veteran preachers,
Scatter roses o'er their way;
Rally round them, hasten quickly—
Not to-morrow, but to-day.

"From the well of deep affection,
Now their hearts with gladness fill;
Do not wait their names to honor,
Till the pulse of life is still;
Break the box of alabaster,
Pour its oil upon them now,
Make their dwellings bright and happy,
Wreathe in smiles each furrowed brow.

"They have borne the royal standard,
Of our Master and our Lord;
From the time of early manhood
They have preached His holy Word;
But their strength has lost its vigor,
And their cheek its youthful glow;
For the frost of age has touched them
And their locks are white as snow.

"Watchmen on the walls of Zion
Though their feet no more will stand,
From the top of Pisgah's mountain
Faith beholds the promised land;
Soon triumphant like an army
Marching through the realms above,
They will shout the grand old story,
Robed in white and crowned with love."

A SIGNIFICANT DECLARATION.

In a statement setting forth his views as to the leading political issues now before the American Nation, made for publication on February 21, United States Senator Albert G. Cummins, of Iowa, included prohibition, referring to it in the following language: **"The saloon must go. Sobriety must be the rule of conduct for the future."**

There is much significance in this statement when it is remembered that Senator Cummins is one of the ablest of American statesmen—a man who is of Presidential size and the possible nominee of the Republican party for the Chief Magistracy of the Republic next year. Surely, a better day for the temperance cause has dawned when so distinguished an official, and one with such large possibilities before him, dares to speak out so boldly against the iniquitous liquor traffic. It is enough to encourage one to hope that the day when our glorious flag will float above a saloonless Nation is not far distant.

The Northwestern Christian Advocate says: "It is better to he a standpatter than a pitapatter."

None but a manly man can be a worthy minister; and integrity and moral courage are a large part of manliness.

RIPENING FOR THE SKY.

"Growing old," sad lips repeat,
As gold fades into gray,
"Ah no," Faith cries—"Not growing old,
But richer day by day,

"More free from earthly dross, more calm,
Less like the restless sea;
Crowned with the sacred crown of peace,
God's high bequest to thee;

"More fitted for the starry spheres,
That seem so bright and near,
More filled with light reflected from
The heaven that grows so clear;

"More like the lovliest one in all
The universe so broad;
Ah, Christians, can you e'er grow old
While growing nearer God?"

—Eva Gordon Taylor.

A MESSAGE TO MINISTERS.

By Gipsy Smith.

"The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound."

The man who can say these words holds the greatest office in the world.

He represents God.

He bears the greatest message ever committed to a human being.

He possesses it and must tell it out. "Lift up thy voice, lift it up with strength, be not afraid. Say unto the cities of Judah, 'Behold your God.'"

There is only one book daring enough to say, "Thus saith the Lord"—that is the preacher's book.

The preacher is the man with authority. Let him be a good man; then all heaven is behind him. There is no limit to his work or the results of his work. He tells of light for those who sit in darkness, of strength for those who are weak. He carries comfort for those whose hearts are broken. He defies the open grave, for he preaches a gospel which some day will split every tombstone and wipe every tear away, changing sighs into songs.

The preacher's message is one of hope, of light and joy because it is a message of salvation—salvation from the guilt and power of sin.

The preacher must stand beneath the cross of Christ—the refuge for a lost world—for his name and his glory. He must be so hidden in the power and eternal mystery of that atoning cross that when he speaks those who bear will recognize the voice of God.

Oh, Brother Preacher, you are an honored man, hidden in God, taught in a sacred place the secrets of God and his great loving purposes for men.

Your first and last business must ever be to unfold that great mystery—"to make all men see."

This must be done tenderly, lovingly, faithfully as in the presence of God.

The preacher should be the cheerlest, happiest of men. For him there is no fear of failure—if he is faithful, God will see that he is fruitful.

God has said, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.'

Believe in God.

Believe in your office.

Believe in your message—live it, and preach with conviction drenched in the power of the Holy Spirit.

Then, you preachers may "arise and shine, for thy Light is come and the glory of the risen Lord is risen upon thee."

DR. JOWETT ON COMPROMISE.

One of the most destructive and mischievous elements in modern spiritual death is neutrality, indifference, compromise. Dr. Jowett, in one of his recent sermons, sets these evils out well. He says:

"'Thou art neither cold nor hot.' These Laodiceans were neutrals, devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crises they were 'any way,' 'either way,' altogether tepid regarding the issues. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the prevailing degeneracy. 'Thou art neither cold nor hot.'

"Now the subtle temptation for characters like these is to regard their tepidity as something better, and to call it by a grander name. Lukewarmness is described as tolerance, or moderation, or charity, or largeness of mind or breadth of temperament. And so dispassionateness comes to be thought of as piety, and moral distinctions lose the sharpness of their outlines. I am not, therefore, surprised to find that these 'neutrals' were unconsciously losing the truth of moral judgment. 'Thou sayest, I am rich * * * and knowest not that thou art poor.' The unexercised powers of discernment have become weakened, and are no longer sensitive to the primary contrasts between real poverty and real wealth. These 'neutrals' had forfeited their power to appreciate the ideal. They looked upon the commonplace, and regarded it as superlative. They looked upon trifles, and thought them great. They had ease, and they interpreted it as peace. They had many comforts, and they confused them with comfort. They had knowledge, and they thought it wisdom. They had many gifts, and they confounded them with grace. They handled ordinances, and they thought they were touching God. And this is always the Nemesis which attends the soul that haunts the ways of compromise. It loses sight of the ideal, and forfeits its appreciation of the unsearchable riches of Christ. These 'neutrals' of the olden time regarded themselves as rich in wealth and raiment, and in reality they lacked the true treasure and the discerning sight and the incorruptible vestures of the soul."—The Presbyterian.

ORGANIC UNION.

By Rev. C. H. Briggs, D.D.

(Dr. Briggs, who is stationed at Sedalia, Mo., is one of the strong men of Southern Methodism. Editor of the Advocate.)

The Federal Council of Methodism side-stepped the Atlanta case. To have decided in favor of our Church would have raised a storm in the North that would probably have resulted in wrecking all plans for a closer union of Methodism, while a decision against us would have stirred our Church in about the same measure. Frankly, the writer expected to see the measure adopted by our last General Conference split on that rock. Probably the Council was wise in declining to pass upon that case, which was really an inheritance from bygone days and not a new issue. But, if such cases are too delicate for adjustment by that Council, is there any ground for hope that when details have to be considered, we can find a basis for agreement? The effort may be worth making, but any solution of the problem is in the far distant future. A pastor in the M. E. Church lives in the same block with me, and our churches are but a block apart. We are old enough and cool enough to discuss these matters with perfect freedom. But yesterday he said to me, that the attempt to work out the details of a plan of union was like the courtship of a widower and widow, when both had a number of children. I can think of no better figure to represent the delicacy of the situation.

Some of our people have been unduly excited over the proposed union. When the report of the action taken by our General Conference went out a lady called me up and wished to know what it meant, saying that if the two Churches were going to unite she would join the Catholics. As I was her pastor more than forty years ago, I knew that her memories ran back to some experiences a younger generation knows nothing about. I reassured her by telling her that the action taken at Oklahoma City was only along the line of the plan advocated by Drs. McAnally and Scarritt many years ago and that nothing would be done hastily. The undue haste with which our Presbyterian friends passed their plan of union resulted in a partial failure of the plan and there is still among us a Cumberland Presbyterian Church. That is an object lesson from which the Methodists should learn wisdom. No readjustment of Episcopal Methodism is a possibility unless the colored membership of the M. E. Church shall elect to join with other colored Churches in making one great colored or African Methodist Church. Our brethren of the M.E. Church can not in honor crowd out their colored members and I am sure have no disposition to do so. To go back to an old school reader for a figure, the old lark will not need to move her nest until the colored people agree to get together. Should that be accomplished—and it will be the work of years at best—then it will be early enough to see whether the children can be so managed that the old folks can safely marry. But so many years will be needed to work out all these details that the older folks who remember too many unpleasant things, may be ere then in heaven, where they may be surprised to meet some they did not like very well in this world. The organic Union of American Methodism may come, but it can not be hastened by hurrying, nor is it likely to come till Methodists generally are ready for it—From the St. Louis Christian Advocate.

SOME THOUGHTS ON METHODISM IN LOUISIANA.

The Louisiana Conference was organized in 1845 with a few more than 11,000 members, about 3000 of whom were colored; but of those days and men I shall have nothing more to say, as, it is of recent developments that I desire to write.

Methodism in the United States from 1890 to 1906 had a growth of about 25 per cent, and from 1906 to 1913 there was a growth of nearly 19 per cent. An interesting feature of this growth is found in the following: The Northern section showed a membership of 38.5 per cent male, and 61.5 per cent female, while the Southern section shows 40.9 per cent male and 59.1 per cent female. The Methodist Episcopal Church, South, has a larger male membership than any other denomination operating in the same section. We reach men by the grace of God and should, as a result, be able to enterprise easily those causes that are now appealing for liberal help at our hands. But these statements should not cause us to smile too broadly, for Methodism has not anything to spare to her credit in the general decrease from 68 per cent of Protestant religious or church population in 1890, to 61.6 per cent in 1906.

How is the situation in Louisiana? Not so cheerful, if you please. The Roman Catholics increased more than 100 per cent from 1890 to 1906, going from 211,000 to 477,000, using round numbers; the Baptists nearly held their own decreasing from 24.4 per cent to 23.8 per cent, while the Methodists decreased from 16.4 per cent to 10.2 per cent. This shows that the Methodists were pretty heavy losers as compared with the status of the Churches named above. Louisiana's growth in population was 21 per cent, I think, during the last decade. This makes the case worse for us, for Methodism in the other Southern States is keeping pace with the growth in population.

According to the statement before me, 50.6 per cent of the entire population of the State belong to some Church. Only four other States show a larger percentage of church membership, but of this membership Southern Methodists can claim 4 per cent, or only 2 per cent of the State's entire population, after more than 69 years of earnest labor.

Though there are about 7 Catholics and 2 1-3 Baptists to one Methodist in the State, there are more than 300,000 white people among us without any Church relation. Surely, there is recruiting ground here for us. Let us put on the whole armor of God and fight the good fight of

faith this year and win many trophies for our Lord.

I hope to take up other features of this subject later.

W. W. PERRY.

Haynesville, La.

FRAUDS.

By J. D. Barbee.

Under the surprising title of "The Flying Inn," Mr. Gilbert K. Chesterton, the distinguished English writer, has given the public a novel both interesting and unusual. It discloses a range of knowledge and power of treatment quite unusual among modern fiction writers. His book seems to be a satire on a number of shams, and, as a sample of his style, I cannot resist the impulse to let your readers see the following delicious bit on the "higher critics:"

"It was not until almost a year after that it was felt in philosophical circles that the last word had been said on the matter of the flying inn's sign. An estimate of the incident and of its bearing on natural and supernatural history occurred in Professor Widge's celebrated "Historicity of the Petro-Piscatorial Phenomena;" which so profoundly affected modern thought when it came out in parts in the Hibbert Journal. Everyone remembers Professor Widge's main contention, that the modern critic must apply to the thaumaturgics of the Lake of Tiberias the same principle of criticism which Dr. Bunk and others have so successfully applied to the thaumaturgics of the Cana narrative. "Authorities as final as Pink and Toscher," wrote the Professor, "have now shown with an emphasis that no emancipated mind is entitled to question, that the Aqua-Vinic thaumaturgy at Cana is wholly inconsistent with the psychology of the 'master of the feast,' as modern research has analyzed it; and indeed with the whole Judaeo-Aramaic psychology at that stage of its development, as well as being painfully incongruous with the elevated ideals of the ethical teacher in question. * * * But as we rise to higher levels of moral achievement, it will probably be found necessary to apply the Canaic principle to other and later events in the narrative. * * * This principle has, of course, been mainly expounded by Husher in the sense that the whole episode is unhistorical, while the alternative theory, that the wine was non-alcoholic and was naturally infused into the water, can claim on its side the impressive name of Minns. * * * It is clear that if we apply the same alternative to the so-called Miraculous Draught of Fishes we must either hold with Gilp, that the fishes were stuffed representations of fishes artificially placed in the lake (see the Rev. Y. Wyse's "Christo-Vegetarianism as a World-System," where this position is forcibly set forth,) or we must, on the Huscherian hypothesis, deprive the Piscatorial narrative of all claim to historicity whatever.

"The difficulty felt by the most daring critics (even Pooke) in adopting this entirely destructive attitude, is the alleged improbability of so detailed a narrative being founded on so slight a phrase as the anti-historical critics refer it to. It is urged by Pooke, with characteristic relentless reasoning, that according to Huscher's theory a metaphorical but at least noticeable remark, such as, 'I will make you fishers of men,' was expanded into a realistic chronicle of events which contains no mention, even in the passages evidently interpolated, of any men actually found in the nets when they were hauled up out of the sea; or, more properly, lagoon.

"it must appear presumptuous or even in bad taste for any one in the modern world to differ on any subject from Pooke; but I would venture to suggest that the very academic splendor and unique standing of the venerable professor (whose ninety-seventh birthday was so beautifully celebrated in Chicago last year,) may have forbidden him all but intuitive knowledge of how errors arise among the vulgar. * * * I crave pardon for mentioning a modern case known to myself (not indeed by personal presence, but by careful study of all the reports), which presents a curious parallel to such ancient expansions of a text into an incident, in accordance with Huscher's law.

"It occurred at Pebbiewick, in the south of England. The town had long been in a state of dangerous religious excitement. The great religious genius who has since so much altered our whole attitude to the religions of the world, Missysra Ammon, had been lecturing on the sands to thousands of enthusiastic hearers. Their meetings were often interrupted, both by children's services run on the most ruthless lines of orthodoxy and by the League of the Red Rosette, the formidable atheist and anarchist organization. As if this were not enough to swell the whirlpool of fanaticism, the whole popular controversy between the Milnian and the Complete Subiapsarians broke out again on the fated beach. * * * It is natural to conjecture that in the thickening atmosphere of theology in Pebbiewick, some controversalist quoted the text 'An evil and adulterous generation seek for a sign. But no sign shall be given it save the sign of the prophet Jonas.'

"A mind like that of Pooke will find it hard to credit, but it seems certain that the effect of this text on the ignorant peasantry of southern England was actually to make them go about looking for a sign, in the sense of those old tavern signs now so happily disappearing. * * * The 'sign of the Prophet Jonas,' they somehow translated in their stunted minds into a sign-board of the ship out of which Jonah was thrown. They went about literally looking for 'The Sign of the Ship,' and there are some cases of their suffering Small's Hallucination and actually seeing it. * * * The whole incident is a curious parallel to the Gospel narrative and a triumphant vindication of Huscher's law."

Greenville, Miss.

A PRECIOUS GIFT TO EMORY UNIVERSITY.

Our new University is receiving constantly valuable contributions to its historical collection. Already the collection is one of the most valuable of its kind in America, containing as it does many rare autograph letters of the Wesleys, Whitefield, Fletcher, Benson, Adam Clarke, and the historic men of American Methodism.

Recently Rev. H. W. Bowman, of the Louisiana Conference, sent to Bishop Candler, the Chancellor of the University, a precious miniature of Bishop Bascom, taken in the early life of the illustrious man. The gift was accompanied by the following interesting letter:

"Baton Rouge, La., Feb. 23, 1915.

"Bishop W. A. Candler, D.D., Atlanta, Ga.

"Dear Bishop: I will now fulfill my promise to you at Conference as to sending the picture of Bishop Bascom.

"I will give you a brief history of the donor of the same to me. R. R. Morgan, a man of wide reading, fine early training, and who was converted to God when he was past seventy-two years of age and to whom I had preached regularly every Sunday for three years, gave it to me. He made to me the following statement: "Brother Bowman, this picture has been in my possession ever since I was a young man. In my youth I have seen that man in my home and heard him preach many times. I remember him now as well as though it was a few days ago."

"Brother Morgan was a noted gambler on the River in his early life, and being a great reader of Paine, Voltaire, Hume, and later of Spencer, Darwin and Ingersoll, he became a pronounced infidel. Indeed, he might have been designated as a confirmed atheist.

"A meeting was being held in the Court-house at Homer, La., in 1906, conducted by Charles Dunaway. It was at the close of the service on a Wednesday morning, and the preacher had announced the services for the rest of the day, and had called the congregation to rise for the benediction, when a voice from the audience was heard saying: "Do not close the service yet, as I have something to say." We looked and saw this white-haired man coming feebly down the aisle, and facing the packed house, he said: "You all know me. You know what position I have always taken on religious things. I want to tell you now, I was in error. I have accepted Jesus Christ as my Savior, and he has accepted me, and from now till he shall call me home, I shall serve him the best I can." Of course, you can easily imagine the glorious hour that followed. My wife happened to be the first one to get to the white-haired man, and as I looked, I saw him as he not only reached out his hand, but embraced her in his arms, patted her on the head and said, words I shall never forget, and which help me to this day: "O Sister Bowman, I am so happy in my Savior, and your husband is the one who has led me to Christ. Where is he that I may embrace him?" Nine years have passed since then, and now he is totally blind, and sits alone, with only one comforting thought, that he has found his Savior, and awaits the summons with patience.

"Who knows but that some of those gracious truths he heard from the man whose likeness he had kept through these many years, may have ripened at last into this glorious fruition? That eternity alone will reveal.

"This picture I love because of Captain Morgan, and I turn it over to the safe keeping of our new University, praying God that this University may ever be dominated by that Spirit who can bring men into a conscious knowledge of their Savior.

"Should there ever be a move to decorate those walls with the likeness of some of our great men of the past, and should this picture become one to be so placed, it will be a pleasure to me to contribute my mite towards that end.

"I am yours cordially,

H. W. BOWMAN"

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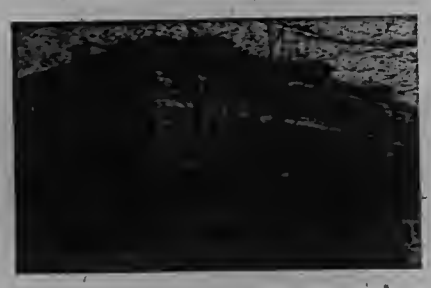

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Rev. C. A. Battle, Treas., Baton Rouge, La

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissloner.)

A STUDENT'S VIEW.

The following article was written by one of the students of Centenary College at his own instance, and is a sample of the feeling that is almost universal among the students—an unsolicited tribute to the excellent work of the institution. The writer is from McDonoghville, and is a graduate of the McDonogh-Jefferson High School. We venture the assertion that if more of our boys from the city would attend Centenary the effect would be felt in the future of New Orleans Methodism. The moral and religious ideals that the atmosphere of a college impresses upon a student are determining influences in his life and work.

THE NEED FOR CENTENARY.

(From a student's viewpoint).

When we sum up the various phases of human nature that the college life must deal with, we begin to see how grave is the situation confronting any college in properly meeting all these requirements.

First, we will consider the material part of the college, that is, the buildings with all their necessary equipment. The buildings must be properly equipped as far as sanitation, heat and lights are concerned. Has Centenary lacked in any of these? Has any fair-minded student had any other than a good word to say concerning the material part of Centenary? Every student who has understood Centenary, who has been fed at her table, and who has resided with her family can but offer a sincere commendation.

Next, we must consider the curriculum that any school has to offer. With its curriculum up to an accepted standard, a college has one feature that should go toward its success. But another thing: it must have competent teachers to give its courses of study. Without these, and without teachers who have a personal interest in the students, a college is far from a success. Let us consider Centenary's curriculum and its faculty. Can any college offer better? Has any college a higher standard for its courses of study or a more competent corps of teachers? We may quote a certain visitor's words with a clear conscience and echo them back to him, "Our faculty can deliver the goods."

The next phase of college life that all concede to be important is athletics. The student body, while not as large as it might be, goes into athletics whole-heartedly and gives its best efforts for the good of Centenary. The student, or prospective student, who so desires can have here any form of college athletics, such as foot-ball, basket-ball, base-ball, tennis and track. Centenary's athletic field and grand-stand would be a credit to any college and the contests that are frequent features of the athletic spirit of Centenary are held in its bounds.

The last and most important phase, yet one that is not stressed by many colleges, is the spiritual and moral influence it exerts, that contributes so greatly to the growth of manly characters. The proper foundation for such a character is, without doubt, the best part of its life that any college can offer. What would it profit a father to send his son to a college without this feature largely in the ascendancy? What value would a student derive from his time in college if he did not gain the right stimulus to the growth of his character along with the good result of his studies? We have observed the underlying strength of this influence at Centenary. As a whole, its students can be considered true Christian gentlemen, and the influence they add to the already strong influence of its faculty and its code of rules make this feature of Centenary's a great one. To send into the world men who will accomplish something, whose influence for good is felt by all who come in contact with them, should be the aim of every college, and with this influence as a predominant feature its success will be sure. We all desire to be able to accomplish something good and recognize the great importance of this feature. We have felt its uplifting powers and have resolved to try to raise our lives to a higher plane. The mutuality of feeling that exists between students who have felt and understood what this influence means, and that strength of conviction coming from its acknowledgment by us, at last results in the development of that noblest of man's privileges, brotherly love.

As we look back over the joys and troubles of our college life, we can see what our college has done for us. We see how it has put its material part, the work of its faculty, and its spiritual and moral influence into the shaping of our lives and characters. We can see how Centenary has formerly put men of character into the world and we thus say that its future can only be successful. We see men going forth from her doors into the future who will assist in the making of this world a more desirable place of habitation. And in view of all this, we can say that Louisiana, the United States, and the world need Centenary.

HUNTER NEAL, JR.

DR. WYNN'S VISIT TO NEW ORLEANS.

Dr. Wynn, the President of Centenary College, spent a part of last week in New Orleans, after preaching in two of the churches on Feb. 28, and conferred with the pastors and a number of laymen about the plans for the endowment and equipment of the college on a permanent basis. As a result of his visit, Dr. Wynn is very much encouraged as to the outcome of the campaign. While he was able to present the matter of personal subscriptions to only a few persons, he secured definite promises of more than $1000 for the endowment fund. The work of getting personal pledges on the endowment will be prosecuted vigorously in the city and elsewhere.

The Special.

The churches in New Orleans raised the special collection for Centenary with a good degree of success. Complete returns have not reached us yet, but the reports of the treasurer, which will be given from time to time, will doubtless show excellent collections from the city churches.

PAYMENT OF CAMPAIGN SUBSCRIPTIONS.

Many subscriptions to the Conference Educational campaign were taken last year to run for several years. It is important that the Conference Treasurer have an account of the payment of these subscriptions. If any pastor has reported any of these subscriptions as paid without giving the Conference treasurer an account of it, it is important that the treasurer be notified as to the name of the subscriber who has paid, so that the proper credit can be made.

The treasurer wishes to state also that he will not give receipts in the case of each small subscription that is paid, as the amount of time and postage thus expended would be too large; but all payments will be properly credited on the subscription card, and credit given to the charge from which it comes.

EASTER SUNDAY, FOR THE ORPHANAGE.

By reference to the minutes of the last session of the Louisiana Annual Conference, you will find on page 12 where the recommendations of the Orphanage Board was adopted. Among these recommendations was the following: "We recommend that Easter Sunday and Work Day be observed as Orphanage Days for the purpose of raising funds for the Institution. A motion was also adopted " That all pastors, Sunday school superintendents, Epworth League presidents and Lay Leaders, be requested and urged to assist the Superintendent of the Orphanage in raising $12,000 for the maintenance of the Orphanage during the year."

By this unanimous action of the Conference we feel that every preacher, Sunday school superintendent, Epworth League president and lay leader in the Conference has had placed upon him the obligation to unite in an effort to raise funds for our work on the days appointed—Easter Sunday and Work Day.

Easter Sunday—April 4—is one of the days on which our Church is pledged to raise funds for our work. We sincerely trust that all our preachers and people will make a united effort to raise a large sum on that date.

We now have 100 children in the Orphanage. We have had appeals to take 44 more since January 1. We are struggling to provide for all that we can, but our limited income and the present crowded condition of the Home sadly limits our ability to respond to these appeals. Just a few days ago a prominent educator of the State wrote us a most pitiful appeal telling of the death of a widowed mother leaving four little children, with an aged and enfeebled grandmother the only relative to care for them, and this old lady helpless and dependent herself. Another widowed mother died in the Charity Hospital at Shreveport, leaving three helpless children, without a home. Her dying plea was that these children might be pleced in the Methodist Orphanage. She herself had been a member of the Methodist Church, and was from one of the prominent Methodist families of the State. Yet, our hearts and hands are full! Our funds are almost exhausted! "Times are hard," they say! Already we have 100 children to provide for! What answer will the Methodist preachers, Sunday school superintendents, lay leaders and church members give to this cry for help on Easter Sunday?

Remember there is no assessment for the Orphanage this year! We are dependent almost wholly on the response that comes from our appeals on Easter Sunday for the means necessary to carry us through the spring and summer months. We ask your generous help in this time of great need! Faithfully,

ROB'T W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.
Ruston, La.

Board, laundry and tuition at Memphis Conference Female Institute the remainder of the session, $50. **Trip to Mammoth Cave** April 1 and 2, if taken, $13 extra. A limited number of lady teachers and friends may join the Mammoth Cave party at the same rate given our students. The $13 covers everything. Address H. G. Hawkins, President, Jackson, Tenn.

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Church News

The Baltimore Conference will convene in Washington City, March 24. It will be presided over by Bishop W. A. Candler.

* * *

The Commencement sermon of Trinity College, Durham, N. C., will be preached on June 8 by Dr. J. W. Lee, of St. Louis, Mo.

* * *

The Chapman-Alexander meeting in Atlanta is drawing large crowds, and much interest is being manifested in the services.

* * *

Writing in the Florida Christian Advocate, Dr. J. E. Wray calls "The Southern Methodist Handbook" "a Methodist Encyclopedia Britannica."

* * *

Bishop J. H. Vincent, who was the originator of the Chautauqua movement and who is one of the great men of American Methodism, was 83 years old on February 23.

* * *

A California layman, some two or three weeks ago, gave Dr. W. W. Pinson $25,000 for mission work—half of it to be used for the work at home, and the other half for the work abroad.

* * *

One of the bright religious weeklies of the South is The Way of Faith, which is published at Columbia, S. C. Its editor is the Rev. John Paul, who for some time was a popular member of the Mississippi Conference.

* * *

Col. John Trice, of Tampa, Fla., a widely known and highly esteemed Methodist layman, died a couple of weeks ago. Mr. Trice was reared in Northeast Mississippi and was a warm personal friend of Bishop Charles B. Galloway. We extend sympathy to the bereaved.

* * *

At its recent session in Memphis, the Educational Commission named the theological department of Emory University (Atlanta, Ga.), the Candler School of Theology, as a compliment to Bishop Candler and Mr. Asa Candler. This action was eminently proper.

* * *

Bishop J. H. McCoy will preach the Commencement sermon of the University of North Carolina, at Chapel Hill, N. C., on Sunday May 30. The address to the graduating class will be delivered on June 2 by the Hon. William J. McAdoo, Secretary of the Treasury of the United States.

* * *

The Alabama Christian Advocate of February 25 published in full a sermon against theater-going, card-playing, dancing, and immodest dress by Billy Sunday. It was a scathing arraignment of those practices. The renowned evangelist is an old-timer in his attitude toward the questionable amusements, as well as in his theology.

* * *

The Social Service Commission of Texas Methodism, of which Dr. John C. Granbery is President, and Rev. Frank Seay is Secretary, has proposed to effect such an organization for the entire Southern Methodist Church, at Houston, Texas, on Monday afternoon, May 10, at which time the Southern Sociological Congress will be in session in that city. Social Service Commissions in other parts of the Connection, and all other Southern Methodists interested, are invited to be present on this occasion and participate in this consultation.

* * *

The Raleigh (N. C.) Times thus refers to two sermons recently preached in the Capital City of the Old North State by Dr. F. N. Parker, Professor of Biblical Literature in Trinity College: "Dr. F. N. Parker, of the Biblical Department of Trinity College, preached two great sermons at the Edenton Street Methodist Church Sunday. A great congregation filled the church at the morning hour and for almost an hour Dr. Parker held the deepest interest in his theme, Sonship with God. Dr. Parker is one of the greatest preachers and thinkers of the day in the Southern Methodist Church, and it was a rare privilege to listen to two such sermons as he delivered on Sunday."

Secular News and Comment

A portrait of the late Hon. C. H. Alexander, of Jackson, Miss., has been unveiled in the Y. M. C. A. Building of that city. Mr. Alexander was a strong friend of the Jackson Chapter of that organization.

* * *

The sixty-third Congress came to an end on March 4, after having made an unsurpassed record as a working body. Its achievements are generally praised by the Democrats, and criticised by the Republicans.

* * *

Mr. Lloyd-George has hinted that the British Government may do something toward curbing the drink habit in Great Britain. Thus far that country has done far less in that direction than either Russia or France.

* * *

The Supreme Court of the United States has decided that it is unconstitutional for the dry States to forbid the shipment of beer into their territory. It is now in order for the prohibitionists to rise up and forbid the manufacture of the abominable stuff anywhere in the Nation.

* * *

It has been announced that a practically navigable channel has been discovered from Behring Sea to the mouth of the Koskowin River, thus opening the second great Alaskan river to commerce. This channel was discovered by Captain Lukens, of the Coast and Geodetic Survey.

* * *

The New Orleans post-office is now being operated in the handsome new building on Camp Street, opposite Lafayette Square. This structure is of unpolished marble and cost approximately $2,000,000. It is said to be one of the most complete post-office buildings in the United States.

* * *

Attorney General Pollard, of Virginia, has instituted suit in the Supreme Court of the United States to recover from Mr. J. P. Morgan, of New York, the will of Martha Washington, which is alleged to have been stolen from Fairfax County during the Civil War, and which was sold a few years ago to the late Mr. J. Pierpont Morgan.

* * *

The Harrison Federal Drug Law went into effect on March 1. This law provides that one ounce, or eight teaspoonsful of medicine, must not contain over one-quarter of a grain of morphine, one-eighth of a grain of heroin, two grains of opium, or one grain of codeine. If physicians give a prescription containing more than the allowed amounts of these drugs, it cannot be refilled by pharmacists.

* * *

Col. George W. Goethals was nominated on March 4 for the office of Major General in the United States Army, in recognition of his service in supervising the construction of the Panama Canal. Brigadier General W. C. Gorgas was at the same time nominated to be Major General of the Medical Department of the Army. The latter, it will be remembered, won great distinction as the health officer of the Canal zone.

* * *

Disregarding the parish option law, the City Council of Shreveport ordered some time since a local option election in that municipality, which was held on March 4. The prohibitionists, believing the election to be illegal, did not generally participate in it, and the vote stood 1457 for the sale of liquor, and 42 against it. The wet vote is said to be somewhat more than half of the registered vote of the city. The issuance of saloon license has now been enjoined by the prohibitionists and the matter will be fought out in the courts. If the whiskey men are sustained in their contentions, the whole State will be more or less affected by the result, since the validity of the parish unit law is involved.

NOTICE.

Rev. W. L. Hunter, local elder in the Methodist Episcopal Church, South, at Hammond, La., has surrendered his credentials and withdrawn from the ministry and membership of the Church.

March 4, 1915. H. W. BOWMAN, P. E.

MORE LOAN FUNDS.

We are in receipt of a draft for $1000 from a worthy layman in California, which is to be added to the Loan Fund Capital of the Board of Church Extension. This donation, together with other small items received since our last report, which was made on February 22nd, brings the total increase of the Loan Fund Capital for the present fiscal year to $98,312. It will require contributions amounting to $1688 to make the $100,000 for the fiscal year which closes March 31st.

Send on the stuff! W. F. McMURRY,
Corresponding Secty.

CHIEFLY PERSONAL.

Rev. W. A. Bowlin, our hustling pastor at Sherman, Miss., says: "My work is in good shape and the outlook is encouraging. Our Sunday school and prayer meeting are growing." Brother Bowlin's letter brought us 4 subscriptions to the Advocate from his charge.

Rev. D. L. Cogdell, who is on the Honor Roll of the North Mississippi Conference, will spend the remainder of the year at Corinth, Miss. Any community is fortunate to have Brother Cogdell as a resident. We have never known a worthier "knight of the saddlebags."

Rev. W. L. Broome, of Konawa, Oklahoma, sends us a subscription for Mr. H. A. Gassaway, a fellow-townsman, and adds: "Brother Gassaway came here from New Albany, Miss., to practice law. He and his family are valuable additions to our Church. I have been giving him the New Orleans Advocate to read occasionally and he wants to subscribe for it. You are certainly issuing a good paper."

Dr. I. L. Peebles, of Wesson, Miss., sends us a club of 5 subscriptions, and makes the following reference to his work: "I have visited more than 135 families; have had 16 accessions to the Church—11 by certificate, 3 by baptism, and 2 by vows—and have baptized 20 infants. Our ladies have 'pounded' my wife with 14 chickens and Brother Walter Campbell gave us a pig." Evidently there are good times ahead for Brother Peebles.

Rev. Hilary Westbrook, pastor of the Waynesboro (Miss.) Circuit, writes in the following happy strain: "My wife is as happy as she can be this morning. The old cooking stove has been set aside and a new Charter Oak stove has been installed in our kitchen. If you will give the wives of Methodist preachers a chance they cannot be excelled when it comes to making music on a new stove, and all of us preachers like to hear good music in the kitchen. My work is on the upward grade, and I am happy every day."

Rev. W. W. Woollard presiding elder of the Columbus (Miss.) District, says: "The work throughout this district is moving along fairly well, but I am finding finances exceeding tight nearly everywhere. If conditions do not improve, we are going to have a very hard year. In some of the charges by strenuous efforts the collections have been pushed ahead of what they were up to the same date last year, but some of our pastors are being paid very little." It is to be hoped that the stewards everywhere will leave nothing possible undone to furnish our preachers sufficient funds to meet their current expenses. A minister cannot do his best work when he is cramped financially.

A correspondent sends us the following wedding notice: "Mr. Wilson Archie Giles, a son of Mr. and Mrs. J. T. Giles, and Miss Annie Rubie Loflin, daughter of Dr. and Mrs. G. H. Loflin, were quietly married on the afternoon of February 17, 1915, at the parsonage in Leonard, Texas, by Rev. D. H. Dodson. Miss Loflin was formerly from Brandon, Miss., having moved to Texas about two years ago. She has made many friends in her new home by her genial disposition and kindly ways. Mr. Giles is a most superior and deserving young man. He formerly belonged to the United States Navy, being connected with the battleship West Virginia, and was in the battle of Vera Cruz. Lately he has been in the employment of the Wells Fargo Express Company. The young couple will reside in Leonard."

"THE PROBLEM OF THE RURAL CHURCH," IN LOUISIANA."

By Rev. T. V. Peters.

We bave many problems wbich we are trying bard to solve. We bave here in Louisiana the problem of putting Centenary College on a firm footing financially, the problems of the city church, and also that of maintaining the Church in the sawmill towns. Another problem of great concern, and one which, it seems to me, we are not trying to do mucb witb, is thát of the rural cburch. It seems that, as a great Church, we are doing very little to better conditions in the rural districts.

Tbe report of "The Country Life Commission," appointed by President Roosevelt in 1908, In part is as follows: "The time has arrived when the Church must take a larger leadersbip, both as an institution and tbrough its pastors, in the social reorganization of rural life." I believe this is true in regard to tbe Methodist Church, especially in Louisiana. We believe there are great opportunities for tbe farmers in this State, but a still greater opportunity for tbe Methodist Church in leading them to the realization of these opportunities.

As a Church what are we doing to better conditions on the farm? If you will study the minutes of our last Annual Conference, held at Sbreveport, La., you will see tbat the stronger preachers are sent to city or town churches. The Board of Missions is giving the larger part of its help to town or city churches. I am afraid we do not reatlize our responsibility to or the need of tbe rural churcbes.

A rural civilization must have a rural social center, and whether that social center is a saloon, a dance-ball, a club, or a churcb, it determines very largely the character of the man or woman connected with it. A rural church should be tbe rural social center. It is a fact that of all classes the farmer is naturally tbe most religious. He is in closer contact with tbe great forces of nature wbich express and reveal "His everlasting power and divinity." He is awed by the majesty of the summer storm, and by the pitiless power of the winter blizzard, and soothed by the balmy breezes of spring. The flower opens out its petals before his eyes as it welcomes and encloses tbe dewdrop. Tbe ancestral traits revealed in the young things as they come to the farm teacb him of the inheritance of evil as well as good. The wild life on the farm and that which flies over it reveal to him tbose implanted instincts that show God's method of caring for the sparrow. His very occupation develops in him the sterling qualities of industry, temperance, economy, and frugality, without wbich a profession of religion is a vain thing.

But wbile the farming class is undoubtedly the most susceptible of any class to religious impressions, more than 50 per cent of tbe country people have no church connection. They only send for the preacher for the solemnization of marriages and tbe burial of the dead. Is not this a great field for missionary effort? Surely there is not one so poorly occupied.

Tbere doubtless are several reasons for these conditions. The religion that will touch the farmer's heart and shape and mold it must not appeal to the emotions alone, though tbey have in it a large place. It must take in his wbole life—the plowing and the sowing and the cultivating and the reaping; the bome-life; tbe ethics of his business; his political life; the education of his children and their sports and plays as well. The farmer will sit at the feet of tbe sincere man, wbo knows his heart and life, and who interprets to him the will of God in tbe terms of farm life. For the support of a gospel of tbis sort the farmer's pocket-book will always open willingly.

The consumer whether in the city or country complains of the ever-increasing cost of living; the farmer of the ever-increasing cost of production. The food supply of this country can be doubled, but it cannot be materially increased until there are more skilled laborers on the farms. This skill can only be acquired on the farm, and can be retained on the farm only by making life in the country satisfactory to tbose born on tbe farm. This cannot be done witbout a material, intellectual, social, and religious life in the open country that will meet tbe wants of the country people, young and old. Will not the Methodist Episcopal Cburch, Soutb, realize here a great opportunity as well as a great responsibility.

A readjustment of the rural life is inevitable; but the only way it can be made is by the development of a rural civilization that will be satisfying to those who in tbe future must feed and clothe the world.

McDonoghville, La.

DON'T BE IN A HURRY.

Mr. Editor: I beg to be allowed to request the Anti-Saloon people of Louisiana to be in no hurry to promise their support to any candidate for Governor or the Legislature.

We, of the dry territory, have had our laws dictated by tbe brewers and mail order liquor dealers long enough.

We bave some rigbts and intend tbat these rights shall be considered, and the time to prepare for legislation is before and not after the primary election.

Our organization, tbe Anti-Saloon League of America, is non-partisan and welcomes to its ranks all who believe the licensed saloon is an evil, without regard to their political affiliations. The history of the movement shows that we are getting results. Some nine or ten States have climbed onto the water wagon in the past six months and others are preparing to join tbis happy band.

We believe that when the entries for State officers have been announced and their platforms published will be time enough for our people, individually, to select the man or the men for State officers, who are not tied to tbe idea that all of Louisiana is in the city of New Orleans.

We are all interested in New Orleans, and as a native of Louisiana personally, I desire to see her become the great city she ought to be.

But if this means liquor domination for all of Louisiana, with headquarters in New Orleans, here is where some of us balk.

I do not presume to influence your vote. Thank God, the time when one man can deliver the votes of a country parish in Louisiana has passed. I believe that our people constitute a large per cent of the people who are not boss-ridden; so, as Superintendent of the Anti-Saloon League of Louisiana, I shall only ask to be permitted to make such suggestions from time to time as will in my judgment be to tbe interest of the cause we represent.

We have been inactive long enough. I have discovered that the politicians of Louisiana make the laws of Louisiana and the time for the common people to make themselves heard effectively is before and not after the primary election.

This is all for the present.

Sincerely yours,

A. W. TURNER,
State Superintendent Louisiana Anti-Saloon League.

CHRISTIANITY IN CHINA.

"According to the latest and most reliable data available there is a total Evangelical Church membership of 470,000 in the Republic of China. They are served by 548 ordained Chinese pastors, and 5364 unordained workers. In addition there are 4712 Chinese Christian school teachers, 1789 Bible women, and 496 native assistants employed in the hospitals. Other Chinese workers in the Evangelical Churches bring the total of the Chinese staff giving of their time to tbe service of Christianity up to 15,501. There are 2955 Christian congregations and the Chinese Christians contributed $320,900 for Christian work among their own people during the past year. Leading in this work of Christianization and guiding tbe destinies of tbe Chinese Church are 5452 foreign missionaries from America and Europe.

"There are 86,241 Chinese boys and girls in the primary and day schools of the Christian Church, and 31,384 students in the intermediate high schools and colleges maintained by the Evangelical Churches. There are 235 hospitals with 200 dispensaries which ministered last year to 1,322,802 patients.

"The Roman Catholic Church dates tbe founding of its work with the arrival of Francis Xavier in the early part of the sixteenth century. After many vicissitudes, passing through historic martyrdoms, that Church to-day reports its strength in China, viz: 48 Bishops, 1475 foreign priests, 701 Chinese priests, with 1,363,397 communicant members and 462,000 catechumens. The total increase in the communicant membership during tbe past year amounted to 83,645."

THE MODEL CHURCH.

Well, wife, I've found the model church,
And worshiped there to-day;
It made me think of good old times,
Before my hair was gray;
The meeting-house was finer built
Than they were years ago;
But then I found when I went in
It was not built for show.

The sexton did not sit me down
Away back by tbe door;
He knew that I was old and deaf,
And saw that I was poor;
He must have been a Christian man—
He led me boldly through
The crowded aisle of that grand church,
To find a pleasant pew.

I wish you'd heard the singing, wife;
It had the old-time ring.
The preacher said, with trumpet voice,
"Let all the people sing;"
Old "Coronation" was the tune,
The music upward rolled,
Until I thought the angel choir
Struck all their harps of gold.

I tell you, wife, it did me good
To sing that song once more;
I felt like some wrecked mariner
Who gets a glimpse of shore.
I almost want to lay aside
This weather beaten form,
And anchor safely in the port,
Forever from the storm.

Well, wife, the toil will soon be o'er,
The victory soon be won;
The shining land is just ahead,
Our race is nearly run;
We're nearing Canaan's happy land,
Our home so bright and fair.
Thank God, we'll never sing again,
"There'll be no parting there!
In heaven above, where all is love,
There'll be no parting there!"

—Author Unknown.

SOME INTERESTING FIGURES.

The report of tbe Federal Census Bureau for 1913 shows some increase in the Nation's indebtedness over the Report issued in 1912, and a larger increase over that issued in 1890; but relative to population there has been a decline in the national public debt from $13.60 per capita in 1890, to $12.22 in 1902, and $10.59 in 1913. Tbe net per capita indebtedness of the States only increased during the same period from $3.37 to $3.57. The per capita debt in cities, however, has advanced rapidly, as is shown by the following figures: 1890, $14.79; 1902, $20.74; 1913, $35.81. The urban tendency of our population is keeping up; in 1890, about one-third of the country's population was in towns of 2500 and over; to-day approximately one-half of it is there.

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The Home Circle

THE BUNNY STORY.

A family of bunnies lived under a big stump,
They were merry and frisky and playful and plump;
All the evening they skipped by the light of the moon
And begged Mrs. Bunny to get dinner soon.
Mrs. Bunny brought onions and peas in the shell—
Where the tenderest radishes grew she knew well—
With a carrot or two on a cabbage leaf plate,
And the young Bunnies chatted, and, oh, how they ate!
They had napkins of lettuce leaves tucked snugly in,
That covered them up from their toes to their chin;
They nibbled the good things, and, wondrous to state,
They also devoured both their napkins and plate!
Said Mrs. Bunny: "Housekeeping, I find,
Is a thing I can truthfully say I don't mind,
For my work is so light and my duties so few,
With no napkins to wash and no dishes to do."
—Zion's Herald.

BABY HAD SWING IN ELEPHANT'S TRUNK.

A circus was passing through a country town. In the animal parade there were several elephants. The people stood watching the procession when a little baby, just able to walk, toddled out into the road directly in front of the elephants. Everybody stood expecting to see the little tot crushed by the big feet of the elephant. It was not so. The leader of the herd deftly and gently picked the baby up with his trunk and swung him out of danger, depositing him on the side of the road, none the worse for his remarkable swing in the trunk of an elephant.—Our Dumb Animals.

"KITTEN FLOSSIE'S STORY."

By Adelaide Heyworth Chapman.

"I hope the boys and girls who read my story will do just as their mammas and papas tell them to do and thus escape my sufferings.

"Little Alice, my mistress, had given me a warm bath one bright morning and put me upon my cushion before the grate to dry my fluffy fur. I didn't like to keep still, so I jumped down and started for the kitchen to get something to eat.

"Alice caught me and being afraid I would take cold; she tied a ribbon around my neck and fastened it to a chair near the fire again.

"This made me angry, and I bit through the ribbon and when the maid opened the door to let in a caller, I slipt out and ran as fast as my feet could carry me, thinking I would make my little mistress feel very badly for I knew she loved me dearly. I had not gone very far before I was very tired and the snow kept getting deeper and deeper until it almost touched my body.

"I was shivering and shaking all over and I wanted to go back to my happy home; but I was so stiff and nearly frozen that I could hardly move at all. I was wondering what I could do when I saw, right in front of me a tall pole with a beam across the top and something was nailed to it that looked like a box I had seen a man put letters into.

"I tried to climb the pole, but was so stiff I fell back several times, but at last I stuck my sharp claws deep into the wood and pulled myself up far enough to fall into the box.

"Being very drowsy, I must have fallen asleep. When I woke, I was in my soft lined basket in the cozy room of my dear mistress. She was feeding me warm milk with a teaspoon.

"I heard her tell some of her friends that her papa had followed my foot-prints in the snow and found me nearly frozen in the mail box."—Sunshine.

WASHINGTON'S GENEROSITY.

It was Colonel Seth Warner and his famous regiment of "Green Mountain Boys," who, after the evacuation of Ticonderoga, beat back a whole brigade of the hotly pursuing British in the Battle of Hubbardton. Colonel Warner spent so much in the cause of his country, and in aiding the needy families of his soldiers, that when he came to die, he left his home encumbered with a mortgage.

One day in September, 1789, Israel Putnam Warner, the elder son, was in the yard, grooming his father's war horse, and Seth, a lad of twelve or thirteen, was in the house with his mother, who happened to be particularly downcast that day.

"No, no, Seth," she said, sighing, "I can never pay, nor, with our means, begin to pay this dreadful mortgage. I hear it is to be foreclosed, and we must be driven from the pleasant home we have lived in so long, and, until your father's death, so happily. Your father fought as well as the bravest of them. He did more than his part for the cause, and wore himself out in the service. And yet his family is on the verge of beggary."

While she spoke, there came the sound of horses' hoofs, and Seth went to the window to look out. To his surprise, he saw two well-mounted gentlemen entering the yard. One of them was unusually tall, with a commanding face and carriage.

In another moment, the tall gentleman had entered the house. "I take this to be Mistress Warner," he said, with a gracious bow, "the widow of my much-esteemed friend, the late Colonel Warner, of the Continental army?"

"It is, sir."

"Will you permit me to introduce myself to you, madam?" he resumed, with winning dignity. "I am General Washington. After I arrived in this part of the country, a few days ago, I made—and I hope you will pardon me the liberty I took with your private affairs—I made some inquiries about you, and, to my deep regret, learned of your situation, and I was prompted to come and see you."

"I had little dreamed of such an honor, general."

"There is a rather heavy mortgage on your homestead," Washington went on, "and I propose now to leave with you the sum of money you will need to cancel it."

"Does the money come from the Government, sir?" Mrs. Warner asked, doubtfully.

Washington looked at her, and hesitated a moment; then he said slowly:

"In one sense, it does, madam. I am in receipt of a liberal salary from the Government, which, at my discretion, I may use to give aid to deserving objects. I know of no better service I can put it to than to relieve the family of so meritorious an officer of the Continental army as your husband was."

Upon this, Washington opened his valise, and took from it a bag of silver money, from which he counted out nine hundred and some odd dollars, which proved to be precisely the sum necessary, in principal, interest, and fees, for the discharge of the mortgage. He then took the hand of Mrs. Warner, who seemed inclined to remonstrate, but could not force the words from her quivering lips.

"Accept it; don't hesitate to accept it," Washington said, tenderly, but with an air that seemed to forbid any attempt at refusal. "It will relieve your most pressing anxieties, and soon you will enjoy those brighter days that the God of the widow and the fatherless has in store for you. And now, it only remains for me to say, as I do most sincerely, 'Heaven bless you, dear madam, heaven bless you.'"

And leaving the house, Washington immediately mounted his horse and rode away.—The Presbyterian.

GIVE YOUR BOY OR GIRL A CHANCE.

One summer a party were out camping in the Adirondacks. After a few evenings all the yarns and songs the men knew began to get stale, so some one suggested reading aloud around the camp-fire. Unfortunately, none of them had thought of bringing a book along, except one man who rather apologetically explained that he always carried a Bible, but expected it would hardly do, as half the party was composed of rough backwoodsmen—who would not understand it. Having nothing else, however, they started reading it, and it so happened that the simple backwoodsmen appreciated it most of all.

Don't be afraid to give your boy or girl a Bible because you think they won't understand it. It may be they will catch the meaning in it better than you do. In this day when the Bible is being crowded out of the public schools there is added cause for you to see that they have a Bible of their own. And now when you can get a beautiful Oxford Bible with the teacher's helps to assist in studying the text, they will soon learn to understand the world's greatest book. At least give your boy or girl a chance.—Methodist Recorder.

PERTINENT.

"How are you getting on at school, Johnny?" asked the father when his boy came home for the spring vacation. 'Fine, father,' was the encouraging answer. I can say 'Good morning' and 'Thank you' and 'If you please' in French. He was going to add to the list of things he could do when his sister broke in: 'How soon are you going to learn to say them in English?'"

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Editorial

OUR BEST KNOWLEDGE OF GOD.

We learn something of God through nature. His existence, power, and wisdom are therein obviously reflected. The Psalmist was right when he wrote: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." Paul echoed the same great truth when he said: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." But while there is undoubtedly a revelation of God in nature, it is neither a full, nor adequate disclosure of the character and attributes of Deity. Out of this insufficiency, arose the necessity for the written revelation of God, which brings vastly more information concerning our Maker than could ever be derived from nature's varied and widespread volume. It shows God to us as our Father, and in the unfolding of the great scheme of human redemption, sets forth in a most impressive and touching manner his mercy, patience, and measureless love.

But not even from the Bible, as glorious and indispensable as its inspired pages are, do we get our best and most satisfying knowledge of God. That must come to each individual soul as a direct communication from the Divine Father, through the Holy Spirit. In his remarkable conversation with his disciples on the coasts of Caesarea Philippi, Jesus said to them: "Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou are the Christ, the son of the living God? And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It was of this spiritual revelation that St. Paul was speaking when, in writing to the Corinthians, he said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit. * * * The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

It is only when "the Spirit himself beareth witness with our spirits that we are the children of God," that we learn to know our Heavenly Father in the highest and most certain sense. Thus alone can a knowledge of God be obtained that dissipates doubts, that gives sweet assurance, and that makes a trusting, loving, and largely useful Christian. However much knowledge of other kinds one may have of his Creator, it is worth comparatively little until it is rounded out and made complete by this direct revelation which the Heavenly Father makes to the soul in response to penitence and faith. Are there not many in the Church to-day whose supreme need is this clear and definite spiritual communication which lies within the reach of all? We fear that such is the case, and that this is also true of some ministers.

IS THERE NOT SUCH A ONE?

The campaign for Centenary College, under the leadership of Dr. R. H. Wynn and others, is being conducted with ability and energy. That the $6000 special maintenance fund will be successfully raised and the current expenses of the institution during the present session triumphantly met, there is good reason to believe. But that achievement, while it will help much, will by no means solve the vexatious problem of how the college is to be kept up in the future. As is well known, the tax that the city of Shreveport has by special agreement been levying for Centenary for a number of years will soon cease and there will no longer be any income from that source. It is hardly to be thought that the Louisiana Conference could impose and collect an annual assessment sufficiently large to make good this loss and, together with the tuition fees and the income from its other small resources, supply the institution with sufficient means to keep it going. The truth is, Centenary must have a considerably enlarged endowment, if it is to keep open its doors and maintain its rank as a college. The whole history of religious education in the Southern States within recent decades sustains this contention. Scarcely anything is now more generally accepted among educators than the view that a male college which is a private enterprise or which is owned by the Church cannot be successfully operated without a revenue-producing endowment of considerable size. In the case of State institutions it is different, for the reason that the State has the power to levy taxes for educational purposes and can make appropriations at will to the colleges under its care.

From the foregoing, it should, it seems to us, be evident to all that if Centenary is to live as a college it must have a much more ample endowment. In our opinion, the minimum amount that it will take to insure its success is $100,000, and in reality two or three times that much is needed. Where is this money to come from? The task of raising it by a popular campaign for small subscriptions is an exceedingly difficult, if not impossible one. What is needed at this critical time is for some man, or woman, to come forward and give $25,000 or $50,000 to this noble cause. In other words, Louisiana Methodism now needs a Millsaps or a Candler to step into the breach and lend her educational interests a strong helping hand. Is there not such a one somewhere among the more than 36,000 Methodists of this State? Here is a magnificent opportunity for some person of means who loves his Church and State to do a monumental work that will greatly bless both the present and future generations and outlive the stars.

Never did Louisiana need Centenary College so much as she does to-day when the tides of immigration are beginning to pour into her borders and the omens of a larger future for her are visible on every side. For our Church to surrender this great source of strength at such a time would be nothing short of a tragedy. We shall be culpable in the sight of God if we do not exhaust every possible effort to rescue Centenary College and place it upon a firm and efficient footing. Its location is a beautiful and ideal one, and we have in this institution, as it now exists, a splendid beginning. Let us rally to it, build it up, and equip it to do our work in the coming years.

Is it asked, How are we to proceed? We answer let us earnestly pray that God may lay this noble cause upon the heart of some Methodist who is able to give it large assistance. There is a mighty power in the united petitions of God's people. We have more faith in achieving results in this way than by giving banquets, or than by many other methods that are sometimes employed to promote such undertakings. It was by faith and prayer that the early disciples of our Lord so often accomplished what was seemingly impossible.

We do not desire by anything that we have said to discourage persons of small means from doing their part, or to create the impression that their assistance is of little consequence. It is incumbent upon us all to give our leaders in this educational campaign our hearty support and to make such contributions as we can. Every dollar helps, and when a number of small donations are added together they soon foot up a considerable sum. Still, as we have said, it is our conviction that if Centenary College is saved our people of wealth must come to the rescue. Who will be the first to lead the way, and thus honor God and write his name imperishably in the history of his Church?

DEATH OF FRANKLIN SAWYER.

It is with much regret that we chronicle the death of Mr. Franklin Sawyer, son of Dr. John T. Sawyer and Mrs. Elizabeth T. (McKnight) Sawyer, which occurred in New Orleans on Feb. 28, 1915. He was born in Arcadia, La., on July 10, 1885. He was endowed with natural gifts of a high order, and for a time attended Emory College, at Oxford, Ga. He was once on the staff of the Times-Democrat and evinced unusual ability as a writer. Mr. Sawyer was stricken with illness early in life, and made a brave and determined fight to overcome it. He traveled for quite a while in the West in the hope of regaining his health, but finally returned to New Orleans to be with his parents. He lived a Christian life and bore his afflictions well. He was not afraid as the end approached and he died trusting in Jesus. The obsequies, which were largely attended, were conducted by Rev. W. W. Holmes, presiding elder of the New Orleans District, and the interment was made in the family tomb in the Washington Street Cemetery.

It is indeed sad to see one thus stricken in the early morning of one's career and called into eternity when ordinarily one's work would be just beginning; but God knoweth best, and we can safely repose our trust in his wisdom and love. All things must work together for good to those who love the Lord, and he unfailingly watches over and cares for his own. For the Christian, death is but the beginning of life, and after earth comes heaven, where sickness and weariness are unknown and manhood is in perfect flower. We extend our deepest sympathy to the bereaved parents and other sorrowing relatives, and earnestly pray that they may have the comforting and sustaining power of the Holy Spirit in this trying hour.

THE WOMAN'S MISSIONARY MEETING.

The Annual Meeting of the Woman's Missionary Societies of the Louisiana Conference was held in the First Methodist Church of New Orleans on Wednesday, Thursday and Friday of last week. The sessions were presided over by Mrs. Abel Bliss of Shreveport, the accomplished State President, and in the absence of the regular Secretary, Mrs. J. C. Calhoun of Rayville, Mrs. R. W. Winstead, of Natchitoches, was elected Secretary pro tem. The work of the Society in Louisiana was carefully reviewed, many superior addresses were made, and the exercises throughout were highly instructive and interesting. The presence and talks of Miss Belle Bennett, President of the Woman's Missionary Council, contributed largely to the success of the occasion. As the editor of the Woman's Department of the Advocate will doubtless furnish our readers with a full account of the proceedings of the conference at an early date, we will not undertake to give a report of what was done. We shall only say that the Southern Methodist Church has in Louisiana as fine a body of women missionary workers as can be found anywhere, and that they are alert, active, and faithful in the service of the Master. We trust that the new year upon which they are now about to enter will be the best in the history of this noble organization.

PERSONAL AND OTHER NOTES.

Rev. J. S. Purcell has our thanks for a club of subscribers from Montrose, Miss. He adds: "Our school here is progressing nicely."

Rev. Robert E. Selby is having success in his work at New Augusta, Miss. He has been pressing the claims of the Advocate upon the attention of his parishioners recently, with gratifying results.

Rev. C. D. Atkinson continues to give a good account of himself at Crowley, La. He has won his way into the hearts of the people, and the various interests of the Church are flourishing under his guiding hand.

Rev. W. W. Drake is giving great satisfaction as pastor of the Carrollton Avenue Church of New Orleans. He is preaching to fine audiences, and his prayer meetings are well attended and are occasions of much interest.

In the absence of the pastor, Dr. Louis Voss, who spent the Sabbath in Bogalusa, La., the Editor preached last Sunday morning at the First Street German Presbyterian Church, of this city. The congregation was not large, but was quite attentive.

By order of the Annual Conference, every church and Sunday school in Louisiana is expected to take a collection for the orphanage at Ruston on Easter Sunday, April 4. Read what Superintendent Vaughan has to say on this subject on another page.

Dr. G. E. Cameron will begin a revival campaign at Alexandria, La., next Sunday. The preaching will be principally done by Evangelist D. L. Cole, of San Antonio, Texas, and the choir, which will be composed of fifty voices, will be in charge of Mr. Robert Huston.

Dr. I. W. Cooper, President of Whitworth College, spent last Thursday in New Orleans. He was quite well and was in his usual genial mood. Dr. Cooper is arranging to take a party to the Panama-Pacific Exposition immediately after the close of his school.

Rev. S. S. Bogan, of Winnfield, La., sends us some names for our mailing files and calls for a list of our subscribers in his charge. As he usually does where he has sway, he is showing himself to be "a workman that needeth not to be ashamed" in his present field.

Rev. L. M. Lipscomb, of New Albany, Miss., who is one of the strongest preachers in his Conference, reports that the prospects all point to a good year in his charge. The attendance upon both the regular preaching services and the prayer meetings is excellent.

Rev. W. H. Coleman, presiding elder of the Shreveport District, continues to magnify his office as a district superintendent. His pastors all love him and speak well of him. He is sounding an evangelistic note wherever he goes this year, as he also did last year.

Rev. W. N. Dodds, of Verona, Miss., in a letter bringing us some subscriptions, appends the following note: "The work is progressing nicely with us. We have a good Sunday school and one of the best prayer meetings in the Conference. I am serving an excellent people."

We have in hand the Bulletin of our church at New Albany, Miss., for March 7, which contains much information concerning the activities of Brother Pope's growing flock. We note that Rev. J. A. Bowen, of Birmingham, Ala., is booked to begin a meeting at New Albany on April 4.

Mr. W. P. Kretschmar, of Greenville, Miss., reports that the Boys' Senior Class in the Sunday school of the First M. E. Church, South, at that place, held a memorial service in honor of the late Dr. H. M. Hamill on Sunday, Feb. 28. This service is said to have been a most interesting one.

We regret to be informed that Dr. W. H. Huntley, presiding elder of the Seashore District, has recently been ill, but are pleased to know that he has recovered sufficiently to resume work, though he is not yet fully at himself physically. We hope that he will soon completely regain his strength.

Mr. F. Skellie and Miss Elaine Griffin, daughter of Rev. and Mrs. W. T. Griffin, were quietly married at the home of the bride's parents at Long Beach, Miss., on March 4, Dr. W. H. Huntley officiating. Mr. and Mrs. Skellie will make their future home at Long Beach. We extend congratulations and best wishes.

We acknowledge our indebtedness to Dr. J. M. Brown, of Haughton, La., for a club of 5 subscriptions from his charge. Referring to his work, Dr. Brown says: "Things are moving on moderately well, considering the financial depression and bad weather. Up to date (March 5), we have had only two fair Sundays this year."

Rev. C. M. Chapman, our genial pastor at Rolling Fork, Miss., gave us last week from his interesting charge 3 new and 7 renewal subscriptions. Of his work, Brother Chapman says: "Things are progressing favorably with us. I have reported to our first quarterly conference about 50 per cent of our collections." This is indeed a good showing.

The Mississippi State Sunday School Convention will be held at Tupelo, April 7-9. One of the prominent speakers expected to be present is Mr. J. R. Pepper, of Memphis, Tenn.

The Rev. and Mrs. J. C. Ellis, of Homewood, Miss., have announced the approaching marriage of their daughter, Miss May Neal, to Rev. David Young Register, of Mobile, Ala., which will be solemnized in the Methodist Church, at Homewood, on March 30, at 6:30 p.m. The Advocate extends beforehand congratulations and all good wishes.

Major R. W. Millsaps last week promised an additional donation of $12,500 toward the construction of the Galloway Memorial Church of Jackson, Miss., on the condition that the whole of the $35,000 necessary to complete that splendid structure is raised. Major Millsaps had already given several thousand dollars to this enterprise.

Rev. J. L. Neill, of Laurel, Miss., writes: "The Y. W. C. A. Convention for the South Central States convened at this place last week. All the sessions were held in our First Church. Laurel has the only city Young Woman's Christian Association in Mississippi. The presence and addresses of these godly women were a great blessing to our people."

In the hymn from the pen of Rev. R. M. Evans, of Strong, Miss., which was published in the Advocate of February 25, there was a typographical error. In the third line of the third stanza, the words, "Help thy Son," should have been, "Help the Son." The word "thy" made it appear as if Christ were the son of the Holy Spirit, an improper conception. We regret this mistake.

Rev. A. R. Beasley, in a note to our office bringing us some subscribers, makes the following reference to his work: "I am pleased with the Poplar Creek (Miss.) Circuit, and I believe that we are going to have a good year. We have organized an every-member canvass, which seems to promise good results." We are pleased to know that things have started off well with this faithful pastor and his good people.

Writing from Taylorsville, Miss., under date of March 4, Rev. B. F. Crook says: "The outlook in my field is encouraging. We had our first quarterly conference on February 19, and our presiding elder, Rev. G. H. Thompson, preached us a masterful sermon. The congregation was a very large one, the public schools having dismissed for the service and the teachers and about 200 pupils being in attendance."

Rev. E. H. Cunningham, of Myrtle, Miss., writes as follows: "A fine baby girl arrived at the parsonage yesterday. Both the mother and babe are doing well. A linen shower was given the little one in advance of her coming." We congratulate Brother and Sister Cunningham upon this addition to their family, and pray that a kindly Providence may keep the child and make her a great blessing to their home in the years to come.

Mrs. E. F. Arnold, of Bellefontaine, Miss., states that $141 has been expended in improving the parsonage at that place since Conference. Of this amount, $55.50 was given by persons outside of the Bellefontaine charge, and Sister Arnold states that the people are deeply grateful for this kindly assistance. The work of making the pastor and his family comfortable in the home provided for them is one which always deserves commendation.

Rev. Paul F. Daniel sounds an optimistic note from Logansport, La. He says: "The state of the work is gratifying in this charge. There is a splendid interest in all the departments of church activity. Two representatives from our woman's missionary society attended the Conference meeting in New Orleans last week." Brother Daniel's letter brought us 1 new and 5 renewal subscriptions to the Advocate, for which we extend to him our thanks.

Rev. T. H. Lipscomb, of Starkville, Miss., expects to attend the meeting of Conference Educational Secretaries which is to be held in Atlanta, Ga., March 31 to April 1. He has been requested by Dr. Stonewall Anderson to lead in the discussion of the question, "How can the Conference Secretary of Education Be of Service in Influencing Young Men to Consider the Call to Preach and Assist Them in Securing the Means for Adequate Educational Equipment?"

At the meeting of the Woman's Missionary Conference of Louisiana in the First Methodist Church of this city last week, Dr. S. H. Werlein suggested having three or four luncheons a year for the official members of the Southern Methodist Churches of New Orleans, with a view to having them get acquainted with one another, thus developing a spirit of mutual interest and co-operation. This proposal seemed to meet with a hearty response from the wide-awake workers in the Woman's Missionary Societies of the city.

Rev. J. E. Thomas, of Itta Bena, who is the St. John of the North Mississippi Conference, and who never does things by halves, gave us a club of 23 subscriptions on February 23. We scarcely need to say that we appreciate this good work in behalf of the Conference organ, and we pray that our paper may carry a weekly blessing into the homes into which this faithful pastor has been instrumental in sending it for another year. Itta Bena is fast taking rank as one of the best appointments in North Mississippi.

Rev. B. P. Jaco, presiding elder of the Winona District, writes: "While my first round has developed many delicate and difficult questions, it has been characterized by a remarkable loyalty on the part of both our preachers and laymen. Some of the best financial reports during my term of service have been made. Much more systematic work is being done in the district than heretofore, and I think that there is a deeper interest in spiritual things. Rev. R. Bradley, an honored superannuate of the Mississippi Conference, will serve the Moorhead Circuit until Rev. R. H. Ruff finishes the term in the Theological School of Emory University and returns to take charge."

Rev. J. L. Neill is having a remarkably successful pastorate at the First M. E. Church, South, of Laurel, Miss. There were 392 persons present at Sunday school on Sunday, February 28, and there was only one Sabbath last month on which members were not received into the Church on profession of faith. During his twenty months as pastor of this congregation, Brother Neill has taken into the Church 219 members, all of whom came in at the regular services, and more than half of them by profession of faith. Brother Neill will start a series of revival services on March 17, which will continue through Easter Sunday. He will be assisted by Rev. J. A. Bowen, of Birmingham, Ala.

The Louisiana State Sunday School Convention will be held at Baton Rouge, April 13-15. Among the prominent Sunday school workers who will be present are Mr. W. C. Pearce, Secretary of the Adult Bible Class Division of the International Sunday School Association; Miss Minnie E. Kennedy of Birmingham, Ala., Secretary of the City Sunday School Association; Nannie Lee Frayser, of Louisville, Ky.; Dr. W. J. Williamson, of the Third Baptist Church of St. Louis; Dr. W. M. Anderson, of the First Presbyterian Church of Dallas, Texas; Alvin W. Roper, and Prof. E. O. Excell, of Chicago. Mr. Van Carter, our live State Secretary, is busily engaged in getting everything ready for this occasion, which is expected to be a memorable one.

We are grateful to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: W. D. Kleinschmidt, Athens, La., 3; Rev. H. P. Lewis, Jr., Poplarville, Miss., 5; Rev. A. L. Davenport, Walnut, Miss., 2; Rev. H. Mellard, Hattiesburg, Miss., 2; Rev. S. A. Brown, Okolona, Miss., 2; Rev. Chas. E. Downer, Shubuta, Miss., 5; Brother G. W. Halloway, Carson, Miss., 6; Rev. J. A. Wells, Topisaw (Miss.) charge, 5; Rev. J. L. Neill, Laurel, Miss., 5; Rev. J. W. Ramsey, Heidelberg, Miss., 2; Rev. T. H. Dorsey, Water Valley, Miss., 6; Rev. S. D. Howard, Baker, La., 5; Rev. B. W. Lewis, Utica, Miss., 5; Rev. G. W. Gordon, Chester, Miss., 2; Rev. J. C. Chambers, Sumrall, Miss., 5; Rev. C. J. Stapp, Scotland (Miss.) charge, 6.

MRS. E. M. STONE.

Mrs. Elizabeth McCrary Stone, wife of Mr. Samuel Stone, died at her home in New Orleans early Wednesday morning, March 3, after an illness of some fifteen months. Mrs. Stone had been married for nearly fifty years. She was the mother of nine children and had eighteen grandchildren, all of whom are living. Her death, after nearly a half of a century of happy family life, was the first break in the family circle. Mrs. Holmes, the wife of Rev. W. W. Holmes, presiding elder of the New Orleans District, is one of her children. She and four of the sons, as well as the husband, were with Mrs. Stone when she passed away.

Mrs. Stone was 72 years of age, having been born Oct. 26, 1842, in Sullins County, Tenn. She united with the Methodist Episcopal Church, South, when quite young, and was a faithful member the remainder of her life. For thirteen years she had resided in New Orleans and had been a member of the Carrollton Avenue Church. During her long illness she became gradually weaker and more helpless, but through it all, up to the last hour of consciousness, she expressed a strong faith and hope in Christ. May the large family circle, so long unbroken here, be completely re-formed in the heavenly home!

W. W. DRAKE.

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Fortunately for her peace of mind the recent discovery of a new prescription, othine—double strength, makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength othine should remove them.
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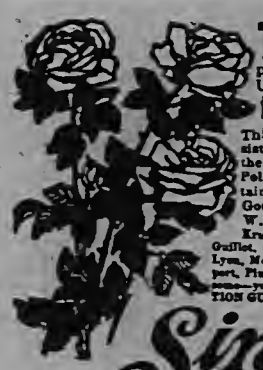

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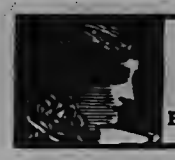

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

SARAH JANE HART was born at Lewisburg, Tenn., on March 8, 1829, and moved to Mississippi in 1843. She was married in 1848 to Mr. A. P. Overstreet of Kemper County, where she lived till his death 11 years ago. She then moved to Eucutta, Miss., so as to be near her only living daughter, Mrs. W. O. McNeill, and never was a daughter more faithful to her mother. There were born to her nine children—six of whom remain to mourn her death. Sister Overstreet united with the Baptist Church when nineteen years old and remained a faithful member till death. She was a member of the Woman's Missionary Society of the Methodist Church. She loved the Church and was the preacher's friend. Although she was an invalid for several years she never complained and was always cheerful. She was one of the strongest minded old persons the writer ever knew. Her mental and spiritual strength seemed to grow brighter as she grew older. She leaves a host of friends and loved ones. None knew her but to love her. She was buried at DeKalb.

W. W. MURRAY.

Mr. LOUIS E. BALL was born on Oct. 3, 1857, and died at Pollock, La., on Wednesday, Jan. 27, 1915, aged 57 years 3 months and 24 days. Mr. Ball was converted in early life and joined the Methodist Church soon after his marriage. He was connected with the lumber interest and forgot God, and lived a very wicked life until last summer. In the early spring of 1914 he was arrested from activity by the rupture of a blood vessel on the brain, after which he attended a meeting held by the lady evangelists, Mrs. Bartlett and Mrs. Perdue, and again gave his heart to God, and joined the M. E. Church, South. Brother Ball numbered his friends by the score, as he was noted for his honesty and his tender heart. He leaves to mourn their loss, a wife and nine children, 5 brothers and 3 sisters. The prayers of a faithful wife and daughters had much to do with bringing him to Christ in the last days of his life. May God bless the family and help them to rejoice that he was called when he was prepared. May they all be prepared to meet him in heaven.

E. G. WOOD.

On Feb. 21, 1915, the entire community was shocked to learn of the death at his residence in Phoenix of Brother ROLAND HAMBERLIN. He was a life-long member of the Methodist Episcopal Church, South, and held office as a steward or trustee in the Church for a number of years; he was noted for his unswerving loyalty to the Methodist Church and its doctrine, as well as its preachers, and no preacher found a more cordial welcome in any home than in his. As a man and citizen, he was noted in his daily walk for his honesty, truthfulness and integrity. His faith in God was evidenced by a correct life and faithfulness to duty, and when the summons came, sudden though it was, he felt no fear in going to his reward. Brother Hamberlin leaves a wife, two daughters and one son, besides many friends, and has bequeathed to them an honored name, and the legacy of a faithful, consecrated life. What a blessed thought that we shall meet him again in heaven, where there is no pain nor sorrow, where there shall be no more parting. After the funeral service conducted by the pastor, the body was laid to rest in the Wesley Chapel Cemetery.

L. V. HAMBERLIN.

RESOLUTIONS OF SYMPATHY.

Whereas it has pleased our Heavenly Father to remove from the walks of life Mr. J. C. Calhoun, the husband of the faithful and efficient Corresponding Secretary and Treasurer of the Woman's Missionary Society of the Brooklyn charge, Seashore District, therefore, be it resolved:

1. That we extend to Sister Calhoun our deepest and most sincere sympathy in this deep hour of sorrow and grief and pray that she may have grace and strength to look ever to Him who has said he would be a "Father to the fatherless and a husband to the widow," and may an abiding faith sustain her until the dark shadows of this grief shall have passed away, leaving only a sweet memory of the halcyon days of earthly association with him she loved so dearly.

2. That in her removal from our midst, we lose one of our most loyal members, as also do our Church and Sunday school—one whose place will be very hard to fill. But we know our loss will be a gain to those among whom her lot is cast.

3. That a copy of these resolutions be placed upon our Minutes, one sent to the bereaved one, also one to the New Orleans Christian Advocate.

Signed: Mrs. D. L. Gay, Mrs. J. M. Nall, Mrs. M. E. Gillis, Mrs. P. H. Grice, Corresponding Secretary.

RESOLUTION OF APPRECIATION.

The Woman's Missionary Society of the Methodist Church of Starkville, Miss., desires to express its deep sense of loss in the death of one of its beloved members, Mrs. T. H. Lipscomb. We esteem it a privilege to bear testimony to her noble Christian character, to her faithfulness to duty, to her loyalty to her loved ones, her friends and the Master's cause, and to our devotion to and friendship for her.

Endowed with a sunny disposition, the dominating motive of her life was fidelity to duty, and devotion to her vows of allegiance to her Savior. This trait shone through her smiles and characterized her tender ministry in the family, and filled the home with the fragrance of a beautiful life.

We thank God for lending us for a time, this beautiful Christian life, with its sweet influences, and we pray him to grant that these gracious influences may abide with us as a sweet incense forever, enabling us to emulate her lovely traits of character. Therefore, be it resolved:

1. That we extend deepest sympathy to the sorrowing loved ones, and we pray that "the peace of God that passeth all understanding," may be theirs.

2. That these resolutions be placed on the records of our Society, that a copy be sent to the family, and one to the New Orleans Christian Advocate for publication.

Signed: Mrs. J. W. Eckford, Mrs. J. C. Herbert, Mrs. J. S. Wallace, Mrs. Zeno Yeates, Committee.

(Resolutions were also passed by the Juvenile Missionary Society, of which Mrs. Lipscomb was formerly the manager.)

TAKES OFF DANDRUFF, HAIR STOPS FALLING
Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.
Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.
There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.
Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Good on All Roads in Louisiana.
Save Money by buying one of these Books.
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"TIZ" GLADDENS SORE, TIRED FEET
"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.

"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.
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From the Field.

Tremont, Miss.

Dear Advocate: Our first quarterly conference was held on Feb. 15, at Tremont. We had a very good conference, and our presiding elder, Brother Bell, preached a fine sermon, after which the ladies of Tremont spread a nice dinner and it was appreciated by all present. We regret that so small an amount of our preacher's salary was collected for this quarter, but are sure that the people of this charge will do better next time. We are well pleased with our pastor and do not believe that a more efficient, faithful, self-sacrificing man can be found anywhere than Brother Gean, and we think that he is in every way worthy of our support. We know, of course, that the preacher must have the prayers, the co-operation and the financial aid of the church in order to do his best work, and we feel that the time spent in praying for Brother Gean and the money contributed for his support will be a telling investment for God. Will not all those who love Jesus and his cause pray that God may stir all hearts to give more to the cause of Christ?—Estelie Townley.

Smithville Charge (N. Miss.)

Dear Dr. Meek: Our first quarterly conference convened at Antioch on Feb. 20 and 21. Brother Bell was with us in his usual genial mood. All the churches were represented; the financial report was a little above that of the first quarterly conference of last year, and the preacher's salary was raised $100. The sermons on both days were up-to-date and were well received by the congregations. On Sunday the rain greatly interfered with the attendance, but the few present felt well repaid for facing the wind and rain. We regretted giving up Brother Brisco, who made many warm friends on this charge, and the prayers of the people follow him to his new field of labor. His successor, Brother Foust, has made a good beginning and we predict for him a fine year's work. We gladly say that we find the Advocate readers are the most loyal of our church workers, and we hope the list of subscribers will double this year. Every number increases my interest in its circulation as it continues to grow better all the time. The editorials each week are worth more to me than the price of the paper, so through the year I get many times the worth of my money.—Martha Rye.

Roseland, La.

Just a few lines to the Advocate, as I would like for all the preachers and brethren to know something about my work among the French people of this parish. I never knew there were so many of them in the parish, and with so little knowledge of the old, old story of the Bible. About one month ago I went to preach about forty miles from Roseland where I live. I found there some boys and girls who had never been in a church; and I preached to them for one week. At the close of my meeting I took 6 into the church and baptized 4 children whose ages ranged from four to 10 years. More than one-third of these people do not try to bring up their children in the church; and when I think of those dear boys and girls and know that the dear Lord wants them all for his own, and remember how little they know about God's love, my heart yearns for some one to teach them. So I would like for all the preachers and members of the Methodist Church to pray for me and my work among this people that I may be strong to teach them the way of salvation. We often talk about foreign missions, but there are those who need the gospel right here in our own yards. Let us pray and work and plan to do more this year for home and foreign missions than we have ever done before.—A. D. Martin.

MEMORIAL RESOLUTIONS.

The following resolutions were adopted by the Frank A. Montgomery Chapter of the U. D. C., Rosedale, Miss., on Feb. 25, 1915:

Whereas, In the providence of God Dr. Hugh Lewis Sutherland has been called from earth to heaven; therefore, be it resolved:

First. That our Chapter of the U. D. C. mourns with inexpressible grief the irremediable loss of our beloved physician.

Second. That we tender to his stricken family, his dear wife and children, our heartfelt sympathy.

Third. That a copy of these resolutions be spread upon the minutes of our U. D. C., a copy be sent to his family, also copies sent to the Bolivar County Democrat, Our Heritage, and the New Orleans Christian Advocate.

Signed: Miss Hattie D. Chambers, Miss Lottie Montgomery, Mrs. Bonner Richardson.

MARRIED.

On March 4, 1915, at the residence of the bride's father, two miles east of Beauregard, Miss., by Rev. I. L. Peebles, Mr. F. J. HARVEY, of Texas, and Miss CLARA MERCIER.

Division has done more to hide Christ from the view of men than all the infidelity that ever was spoken.—George Macdonald.

The gospel cannot require anything less of us than a perfect obedience of righteousness, because nothing less would be for us real redemption and moral freedom. But it does not undertake to produce righteousness by requiring or demanding it. It comes to us not law foremost but God foremost, making not obedience the condition of God in us, but God in us the condition and cause of obedience. —Dr. W. P. DuBose.

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Two or Three Weeks at
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would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
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THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

The Hundred Ways Which Don't

End Corns

Perhaps you say—"I've tried and tried, but found nothing that ends a corn."

You might keep trying for years, Madam. There are a hundred ways which don't. Most of them are very much alike.

But remember this:

There is one way which has removed 70 million corns. It is now removing half the corns that grow.

It's a plaster which contains a bit of wondrous wax. It ends the corn pain in a jiffy. It ends the corn itself in two days. It gently loosens the corn until it comes out without any pain or soreness.

When you merely pare corns—

When you use some folderol—

Bear this in mind. There are folks all around you—users of Blue-jay—who never suffer corns. You are wronging yourself when you fail to do what they do.

Blue-jay
Plasters

15 and 25 cents—at Druggists
Samples Mailed Free

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WINTERSMITH'S CHILL TONIC
not only the old reliable remedy
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For Men, Women & Children

DID you ever know a dime to go *so far* and bring back *so much* as this:

(1) A guarantee "no-hole" hose (6 pairs guaranteed not to show holes in four months, or we replace them free).
(2) An elastic-top hose.
(3) A snug ankle-fitting hose.
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SOLD by most good retailers everywhere. If your dealer hasn't them, we will send hose postpaid on receipt of price and his name. Give size, color, (all solid colors), also whether men's, women's or children's hose are wanted.

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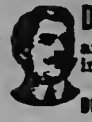

DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free
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The Sunday School.

THE COUNTRY SUNDAY SCHOOL.

By Rev. B. F. Lewis.

The country Sunday school, together with the rural day school, should form a most potent element in the community's uplift, regeneration, and salvation. In Dallas, Texas, the Woman's Missionary Society, has a rescue home called the "Virginia K. Johnson Home." "This institution takes young girls under twenty-two who have erred. They are usually from the country and know nothing but to eat, work in the field, and sleep. They have no wholesome amusements and know nothing of the natural world that lies so close to their hands." Of the 58 girls admitted last year, 36 were members of some Church and only three knew how to dance. Some of the girls who have been admitted to this institution have been from Mississippi. Of these, some have gone from our own Conference, the Mississippi Conference, and some of them from the bounds of some of those 47 pastoral charges where there are organized congregations without a Sunday school. Is it needful to say more?

That there are difficulties in the way of organizing and maintaining Sunday schools in our rural communities, cannot be denied. That some of these are great and discouraging, is also true. That some of them will require patience and a determined effort to overcome them, is a fact. But that these difficulties are insuperable, cannot be asserted. Some have overcome them; why not all, at least us? We have solved the problem of the rural day school; why not the problem of the rural Sunday school?

Among the many difficulties urged against the successful maintenance of a rural Sunday school, may be mentioned; the scattered community, therefore the small attendance; bad roads; uncomfortable building; summer protracted meetings, and such. But note: A few cents will buy all the the glass needed to repair the broken windows. A few dollars will buy a stove, while a few minutes will secure plenty of wood fer the fires from near-by trees. An old blanket or discarded quilt thrown over the horse will protect him from the weather far more than running at large as he would if at home. Thus all the difficulties, one by one, can be brushed away.

Were I asked to mention the two essentials to a successful Sunday school in the country, I would say:

First, a determination to have such a Sunday school. The battle is half fought and the victory all but won, when this determination is formed. No man ever yet set his face determinedly towards duty and the right, and was unable to hew his way through difficulties. There is a story of early California days. It cannot be vouched for, but it does illustrate this point. A certain portion of that country was badly in need of an irrigation ditch. For several successive years the farmers met and passed strong resolutions calling for this improvement, and adjourned. After a while a new man moved into the community. He went to one of these meetings. After listening to the discussion, he arose and offered the following resolutions:

Resolved first, That this irrigation ditch is a necessity; second, that it should be built; third, that we are the fellows to build it; and so it was constructed.

The second essential I would mention is, Intelligent leadership. It may be said that the whole question revolves around this one thing, knowing how. Some one remarked in my presence not long since, "Nobody is afraid to do that which he can do perfectly." If in every one of our 122 congregations without a Sunday school, there was one person who understood Sunday school work, could not he have a Sunday school there? What better investment can those communities make than to select the brightest, most capable person in the community and pay his way to some first class Sunday School Convention or Institute to learn how. An investigation will reveal that every one of the Sunday school leaders of our State, or of any other State, for that matter, got his inspiration and information at some such meeting. A few cents from a dozen men will meet the expense. No church can make a better investement than to send its pastor to these institutes, paying all his expenses. He, coming in touch with men who know Sunday school work and have fought out their own battles, will come back a new man, and render a hundred fold to his people.

Jacob lived a very narrow, seifish life until "he lighted upon a certain place and tarried all night—and dreamed—a ladder set up and the top reached to heaven, and the angels of God ascending and descending upon it." It gave him a broader vision. He saw something he had never heard of before. This led him into a broader life and laid the foundation for that later experience when God said to him, "Thy name shall be called no more Jacob, but Israel for as a prince hast thou power with God and with men and hast prevailed." Let our people go to where the ladder touches the earth and get this broader vision. Then our problems can be solved.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

FROM MANY, LA.

Dear Dr. Meek: My wife has been sick almost ever since we reached Many, and a part of the time dangerously so. My eldest daughter resigned her position as teacher of Plains School, East Baton Rouge Parish on account of her mother's illness. The good women of our church have been most kind, and especially so during the serious illness of my wife. Rev. W. H. Coleman, our efficient and beloved presiding elder, came and held our first quarterly conference on Feb. 22, preaching an able and helpful sermon at the night service. After some consideration, the officers deferred making the assessment until the time of our second quarterly meeting. All things considered, we had a good quarterly conference. Two members have been received into our Church on profession of faith since we came here. Our congregations are increasing in size, and our prayer meetings are fine, the attendance ranging from 45 to 50 by actual count. Our Sunday school is growing in interest also. I am expecting a great year, and to this end desire your prayers and the prayers of the entire Advocate family. Our long and expensive move this year, together with the necessary expense connected with my wife's illness, has made it hard for us at this time. May the Lord bless you, Mr. Editor and all connected with the Advocate.—S. D. Howard.

PERFECT HEALTH IS EVERY WOMAN'S BIRTHRIGHT.

A Temperance Remedy That From Girlhood to Old Age Has Been a Blessing to Womanhood.

When a girl becomes a woman, when a woman becomes a mother, when a woman passes through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances.

At these critical times women are best fortified by the use of Dr. Pierce's Favorite Prescription, an old remedy of proved worth that keeps the entire female system perfectly regulated and in excellent condition.

Not a patent medicine because this old prescription of Dr. Pierce's has its ingredients published on wrapper.

Mothers, if your daughters are weak, lack ambition, are troubled with headaches, lassitude and are pale and sickly, Dr. Pierce's Favorite Prescription is just what they need to surely bring the bloom of health to their cheeks and make them strong and healthy.

For all diseases peculiar to woman, Dr. Pierce's Favorite Prescription is a powerful restorative. During the last 40 years it has banished from the lives of tens of thousands of women the pain, worry, misery and distress caused by irregularities and diseases of a feminine character.

If you are a sufferer, if your daughter, mother, sister need help get Dr. Pierce's Favorite Prescription in liquid or tablet form at any medicine dealer's to-day. Then address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and receive confidential advice that will not cost you a penny. To-day is the day. 136-page book on women's diseases sent free.—Adv.

MARRIED.

At the parsonage at Flora, Miss., on March 3, 1915, by Rev. M. L. White, Mr. J. R. ELKINS and Miss MENTA TAYLOR.

END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

A HAPPY OCCASION, AND ELSE.

Dear Doctor Meek: Rev. W. B. Alsworth, the hustling and popular pastor of the Nebo Circuit, and Miss Josie Wilkinson were married at noon today at the home of the bride's parents, Mr. and Mrs. F. W. Wilkinson, near Union Church, Jefferson County. The bride is of fine personal appearance, and possesses all accomplishments necessary to fit her for great helpfulness in the work and life into which she has come by her marriage to an itinerant Methodist preacher. I am sure Will Alsworth has gained by making haste slowly in getting him a wife. I was glad to officiate at such a happy event where everything gave promise of large happiness.

On yesterday I held Alsworth's second quarterly conference. It was a profitable occasion; every church was represented, and every official was in fine spirits. There was not a steward present who knew his pastor was to marry the next day. Wasn't that secrecy with a vengence?

I have three more single pastors in my district who are very much in need of wives. I hope to get them all married before next Conference.

It looks as if the tribulations of the Port Gibson District will never come to an end. Another disastrous fire has visited Hermanville. This time nearly or all of the business houses east of the Railroad have gone up in smoke and down in ashes. Less than a year ago the west side was swept by flames. The gloom is appalling. I have never known a community so afflicted as this town. They have had two awful fires and a bank failure within a year—too bad! It is almost equal to the painful plight of Belgium.

We are doing our best for the Advocate. Everbody praises it. I cannot understand why we cannot multiply subscribers when the paper is so universally praised. We are with you, Doctor, in sympathy and prayers, notwithstanding the fact that we fail to give evidence of it by lengthening the subscription lists to the extent that we ought.

T. W. ADAMS.

Fayette, Miss., March 3, 1915.

THE LOWER COAST MISSION.

Dear Brother Meek: Our work on the lower coast becomes more interesting as the days pass by. New fields open up and the people are crying for the Gospel of Christ, while, on the other hand, the voices of the Gadarenes are heard crying, "What have we to do with thee; depart from our coast." We have only one organized church on the work, which is at Daisy. There we have, or will have, when Brother Edge Combe has finished the repairing, a nice building with ten members. Brother Edge Combe has a very interesting Sunday school at Daisy and the prospect of organizing a good church in the near future is good. At Buras we have a very well organized congregation consisting of members of the different Protestant Churches who have built a nice church to be used by all denominations for worship. At the other seven places at which I preach, we use school buildings and have only small hands of women and children, and our services are attended by Roman Catholics. I have preached to a congregation consisting of people all of whom were Catholics. I find them more eager to hear the story of Jesus and his love than our Protestant people. The little Catholic children can't understand why I will not allow them to call me Father McPhearson. These people have been neglected both by their own Church and by Protestantism. The time is not far distant when, if we do not do our duty, there will be no need for Protestantism in these places, since they will be dominated by Catholicism. The call to us is to arise and work, "for the night cometh." There are people who do not know that Christ died for the sins of the world, and yet they are drawn by the pathos of the cross and yield to its strange compassion. At every point where I can get some one to teach the children, I am organizing Sunday schools. The children are delighted with the idea of going to Sunday school. They are so interested in the work of the Church that they neglect everything to show me the homes of the people to announce services. And these children never go to church without their pennies to put in the contribution plate, which is one of the most important lessons they could learn, since it tends to impress them with the fact that it costs them self-denial to come into the Kingdom of Christ. If these children have the proper care and instruction they will become men and women who will stand for something in the Church and in the communities in which they live. Looking at the work on the lower coast from a financial point of view, it would be a wise and profitable investment; and over and above that, is the opportunity of saving many precious souls. I travel about six hundred miles each month in reaching my appointments on the coast, and hold about twenty services.

WILLIAM McPHEARSON, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Columbus Dist.—Second Round.

West Point, March 14, 15.
Columbus, at First Church, a.m., March 20, 21.
Columbus, at Central Church, p. m., March 21, 22.
Starkville, March 28, 29.
Macon Circuit, at Soule's, a.m., April 3, 4.
Macon, p. m., April 4, 5.
Brooksville, April 11, 12.
Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30
Mayhew, at Kilgore .....June 5, 6
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Como, March 14, 15.
Batesville, March 21, 22.
Eudora, at Poplar Corner, March 27.
Hernando, March 28, 29.
Longtown, at Pleasant Grove, April 2.
Crenshaw, at Mastodon, April 3, 4.
Arkabutla, at Hunter's Chapel, April 9
Coldwater, April 10, 11.
Charleston, April 15.
Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ———, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Prairie, at Prairie, March 14.
Palestine, at Algoma, March 20.
Pontotoc, March 21, 22.
Shannon, at Centre Grove, March 27, 28.
Okolona, March 29.
Houlka, at Houlka, April 3, 4.
Houston, April 5.
Amory and Nettleton, at Amory, April 11, 12.
Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Calhoun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.

Aberdeen, Miss.

Winona Dist.—Second Round.
(In Part.)

Greenwood Sta., at Greenwood, Mar. 14.
Itta Bena, at Itta Bena, p.m., Mar 14.
Indianola, Miss., at Fairview, Mar. 20, 21.
Indianola Sta., at Indianola, Mar. 21, 22.
Winona Ct., at Bluff Springs, Mar. 27, 28.
Winona Sta., at Winona, p.m., Mar 28.
North Carrollton Ct., at Longview, Apr. 3, 4.
Moorhead Ct., at Sunflower, Apr. 4, 5.
Carrollton Ct., at McCarley, Apr. 10, 11.
Belzoni Ct., at Belzoni, Apr. 11, 12.
Ruleville Ct., at Doddsville, Apr. 15, 16.
Isola Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Romé, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.

BEN P. JACO, P. E.

Jackson Dist.—Second Round.

Harrisville, at Rexford, Mar. 27, 28,
Fannin, at New Providence, Apr. 3, 4,
Vaughan, at Dover, Apr. 11, 12,
Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at———, June 9,
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at———, June 19, 20,

PAUL D. HARDIN, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Woodville Station, Mar. 21, 22.
Woodville Circuit, at Whites, Wed., Mar. 24.
Centerville, at Centerville, Mar. 27, 28.
Gloster and L., at Liberty, Apr. 3, 4.
Port Gibson, Apr. 10, 11.
Vicksburg, Crawford St., Apr. 11, 12.
Oak Ridge, at O. R., Wed., Apr. 14.
Vicksburg, Gibson Memorial, Apr. 17, 18.
Fayette, at Fayette, Apr. 18, 19.
Rocky Springs, at Willows, Wed., Apr. 21.
Utica, at Learned, Apr. 24, 25.
Hermanville, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Anguilla, at ———, May 29, 30.

T. W. ADAMS, P. E.

Fayette, Miss.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every hit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray, or dry, scraggly and thin. Mixing the Sage Tea and Sulphur receipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

COUNCIL MEETING.

The fifth annual session of the Woman's Missionary Council will be held in First Church, Little Rock, Ark., on April 14-22. All persons wishing to make hoarding arrangements will write to the General Chairman, Mrs. George Thornhurgh, 1624 Spring Street, Little Rock, Ark.

Speakers at the Council Meeting.

Public addresses and sermons that will be delivered at the Council Meeting this year will be given by Bishop James Atkins, who has just returned from an episcopal visit to the Orient; Dr. Ed. F. Cook, Missionary Secretary of the Foreign Department, who has recently spent seven months in China, Japan, and Korea; and Dr. Josiah Strong, of New York. Dr. Strong is President of the American Institute of Social Service and editor of the "Gospel of the Kingdom." The influence wielded through his writings can never he fully estimated, but it is safe to say that they have done more than any other agency to bring the Church to the present realization of the great need of industrial betterment and social service. All who may have the privilege of listening to these men are assured of the fact that their subjects will he presented in a masterly and powerful manner, forcing conviction into the heart and mind of the hearer.

One other occasion which we would mention is the consecration of deaconesses and the commission to foreign missionaries which will take place on Monday night, April 19. One of our Bishops will perform this sacred duty, and we ask that our women throughout Southern Methodism unite in prayer for this occasion, so that God may pour out his Spirit upon these women dedicating their lives to his service.

THE COUNCIL DAILY.

As heretofore the "Council Daily" will he issued in connection with the Council Meeting. The women of the Council desire to make this the very best edition that has ever been published; and they have made all of their plans with that end in view. They have also taken every precaution to insure the paper's being gotten out on time and mailed to the subscribers promptly.

Miss Estelle Haskin is to he Editor-in-Chief and Mr. George Thornburgh, of Little Rock, has heen made Business Manager. The price of the paper remains the same—25 cents for the seven issues. It is worth ten times that amount. All who are interested, should send their suhscriptions AT ONCE to Mr. Thornburgh, care of Masonic Temple, Little Rock, Ark. We are asking that you give this prompt attention in order that Mr. Thornburgh may make an accurate mailing list.

Should this notice reach the eye of any one not specially interested, we ask that you pause long enough to read it, and then resolve that you will give this paper a trial. It is full of the very hest things of the Council Meeting and will so open your eyes to the magnitude of the work heing done hy our women that you will never regret having expended this small amount, hut will thank us for giving you this opportunity of hroadening your vision and creating a deeper interest and enthusiasm for the work.

Don't forget that the price is 25 cents, and send it NOW to Mr. Thornburgh.

HOLDING INSTITUTE, LAREDO, TEXAS.

In a recent issue of The Nashville Christian Advocate appeared an interesting article, on Holding Institute, from the pen of Dr. J. M. Skinner. As our women have always been in deep sympathy with the work of this school, for the benefit of those who do not see this journal, we take from it the following extracts:

"The attendance this year has been very good considering the fact that the Republic of Mexico, where we get many students, has been in the throes of revolution for three years; and this being possibly the worst of the three because of the destruction of property and the levies made upon the wealthy elements, driving many of them into exile. These people in a foreign land and under adverse conditions, because they do not understand the language and the customs of those among whom they sojourn, are striving to hold the little left of the vast fortunes that have been destroyed by war, and are, therefore, not able to send their children to school."

"Verily the ends of the earth are met in our enrollment; for we have Mexican, Spanish, French, English, German, Assyrian, Italian, Swiss, Irish, and American scholars. All these meet on a common level on our sixteen-acre plot, living as contentedly and as happily as if all the world were at peace. Of course, the bulk of the children are Mexicans. These vary in appearance according to the preponderance of Spanish or Indian blood. Most of them are fine looking; indeed, many of the girls are very pretty. They have an inordinate love for dress. The girls, combing their hair in the very latest fashion, and bedecking themselves with ribbons, make a very pleasing appearance."

"Our work is very similar to that done in other institutions and is systematized as best we can. The children are called every morning at six o'clock hy electric bells, and the duties of the day at once hegin. Many of the children have duties of various kinds to attend to and they are soon at work with a will. Breakfast is served at seven o'clock, dinner at twelve, and supper at half past five. Chapel exercises are held at half past eight every school morning, and the children assemhle in the study hall at half past six, where they work for two hours in preparing their lessons for the next day. Nine o'clock is hedtime and 'lights out.' On Tuesday evening of every week there is preaching to the children, alternately hy the Mexican preacher and the American preacher of the Methodist Episcopal Church, South. Saturday afternoon is mending time for the girls. At this time all patching and darning must be attended to, each girl attending to her own clothes. Sunday morning at nine o'clock we have Sunday school. The school is graded and uses the literature of the Church. Sunday afternoons from two to four is the 'quiet hour.' At four o'clock the Junior Epworth League has its meeting, and at seven-thirty, the Senior League. These are both properly officered, and the Senior League carries on all the departments of League work. There are occasional exercises of a different nature, such as receptions, musicales, "Jamaicas," etc.

"Such in brief is a statement of some of the activities of the school here. I hellieve there are great possihilities for the work, and out of it can come only good for those most vitally concerned."

AMOUNTS PAID ON PLEDGES IN LOUISIANA CONFERENCE.

At the annual meeting in Rayville, the Louisiana Conference instructed their representatives to pledge to the Council $2750 for the Foreign Department, and $2000 for the Home Department. Mrs. J. J. Holmes, the Conference treasurer, sends the following amounts as having been paid on these pledges: In the foreign department, $1850.33; in the home department, $1476.21. These figures speak for themselves. It seems that each of our Conferences have fallen short of the amounts pledged. Some one has said that there are six ways of giving: the careless way; the impulsive way; the shirking way, by getting up a supper or other kind of entertainment; the selfish way, giving only to the enterprise in which we are interested; the systematic or fair way, setting aside a certain per cent of our means; and lastly, the heroic, or self-sacrificing way. We've tried the first four over and over again. The result is one with which we are all familiar. It is time now to try the last method. It is the only proper way to give, and when our women realize this fact, there will be no more empty coffers—pledges will be paid in full, and there will be a surplus for enlarging the work.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

Settled at last Positive proof from oldest records that John baptized by Sprinkling. 68p-book, 16c Box 148 B, Batesburg, S. C.

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A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability-Old Age Certificates. **Benefits, at death, disability, or old age.** $150,000 paid **widows, orphans, disabled.** Reserve **$30,000.** For terms, etc., write ***J. H. SHUMAKER, Sec'y, Nashville, Tenn.***

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver.

If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

DR. ROBERT McWATTY RUSSELL ACCEPTS CALL TO MOODY BIBLE INSTITUTE.

The Rev. Robert McWatty Russell, D.D.,LL.D., president of Westminster College, has just accepted the call of the Moody Bible Institute of Chicago to the Chair of Doctrine and Homiletics, and also will be associated with the Dean, Dr. James M. Gray, and other members of the Faculty, in Evangelistic and Bible Conference work throughout the country as well as in the editing of the Christian Workers' Magazine.

Dr. Russell is a native of Pennsylvania, where he received his college training and acted as principal of McKeesport Academy before graduating from the Allegheny United Presbyterian Seminary. He has held two pastorates, one for six years in Caledonia, N. Y., and the other for nearly 16 years in the Sixth Church of Pittsburgh, both being marked by evangelistic and missionary enthusiasm. During the period of his Pittsburgh ministry his church contributed more than $1,000,000 for home and foreign missionary purposes. In 1905 Dr. Russell accepted the presidency of Westminster College, since which time the plant has been completely renovated, and a total of more than $200,000 secured for betterment and endowment. Dr. Russell represented his denomination at the Pan-Presbyterian Conference in Edinburgh in 1896, and served as Moderator of the General Assembly meeting in Atlanta in 1913. He is a preacher and Bible teacher of exceptional ability and power, and will add strength to the faculty of the Institute.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

SOME POST-CONFERENCE REFLECTIONS.

Dear Dr. Meek:

Most people of this section are pleased at the return of Rev. J. W. Bell as principal pastor of the Aberdeen District. Such men have a great opportunity and do exceedingly important service. The Bishops are awake in many directions but set the pace often as revivalists, and many presiding elders do a monumental work in this department of Christian effort, and also aid immensely in the temporal church interests.

The Shannon churches did well for 1914, even with a shortage on Conference Claims. The fine gains in membership and the several hundred dollars above ordinary on general expenditures gave a good showing, indicating much devotion and positive excellence on the part of the church people. That $900, however, on the salary payment by some mistake, should be $800.

A place or two in this important territory has been mentioned as "heaven" and "the garden of Eden," not literally, of course, but simply as similitudes. The aspostolic "third heaven" is yet to be located, and many broken links will no douht be discovered in this feature of the much discussed "Succession." By all indications St. Paul was honored vastly above common in the matter of being caught up to paradise, and he properly made no mention of his great experience for the space of "above fourteen years." The rudiments, however, and the mere alphabet of paradise regained and the title to it might be found at Shannon, or at Grundy Mission, or even in a ditch, or at the White House, at Washington, D. C., according as God has bestowed his favor and called unto a given place and service. The mere largeness of the position is not a consideration. nor is the smallness—it is the kind of person and the simple post of duty that counts. Lazarus possessed this incipiency of paradise and went to heaven. The rich man in purple sank to hell—not because he was rich and lived in opulence. Abraham, the father of the faithful, was a great cattle king and very rich. The kind of person was the distress with the friend of Lazarus.

Our Savior in the manger was Christ, the Lord of all, just the same as when he expired on the Cross in the darkness of the rocking earth and said, "It is finished." The man sent of God to dig the ditch is needed, so also is the President, and God is pledged alike to each. The small star fulfills its mission and the great planet can do no more—the true religion and devotion to duty must everywhere he the same in essentials but also it must be true that uniformity is not the order of God in his universe. Churches cannot he alike and should not be; neither can men be just the same. Were this true many gaps would go unfilled in the plans of God for the good of humanity and many kinds of service remain unperformed. High purposes and the best possible attainments are none the less in order: "be ye therefore perfect" was the command of Him who knows. And there is ample room for silver trumpets and for vessels of gold, with no numerous army of competitors to embarrass the situation.

The Starkville Conference lingers as a captivating vision of helpful agencies and of uplifting influences, even though regrets many times may he coupled with the finest performances and greatest occasions. Not every pulpit man of that company secured the goal of his high-steeple aspirations and some congregations were made serious hy the assignment of the unexpected pastor. The compassionate power of the Supreme Ruler in governing all for good must indicate that "the Church is of God." It was the prince of ministers and chief of the apostles who said: "None of these things move me." He was pressing "toward the mark," and hoping also to speak the word of truth "in Rome;" and of the triumphing church people it was affirmed, "There remaineth therefore a rest to the people of God." "Work up or work out" appeared to be the slogan at the Starkville meeting, and the "high private in the rear ranks" could well nigh hear the ominous thunderings and witness the coming lightenings of Conference indignation, and even a few of the "higher ups" may have involuntarily investigated for lingering sprigs of "moss on the back." A preacher said: "Would God call a fool to the ministry?" The reply was, "No, but some of them answer all the same." The way of certain and simply duty is by no means always a royal route. Bishop Marvin, a great Methodist light and a man sent from God, was once advised to quit, and some others like him have heard the voice of God, and have wrought on unto prominence and distinction after having been set at naught in the judgment of good men The same God who employed the seraphim and "the live coal from off the altar" can at any period in the history of the Church "erect from crumbling dust his monuments o praise." The bush before Moses was ordinary, hut the flame was of God and made powerful the chosen and prepared man, who was mentioned as slow of speech. "The man behind the gun" is great in the time of hattle if ready for his task, and the most eminent of all affirmed, "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

A. H. WILLIAMS.

Shannon, Miss.

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Richmond, Va.—Murphy Hotel...J. W. Ligon

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Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

THE GENUINE AND IMPORTED
DR BLAUD'S IRON PILLS
For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists.*
F. FOUGERA & CO., Inc., 90 Beekman St., New York.
No increase in Price

Take One Pain Pill, then—Take it Easy.

Dr. Miles' Anti-Pain Pills

will help you, as they have helped others.

Good for all kinds of pain. Used to relieve Neuralgia, Headache, Nervousness, Rheumatism, Sciatica, Kidney Pains, Lumbago, Locomotor Ataxia, Backache, Stomachache, Carsickness, Irritability and for pain in any part of the body.

"I have used Dr. Miles' Anti-Pain Pills when troubled with headache, and find that one pill infallibly effects relief in a very short time. I am considerably affected with neuralgia in the head at times, and find the Anti-Pain Pills of much benefit. The Dr. Miles' Remedies are beyond comparison and I recommend them to all my friends."

GEORGE COLGATE,
219 Oakland St., San Antonio, Tex.

At all druggists. 25 doses 25c.

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AN INSTITUTE AT WHITWORTH COLLEGE.

(The following letter is being mailed to a number of laymen in the Mississippi Conference. It and the response by Brother Enochs are published by special request of the Committee having this movement in charge.—Editorial Note.)

"Dear Brother Enochs: At our last Conference at Columbia, Miss., Dec. 9-14, 1914, a Committee composed of W. H. Lewis, W. M. Williams, W. A. Hays, G. H. Galloway, and L. L. Roberts was appointed, looking to the establishing of a Summer Institute, for the training of our young Christian workers. This Committee met in Jackson, Miss., Tuesday, Jan. 19, 1915, with all the members present except W. A. Hays. After much prayer and due consideration, the Committee decided that the great need of better trained teachers in our Sunday schools, more efficient workers in our Leagues, and a more intelligent young Christian constituency in our Church, justified an honest effort on the part of the Church to bring these things to pass. We decided that if we could bring together any considerable number of our young people in an institute, under trained and expert workers in the various departments of church work, for ten days each summer, we could, within a few years, bring about great results. The honest conviction of the entire Committee was that we should make the effort, and begin at once. So we launched the enterprise under the name of The Mississippi Conference Summer Institute, to be held at Whitworth College, Brookhaven, Miss., a few days after the close of the present session in May. The following officers were elected, pending the meeting of the Annual Conference: W. H. Lewis, President; G. H. Galloway, Secretary, and L. L. Roberts, Treasurer.

"W. H. Lewis, G. H. Galloway and W. A. Hays were appointed to arrange the program and secure speakers and instructors. We hope to have two popular lectures each day and wish to secure the best talent possible for that, but we expect to be able to secure home talent for all class work.

"Dr. I. W. Cooper of Whitworth College has agreed to give us rooms and board at $1 per day; hence the location of the Institute at Whitworth College.

"The Committee, and I think the ministers of the Conference, with the good women that we may be able to secure, will be glad to give their time gratuitously to the school, but there will of necessity be some expense attached to the work, if we are to make it worth while, such as advertising, securing lecturers, and board and expenses of the teachers and instructors, etc. In view of an estimated expense of from $300 to $500, and in the absence of any provision with which to meet this expense, I was appointed a committee of one to write to some of the laymen of our Conference, hoping to interest them in this work to such an extent that they will furnish the money for this very important undertaking.

Please write me what you think of the matter, and how much you are willing to put into it this year.

"With best wishes I am very truly yours, L. L. ROBERTS, Treas."

"2140 Washington Street, Vicksburg, Miss."

Brother Enochs' Reply Follows:

"Dear Brother Roberts: I am in receipt of yours of the 9th inst., and am pleased at the prospect of the Summer Institute as indicated in your letter, and I believe that it will meet a great demand on the part of our Sunday school and Church workers. I regard the location and time suggested, as most fortunate. It is true, the time in which to prepare for the first session is comparatively short, but with a vigorous campaign on the part of the presiding elders, preachers, Sunday school superintendents, and other workers, it is quite sufficient.

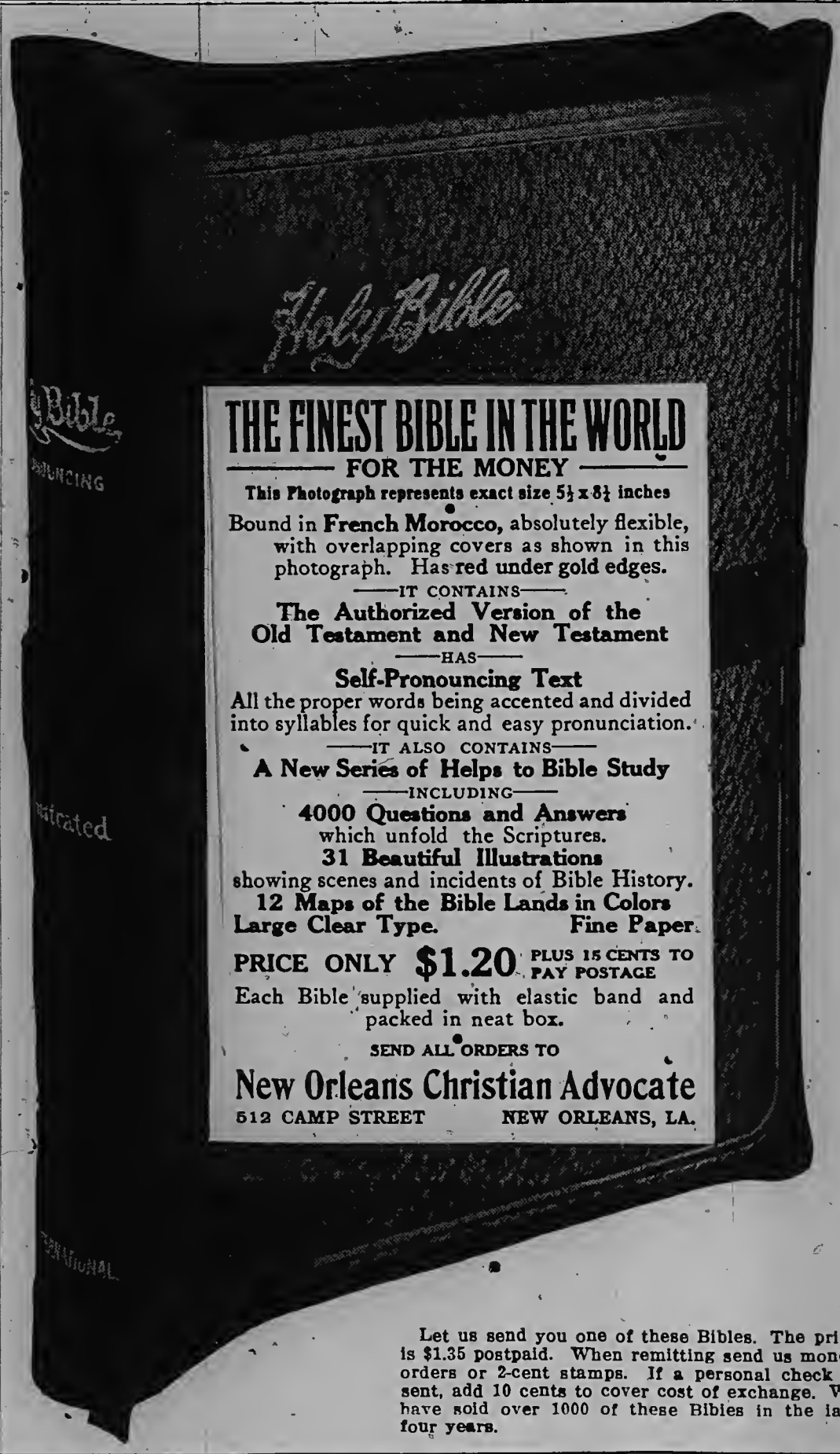
"I think it is important that a success should be made of the initial session and that prompt action should be taken that the best possible talent, program and organization may be provided, and I am willing to be one of ten laymen to contribute $50 or $100, to this cause, depending on what is estimated to be necessary. Certainly we should not raise less than $500.

"Assuring you of my willingness to assist in any way that I can, I beg to remain with best wishes, as ever,

"Yours truly,

P. H. ENOCHS."

"Fernwood, Miss."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I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 1000A Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

"The Savior the world craves is not a Savior who shall explain away, but one who shall take away the sin of the world."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 11. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3082.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 18, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"And what if joy or sorrow shall betide thee,
If smooth or rugged paths thy feet have trod—
What matter by what way his hand shall guide thee,
So it be said of thee, 'He walked with God?'"

* * *

Have you ever thought of how few absolutely settled and unchallenged truths there are? Nearly everything believed and taught among men is more or less disputed. Herein lies the peril of breaking down the authority of the Divine Revelation. When the finite and erring human reason is made the standard and arbiter of truth the inevitable result is a veritable chaos of conflicting opinions.

* * *

The work of soul winning should be done under the guidauce of the Holy Spirit. He will both impress the Christian as to what he ought to do, and go in advance of him and prepare the way for his coming, if he will completely surrender himself to his gracious influence and leading. It was so with the early disciples, and it would not be less so now if as the followers of Jesus we would measure up to our highest privileges.

* * *

Prohibition is making wonderful strides in the United States and is steadily looming larger as a national issue. A year ago the number of States that had outlawed the saloon was nine; to-day the number is nineteen. This roll of honor is as follows: Maine, Virginia, West Virginia, North Carolina, Georgia, Tennessee, Mississippi, Arkansas, Alabama, Oklahoma, Kansas, Iowa, North Dakota, Colorado, Arizona, Utah, Idaho, Oregon, and Washington.

* * *

Read Dr. Steel's "Myrtle Letter" which we are publishing in this issue of the Advocate. What he has to say about making Christians of men who stood apart from the Church and who never claimed to be regenerated, is quite pertinent. As we have before said, this business of converting dead men is being very much overdone in this day. Such a practice is decidedly worse than the Roman Catholic custom of praying for the dead. Possibly the explanation of it is to some extent to be found in the fact that this is the only kind of converts that some ministers can make.

* * *

After calling attention to the fact that the present war in Europe is being fought with expensive modern guns and motor cars, the Scientific American remarks that these appliances soon lose their efficiency and wear out, and that it may be that the "fatigue of such machines, rather than the exhaustion of the men furnished by the nations engaged in it," will hasten the end of the titanic struggle. The question of food and that of the munitions of war already seem to be becoming important factors in the great conflict; and it is the superior advantage that the Allies have in these respects, more than anything else, that promises to give them final victory.

A CAMPAIGN OF PERSONAL EVANGELISM.

A campaign of personal evangelism, in which thirty-two of the Protestant Churches of New Orleans are co-operating, was started on February 21 and will continue through Easter Sunday. Though we are not disposed to look with approval upon the disposition of some of our pastors and congregations to imitate the Roman Catholics and Episcopalians in specially magnifying the Lenten season and undertaking a formal annual observance of it, we are always heartily in favor of active effort of any proper kind that has for its object the bringing of men and women to Christ. And undoubtedly this is a work in which the entire membership of the Church should engage. This was the case in the opening days of the Christian era, and it ought to be so now. Indeed, we do not believe that there has ever been a great gathering of souls into the Kingdom without the earnest co-operation of the laity. As is well known, when a revival meeting is in progress very little is accomplished until the members of the Church become aroused and take up the task of reaching and impressing others. Influence is born very largely of the relations that we sustain to our fellow-beings in life. Frequently a Christian man or woman could help religiously persons with whom they are associated in the home, in the store, in the shop, or in the social circle, if only a tactful effort were made, that the most eloquent minister in the Nation could not successfully touch. To have such influence and not exercise it, is to fall far short of duty and to incur the guilt of negligence in the sight of God.

How our churches would prosper and grow if every member of them was a busy worker for the Master! We would not only have more conversions, but such activity, by its reflex influence, would give us Christians of a larger spiritual stature. Thus only may we lay up treasure in heaven and add to the splendor of the reward that awaits us on high. Let us see that we do not have to stand before our Lord empty-handed when he comes to reckon with his servants. Happy, indeed, will he be in that great day who is able to say to the blessed Christ: "Here am I, and those whom thou hast given me!"

GOOD NEWS FROM THE ORIENT.

Mr. Sherwood Eddy, who has lately returned from China, where he made an extensive evangelistic tour, reports that Christianity is making wonderful headway in that large and populous country. He says that what is most significant is that the Gospel now seems to be taking hold of the rulers and the upper classes, which is a new development. Hitherto "the gentry, the aristocracy, and the scholars" have not been responsive to the efforts of the missionaries. Touching upon this point, Mr. Eddy makes the following statement: "The President, Vice-President, members of the Cabinet, and the Governors of almost every Province that we visited, either erected pavilions for the meetings, or gave the students half-holidays, or invited us to a banquet, with an opportunity to address the officials." * * * Probably in no other country in the world to-day are the officials so accessible to Christianity as in China. * * * At one meeting (in Peking) for enquirers who were deemed near the point of decision for the Christian life, there were present one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, and a young non-Christian philanthropist who has given this year $12,000 to Christian work."

At Hangchow, an occurrence took place which has been referred to as being much like some of the things described in the "Acts of the Apostles." The following is Mr. Eddy's account of it:

"For an hour we presented Jesus Christ to that Governor and his secretary, Mr. S. T. Wen. Finally, I said to the secretary, as I took out my Testament: 'Mr. Wen, when the eunuch had heard the gospel that Philip preached to him, he said:

"'"What doth hinder me to be baptized?" What hinders you from becoming a Christian here and now?' Mr. Wen replied:

"'Mr. Eddy, some day I will; but now it would complicate my official position. Some day I will retire from political life and go into private life and become a Christian.'

"'Why not do it now?' I urged. 'We need Christian leaders now. Will you not do it now?'

"He answered: 'I will.' And we shook hands. Then I said: 'Mr. Wen, when will you do it?'

"'Next Sunday,' he replied. At first he asked for private baptism, but I said: 'Let us be plain; we must be courageous, and work for the glory of Jesus Christ. Will you go down to the little church and be baptized in public?'

"'I will,' he said. The following day this fearless man took the chair at the meeting and stated publicly that he had decided to become a Christian. Even the non-Christian students broke into applause. The next Sunday he went down and gave his testimony before the people in the little church. He said: 'I may lose my official position, but I take my stand to-day once for all for Jesus Christ.' * * * He immediately started Bible classes among his household servants and officials: and on the last day of the meetings in China, when illness prevented me from conducting the meetings as scheduled, Mr. Wen came down and carried them on with Mr. C. T. Wang."

A TRYSTING PLACE WITH GOD.

No Christian can afford to live constantly in the whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a house-top in Joppa. Let every child of Jesus resolve that he will have a place and a time for meeting his dear Master alone, and he will go forth from such holy interviews with his face shining and his strength renewed.—Theodore L. Cuyler.

MY BIBLE AND I.

By T. J. Searis.

(A few weeks ago we published a poem under this caption. The following stanzas are not less beautiful and suggestive.—Editor's note.)

When I am weary, discouraged and sad,
I read in my Bible 'till my heart is glad,
And when I am tempted from God's fold to go,
I read in my Bible of Christ's suff'ring and woe.
It binds firmer together and better the tie
So sacred to me—my Bible and I.

And as day by day, new resolves I do make,
They're nothing to me, 'till my Bible I take,
And read that promise so true and so sure,
That they shall see God whose hearts are pure.
And no one need strive to break this dear tie
That binds us surely—my Bible and I.

And thus I am able while here below
My Father and Savior so fully to know;
But better still with the ransomed there,
Who are free from sorrow and sin and care.
For this I am striving, and when I die,
Please lay us together—my Bible and I.

And as the earth presses on my cold clay,
Think of me kindly as you turn away,
And think of the soul that lies at rest
Down here—down here in the earth's dark breast.
But if trodden down by the passers-by,
Remember, God watches—my Bible and I.

—The Presbyterian.

THE AGED CHRISTIAN.

From the days of his youth he has been in the habit of attending church. Now he is an old man, and he walks with feeble step. Yet every Sunday morning he makes his way to the house of God. He prefers to walk when the weather is fine, although he has a thoughtful son who is always ready to take him in an automobile.

He sits facing the preacher, very near the front of the church. He hears very little of what the preacher says, for he is quite deaf. Most persons so afflicted would consider that as reason enough for staying at home; but it is not so with this aged saint. He loves still to worship God in the church of which he has long been an officer. The few words he does hear cheer him.

"I know that my Redeemer liveth," he said one morning, as he clasped the hand of his pastor at the door of the church.

"You caught that?" said the minister, for he remembered that he had quoted the passage in his sermon.

"Yes, I heard, and it made me very happy to know that they expressed the assurance of my soul," answered this veteran in Christ's service.

One other morning he heard the minister mention "family worship." Instinctively and instantly he held up his hand, under the impression that the preacher was asking how many observed family worship.

"I'm pretty feeble, and I can't hear much; but I can maintain family worship," said this stalwart "pilgrim of the infinite," when he spoke of the incident later.

What inspiration and strength others find in his example the old man does not realize; but few do more for the cause of the Lord than he does by his mere presence every Sunday at church.—The Youth's Companion.

SOME NOTABLE EXAMPLES OF MEN WHO PRAYED.

Some notable examples of praying men will help us to practice this heavenly ministry of prayer.

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: "He thought prayer to be more his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." His motto was: "He that has prayed well, has studied well."

Bishop Leighton was so much alone with God that he seemed to be in a perpetual meditation. Substantially the same was said of Dr. A. J. Gordon.

Bishop Asbury said: "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation."

Samuel Rutherford rose at three o'clock in the morning to meet God in prayer.

Robert Murray McCheyne spent from six to eight a. m. and an hour after tea shut in with God.

The memorable Methodist Band spent from four to five in the morning and from five to six in the afternoon in private prayer.

John Welch, a worthy son-in-law of John Knox, and a wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply, "O woman, I have the souls of 3000 to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hard-wood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer is the most noticeable fact in his history and points out the duty of all who would rival his eminence."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ and laid the foundations of imperishable granite in the heart of Burmah.

David said: "Early will I seek Thee."

"Thou shalt early hear my voice." Christ went to the place of prayer a great while before day.

Christmas Evans knew the value and power of prayer, which brought to him "the anointing of the Holy One, which worketh mightily in the inward man. This is the mystery of effective preaching. We must be endued with power from on high." His preaching brought conviction of sin like a deluge over the people.

John Livingstone preached one sermon in Scotland after a night in prayer and five hundred persons professed conversion. Michael Roberts, of Wales, preached and one thousand decided for Christ. Another mighty Welch preacher, John Elias, preached one sermon and twenty-five hundred were added to the Church.

Let us "give ourselves continually to prayer, and to the mystery of the Word."—Rev. F. H. Senft.

THE CULTURE OF FAITH.

By C. H. Wetherbe.

There is scarcely anything more essential to the prosperity of Christian life than the constant culture of personal faith. This is especially true of one who is constitutionally inclined to skeptical indulgences. Such a person is frequently afflicted with sinister doubts. It is more difficult for him to believe some statements in the Bible than it is for one who is entirely free from a skeptical inclination. As for myself, I may say that I never had such a tendency; hence I am not able to sympathize with one who is the victim of destructive doubts. But I would urge a Christian of that type to assiduously cultivate a positive and open-hearted faith in God and in the Bible. Let him banish from his mind every thought which would bring him into captivity to unbelief. Let every suggestion to disbelieve the Word of God be driven away. There is no danger in one's believing fully in the Bible. There is great danger in one's believing too little in God's Word. Just as surely as one begins to disbelieve in parts of the Bible, so surely will it begin to sap and weaken his faith in the Divine oracles. Unbelief in one part of the Bible leads directly to unbelief in other parts of it.

Unbelief always runs downward, and the further that one follows that path, the more rapidly he descends. It is much harder for one to get back from a descending unbelief to the first beginnings of doubt, than it is to conquer and kill doubt when it first preys upon the heart. Some years ago, a very intelligent and well educated man, past middle life, who had indulged in skeptical notions about the Bible, told me that he would give a great deal if he could believe as I did. He spoke in a solemn and despairing tone. He had descended so far in the path of unbelief that he found it most difficult to retrace his steps; and this is true of thousands of people. There is nothing better for a young person than to be in the habit of believing, with all earnestness, in God, and in all that he has declared to mankind. Such a faith, kept in freest exercise, will continue to grow in vigor and effectiveness.

SUCCESS.

By Rev. J. Tillery Lewis.

I.

What is success? Some one has said: "That only is a success that adequately accomplishes the end, or purpose, toward which it was made, promulgated, instituted, or ordained." Webster says: "Success is the favorable, or prosperous, termination of anything attempted." Success, then, is attaining unto a goal. Such a defining of success is true, but it is success defined upon a materialistic basis. Narrowly speaking—that is looked at from the single view-point of "getting there" with a projected proposition—the above definition of success is true. But when one speaks of success in connection with a human life can one be excused for taking simply the materialistic conception of success and then praising men because they approximately measure up thereto? Broadly speaking, success for man is "Doing the will of God."

II.

How is success attained? Success is attained by the possession and exercise of certain prerequisites. As some one has wisely said: "Generally speaking, these are three: 1, Knowledge; 2, System; 3, Industry."

1. Before one can even start upon the road to success in any line of activity one must know something about the game one proposes to play. Wise men make a thorough study, as far as circumstances will allow, of whatever business they contemplate undertaking that they may know the "ups and downs—the outs and ins" thereof. Wise men seek to profit by the mistakes of others and thereby avoid the pitfalls that have become the graves of other men. "Fools pass on and are punished."

2. Any undertaking that requires the work of but one man can best be accomplished through systematization. All industry that requires the work of two, or more, must be systematized that there may be no crossing of one laborer into the work of another, or conflict of interest, or loss of time. We have but to look at the great industrial organizations of the world to-day to see the indispensable necessity of system—every wheel every cog, every belt, every shaft and every man in place and in line, with the machinery well oiled, is a thing absolutely necessary that organized machinery may even move with ease.

3. Industry on the part of the manager even must be exercised. Eternal vigilance, and being ever on the job, is the recognized price that must be paid to make any machinery go, whether it be of steel or men.

The union of the trinity—"Knowledge, System and Industry"—is the price that must be paid by all for success. Leave either of the three out and success is never found except temporarily.

III.

Who may attain unto success? We have seen that success is conditioned, only, upon the possession and exercise of "Knowledge, System, and Industry." With the possession and exercise of these three prerequisites, success may be attained in any line of activity, either good or bad. Success, then may be attained by any person who

is willing to pay the price, no matter what be his proposed line of activity. Speaking generally, all men have the price that must be paid for success within themselves. God has endowed all men with the fundamental elements for success. However, they are within each man, to begin with, in a state of chaos and must be arranged in order by the will. Wherever there exists a personality with power to will, power to think and power to perform, right there you have the possibility of success.

IV.

What is the legal goal of all industrial activity? Clearly, there is but one answer—PROFITS. That institution, whether belonging to an individual or to a corporation, that does not produce profits is counted a failure. The cost of advertising, etc., necessary to run the business, must not equal the income from the business. Without profits there is no success, no matter how perfect the advertising, how beautiful and attractive the fixtures, nor how excellent the goods delivered. PROFITS—DIVIDENDS is the only thing that spells SUCCESS in the commercial world.

V.

What is the goal of the Church of God? To what end was it founded among men? "Go ye into all the world and preach the gospel to every creature," is the command given by Christ to his followers. The Church was established by our church fathers to carry into execution the command of our Lord above quoted. The purpose of the preaching of the gospel is to save souls. The goal, then, of the Church of God is to save souls. INCIDENTALLY, AND ONLY AS A MEANS TO SAVING SOULS, the Church has undertaken SIDE LINES, such as education, establishing and maintaining orphan homes, hospitals, etc. These are only BY-PRODUCTS when looked at from the view-point of the purpose for which the Church of God was founded. The local church building and organization, the educational institutions, the hospitals and orphans' homes are but means toward the accomplishing of the purpose for which the Church of God was founded. Therefore, it matters not how beautiful the church building may be, how perfect the organization is, how successful the orphans' home, etc., may become, nor how much praise may be heaped upon the heads of certain preachers because of their successful demonstration of the human attributes of preaching, IF SOULS ARE NOT SAVED, THE WHOLE THING IS A FAILURE.

Greenville, Miss.

THE TOBACCO EVIL.

Dear Brother Meek: The enclosed article, opposing the use of tobacco, published in the Mississippi Sunday School Herald, is well worth careful thought. A prudent man forseeth the evil and hideth himself; but the simple pass on and are punished (Proverbs 22:3). A man beyond hope of recovery from cancer of the mouth caused by smoking said to his physician who had told him in the earlier stage that if he would cease smoking he could cure him, "I can not." When I saw him, the kind physician could no longer say if you willl discontinue I can cure you; but he said, "It is too late; there is positively no hope for you." C. H. ELLIS.

Camden, Miss.

The article referred to by Brother Ellis, and the publication of which he requests, was written by Dr. Charles L. Hamilton, a specialist, of Dwight, Illinois. It appears in full below:

"The Anti-Tobacco Campaign.

"The numerous mental wrecks, youths who have come under my care during the last ten years, whose lives are failures, or who have filled suicides' graves, impress me with the thought that to-day tobacco stands as the gravest danger confronting the new century."—Dr. Love, in Medical Bulletin.

"It has been found that of 603 delinquent children from 8 to 15 years of age, 51 per cent—more than half—had formed the tobacco habit before detention. The use of tobacco by a child leads to idleness, drunkenness, crime."—From "Crime, Its Causes and Cure," Mosby.

Tobacco smoke drawn in comes directly into contact with the soft, absorbent mucous membrane lining of the lips and mouth. When inhaled it reaches the lining of the upper part of throat, larynx, wind-pipe, and large bronchial tubes. These absorbent membranes quickly soak in the nicotine, acrolein, carbon dioxide, carbon monoxide, etc., and these poisonous products pour into the blood. Back of the nose are three "turbinated bones;" over them lies a great fold of mucous membrane. When smoke is drawn in and expelled through the nose, it strikes squarely that surface of absorbent lining and deposits its poisons there.

Absorbed into the blood-stream, these poisons are carried to the brain. Even a small amount of these poisons will dull and damage the brain, resulting in an impairment of moral, mental and spiritual capacities. The smallest percentage of nicotine or carbon monoxide absorbed in this way does great harm. The tobacco-poisoned brain cannot act as a normal brain should act.

Recent investigations have demonstrated the effect of tobacco smoking on muscular and intellectual efficiency. Men were selected in groups of fifteen and a series of 120 tests made. The results of the mental tests showed that tobacco smoking decreased mental efficiency ten per cent. The greatest actual loss was in the field of imagination or imagery that plays so important a part in boy life. That was 22 per cent. Other effects were loss of perception, weakened willpower, impaired intellectual ability, decreased power of association which is the basis of reasoning powers. The greatest losses occurred when the cigarette was used.

Smoking means—

1. Impure blood. That means imperfect nutrition of the brain cells which will hinder ordinary every-day thinking.

2. Increased blood pressure, one cause of Bright's disease of the kidneys.

3. Heart diseases of different kinds.

4. Arterial sclerosis, or hardening of the arteries, which means one is getting old. Tests show that in men of thirty-five, who are tobacco users, we find as much hardening of the arteries as is normally found in men of seventy.

5. Damage to the highest brain centers, resulting in an impairment of the conception of right and wrong, which often and easily, leads to criminality.

Let me quote Dr. Matthew Woods:

"We positively know that it does at times produce serious disturbances of the heart, the nervous system and mucous membranes, while in a great many diseases its use by the patient limits and diminishes the possibilities of recovery."

MISSIONARY DAY—EASTER SUNDAY.

To the Pastors of the Mississippi Conference:

Dear Brethren—We desire to call special attention to the following recommendation of our Conference Board of Missions adopted at our last Annual Cnference as part of Report No. 2: "Your Board of Missions has deemed it expedient to designate the first Sunday in April—Easter Sunday—as Missionary Day, at which time it is expected that a missionary offering will be taken in every congregation, and we recommend that a missionary sermon be preached by each pastor the Sunday preceding." If the majority of our pastors will comply with this reasonable recommendation, we are confident that gratifying results will be achieved, especially in the matter of early collections. The offering may, of course, be divided between Home and Foreign Missions. Many of our domestic missionaries are in urgent need of funds. Dr. E. H. Rawlings states that because of delayed collections, our General Board is forced to borrow a considerable sum every year to keep the missionaries in the field, and that we pay interest enough on this borrowed money to support ten new missionaries.

For a number of years one of the leading pastors of the North Alabama Conference has observed Easter Sunday as Missionary Day with signal success. Let us not fail to give our people an opportunity on that joyous occasion to express their gratitude to God for the blessed hope of the resurrection through the risen Christ by making an offering for the world's evangelization. It has been found helpful to distribute Easter offering envelopes in the congregation the Sunday preceding, and also by mail to the absentees. Easter envelopes can be had from our Publishing House at 30 cents per hundred.

Yours fraternally,

WM. H. LaPRADE, President.

M. M. BLACK, Secretary.

FAITH AND THE ANSWERING WITNESS.

"There is much about Jesus Christ that we do not understand, and concerning which we offer no explanation. How it was possible for him who was very God to assume our flesh and therein embody a consciousness that was perfectly human and at the same time divine, we are utterly unable to say. The question leads to the realm of faith, where we rise to the summit of divine fellowship, and there obtain the witness of the Spirit and cry, 'Father!' By that witness we know that Jesus is the Son of God, and that we in him partake of his life. We simply know his love and are changed into his image. With a glad and grateful heart we say, 'My Lord and my God!' That is all, but is is enough."

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THE CHURCH IS YET RESPONSIBLE.

The early history of civilized nations reveals the fact that the privilege of an education was provided for very few, and that the governments taught their sons how to fight, instead of how to think. The Hebrew nation was different in that it taught its children the commandments of God and the Books of the Law. There was developed in the youth of Israel a yearning after knowledge. This yearning was inspired by the knowledge of God coming to the consciences of individuals. It is the spark of the divine within us that yearns after a greater knowledge, because that divine is a spark of the Divinity that is All Wise. The teaching of the providence and will of God to youth produced from the Hebrew race such men of great learning and wisdom as Joseph, Moses, Solomon, and Daniel. None of these men had their equal in all the world.

In heathen lands individuals yearned after a deeper insight into the secrets of life. Great minds were developed and great ideas advanced. But somehow the learning of the heathen lacked balance. Seneca, one of the greatest of Greek scholars, found nothing in the wisdom of the world to satisfy his hunger for knowledge and sought the path of self-destruction as the end of a miserable life. In the course of time the great yearning of youth for knowledge and the great advantage of learning to the individual were recognized by heads of governments. Tax money was expended in increasingly large sums in order to provide conveniences for youth to be taught. The result is that to-day we have schools and colleges and universities provided by States and individuals. The almost unlimited supply of money behind these institutions guarantees their continued existence, and also guarantees that they will be equipped with the very best that money can buy. It is no longer true that a liberal education is the privilege of the few.

The first educational work of the Church was that of teaching individuals the law of God. It was that knowledge that inspired mankind to reach forth and discover great natural laws and the far-reaching effects of certain conditions. The history of the world shows that only where this higher learning gets its inspiration from a first knowledge of God does it really benefit civilization. Japan has her great universities and scholars, but it is an honorable thing in Japan for a great public servant to commit suicide if by so doing he seems to do an act honoring a great principle or a great ruler. Unless our American school system, which leaves God entirely out, is struck by a cross current coming from the Church of God, the end of our educational system will be worse than abject ignorance. The Church must stand to the front and lead as an educating factor if our civilization is to pass the test of time.

It is not necessarily true that the Church must teach science and literature only in a general way, but the Church must teach the commandments and precepts of God as handed down to us by inspiration. Our Methodism has in Louisiana only one college where young men are taught. Centenary College is the only light that breaks from the Methodist Church across the lowering darkness of the pure materialism that exists in the system of our State schools that persistently leaves God out of everything. Centenary College is the light-house, and she will burn brighter in proportion to how well she is supplied with young men and money. Our Methodist families should be represented in this great work in some way. If Methodist parents contemplate giving their sons higher education, they should send them to Centenary College. If our Methodist membership does nothing else just now, it should lay its money liberally upon the altar of Christian Education so that Centenary College many want for nothing in the carrying on of the great work that is committed to her.

CENTENARY AND PROHIBITION.

In the convincing statement from Dr. Wynn published in this department on Feb. 25, reference was made to the fact that Shreveport, where the college is located, is under local option prohibition, and has been for years. This fact is worth taking into consideration by those who are interested in colleges for boys in Louisiana, especially in connection with the fact that CENTENARY IS THE ONLY COLLEGE FOR BOYS IN LOUISIANA THAT IS LOCATED IN DRY TERRITORY. The State Industrial School at Ruston and the Normal at Natchitoches are not really colleges, and all the other colleges for boys in the State are situated in easy reach of open licensed saloons The parent who is interested in the moral welfare of his boy must take this into consideration in sending the boy away from home restraints to college. The same fact makes it imperative that Louisiana Methodism should raise to the highest efficiency this college with such an initial moral advantage.

REPORT OF THE TREASURER

Of the Board of Education of the Louisiana Conference.

Total receipts for all purposes (previously acknowledged)		$132.00
Receipts on the Centenary Special Assessment of $6000—		
F. N. Sweeney, Franklinton Ct....	$7.15	
J. D. Harper, Zachary Charge	25.00	
H. B. Vandenburg, Ringgold Charge	5.45	
S. H. Werlein, First Church, New Orleans: Whole assessment, $83; paid by F. S. Parker, $25, which was acknowledged: balance	73.00	
C. A. Battle, First Church, Baton Rouge	45.85	
W. A. Mangum, Denham Springs Charge	10.00	
J. B. Williams, Ponchatoula Charge..	10.40	
		176.85
Receipts from the Brown subscription cards—		
D. Beach Carre (who directs the donation for maintenance of Centenary), 1914, '15, '16, '17, '18....	$25.00	
R. A. Meek, 1915	6.25	
		31.25
Grand total		$340.10

C. A. BATTLE, Treasurer.

March 10, 1915.

Let there be no secret reservations in the dedication of yourself to God.—Bayley.

JUDGE JOHN MORGAN STEVENS.

Judge John Morgan Stevens, recently appointed Associate Justice of the Supreme Court of Mississippi by Governor Brewer, is one of Hattiesburg's most highly esteemed citizens. He is now serving his second term as Chancellor of the Eighth Mississippi District, to which office he was first appointed by the Governor and re-elected for a term of four years by the people last November without opposition. Before his elevation to the bench, more than two years ago, he was a member of the law firm of Stevens, Stevens & Cook, which ranks among the best and strongest in the State.

Judge Stevens comes from an old and honored family, being one of six sons and four daughters of the late Benjamin Stevens, of Perry County, who was a captain in the Confederate Army. All the members of this large family have made useful citizens and have achieved more than ordinary success in life, some of them having become distinguished in their chosen professions. Every one of the brothers was named for a Confederate general, the subject of this sketch being named for that intrepid leader of the "lost cause," General John Morgan.

Judge Stevens possesses those qualities of mind and heart which are necessary for the discharge of the duties of a Supreme Justice. He is only thirty-eight years of age, enjoying the vigor of young manhood and combining in his character the culture of a fine home, the learning of the schools, the wisdom of the law, the temperament of the judge, and the religion of the Christ. He was educated in the public schools, Millsaps College, and the University of Mississippi, receiving at the last-named school the degree of Bachelor of Arts, with distinguished honors. He read law in the office of his brother, the late William Forrest Stevens, of Carrollton, for several terms judge of the Circuit Court District in North Mississippi in which he resided. Beginning the practice of law in Lexington, he soon removed to Hattiesburg where he formed a partnership with his brother, H. S. Stevens, the latter having served his county with distinction for one term in the State Senate. The firm later was changed to Stevens, Stevens & Cook, which was its style at the time of his appointment to the Chancellorship.

He married Miss Ethel Featherstun, the accomplished daughter of Rev. H. Walter Featherstun, D.D., a leading member of the Mississippi Conference of the Methodist Church. Judge and Mrs. Stevens are both active and influential members of the Main Street Methodist Church and take an aggressive interest in all civic, charitable and religious work which goes on in the community. He, in addition to his duties as Chancellor of probably the largest Judicial District in the State, is a teacher of a large class of young men in the Sunday school. This class is influential for good throughout the city and was built up to its present efficiency largely through the personal efforts of Judge Stevens.

The liberty of a free people will never be imperiled, nor will crime go unwhipped of justice, so long as men of the type of John Morgan Stevens fill our offices and guide the affairs of our beloved Commonwealth.

His pastor and friend,
CHARLES WILLIAM CRISLER.

Hattiesburg, Miss., Mar. 11, 1915.

"Who is that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasures."

BUY LUMBER FROM
W. W. CARRE CO., Ltd.
NEW ORLEANS, LA.

Secular News and Comment

The effort of Germany to blockade the British Isles by means of submarine war vessels has thus far been very ineffective. It is stated that during the week from February 25 to March 4, 1474 British vessels arrived and left the various English ports without a single one being lost or injured.

* * *

Over 5,000,000 bushels of wheat, valued at approximately $8,000,000, were shipped to the warring nations of Europe through the port of New Orleans during the month of February. This was an increase in the valuation of wheat exports over those of the same month last year of more than $6,000,000.

* * *

Another Belgium relief ship will be sent from New Orleans on March 21. The provisions carried will be packed in two kinds of boxes, one of which is designed to supply food to keep a baby alive one month, and the other to feed an adult for two months. The Belgian Commission has suggested what is to be placed in these boxes.

* * *

Chancellor J. N. Powers stated in a public interview a few days since that the attendance of students at the University of Mississippi has increased 40 per cent within the past twelve months, and that the expenses of a student at that institution have been decreased about 25 per cent as compared with the expenses of last year and other recent sessions. Nearly 600 students are said to have matriculated since the University opened last September.

* * *

Mrs. John D. Rockefeller, who was Miss Laura Celestia Spelman of Wadsworth, and later of Cleveland, Ohio, died at Pocantico Hills, just outside of Tarrytown, New York, on March 12. She had been an invalid for many months, but her death was unexpected. She was the daughter of well-to-do parents and a city girl when she formed the acquaintance of her now famous husband, who was then a country boy who had found his way into Cleveland seeking employment.

* * *

It has been announced that a convention of Lieutenant Governors will be held at Rhea Springs and Chattanooga, Tenn., next May and that at least forty such officials will be present. The meeting will be presided over by Vice-President Marshall. The object of this conference is said to be to enable the Lieutenant Governors and Presiding Officers of the Senates of the various States to organize in order to secure larger salaries, the enlargement of their powers, and cooperation in the enactment of legislative measures of common interest.

* * *

The constitutionality of the Mississippi law against Greek letter fraternities in the State schools has been challenged in the Supreme Court of the United States, where the case was argued last week. It is to be hoped that the Court will sustain the validity of the law. The Editor was a member of one of these fraternities when a college boy, but it is his conviction that, while they do some good, the general effect of them is to create unfortunate divisions among the students and make poor boys feel that they are discriminated against. A spirit of genuine democracy should prevail at our educational institutions.

* * *

Telephones are now being used to locate bullets in the bodies of wounded soldiers in the military hospitals of Europe. The London Lancet thus describes the method by which this is done: "One terminal of the instrument has attached to it a fine needle, and to the other terminal is attached a plate made of the same kind of metal as the needle. The plate is placed on the limb or portion of the body to be examined and the needle is thrust in where the bullet is believed to be, and when it strikes the ball a galvanic battery is formed within the body. This will cause a click to be heard in the telephone each time the bullet is struck."

* * *

Mr. Benjamin R. Strong, a wealthy citizen of Knoxville, Tenn., who recently died in Florida, left the principal part of his estate to the University of Tennessee. He made two direct donations to that institution: one of $30,000 for the construction of a girls' hall to be named for his mother, and another of $35,000 to be used in purchasing additional lands for the farming operations of the University. Besides these special gifts, the University will share in the final distribution of Mr. Strong's property; so it is estimated that the whole amount it will receive from this source will be more than $250,000, which is said to be the largest sum ever given to it by one person.

* * *

In a statement to the State Probe Commission, sitting in Alexandria, La., last week, Hon. H. H. White, of that city, is quoted as having declared against calling a constitutional convention in Louisiana now and as being in favor of increasing the working time of the State Supreme Court from four to five hours and of shortening the vacation of the judges to at least three months. Because of the possibility of political influences being improperly exercised, Mr. White said: "I favor long terms for judges and their appointment by the Governor or some committee of the State Senate." Louisiana has had an elective judiciary for a number of years and Mr. White has had ample opportunity to observe its workings; hence his opinion is not merely an academic or speculative one.

* * *

Though the European war has been in progress for about seven months, there apparently have been scarcely any decisive battles. Germany yet holds practically the whole of Belgium and about one-eighth of France, while her own soil is still free from occupancy by her foes except a small portion of East Prussia and some 300 square miles in Alsace. Austria, however, has fared very much worse than her great ally, Russia now having possession of more than 25,000 square miles of her territory. Germany also is beginning to show signs of a scarcity of food and ammunition and to exhibit in some respects a spirit of desperation. The war ships of England and France have been hammering away at the Dardanelle forts for several days with considerable success, and at this writing the fall of Constantinople in the near future is considered probable. All in all, the final triumph of England and her allies seems to become increasingly certain as the weeks pass. But how long the war will last is about as perplexing a problem to-day as it was six months ago.

* * *

The situation in Mexico continues to be anarchistic. Apparently little headway toward supremacy is being made either by the forces of Carranza or Villa. The population still remains divided into factions and disorder and violence seem to be prevailing nearly everywhere. Lately, with General Obregon's troops in control of it, there has been almost a famine in Mexico City; but he abandoned the place the latter part of last week and it is again in the hands of General Zapata's forces. One of the first acts of the latter upon re-entering the capital was to murder Mr. John B. McManus, an American citizen, in his home, which had been sealed with the coat of arms of the United States and over which the Amrican flag was flying. Complications with other nations are multiplying and there is some talk of the European powers proposing to our Government a movement for joint intervention. Holding to the Monroe doctrine, as it does, it is not likely that our Government would entertain the thought of such a course of procedure; but such a proposal might force the United States to take up independently the task of restoring order in Mexico. For our part, we are inclined to think that the reign of anarchy there has been endured long enough and that patience with the Mexican chiefs has about ceased to be a virtue. There are undouhtedly times when the exercise of force in the interest of humanity and peace is the regrettable but unavoidable duty of a nation.

* * *

The British Royal Commission on the Civil Service recently declared that the salaries of English Ministers and Ambassadors, which range from $6500 to $57,500, are inadequate, and a new scheme of salaries is proposed. The British Ambassador to the United States now receives $50,000 per annum, and the one to France, $57,500. The United States Ambassadors to the leading nations of the world are paid $17,500 a year.

* * *

There are 22 States that provide official residences for their Governors. Some of these States and the cost of their executive mansions are as follows: North Carolina, $125,000; Pennsylvania, $100,000; Kentucky, $97,000; Georgia, $95,000; Illinois, $88,500; South Carolina, $60,000; New York, Alabama, and Washington, $50,000 each; West Virginia, $45,000; Nevada, $40,000; Tennessee, $31,000, and Mississippi, $30,000. The cost of the official residences owned by the other States referred to are not available. The States of Arkansas, Indiana, Iowa, South Dakota, and Louisiana rent houses for their Governors, while Arizona, Colorado, Connecticut, Delaware, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, Ohio, Oklahoma, Oregon, and Vermont make no provision for a Governor's residence.

AN URGENT APPEAL FOR UNFORTUNATE WOMEN.

Under the title of The Social Service League, a letter is being sent to Christians in Louisiana, and particularly Methodists, urging prompt relief for some unfortunate girls who are seeking a better life, and have been thrust upon the public's mercy by recent police raids.

This letter is sent out by the Executive Committee, which is composed, in part, of the following gentlemen: W. W. Holmes, P. E. of New Orleans District, Rev. W. W. Drake, Rev. W. E. Thomas, Mr. Van Carter, Mr. Paul Renshaw, Dr. T. P. Bell, Mr. J. K. Mann, Mr. L. Herman, and other laymen.

We print the letter in full, as the Committee are anxious that it shall come to the immediate attention of Louisiana Methodists, and that they speedily respond to this pressing need:

"Dear Christian Friend: Because we believe you will be interested and can be of valuable assistance to us we are asking that you join with us in meeting a pressing emergency.

"This organization is composed of Christian persons seeking to better the conditions of unfortunate young women and delinquent girls in this city. The immediate work at hand is to alleviate the hard lot of certain young women who have been thrown upon the public's mercy in the recent closing of certain cabarets, or public dance halls, by the police authorities, and who from the jail or house of detention, have no place to go, other than to a worse life. This we want to stop—and do it NOW.

"As a temporary accommodation for such women, we hope to rent a cottage, to be run in connection with St. Mark's Hall; and, in cases where parents or relatives can be located, to assist them in returning to their homes. As Christian people, we believe this is an urgent work that must be met IMMEDIATELY with positive and unstinted effort.

"Already we have two of these girls at St. Mark's Hall, and have supplied their immediate wants by credit purchases, but there are others to be cared for. We have them on our hands; something must be done THIS WEEK.

"To carry on this work we must have finances. We confidently expect the assistance of yourself and others upon whom we are now calling. We ask you to send us a contribution of not less than one dollar by the very NEXT MAIL, if possible. Send remittance direct to Rev. W. W. Holmes, 1011 Cambronne St., New Orleans.

"Faithfully yours,

"The EXECUTIVE COMMITTEE."

Church News

After having spent several weeks in Porto Rico, Bishop and Mrs. W. P. Thirkield ianded in New York on March 8.

* * *

The 34th anniversary of the founding of the Christian Endeavor Society was celebrated during the month of February.

* * *

It is stated that most of the Chicago daily papers have refused to carry matter setting forth Pastor Russell's teachings.

* * *

There are 25 young Chinese women doing post-graduate work in Eastern colleges in the United States who formerly attended Southern Methodist mission schools in the Orient.

* * *

Eighty-five pastors in the Texas Conference of the M. E. Church, South, have obligated themselves to hold one or more revival meetings on a mission or weak pastoral charge during the present year.

* * *

Dr. R. H. Bennett, Superintendent of the Correspondence School of the M. E. Church, South, recently visited Trinity College, at Durham, N. C., and delivered an address to the student body of that institution.

* * *

Bishop R. G. Waterhouse will spend Sunday, March 28, in Chattanooga. On March 30 he will meet the presiding elders of the Holston Conference at Bristol, Tenn., and confer with them concerning the work of the Church in their territory.

* * *

This is a definition of religion given in the University of Chicago: "Religion is the conviction of the achievability of the universal valid satisfaction of human personality." That sounds like the Chicago University.—Baltimore Southern Methodist.

* * *

Chicago is to have a Y. M. C. A. hotel which will be nineteen stories high and which will cost $1,000,000. It will have 1570 rooms which may be rented at from 25 to 30 cents a day each. An employment bureau will be operated in connection with this establishment.

* * *

The American University, at Washington, D. C. (Methodist Episcopal), is now open and has 25 college graduates doing work in the post-graduate department. It is stated that this is considered encouraging, since Johns Hopkins University began with ten such students.

* * *

Bishop Morrison has lately published in the Florida Christian Advocate a ringing appeal in behalf of Southern College, at Sutherland, Fla. He especially desires the pastors to lend the President of the College a helping hand in securing pupils. This is a work that needs to be done for our schools by our preachers all over the Connection.

* * *

Within the past eight years the average salary of a pastor in the Methodist Episcopal Church has increased from $826.08 to $969.01, and the average salary of a district superintendent (presiding elder) has advanced from $1618 to $2081. The total amount paid for ministerial support last year, including the district superintendents, was $17,504,117.

* * *

A writer in the Southern Christian Advocate states that Dr. W. H. Milburn's volume, "Rifle, Axe, and Saddlebags," can be purchased of Smith & Lamar, Nashville, Tenn., at from $1 to $2. This volume is well worth buying and reading, but it is not to be compared to the one entitled, "Ten Years of Preacher-Life," which is indeed a rich mine of fascinating reminiscences.

* * *

The Publication Department of the Federal Council of the Churches of Christ in America has announced that in the near future three new volumes will be issued, as follows: "A Report of an Investigation of the Japanese Situation in California"; "The Fight for Peace," and a Handbook setting forth the characteristics of the thirty denominations now affiliated with the Council.

* * *

Dr. James Cannon, Jr., erred in the Baltimore and Richmond Christian Advocate of last week in stating that the Educational Commission held three sessions in the city of Memphis, Tenn., on February 19, and adjourned finally after the evening session. The Commission was also in session a large part of Saturday, the 20th ultimo, and the final session was held on Saturday night.

* * *

Dr. W. W. Pinson, our Head Missionary Secretary, in a public statement says that the receipts from the "Week of Prayer" up to February 15 this year amounted to $2670, against $9392 up to the same date last year. These figures show that it behooves our pastors everywhere to be diligent in pressing the cause of missions upon the attention of their congregations. Unless this is promptly and faithfully done, it is to be feared that the missionary operations of the Church will be seriously hindered.

* * *

Dr. J. L. Johnson, a distinguished Baptist Minister and educator, died at Clinton, Miss., after a long and painful illness, on March 2. He was born in Spotsylvania County, Va., in 1835, and was educated at the University of Virginia, from which institution he was graduated with the Bachelor of Arts degree in 1859. He was ordained a Baptist minister soon after leaving college and was a chaplain in the Confederate Army. After the close of the Civil War he was active in ministerial work in the State of his nativity and was for a time connected with Roanoke College, at Danville, Va. In 1873 he was elected to the Chair of English in the University of Mississippi, a position which he filled with conspicuous ability for a number of years. He, later, entered the pastorate again and was also subsequently in charge of Mary Sharp College, in Tennessee, and of Hillman College, at Clinton, Miss. Dr. Johnson was an accomplished scholar, an able and forceful preacher, and a high-minded and widely useful citizen, and he has left behind a worthy and unsullied record. We extend sympathy to the sorrowing members of his family.

ANOTHER "MYRTLE LETTER."

By Rev. S. A. Steel, D.D.

Many years ago, when I was in the critical period of life, doubting everything, verifying everything, I made an earnest study of the mythical theory of the life of Jesus. I found that a myth is a mass of legend which has grown up around a nucleus of fact; and that the time element is the essential condition of the growth of a myth. Hercules was an unusually strong man. Those who talked about his feats exaggerated his strength. It became a tradition, and the next generation added to the exaggeration, and in course of time Hercules became a demigod in the imagination of the credulous people. Such a theory is utterly inadequate to explain the life of Jesus. That life was lived in the broad glare of an enlightened age, and the earliest written record of it was too near to the actual events to allow of the growth of a myth.

And yet the principal of the myth applies to a great deal of what passes for history, and almost justifies Napoleon's definition of history as "fiction that is agreed upon." We are now seriously told that Lincoln was a Christian, and a book is advertised, "Abraham Lincoln, the Christian." When he lived, Lincoln made no profession of religion, was never a member of the Church, and as an honest man would have been among the first to disclaim being a "Christian." What sort of Christianity is that which does not confess Christ, stands aloof from his Church, and ignores all the obligations of his service? The idea of Abraham Lincoln being a Christian is pure myth forming under our eyes. A hundred years from now he will have developed into an apostle. I am sure I have no desire to dim the just fame of Lincoln; but such fiction is little short of contemptible.

Washington is treated in the same way. That delightful writer, Mrs. Evelyn Baker Dodd, who wields her polished and sparkling pen only too seldom to please her many admirers, recently wrote about Washington in the Nashville Christian Advocate, and, among other things, she said: "and as a Christian he was like his Lord." Now it is never pleasant to controvert such amiable fiction. One lays himself liable to be criticised as injecting a harsh note into the music. But it seems to me to be a very dangerous thing to make such statements. Let us suppose a case. Let us suppose a young fellow who is a member of the Church, but exposed to temptation, and especially to card playing and dancing. He is fond of reading, and has just been reading "The True George Washington," by Paul Leicester Ford. He has just read that Washington's distillery paid him, in 1798, a profit of "344 pounds twelve shillings and seven and three-quarter pence, with a stock carried over of seven hundred and fifty-five and one-quarter gallons." Farther on that he had "a distinct weakness for dancing," and that "his diary shows him at balls and routs frequently," and that on one occasion "his Excellency and Mrs. Greene danced upwards of three hours without once sitting down." Farther on that Washington was very fond of cards, and an inveterate gambler, never for large stakes, but always for gain.

Now suppose as they assembled for supper, John tells his mother he has been invited to Mrs. So and So's card party that evening, the games to be followed by a dance. His mother exclaims, "O, John, my son, I hope you have no idea of accepting it. You are a Christian, and you know a Christian must have the courage to deny himself such things as the card table and the dance." John is silent, for he respects his mother, yet he feels a strong inclination to go to that party. After supper, as they are sitting in the library, his mother picks up The Christian Advocate and, looking over it, sees the article on Washington by Evelyn Baker Dodd. "John, you must read this," his mother says. "Here is an article on your hero, Washington, by your friend, Mrs. Evelyn Baker Dodd," "Is that so? I'll read that. She can write. Her pen is a diamond. She couldn't be dull if she tried." So he takes the Advocate and reads: "And as a Christian he was like his Lord."

Now Mrs. Dodd does not know anything about young men if she does not know that she has unwittingly helped to break down all that mother's influence, and to encourage a young man to give way to his worldly inclinations. Washington was a "Christian" only in the broad sense that he was a believer in the truth of Christianity and a communicant of the Church. He was a high-toned, honorable man, and no one has ever impeached his integrity or challenged his sincerity. But it is impossible to reconcile his character with the ideal religious life expressed in Mrs. Dodd's paper. In her subconscious mind she was probably thinking of a greater than Washington, Lee. Lee never touched wine or cards or danced or made whiskey. As a young man, about seventeen, he quietly retired from a party because of the cards and dancing and wine-bibbing. Of him it can be truly said that "as a Christian he was like his Lord;" but not of Washington.

All goes well down here. If Germany sinks an American ship, South Carolina is ready to whip Germany all by herself. So Germany had better go slow with her submarine threat.—Central Methodist Advocate.

"The door of opportunity is always open to the faithful man."

DR. THADDEUS P. BELL
Practice Limited to the Medical and Surgical Treatment of the
EYE, EAR, NOSE & THROAT
And the Correction of Errors of Vision.
814 Audubon Bldg., New Orleans, La.

The Home Circle

A FELLOW'S MOTHER.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put on a patch you'd never see!

"A fellow's mother is never mad,
And only sorry, if you are bad;
And I'll tell you this, if you are only true,
She'll always forgive you, whatever you do.

"A fellow's mean who would never try
To keep the tear from her loving eye,
And the fellow is worse who sees it not
That his mother's the truest friend he's got!"

—Margaret E. Sangster.

THE FOOLISH ROSE.

While I was walking in the garden one bright morning a breeze came through and set all the flowers and leaves a-flutter. Now that is the way flowers talk, so I pricked up my ears and listened.

Presently an elder tree said: "Flowers, shake off your caterpillars."

"Why?" said a dozen all together, for they were like some children who always say "Why?" when they are told to do anything.

The elder said: "If you don't, they'll gobble you up."

So the flowers set themselves a-shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose who shook off all but one, and she said to herself: "Oh, that's a beauty. I will keep that one."

The elder overheard her and called: "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely one won't hurt me."

A few mornings afterward I passed the rose again. There was not a whole leaf on her. Her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on the tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined many a boy and girl. This is an old story, but a true lesson.—Morning Star.

FITNESS FIRST.

"How are you getting along, Tom?" asked Prof. Marks of Thomas Green, on the occasion of the latter's vacation visit to his old home at Fairhaven.

"Pretty slow," replied Tom.

"Why, are you not still working for the L. B. & C. Railway?"

"Oh, yes," replied Tom, "but I guess I am stuck, and will stay where I am for the next forty years."

"Why, what do you mean? I heard you had advanced rapidly in the office."

"Well, that is the trouble," responded Tom. "When I went to work for the company, I thought I knew too much to remain a simple messenger in the office, so I was exceptionally accommodating and polite to the chief clerk, and when a vacancy occurred above me I used my friends and influence to get the better position. I did my work well, but still thought I should have better pay, and was able to fill a more responsible place in the office, so I spared no effort to get another promotion. A year after I had been with the company, I had been promoted five times, and was getting an exceptionally good salary for one of my age and experience."

"I had heard about that," responded Prof. Marks. "Are you not still occupying that position?"

"Yes, and have been for two years, and that's the trouble. When I had been there a year, owing to the death of one of the men and the illness of the chief clerk and two of the boys being off on their vacations, I was compelled to take charge of the office for a few days. It was there I failed. Matters of which I knew nothing came up for consideration, and my short railroad career had given me no experience to help me out. For three days I struggled with the situation, until every one in the office knew that I was unable to run things. The third day the assistant manager came in, desiring some information which I was unable to give. He was very much surprised, and after asking me several questions and making some inquiries regarding the details of my work, walked out of the room, and in an hour I was relieved of that work and sent back to my old desk.

"The boys in the office had a good laugh on me, and while no one realized more than myself my inability, it took all the courage I had to remain in the office. Now, not only have my superiors lost confidence in my ability, but I find myself discouraged. Had I been content to go a little slower, and been as anxious to learn the details as I was to get more salary, I would now be better off.—Puck.

NOT FOR SALE.

"How much will I sell him for? I wouldn't take a million dollars for that dog; no, siree."

"Why, yes. I'll tell yer why I won't part with him, if yer want ter hear. Sit down!"

"Well, when my boy was a baby, not more'n a year old, I was cap'n of a canal-boat. We was tied up on the Hudson river at Albany. The ice was jest breakin' up an' a-floatin' down-stream.

"My wife use ter put the baby out on deck in a clothes-basket most every day, an' he'd play in that for hours on a stretch, with the dog.

"One day she left 'em a second, and went into the cabin—I'd gone ashore that mornin', when—ker-plunk!—overboard went the basket and baby onter an ice-cake. Whew! it makes me shiver when I think of it. They landed right side up, though, thank heaven!

"Well, sir, that dog barked with all his might, till my wife rushed out ter see what was up; then—would yer b'lieve it?—he jumped in, too.

"I came back jest a few minutes after and my wife was actin' like she'd gone crazy—she was wavin' her arms toward a speck down the river. I looked—my heart most stopped a-pumpin'! I lowered the boat as quick as I could, with my hands shakin' so—an' we put off.

"I saw a clear strip o' water ahead an' we made for it as fast as we could row. When we got within fifty feet o' the baby an' dog, the ice closed in around us.

"I looked over my shoulder. There was a big cake o' ice a-piling on top o' the one where the baby was, an' a-pushin' the basket toward the edge.

"The dog was a-barkin' like mad.

"Splash!

"My wife screamed.

"The basket an' baby was in the water!

"That noble dog was onter his job, though, all right. Yes, siree! He grabbed that baby an' held on like a vise. Managed ter keep heads above water, too, somehow.

"With superhuman strength we pushed, jammed an' broke our way through those ice-cakes. In a few seconds—they seemed like years—we got 'em an' hauled 'em both aboard.

"The baby was all right, though a bit chilled, but the dog was about ter 'cash in'—couldn't 'av kept up much longer—could yer, old boy?

"Sell him? No, siree!"—Our Dumb Animals.

"The gentlest touch of God's finger upon the soul is like the touch of the dawn upon the dark horizon."

A WORD OF ENCOURAGEMENT.

A dull boy in a certain school was frequently reproached by his teacher, and made little progress. One day he made a first attempt to write. The scrawl was so wretched it amused the boys who sat near him. A gentleman, visiting the school, witnessing his distress, said to him:

"Never mind, my lad, do not be discouraged, and you will be a writer some day. I recollect when I first began, being quite as awkward as you; but I persevered, and now, look! See what I can do!"

He took his pen, and wrote his name in a large, legible hand. Years afterward, when the dull boy had become one of the most celebrated men of his day, he met again the man who had spoken to him those few encouraging words. He said to him:

"It is my firm conviction that I owe my success in life, under God's blessing, to those few words you spoke to me that day when I sat so discouraged trying to write."—Methodist Recorder.

All the problems which confront us, the lack of money, the lack of helpers, the indifference so widespread about us, all these are but a challenge to us for more love, more patience, more sincerity, more courage, more zeal.—Bishop F. W. Keater.

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Thousands of people have already learned how to enlarge their days; how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

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North Mississippi Conference — Rev. W. W Woolard Rev H S Spragins Mr J D Barbee

Editorial

HAVE YOU MET THIS MAN?

1. "To which branch of the Methodist Church do you belong?" "Dunno."

2. "Where was your last Annual Conference held?" "Dunno."

3. "What Bishop presided?" "Dunno."

4. "Where will your next District Conference be held?" "Dunno."

5. "How many Southern Methodists are there?" "Dunno."

6. "When and where was your last General Conference held?" "Dunno."

7. "Where will your next Quarterly Conference be held?" "Dunno."

8. "In how many foreign countries does your Church conduct missions?" "Dunno."

9. "Who are the leading evangelists of our country?" "Dunno."

10. "Where will the next session of your Annual Conference be held?" "Dunno."

Then subscribe to your Church paper and be cured of this ignorance. The Church paper will not only give you helpful information about the work of the Church; it will also provide nourishing, spiritual food fifty-two weeks in the year for both you and your family. You need wholesome reading matter in your home for your children, and if you do not provide them with such, do not be surprised if they acquire a taste for trashy novels and other very objectionable literature. Every Methodist home ought to have in it the Bible, the Discipline, the Hymn Book and the Church paper. The Church paper costs only about 4 cents (some only a little more than 2 cents) per week, which puts it within the reach of almost every family that really wants it. Subscribe to your Church paper and be a well-informed, loyal Methodist. Your pastor will be glad to send in your subscription.—From "Facts, Figures and Photographs for Methodists."

DR. CARROLL'S LATEST CHURCH STATISTICS.

We do not regard exhibits of Church statistics of the various denominations as very accurate or dependable, for the reason that the method of gathering them is not uniform and that they are usually collected by persons who have no special fitness for such work. This observation, of course, does not apply to Dr. Carroll who is a trained statistician; but it should be remembered that he only tabulates the figures furnished him by representatives of the several religious organizations embraced in his report. We have never seen two sets of religious statistics purporting to give the relative strength of the Churches in the United States that were anything like in accord. For instance, there was a wide difference between the Government Religious Census taken in 1906 and issued in 1910 and Dr. Carroll's figures for the corresponding period. But notwithstanding this lack of agreement in Church statistics, they may, we think, usually be accepted as indicating the general trend of things, and consequently examined with some degree of interest and profit.

According to Dr. Carroll's report for the year 1914, the strength and gains of the several leading denominations in the United States are as follows: Roman Catholic, 13,813,137—gain, 139,350; Methodist Episcopal Church, 3,603,265—gain, 187,497; Southern Baptist, 2,592,217—gain, 69,554; M. E. Church, South, 2,005,707—gain, 36,530; Colored Baptist, 2,018,868—gain, 33,916; Northern Presbyterian, 1,442,498—gain, 39,965; Disciples of Christ (Campbellites), 1,363,163—decrease, 452; Northern Baptist, 1,238,323—gain, 18,655; Protestant Episcopal, 1,026,048—gain, 28,641; Congregationalist, 755,088—gain, 4935; Southern Presbyterian, 310,602—gain, 9831.

Grouped by denominational families, the following are the figures for those in the lead: Roman Catholics, 13,813,137—gain, 139,350; Methodists, 7,328,829—gain, 231,460; Baptists, 6,179,622—gain, 122,125; Lutherans, 2,444,970—gain, 56,248; Presbyterians, 2,083,617—gain, 56,019.

It should be remembered that the statistics of the Roman Catholic Church rest upon a different basis from those of other denominations. On this point Dr. Carroll says: "The rule adopted in the Census of 1890, and followed in that of 1906, deducts 15 per cent from the Catholic population and sets down the remaining 85 per cent as communicants."

While, as we have said, the tables of Church statistics vary to a considerable extent, we have never seen such an exhibit that did not place the Methodists in the lead of all the other Protestant denominational families.

The total number of persons belonging to a religious organization in the United States is now 38,708,149, a gain over 1913 of 763,078—an average increase of about 2 per cent. The mistake should not be made, however, of concluding that there are more than 38,000,000 Christian people beneath our flag. In these millions are embraced many adherents of faiths that have little or nothing in common with the Christianity of Christ and the Apostles.

DR. W. D. BRADFIELD CHOSEN.

At the meeting of the Joint Board of Publication of the Texas Christian Advocate, in Dallas on Tuesday, March 9, Dr. W. D. Bradfield, pastor of the Travis Park Church of San Antonio, was unanimously elected editor of that journal to succeed the late Dr. G. C. Rankin. This action was not unexpected, as it was generally known that Dr. Bradfield was being considered for this responsible place. That our readers may know something of the man who is to direct the editorial work of the most widely circulated weekly in Southern Methodism, we will give a few of the leading events of his life.

He was born at Dangerfield, Texas, on July 24, 1866, being a son of Dr. James Y. and Mrs. Lou Cook Bradfield. He attended in his boyhood the schools in his native town, and was converted in 1882 under the ministry of Dr. J. W. Lively and joined the Church at the same time. He was licensed to preach at Sulphur Springs in April, 1885. He attended Vanderbilt University and received the degrees of B. A. and B. D. from that institution. He was married on June 29, 1892, to Miss Carrie M. Lawrence, of Hermitage, Tenn., and was admitted on trial into the Northwest Texas Conference in November of the same year. He has for many years been considered one of the most efficient Methodist pastors in Texas and has filled many of our leading pulpits in that State; and from 1903 to 1906 he was in charge of the Cook Avenue Church of St. Louis. He received the degree of Doctor of Divinity from the Polytechnic College, at Fort Worth, and was a delegate to the last two General Conferences.

When the contest for the ownership and control of Vanderbilt University began several years ago, Dr. Bradfield was on the Board of Trust of that institution, and by his open and fearless advocacy of the rights of the Church won the respect and confidence of Southern Methodists throughout the entire Connection. He was discontinued as a trustee by the dominant majority of the Board at the expiration of his term some four years ago. In the various phases of that memorable struggle which have since followed, he has never uttered an uncertain word or wavered in his loyalty to the Church and the cause of Christian education.

We are delighted to see Dr. Bradfield enter the field of religious journalism. We consider his elevation to the tripod in this transitional period a most fortunate thing for the Church. Perhaps in no other sphere of service are men of sound convictions and the courage and ability to maintain them now so urgently needed. As the editor of a weekly periodical which has more than 25,000 subscribers, Dr. Bradfield will have a great opportunity to make his influence strongly felt for good, and we believe that he will measure fully up to it. We pray God's blessings upon him as he takes in hand the new duties to which the Church has called him, and we predict for him a career of widening usefulness in the coming years.

NOISY, BUT NOT NUMEROUS.

So much noise is made by some of the new and heretical faiths in the United States that some people seem to think that they are making great headway. But such in reality is not the case. According to the Church statistics for 1914 gathered by Dr. H. K. Carroll, there were in this country 52,000 Universalists, with a gain of 284; 70,000 Unitarians, with no gain; 4714 adherents of Theosophy, with a gain of 525; 200,000 Spiritualists, with no numerical increase shown; 5365 Christian Catholics (Dowieites), with no gain; 85,096 Christian Scientists, with a gain of 84 church buildings, but none in membership; and 361,000 Mormons, with an increase of 5000. The various little isms also springing up, such as the Apostolic Faith Movement, the Heavenly Recruit Church, the Church of God, etc., are gasping for life. The great body of the American people who are connected with a religious organization are in the Protestant Evangelical Churches and in the Roman Catholic Church. The so-called "New Thought," with its various fads and fancies, is not very dangerous when it sets up its own organization and flies its own flag. It is when it pursues the more subtle course of masquerading as a friend and helper of the Churches with an accredited adherence to the teachings of the Bible and of infusing its insidous poison into the minds of the people through channels thought to be soundly Christian, that it does its most deadly and hurtful work. It is against this adroit method of attack that orthodox Christianity needs to be watchful and to set up its barriers.

PROHIBITION FLYING SQUADRON.

The Prohibition Flying Squadron which is made up of Ex-Governor Frank J. Hanly of Indiana, Dr. C. M. Sheldon, the well-known minister and writer; Hon. O. M. Steward of Illinois, Hon. John B. Lewis of Massachusetts, Dr. Ira Landrith of Nashville, Tenn.; Dr. D. A. Poling, who is connected with the Christian Endeavor Movement, and Dr. Carolyn T. Geisel of the Battle Creek Sanitarium, is now operating in this section of the country. These workers were scheduled to spend last Tuesday and Wednesday in Jackson, Miss., where they were announced to conduct several meetings in the Capitol Street M. E. Church, South. They are expected to reach New Orleans on Friday, March 19, and conduct meetings in the First Methodist Church that day at 2:30 and 7:45 p.m., and at the same hours on Saturday. On Sunday afternoon at 2:30 o'clock a great prohibition mass meeting will be held in the Athenaeum, and the concluding meeting will be held in the First Methodist Church at the evening hour. The persons composing this company of campaigners are said to be among the most entertaining and effective advocates of temperance reform in the United States, and a great treat is in store for those who are so fortunate as to hear them. The general public is invited to attend all of these meetings.

HOW ABOUT IT?

What about the renewals in your charge, brother pastor? The European war is still going on, and so is the elimination of names from our subscription files. Do not your people need to read their Church paper? Some of the brethren are managing to continue practically all the subscriptions in their fields; but there are others who are letting them nearly all lapse. NOW is the time to lend the Conference organ a helping hand.

PERSONAL AND OTHER NOTES.

The New Orleans District Conference will be held in the Carrollton Avenue Church, April 8-9. The opening session will be held Thursday evening, April 8, beginning at 7:45 o'clock.

Rev. J. Howard Brooks, of Tutwiler, Miss., sends us a club of 6 subscribers, which he states was secured by Mrs. Mae White. We appreciate the kindness of both these friends.

Mr. and Mrs. J. B. Streater, and their daughter, Miss Ella Rivers Streater, of Black Hawk, Miss., have been appreciated guests of Mrs. R. A. Meek and the Editor at their residence, 5914 Coliseum Street, New Orleans, for the past few days.

Rev. B. H. Rawls sends us the following note on a postal card: "The work is progressing favorably on the Estabuchie (Miss.) Circuit, and we hope that it will continue to do so. We are praying for revivals throughout the charge, and are expecting to have them."

Rev. Robert Paine Fikes, of Brandon, Miss., sent us 10 renewal and 4 new subscriptions from his charge on the 10th inst. We appreciate this fine work in behalf of the Conference organ. Brother Fikes serves a choice flock and success is crowning his labors in his present field.

Rev. R. H. Harper, pastor of the Parker Memorial Church of this city, delivered an able and impressive gospel sermon last Sunday at 11 a. m. from 1 Timothy 1:15: "This a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief."

We are indebted to our esteemed friend, Brother F. A. Howell, of Durant, Miss., for 11 renewal subscriptions to the Advocate. It is Brother Howell's habit to look after the circulation of the Conference organ in his community every year. He is one of the best known laymen in the Durant District.

Rev. J. J. Garner, of Kilmichael, Miss., gives us several subscriptions from his parish, for which he has our thanks, and thus refers to his work: "We are getting along nicely in this charge. We have a fine Sunday school and a good prayer meeting, and we are hoping to have a successful year in every respect."

From the Morgan City (La.) Daily Bulletin of March 11, we take the following: "Rev. Martin Hebert has been in our community for several days, holding services at Pharr Chapel. His sermons have been of a high order and very much appreciated, and it is with deep regret that we learn that he will deliver his last discourse tonight."

Brother E. W. Smith, of Smithdale, Miss., states that the Advocate has been a weekly visitor to his home for over fifty years. He has no thought of parting company with it now, and has sent us the money for the renewal of his subscription and along with it a few kindly words of encouragement, for which we extend to him our thanks.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. A. F. Moore, Pleasant Hill, Miss., 5; Rev. R. Bradley, Moorhead, Miss., 2; Rev. J. C. McElroy, Mashulaville, Miss., 4; Rev. W. M. Young, Amory, Miss., 10; Rev. J. M. Morse, Brookhaven, Miss., 3.

We are publishing this week a timely appreciation of Judge J. M. Stevens, who has lately been appointed to the Supreme Bench of Mississippi by Gov. Brewer, from the [illegible] of Rev. C. W. Crisler, of Hattiesburg. Judge Stevens will succeed Judge Richard F. Reed, who also is an active Methodist layman, and who has made a most creditable record as a Supreme Court Justice.

Writing from Corinth, Miss., on March 13, among other things, Miss Elizabeth Kilpatrick says: "I am just on the eve of leaving again for the Texas campaign, including the Texas and Oklahoma State Conventions and the Wesley Adult Bible Class Federation at Waco." Miss Kilpatrick's work as a Sunday school specialist is highly appreciated wherever she goes.

Dr. T. C. Wier, of Starkville, Miss., who is one of the honored veterans of the North Mississippi Conference, has our thanks for a club of 17 subscribers, secured in the fine community of which he is a citizen. Dr. Wier closed his accompanying note with the following appreciated words: "May the blessing of God attend your labors as editor, and be with all your co-laborers in the Advocate office."

Rev. J. W. Faulk is having a fruitful ministry at Sibley, La. He reported 20 additions to the membership of the Church at the first quarterly conference. He is also faring well in a material way, having lately had a big "pounding" given him by the people of the Pine Grove Church. Brother Faulk brought us under obligations to him a few days since for 6 renewal subscriptions to the Advocate.

Under date of March 8, Rev. Algie Oliver writes encouragingly of his work at Eden, Miss. His prayer meeting on the night preceding was largely attended, and was the best mid-week service that he has had since his connection with his present pastorate. Brother Oliver has lately been pressing the claims of the Advocate in his rounds, and his communication brought us 5 new and 6 renewal subscriptions.

The following dispatch was sent from Terry, Miss., to the Jackson (Miss.) Daily News on March 10: "The first quarterly conference on the Terry Circuit for 1915 was held in the Methodist Church at this place last Sunday and Monday. Rev. P. D. Hardin, presiding elder of the Jackson District, preached at both services on Sunday to large congregations, and the Lord's Supper was celebrated at the morning hour."

Rev. Robert Selby, presiding elder of the Brookhaven District, will attend the meeting of the Annual Conference Secretaries soon to be held in Atlanta, Ga., and has consented to make the opening address in the consideration of the question, "How Can the Conference Secretary of Education Be of Service in Classifying the Institutions of His Conference?" We dare say Brother Selby will have something to say on this subject that will be well worth hearing.

We are in receipt of an attractive card containing the following announcement: "The law firm of Foster, Milling, Brian, and Saal has by mutual consent been dissolved. Messrs. Murphy J. Foster, Robert E. Milling, Irving R. Saal, and Robert C. Milling will continue to practice law at New Orleans and Franklin, La., under the firm name of Foster, Milling, Saal & Milling." The offices of this firm are 619-625 Godchaux Building, New Orleans, and in the Commercial Bank Building, at Franklin.

In a personal note to the Editor, Mr. Homer Turner, a son of Rev. A. W. Turner, who is a student in Centenary College, after expressing his appreciation of the work that is being done in the Advocate in behalf of that institution, says: "I am very much interested in the success of Centenary, as are all our students. We have a good faculty. All the boys love Dr. Wynn. With the help of the Methodists of Louisiana, we hope to have the joy of seeing some new buildings next session, as well as new pupils."

Rev. B. E. Meigs, pastor of our Rankin Street Church at Jackson, Miss., writes: "Our church is doing well, all things considered. We have one hindrance, however, to its future success, namely, our building is too small, especially for the Sunday school, which needs about twice as much room as it affords. Every official in our church takes the Advocate." Good! We wonder how many other charges in our patronizing territory can say this. We should like to have the names of all that can, to be placed on an "Honor Roll."

Rev. J. H. Ingram, of Ruleville, Miss., in a business letter bringing us 7 subscriptions to the Advocate, appends the following note: "Things are moving along well here. No better people can be found anywhere than we have in this charge. They are faithful in co-operating in the work of the Church." We are grateful to Brother Ingram for a kindly invitation to visit him and his worthy flock, and sincerely wish that the way were open for us to do so. We know from experience that a day spent as his guest becomes an unfailing source of pleasant memories.

Thirty subscriptions is the number that Rev. C. A. Northington has given us from his charge—the Corinth circuit—and along with them, a check to correspond. Our hat is off to this worthy young brother, who has for several years shown his friendship for the Advocate by what he has done for it. Referring to his work, Brother Northington says: "Everything is going well with us, but the members of my official board say that they are going to have a new preacher next year." The explanation of this is that the time limit will necessitate the assignment of their present pastor to another field.

Rev. C. F. Emery, who travels what is said to be the largest district in the Mississippi Conference, says: "Everything is moving aloug smoothly in the Newton District. * * * In every quarterly conference and from the pulpit I urge the claims of the Advocate, and I trust that the results are showing up in the office. If they are not, I am sadly disappointed." We highly appreciate Brother Emery's efforts to extend the circulation of our paper. Such work is bound to do great good. If we mistake not, this is Brother Emery's first experience in the presiding eldership; but the brethren are affirming that he wears the harness like a veteran.

A banquet complimentary to Rev. W. W. Holmes, presiding elder of the New Orleans District, was given by friends in the city at the restaurant de Louisiane on Friday evening, March 12. Among those present were: Revs. R. H. Harper, T. V. Peters, F. R. Hill, Sr., W. G. Evans, F. R. Hill, Jr., A. J. Gearheard, G. V. Romano, J. L. Sutton, and W. W. Drake. After the delightful repast had been served, the tables were cleared, and religious matters in general were discussed. Among other things suggested, was the appointment of a committee to try to bring the next General Conference to the Crescent City. The occasion was in every respect a most enjoyable one.

Rev. John L. Williams, our pastor at Greenwood, La., has ready for publication a book entitled, "The Great Teacher and His Teaching." The volume will contain about 250 pages of reading matter, and is adapted primarily to ministerial students and Sunday school teachers. Brother Williams has been a close student of New Testament Greek for a number of years, and those who are competent, after having read the manuscript, have highly commended this series of studies. It will doubtless be remembered by some of our readers that Brother Williams wrote some years ago a small volume, called "Our Brother in Red," which was issued by our Publishing House and which was well received by the public.

In sending in the appointments for his second round, Rev. W. H. Coleman, presiding elder of the Shreveport District, writes as follows: "Notwithstanding the severe business depression, the outlook is most encouraging throughout this district for a year of unprecedented progress in the glorious work of our Lord's kingdom. We organized four new stations and one new circuit in planning for the work of the present year, and we feel grateful for the degree of progress already noticeable in each of these, as well as in all the other charges in our territory. We are to begin a simultaneous revival in all our churches in Shreveport next Sunday, March 14. We have been arranging for it for several weeks and we are expecting a great awakening. Pray for us."

We take the following from a letter written to the Publisher by Rev. M. F. Johnson, of Hartford, Ark.: "We like our new work at this place. I preach at two towns—Hartford and Mansfield—which are eight miles apart, on the Rock Island Railroad. We have good churches at both places. There is good train service, but I keep my horse and buggy, for we prefer driving to making the trip by rail. We have a comfortable parsonage, with a garden, chickens, etc. My wife's parents are living with us now. How I would enjoy visiting New Orleans and seeing the old-time friends! You are fortunate in having Brother Drake as your pastor, for he is certainly one of the choice men of the Louisiana Conference. I should love to see the new church and to worship with you once more."

Several things of much interest in Methodist circles took place at Durant, Miss., last week. The old church having been demolished to open the way for the construction of a new $15,000 house of worship, on Wednesday evening, March 10, the corner-stone of the old structure which had been sealed 44 years ago was opened in the City Hall in the presence of a large congregation. This act was performed by Mr. P. H. Murphy, whose father had sealed this stone at the time of the erection of the old church. The next day at 2 o'clock p.m. Rev. V. C. Curtis, of Lexington, Miss., delivered in the City Hall an able sermon appropriate to the occasion, after which the congregation repaired to the church lot where the ground for the new building was first broken by Col. J. G. Hamilton, whose act in this respect was followed by other officials and gentlemen and some of the ladies. Among those participating in these impressive exercises was Rev. W. S. Shipman, presiding elder of the Durant District. Rev. E. N. Broyles, whose superior leadership, together with the fine work of the women of the congregation, has made the new church enterprise possible, was the general master of ceremonies. There are bright days ahead for the Methodism of Durant.

WANTED—News items concerning the work of the Church in your charge, or a brief report, say about 200 words, for our "From the Field Department." Let us give out the glad tidings of the Kingdom in our own territory.

According to the Missionary Voice, Dr. Egbert W. Smith made the following observation at the Junaluska Conference last year: "La Salle, the most popular confessor of the Middle Ages, has left it on record that of the tens of thousands who confessed to him their sins, not one ever confessed the love of money.

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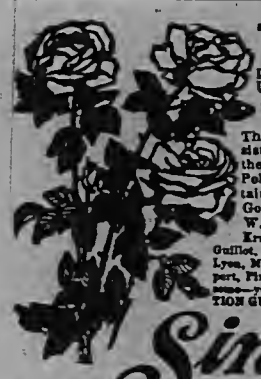
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Obituaries.

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Mrs. ABIGAL LEWIS REAGAN, daughter of Quinna and Martha Lewis, was born on March 8, 1830, in Marion County, Miss.; and died at Holmesville, Miss., on Dec. 22, 1914, and was laid to rest in the China Grove Cemetery. "Aunt Abigal," as she was generally called, united with the Methodist Church, early in life and ever afterwards lived as a consistent, consecrated Christian. She was married to Ralph Reagan at 15 years of age, and of this union were born 12 children. One of these is now a Methodist preacher, and was a member of the last General Conference. She also had a grandson, who is a Methodist preacher, in the Montana Conference. She had one son-in-law, Rev. P. Howard, who was a member of the Mississippi Conference for 50 years. Rev. H. P. Lewis, Sr., is her brother; so it will be seen her relatives are among the "salt of the earth" in Mississippi Methodism. She was a quiet, good woman; a good mother, a kind neighbor, and faithful Christian—loved by all who knew her. Her patience and joy in the midst of her blindness the latter part of her life was inspiring indeed to me. I thank God that I ever knew her. Her Pastor,

J. A. WELLS.

Death entered the home of Mr. and Mrs. J. M. Biffle, on Dec. 13, 1914, and took from the family circle our youngest sister, BERTIE INEZ BIFFLE, who was born March 6, 1897. She was a faithful member of the M. E. Church, South. While our hearts are saddened by the sight of her vacant chair and we long for the sound of her sweet voice again, we have learned by faith to bow to our Redeemer's will. She had been in good health, and was sick only 36 hours. We thought of the text, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." But we feel assured that she has entered into that rest that God has prepared for his children. She has gone to meet her sister, Mrs. Lizzie Aycock, who departed from this world a few weeks before. They were brought up by Christian parents, and taught to love God. Heaven is nearer and dearer to us since they are there. We are sure they will be waiting and watching for us. Cheer up, loved ones, we shall see them again. They are not dead but sleeping, and will awake to be forever with the Lord. Let us so live that we shall meet them in Heaven.

ONE WHO LOVED HER.

Mrs. WEALTHY ELIZABETH LANIUS was born in Catahoula Parish, La., on August 17, 1844; and died in St. Joseph, La., on March 1, 1915. In early life she united with the Methodist Church and that union was never broken till she went to join the Church Triumphant. In late years she suffered much, being confined to her bed most of the time; but through the years of affliction her love for the Church and faith in God were never shaken. It was the writer's privilege often to visit and pray with her, and from each such visit he was made to feel that "Heaven is nearer, and Christ is dearer." And such was the experience of all who came in touch with this patient sufferer. From her invalid's couch she sent out into the world an influence for good that will live and make the world better till the end of time. To her four children and several grandchildren, she has bequeathed the priceless legacy of a gentle Christian example. A more valuable heritage than this was never bequeathed to posterity. On Tuesday, March 2, in the presence of many friends and loved ones, the worn-out body was laid to rest in the beautiful cemetery at Natchez, Miss., the writer, assisted by Rev. H. B. Watkins, officiating. And there she will sleep in "a calm and undisturbed repose" till the last trump shall sound and the dead shall be raised incorruptible. GEO. FOX.

A NOTE OF THANKS.

Dear Dr. Meek: Please allow us space in your paper to express our heartfelt thanks to all who have sent us books for our Leagues. We have received quite a sufficient number to furnish our reading circle good reading for some time. We have now in our library several hundred volumes of the very choicest books that can be had, of which we are justly proud. Our Librarian is kept busy during the League hours.

Signed: W. B. Perritt, Chas. Kennington, Mrs. A. C. Searcy.

Bossier, City, La.

A WORD FROM THE MEMPHIS CONFERENCE FEMALE INSTITUTE.

The attendance at The Memphis Conference Female Institute of Jackson, Tenn., has been good throughout the present session. The school opened last September with a good increase in its enrollment over the preceding session and the attendance has been unusually steady. Recent new students make the number in actual attendance at present greater than at any preceding time during the session. Our school trip to Mammoth Cave, scheduled for April 1 and 2, bids fair to add considerable inspiration to the session's work. We hope to enjoy the trip, and to be pointed thereby to the great and wise One who gave us our world with all its wonders.

H. G. HAWKINS.

Jackson, Tenn., March 6, 1915.

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From the Field.

METHODISM IN COLUMBIA AND MARION COUNTY.

By H. P. Lewis, Sr.

I have been requested to write what I know about early Methodism in and around Columbia, Miss.

My father and most of his five brothers came to this country from North Carolina about 95 years ago, and settled on Pearl River, near Columbia, where they lived for many years.

About 1822, during a great revival in Marion County, my father was wonderfully converted, joined the Methodist Church, and in a short while all his brothers and his only sister also united with it. One of my father's brothers, Uncle Martin, settled just north of Columbia, a short distance from the old "Stovall Springs," at that time, and for some time previous, a noted watering place. My uncle and most of his large family were members of the Church, I suppose, in Columbia.

About 70 years ago Rev. Henry T. Jones, uncle of our Rev. W. B. Jones, was the preacher in charge in Columbia. Some years previous to that, about 1823, 1824, and afterwards, James Applewhite, Isaac M. Applewhite, J. I. E. Bird, Theophilus Moody, and others were noted preachers in Marion County. Later, Allen Castles, John Bowman, A. B. Nicholson, John Boice, and others preached in Columbia. In 1859 I was pastor there. N. B. Young, was my successor. He was followed by J. A. Vance in 1861, James C. Taylor in '62, D. Merchant in '63, W. W. Hurst in '65, H. C. Buck in '66, E. W. Simmons in '68-9, N. B. Young in '70, and H. T. Jones in '71. In all these years Methodism had an organization in Columbia. Some of the early preachers had, at times, rather rough sailing in Marion County.

Preachers were not the only ones who had experiences that made impressions in those days. A Dutch peddler spent the night with one, William Reagan, near Columbia. Next morning he asked Mr. Reagan what he owed him. "One dollar," said Mr. Reagan. "You does take it in goots," said the Dutchman. "No, I don't take it in goots, I take it in money." "We don't pay in money, we pay in goots," said the man. Mr. Reagan went for his stick, which was near by. The man begged Mrs. Reagan to keep her husband from hitting him, paid the dollar, gathered his pack and made for the door. Mr. Reagan gave him a kick which helped him down the steps. That peddler never called on Mr. Reagan afterwards. On another occasion a peddler was riding horseback near Columbia with his pack under him. He saw something cross the road ahead of him. He asked a man what it was. "A cat," said the man; "people catch them, tame them and they make nice pets." "Me have one pet," said the Dutchman. He dismounted, caught the cat, mounted his horse again and rode on, bragging on his pet. The thing did all he could, in his way, to convince his captor that he did not want to be made a pet. The Dutchman did not go far before he decided he did not want that pet, so he threw it down, and rode on. After a little while he said, "Me mell dat ting a mile."

Methodism, in Columbia, never amounted to much until some enterprising school men moved there, some 35 or 40 years ago, built a fine schoolhouse and a nice Methodist Church. Since then, Methodism has flourished in Columbia. Education and Methodism run well together. As a rule, Methodism does not flourish where superstition and ignorance abound.

Columbia entertained our last Conference finely. Brother Sharbrough makes a splendid Conference host. We were charmed with Bishop Denny.

Jackson, Miss.

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NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Children's Day will be more generally observed this year and the offering is due to be larger than in the past, because it is known that all tne money goes directly into our Sunday school work.

Hernando expects to report three Wesley Bible Classes, registered at beadquarters and doing full work in a very sbort time. One organized class backed up by enough prayer can start a revival of vital godliness that the winter winds can not wither.

In our minutes we report 102 churches witbout Sunday schools. Several of this number have union schools, but let us do our best to organize a Methodist school in every one of these churches, or else our persistent neigbbors will train our children and quietly take them from us.

Durant is plucky. Tbe old church has been torn down and tbe contractors promise that the new building will be ready for occupancy within one hundred working days. Superintendent Lanfair expects his school to grow big enough to fill every one of the rooms by the time the church is completed. I for one say, "Hurrah for Broyles and every one of his loyal supporters!"

Look out for Children's Day programs in a few days! Should you fail to receive a sufficient number, write me at once and your wants shall be supplied. Preachers and superintendents deserve a lot of credit for doing this work for the children, but some patient, loving, good woman is the one that will be crowned in "that great day." Tbat God may bless the woman who makes this day a success in her church this year, is my prayer.

NOT SPRING FEVER, BUT MALARIA

In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic, wards off malaria and restores strength.

DISTRICT CONFERENCES.

Louisiana Conference.

New Orleans, at Carrollton, April 8-9.
Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at ————, July 6-9.
Ruston, at Plain Dealing, July 26-28.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Shreveport Dist.—Second Round.

Cedar Grove, March 31.
Bossier City, April 2.
Greenwood, at Keachie, April 3, 4.
Ida, at Dixie, April 11, 12.
Logansport, April 14.
Pleasant Hill, at Marthaville, April 17, 18.
Noble, at Benson, April 23.
Pelican, at Mitchell, April 24, 25.
Zwolle, April 30.
Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

Please do not arrange any dates to conflict with the Seashore Divinity School, at Seashore Campground, from June 23 to July 3.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Alberta, at Castor Station, April 2.
Athens, at Arizona, April 4, 5.
Gibbsland, at Gibbsland, April 6.
Elmore, at New Prospect, April 10, 11.
Simsboro, at Antioch, April 17, 18.
Dubach, at Hico, April 18, 19.
Homer, April 24, 25.
Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

The District Conference will meet in Plain Dealing, Monday night, July 26, and continue in session until the business is finished. Let the preachers make no engagements for the dates July 26-29. Let's have a record-breaking conference. Let the preachers give special attention to the questions to be answered only at the second conference.

BRISCOE CARTER, P. E.

Alexandria Dist.—Second Round.

Columbia, at Grayson, March 27, 28.
Oakdale Station, April 3, 4.
Glenmora, at Forest Hill, Wed., 11 a. m. and 8 p. m., April 7.
LeCompte, at LeCompte, April 10, 11.
Melville, 8 p.m., April 16.
Opelousas, April 17, 18.
Boyce Missionary Institute, 8 p. m., April 20, to 8 p.m. April 22.
Boyce Quarterly Conference, 9 a.m., April 23.
Campti, at Davis Springs, April 24, 25.
Selma, 8 p.m., April 28.
Bunkie, at Marksville, May 1, 2.
Jena Missionary Institute, May 5, 6, 7.
Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

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Grandma kept her locks dark, glossy, thick with a mixture of Sage Tea and Sulphur.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

The Christian ideal is not freedom from work, but strength to do it; not freedom from temptation, but power to overcome it; not freedom from suffering, but joy in an abiding sense of the Father's love.—H. W. Watkins, D. D.

MORPHINE

Liquor and Tobacco Addictions Cured Within Ten Days by Our New Painless Method.

Only Sanitarium in the World Giving Unconditional Guarantee.

Our guarantee means something. Not one dollar need be paid until a satisfactory cure has been effected.

We control completely the usual withdrawal symptoms. No extreme nervousness, aching of limbs or loss of sleep. Patients unable to visit Sanitarium can be treated privately at home. References: Union Bank & Trust Co., the American National Bank, or any citizen of Lebanon.

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CUMBERLAND SANITARIUM,

F. J. Sanders, Mgr. Lebanon, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Woodville Station, Mar. 21, 22.
Woodville Circuit, at Whites, Wed., Mar. 24.
Centerville, at Centerville, Mar. 27, 28.
Gloster and L., at Liberty, Apr. 3, 4.
Port Gibson, Apr. 10, 11.
Vicksburg, Crawford St., Apr. 11, 12.
Oak Ridge, at O. R., Wed., Apr. 14.
Vicksburg, Gibson Memorial, Apr. 17, 18.
Fayette, at Fayette, Apr. 18, 19.
Rocky Springs, at Willows, Wed., Apr. 21.
Utica, at Learned, Apr. 24, 25.
Hermanville, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Anguilla, at ———, May 29, 30.

District Conference at Gibson Memorial Church, Vicksburg, beginning at 3 p.m., Tuesday, April 27.

T. W. ADAMS, P. E.
Fayette, Miss.

Brookhaven Dist.—Second Round.

Fernwood, at Kokomo, April 3, 4.
Magnolia, April 4, 5.
Monticelio, at Providence, April 10, 11.
Crystal Springs, p.m., April 16, 18.
Gallman, at Mt. Pleasant, April 17, 18.
Meadville, at Meadville, April 21, 22.
Bogue Chitto and Norfield, at Norfield, April 24, 25.
Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at ———, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at ———, June 11.
South McComb, at Osyka, June 12, 13.
Barlow, at Brandywine, June 16.
Hazlehurst, a.m., June 17, 20.
Wesson, at ———, p.m., June 18, 20.

ROBT. SELBY, P. E.

Hattiesburg Dist.—Second Round.

Purvis, at Maple, March 14, 15.
New Augusta, March 20, 21.
Richton, March 21, 22.
McLain, at Pine Grove, March 27, 28.
Lucedale, March 28, 29.
Green County Mission, at New Hope, April 3.
Leakesville, at Rounsaville, April 4, 5.
Fucutta, at New Hope, April 6.
Oloh, at Oak Grove, April 11, 12.
Williamsburg, at Santee, April 14.
Hattiesburg, Broad Street, April 18, 19.
Hattiesburg, Court Street, April 18, 20.
Blodgett, at Ovett, April 21.
Taylorsville, at Hebron, April 24, 25.
Ellisville, at Moselle, April 25, 26.
Heidelberg, at Sandersville, April 27
Hattiesburg, Main Street, May 2, 3
Silver Creek, at Oakdale, May 5.
Estabutchie, at Eminence, May 8, 9.
Collins, May 9, 10.
Mt. Olive, at Wisner, May 12.
Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.
(In Part.)

Lake and Hickory, at H., April 4, 5.
Bay Springs, at Eureka, April 7.
North Bend, at Longino, April 10.
Philadelphia, April 11.
Philadelphia Circuit, at Mar's Hill, April 12.
Decatur and Union, at Decatur, April 18, 19.
Suqualena, at Pine Springs, April 21.
Raleigh, at Raleigh, April 23.
Laurel, Second Avenue, April 24.
Laurel, First Church, a.m., April 25.
Laurel, Fourteenth Avenue, April 25.
Rose Hill, at Paulding, April 27.

C. F. EMERY, P. E.

"What God asks of us is not results, but effort."

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic. GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

NORTH MISS. CONFERENCE.

Durant Dist.—Second Round.

Sallis, at Pleasant Hill, March 14, 25.
Vaiden and Columbiana, March 21, 22.
High Point, March 27, 28.
Noxapater, at Stallo, April 3, 4.
Lexington Ct., at Bethany, April 10, 11.
Lexington Station, April 11, 12.
Chester, at Chapel Hill, April 17, 18.
Black Hawk, at Acona, April 24, 25.
Sidon, at Tchula, 7:30 p.m., April 25.
Durant, Wed., 7:30 p.m., April 28.
Kosciusko Station, Wed., 7:30 p.m., April 21.
Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29, 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. **They work while you sleep.**

Devotion to a great cause makes a great life.—Dr. W. H. P. Faunce.

But to undertake to plan our lives without the couscious seeking of God's aid is unwise. No one has the foresight necessary to such an undertaking. All-seeing wisdom alone is equal to this task. Therefore, how mistaken is he who, in laying his plans for another year, does not join Paul in asking, "Lord, what wilt thou have me to do?"—Christian Observer.

Don't be Thin --Scrawny

Have a Figure of Curves

No woman need be flat chested, thin or angular—my picture proves that. Yet for years I was a pack of bones, had absolutely no form, no bust. I couldn't help but feel that I was the laughing stock of my more fortunate friends. I was miserable, but determined that I should have what was rightfully mine—what every woman is entitled to—an attractive form, *a full, perfectly proportioned bust* and clear skin. Oh, the different things I tried, the nostrums I took, the time and money I wasted. But at last I found the way, and it was so simple.

Now I want to give you the benefit of my experience. You may have tried just as many unavailing methods as I did, but now *success is yours.* A womanly form, attractive face and the happiness of a full figure are now yours. You can't fail if you do as I did. A well proportioned figure, a beautiful bust, clear complexion, sparkling eyes and better health in general are *assured you.*

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you.

Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness you must let me tell you about this method. *Do not delay*—you may lose this address. Just mail your letter to *Mrs. Louise Ingram, Suite 365, 408 Adams St., Toledo, Ohio,* and I will answer by return mail.

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Extension courses leading to the usual college degrees, including the B. D.; also courses leading to graduate degrees, in Theology, Arts, Education and Philosophy; also special and Commercial courses. Instruction thorough, attention prompt, prices reasonable. Especially of interest to ministers who desire to complete courses already begun. Grades accepted from standard institutions. We can interest you. Write for catalog and for full information.

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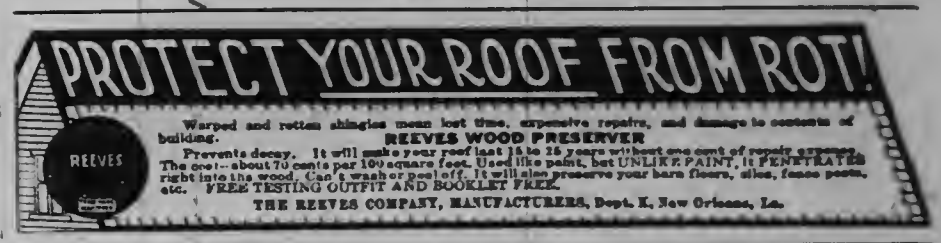
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Prevents decay. It will make your roof last 15 to 25 years without one cent of repair expense. The cost—about 70 cents per 100 square feet. Used like paint, but UNLIKE PAINT, it PENETRATES right into the wood. Can't wash or peel off. It will also preserve your barn floors, silos, fence posts, etc. FREE TESTING OUTFIT AND BOOKLET FREE.
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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY OF NORTH MISSISSIPPI CONFERENCE SOCIETY FOR 1914.

Foreign Department.

New auxiliaries—Adult 7; Young People 3; Juniors 3; total new auxiliaries 13. New members—Adult 81; Young People 34; Juniors 197; total new members 312. Adult auxiliaries reporting during year 74; Young People 21; Juniors 36; total auxiliaries reporting during year 131, with a total membership of 2815. Subscribers to Missionary Voice 770; subscribers to Young Christian Worker 188. Missionaries supported 3; scholarships supported 10; Bible Women 3; Day schools, one new one by J. J. Rogers, of Tupelo.

Home Department.

Number of Adult auxiliaries reporting 101; Young Peoples 14; Juniors 30; total number of auxiliaries 145, with a total number of membership 3642. Members of Baby Division 500; subscribers to Missionary Voice 1053; number enrolled as Christian stewards 283; number of members of Mission Study Classes 523; auxiliaries observing Week of Prayer 40; number of City Mission Boards 1, with two auxiliaries identified with same and one deaconess employed. Number of boxes of supplies sent off, 74.

MISS LOUISE DUNSTAN.

LISTEN !

Have YOU subscribed? To what? The Council Daily. Price 25 cents. Order from Mr. George Thornburgh, care of Masonic Temple, Little Rock, Ark., AT ONCE.

Presidents.

Urge this upon every woman in your auxiliary. In this way only can your society be informed of the new plans and methods at once. Urge subscriptions at your meetings and then appoint some one to act as agent and send her around to get subscribers just as you would do for The Voice. Work for this because it will not go of itself, and it needs your support as much as you need its information.

WILL YOU PRAY?

The Council convenes in Little Rock, April 14-22. Great issues involving the extension of the kingdom will be considered there. A great responsibility rests upon these women. The issues cannot be met except in the strength of God. Shall we leave these women to bear their burdens alone, or shall we enter into their labors through the ministry of prayer?

THE WOMAN'S CONGRESS OF MISSIONS.

The Woman's Congress of Missions is to be held June 6-13, 1915, in the Exposition Auditorium at the Civic Center, Larkin and Hayes Streets, San Francisco, Calif.

This Congress, which is to present Missions in all their aspects, is being held under the joint auspices of the Council of Women for Home Missions and the Federation of the Woman's Foreign Missionary Boards in the United States.

A large committee of California women are working enthusiastically on all local arrangements and they will present two missionary pageants. There is to be an exhibit of literature, a series of Study Classes and Conferences, large inspirational gatherings, and addresses by experts in the field of women's missionary enterprise.

A WORD FROM THE HOME BASE SECRETARY.

For two months past the Home Base Secretary and her office force have worked to the utmost limit of time and ability to supply the women of forty Conferences of Southern Methodism with the literature necessary for inaugurating and conducting the work of the Missionary Society in accord with the revised Constitution and By-Laws. It has not been possible promptly and fully to meet everybody's needs, and there has been need for much patience on the part of those who were waiting for supplies.

Since the demand on the office is so increased by reason of the Council's plans, and because of the fact that all departments obtain their literature here, there are some points on which it may be necessary to secure the co-operation and full understanding of those who write to us for literature.

In the first place, auxiliary leaders should put forth their utmost efforts to secure the literature for their monthly programs through the regular channel of supplies in their Conferences, and not write to the Home Base Secretary, except as a last resort. It may be that in some emergency the proper source of supplies may not be found, and the Home Base Secretary is glad to help, for she is set for the upbuilding of every society in the Church. Leaflets for special programs will be supplied for ten cents.

Furthermore, please give the Home Base Secretary a reasonable length of time to fill your order; and this should never be less than a week. So many request "a reply by return mail," which means that somebody waited until the last moment to plan the program for the meeting; and it is often impossible for this lack of forethought to be remedied at this end of the line. There are so many miscarriages and other unforeseen delays in the mail and unavoidable interruptions in the office that any one runs a great risk of not receiving literature when orders are made on such short notice.

Please do not order Auxiliary Report Blanks, except the books for Corresponding Secretary and Treasurer (price, 25 cents), from the Home Base Secretary. (There are no books for the Recording Secretary.) The blanks for quarterly reports of all other officers than the Corresponding Secretary and Treasurer, which are obtained from the books, will be sent by the Conference officer; and if you do not receive these, write to her for them.

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Wilson's Rolling Partitions

Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

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Just Phone Main 2196 and it will be delivered direct to your residence

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PLANT FOOD CROPS AND A GOOD LARGE HOME GARDEN

CUT THIS OUT AND MAIL

If you do you will always be safe, no matter how low the price of cotton or tobacco or fruit, or any other crop that you depend on for money may go. The cotton growers, the fruit growers, the vegetable growers, the tobacco growers, in fact, all of the "one crop" folks have been playing a dangerous game which the war in Europe showed up and put hundreds of thousands in trouble here in the South. Play safe in 1915 by planting food crops and a home-garden.

STOP PLAYING THE ONE CROP GAME

For it will surely break you sooner or later, no matter what the crop is. Get down to business in 1915 and play safe in the future. Have corn in the crib, meat in the smokehouse, hay and forage in barn or stack, and plenty of vegetables in the home garden.

FLOWER AND VEGETABLE SEED OFFER IN THIS CATALOG

BRUCE'S 1915 SPRING CATALOG

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Seedsmen and Poultrymen
New Orleans.....Louisiana

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We saw your advertisement in the New Orleans Christian Advocate.

CALOMEL DYNAMITES YOUR LIVER! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

Milk Diet

when *properly followed* will renew your health. Through it you can overcome Stomach Trouble, Faulty Digestion, Malnutrition, Impoverished Blood, Kidney and Liver Trouble, Thinness and Obesity. Improperly taken it is valueless. Taken with understanding it will give you newborn health and vitality.

What the Milk Diet does, the extent to which it is used and how it can be successfully followed at home are facts you should know.

Let us send you the information FREE. Write today.

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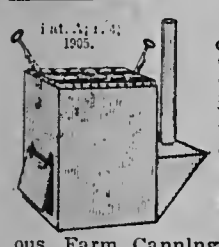

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The case was that of Frances Campbell, 13 years old, daughter of Mrs. J. A. Campbell, 3819 Western Parkway, Louisville, Kentucky. The upper photograph shows exactly how her feet looked July 7, 1913, when she came to us for treatment. Notice that they were twisted nearly completely backward. The lower photograph shows the feet as they now appear after treatment at this Sanitarium. This deformity was corrected without Chloroform, Ether or any General Anesthetic. Plaster Paris was not used. Write Mrs. Campbell. Tho

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is a private institution, devoted exclusively to the treatment of crippled and deformed conditions, especially of children and young adults.

Write us freely regarding Club Feet, Spinal Diseases or Deformities, Infantile Paralysis, Hip Disease, Bow Legs, Knock Knees, Wry Neck, etc. We will send you descriptive literature and advise you fully. Expatients as references everywhere.

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25¢ AT ALL DRUG STORES OR SENT PREPAID BY C.H. KEITH Mfr. CLEVELAND, OHIO

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Columbus Dist.—Second Round.

West Point, March 14, 15.
Columbus, at First Church, a.m. March 20, 21.
Columbus, at Central Church, p. m., March 21, 22.
Starkville, March 28, 29.
Macon Circuit, at Soule's, a.m., April 3, 4.
Macon, p. m., April 4, 5.
Brooksville, April 11, 12.
Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Como, March 14, 15.
Batesville, March 21, 22.
Eudora, at Poplar Corner, March 27.
Hernando, March 28, 29.
Longtown, at Pleasant Grove, April 2.
Crenshaw, at Mastodon, April 3, 4.
Arkabutla, at Hunter's Chapel, April 9
Coldwater, April 10, 11.
Charleston, April 15.
Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ————, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Prairie, at Prairie, March 14.
Palestine, at Algoma, March 20.
Pontotoc, March 21, 22.
Shannon, at Centre Grove, March 27, 28.
Okolona, March 29.
Houlka, at Houlka, April 3, 4.
Houston, April 5.
Amory and Nettleton, at Amory, April 11, 12.
Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Calboun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Greenwood Sta., at Greenwood, Mar. 14.
Itta Bena, at Itta Bena, p.m., Mar 14.
Indianola, Miss., at Fairview, Mar. 20, 21.
Indianola Sta., at Indianola, Mar. 21, 22.
Winona Ct., at Bluff Springs, Mar. 27, 28.
Winona Sta., at Winona, p.m., Mar 28.
North Carrollton Ct., at Longview, Apr. 3, 4.
Moorhead Ct., at Sunflower, Apr. 4. 5.
Carrollton Ct., at McCarley, Apr. 10, 11.
Belzoni Ct., at Belzoni, Apr. 11, 12.
Ruleville Ct., at Doddsville, Apr. 15, 16.
Scia Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2,
Lutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Jackson Dist.—Second Round.

Harrisville, at Rexford, Mar. 27, 28,
Fannin, at New Providence, Apr. 3, 4,
Vaughan, at Dover, Apr. 11, 12,
Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at———, June 9,
Camden, at Forest Grove, June 12, 13.
Terry, at Spring Ridge, June 16.
Florence, at———, June 19, 20,

PAUL D. HARDIN, P. E.

Greenville Dist.—Second Round.

Arcola, at Scott, March 7, 8.
Greenville, March 14, 15.
Luia and Dubbs, at Rich, March 21, 22.
Leland and Hollandale, at Hollandale, March 28, 29.
Coaboma and Lyon, at Lyon, April 4, 5.
Rosedale and Hillhouse, at Hillhouse, April 11, 12.
Shaw and Merigold, at Merigold, April 18, 19.
Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Bulah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Holly Springs Dist.—Second Round.

Water Valley, First Church, March 14, 19.
Water Valley, N. Main Street, March 14, 15.
Taylor, at Pleasant Ridge, March 20.
Holly Springs, March 21, 29.
Red Banks, at Victoria, March 27, 28.
Duck Hill, at Bethesda, April 3, 4.
Grenada, April 4, 5.
Oxford, April 9, 11.
Grenada Circuit, at Spring Hill, April 10.
Abbeville, at Union Hill, April 16.
Waterford, at Harris Chapel, April 17, 18.
Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10.
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winhorn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.
Holly Springs, Miss.

A DESPONDENT, LAZY FEELING

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success.

"If we are in distress and the distress is relieved, we may be no better than before. If we are in distress and learn to hold true in spite of the distress, we are vastly better than before."

DRUGS EXCITE YOUR KIDNEYS, USE SALTS.

If your Back is aching or Bladder Bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acids of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they no longer are a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

ELIXIR DUCRO
AL MENTAIRE
Sustains the Organism Without Nourishment.
Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

A Nervous Woman Finds Relief From Suffering.

Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:

"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling.—could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr. Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

MRS. JOSEPH SNYDER,
262 Hudson St., Tiffin, Ohio.

Many remedies are recommended for diseases of the nervous system that fail to produce results because they do not reach the seat of the trouble. Dr. Miles' Nervine has proven its value in such cases so many times that it is unnecessary to make claims for it. You can prove its merits for yourself by getting a bottle of your druggist, who will return the price if you receive no benefit.

MILES MEDICAL CO., Elkhart, Ind.

THE COUNTRY SUNDAY SCHOOL.

By Rev. B. F. Lewis.

There are a few things which seem necessary to the success of a country Sunday school.

1. The Sunday school should be held every Sunday. Going to church and Sunday school is more a matter of habit with many people than is commonly supposed. Why not cultivate the habit of going to Sunday school every Sunday? When the habit is formed and it is definitely understood that there will be a session of the school every Sunday, there will always be enough children and young people present to hold the session. But people cannot be expected to ride one or two miles on an uncertainty, but the same persons will ride twice as far to church or Sunday school if they are assured their trip will not be in vain. In addition, what valid reason can be given for not having Sunday school every Sunday?

II. Be satisfied with nothing short of the best organization. The adopted system will not only have to be adapted to the country community, but to each individual school as well. But this is not hard to do. Scores of schools have done it, why not we?

1. Why not have a Cradle Roll? There are babies in the country as well as in the towns, and the mothers love them as well, sometimes seemingly better, and the same good effects always follow. The enrollment cards, enrollment certificates, special day mementoes, birth-day cards, promotion certificates, all can be given out at the session of the Sunday school or church services, or sent through the rural mails. The Home Department can be conducted in the same way with equally good results. Further, here is a good excuse for those long-deferred friendly visits so frequently promised.

2. The organized Bible class and Teacher-training classes are thoroughly practicable. In one school of which I have had knowledge, and which met every Sabbath, after the smaller children had been taught their lessons, they were permitted to play around the church building while the fathers and mothers and older persons gathered in Bible classes and Teacher-training classes. The plan worked admirably.

III. Be satisfied with nothing short of the very best equipment.

1. Every child should have his own lesson paper. If it is purposed that Bobbie study his lesson from John's paper, either Bobbie will come without a lesson, or John will quit the school. Is it worth it? What does the lesson paper cost? One hen in the barn yard laying one egg every two months, at the present price of eggs, will pay for Bobbie's lesson paper for a whole year. Shall these dire results happen for the sake of so small a sum?

2. There should be plenty of song books—all of a kind—and of "standard make." The appearance of the song books in the average rural Sunday school would be ludicrous were it not so serious. With usually less than a dozen in the whole school, it is impossible for the superintendent to take one book and give out a song by number merely. It must be selected with a view to its "universality." With our own Publishing House offering books of the highest grade for only $15 per hundred, it does seem that every school might own a good supply of song books. Again, these books should always be the note edition, never with words only. The additional cost is small, while the results are large. Watch next Sunday. If the children have not previously been reproved for taking the note editions of the song book, it will be observed that every one of them, even those who cannot read, will pick out the note editions, leaving the word edition. This is significant. The fact that a great many of the congregation do not understand music makes no difference. Ninety per cent of all persons singing, sing by position rather than from a technical knowledge of music; hence it will also be observed next Sunday that grown people will take the note editions of your song books from the children for themselves. Now since song forms so large a part of the child's life, should we not be willing to appeal to it for the sake of the child?

3. Take a collection every Sunday. Why not? The school needs the money. The child needs the training. The usual excuse, "no money in the country," has passed into a by-word. We use it without ever stopping to think whether it is true. Besides, money in a specific sense is not necessary. Some years ago a Sunday school was organized in a small community. The people were far from being wealthy. But the superintendent determined to put his school on as high a plane as possible. Among other announcements he made the first Sunday was that at each session of the school a collection would be taken for expenses. Those who had no money were to bring eggs. Before the year was out; he had not only supplied his school with every thing needful, from lesson-papers, up and down, but had supplied the little congregation which had been formed as the out-growth of the Sunday school, with a full supply of hymn books, and had money in his treasury. Some Sundays during this period his only offering was eggs. To-day a splendid church building stands just across the road from the little schoolhouse.

IV. Observe the special days, such as Children's Day, Missionary Sunday, Promotion Day, Rally Day. The observance may be far from what is desired—rather disappointing sometimes; but every festival observed adds just that much more interest and helps the school to hold the scholars.

V. And last, but not least, be sure to send the most hopeful of the officers and teachers to some Sunday school convention or institute where Sunday school leaders can impart instruction and infuse inspiration. Pay all expenses. Be sure to add the name of the pastor to this list. A hundred per cent will be the return.

SUMMER SCHOOL OF THE SOUTH
University of Tennessee, Knoxville
Fourteenth Session. Largest, best and cheapest Summer School for Teachers in the South. Former features retained. New Courses in Country Life Problems. Latin-American History and Trade Conditions. Preparation for College. Credit toward Degrees. Reduced Railroad Rates. June 22 to July 30.
Fine Music, Lectures. Visatures, Excursions. Write for Announcement.

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If you want to see the great Exposition, and have an ideal thirty days' tour of the West, write J. C. MIMMS, Pastor Methodist Church, Belton, Texas. Fifteen years' experience in conducting private parties in this country and abroad.

TO THE PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS IN THE LOUISIANA CONFERENCE.

Brethren: Dr. Chappell writes that the Children's Day programs are now about ready. The new Discipline provides that the fourth Sunday in April, or as near thereto as practicable, shall be observed as Children's Day. It has been the policy of the Louisiana Conference Sunday School Board to advise that it be held as early as the third Sunday, in order to avoid conflict with the preparation for the closing of public schools. Any school in the Conference can obtain these programs free that will get the indorsement of the presiding elder to its application, and promise to send the collection on that day to the Treasurer, Mr. W. A. McKennon, Shreveport, La. Send your orders with the presiding elder's indorsement direct to Smith & Lamar, Nashville, Tenn., or Dallas, Texas, and the programs will be sent and charged to the Sunday School Board.

Our Board pays for the literature of needy Sunday schools, the school in the State prison, and helps to support a Sunday school worker in Arizona. The Board would like to plan some kind of field work for next year. And all this must be done out of 50 per cent of the Children's Day funds, or 75 per cent in case we maintain a worker in the field. Let me, for the Board, urge you to begin your preparation in time to hold the exercises at least by the fourth Sunday in April.

Fraternally,
H. N. BROWN.

THE GARY PLAN FOR RELIGIOUS INSTRUCTION.

Mr. William Wirt, superintendent of schools at Gary, Ind., has evolved and is applying a method of school work in his schools that is attracting attention everywhere. His provision for the religious instruction of children is worthy of the attention of religious educators. According to this plan, each pupil is allowed to express his preference for religious instruction in any of the churches. Thereupon the children are sent regularly at a certain hour agreed upon to the churches of their choice for an hour's instruction during the school period. Accurate records of attendance are kept by the instructors at the various churches and reported to the schools. Absences from the period of religious instruction or excuses for absences can be secured only on presentation of cards from parents. Children not availing themselves of the opportunity for religious instruction must spend their hour in other assigned work. At present the churches are providing only one hour per week for religious instruction, but Professor Wirt is willing, if the teaching work of the churches is up to standard, to give their children an hour daily for religious education. The greatest difficulty in the way is the unpreparedness of the churches to avail themselves of this marvelous opportunity.—Northwestern Christian Advocate.

MARRIED.

At the home of the bride at Tremont, Miss., on March 10, 1915, by the Rev. D. M. Gean, Mr. W. C. FRIDAY and Miss ESTELLE TOWNLEY.

IS YOUR BLOOD GOOD OR BAD?
Blood Germs Are Overpowered By Mighty Vegetable Remedy and Expelled from the Body.

Twenty-four hours after you start to take Dr. Pierce's Golden Medical Discovery, poisonous matter and blood impurities begin to leave your body through the eliminative organs.

So powerfully penetrating is this temperance remedy that through the circulation of the blood it reaches every fibre, muscle and joint, dissolves the poisonous secretions and drives them out of the body.

It brings new activity to the liver, stomach and bowels in a short time, thus causing sallowness, indigestion and constipation to disappear.

It enters the tiny blood vessels of the skin, bringing with it fresh vitalized blood, and abiding faith in its wonderful cleansing power has come to thousands, when pimples, boils, carbuncles, rash, eczema, acne and other skin troubles dried up and disappeared.

Good blood means good health; good health means strong men and women, full of vigor and ambition, with minds alert and muscles ever willing. Any medicine dealer will supply you with Dr. Pierce's Golden Medical Discovery in either liquid or tablet form. Remember it is not a patent medicine, for its ingredients are printed on the wrapper. And it's a pure glycerine extract of roots made without alcohol.—Adv.

The most valuable book for both men and women is Dr. Pierce's Common Sense Medical Adviser. A splendid 1008-page volume, with engravings and colored plates. A copy will be sent to anyone sending 3 dimes or 30 cents in stamps, to pay the cost of wrapping and mailing only, to Dr. Pierce, Buffalo, N. Y.

"The Savior the world craves is not a Savior who shall explain away, but one who shall take away the sin of the world."

"It is by dint of the homely virtues and through their patient exercise among inconspicuous scenes that saintly lives are fashioned."

"He best preaches the truth of the cross who leads another sinner to its foot. He most fully sets forth the love of Christ who loves the souls for whom he died enough to lead them to him."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 12. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3083.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MARCH 25, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

GOOD IN SPOTS.

The Philadelphia North American reports Billy Sunday as having made the following ringing utterance in one of his recent sermons in the Quaker City:

"We have produced in America a type of men who are religious in the best sense of the word in their private lives, but who in their professional, commercial, social, and industrial relations, where other people are concerned, do not seem to think that their religion need necessarily enter.

"In other words, this idea of religion has produced men whose private lives are good, but whose public lives are rotten, vile, bad.

"While they are true to their marriage vows and virtuous, they are rotten in politics. We have produced men who, while they would not shoot a man with a pistol, will sit in New York City or Philadelphia and by a vote in the board of directors' meeting set in motion forces which ultimately may take a man's life out on the Pacific slope months afterward.

"While they wouldn't hand you a dose of poison, they'll sell you adulterated goods that kill people a thousand miles away. If your religion doesn't make you sell straight goods, then it doesn't amount to three whoops this side of perdition in the pews, either.

"Men who would not pick the pockets of one man with the fingers of their hand will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage.

"Men in whose hands the virtue of your wife or daughter would be as safe as in your own will every year drive hundreds of cases of virtue over the line into vice by the pressure of the starvation wages they pay.

"Men who will gladly draw their check for $10,000 and give it to a children's hospital, see nothing ridiculous in the fact that the $10,000 for the children's hospital came out of $200,000 made from a system of child-labor which crushes and kills and maims more children in one year than the hospital will heal in twenty."

In spite of his somewhat too lurid language, the distinguished evangelist here sets forth impressively some truths which cannot be too strongly emphasized. It is undoubtedly the case that there are men whose private lives are comparatively clean, who in politics seem to be quite unscrupulous. We have sometimes seen this fact so outstanding that it well-nigh staggered us. Sam Jones was wont to tell of a mayor of a city who was given to doing things officially, of which he said he disapproved as a private citizen. With a twinkle in his eye, the Georgia revivalist would then say: "Some of these days the Devil will get the mayor, and the private citizen will be in a bad fix." That some persons have a queer kind of business conscience is also true. And Mr. Sunday is clearly right in holding that it is better for large employers of labor to be considerate of those who work for them than to be philanthropic toward them after their health and lives have been wrecked. Or, as Ruskin has expressed it, it is nobler to be just to our fellow-men than to be charitable toward them.

This is one reason why we dislike to see our church papers become boosters of multimillionaires who have made their fortunes by questionable methods, and paraders of their ostentatious philanthropy. With God, the value has departed from all giving, no matter how large, when it is done "that it may be seen of men." The patronage and influence of men and women of colossal wealth is one of the perils of the Church in this most opulent age of the world's history. Jesus never truckled to the rich and great of earth, and neither should his Church, which represents him in the world, do so.

EASTER SUNDAY AND OUR ORPHANAGES.

Both of our Orphanages—the one at Ruston and the one at Jackson—are asking that collections be taken in their interest on Easter Sunday, April 4. In the case of the first-named institution, the Louisiana Annual Conference at its recent session by formal resolution ordered that this be done, and every pastor and Sunday school superintendent in the State is expected to co-operate in carrying out this plan. As Brother Vaughan, the Manager, has stated in the Advocate, an assessment is now no longer imposed for the maintenance of the Home at Ruston, and unless Easter Sunday and "Work Day" are made to count for much it is difficult to see how the funds are to be secured to keep it going. This noble charity must now depend upon the voluntary offerings of the people of Louisiana, and our pastors should see that it is impressively brought to the attention of their congregations. This is a cause which we cannot afford to neglect. Having taken these needy and dependent children into its care, the Church must make adequate provision for their support. Not to do so would be to fail in the discharge of a duty than which there is none higher or more sacred.

The Mississippi Orphanage is also in urgent need of funds, and we are carrying on another page an appeal from the local Trustees, which we trust will be read from every pulpit in that State, that our people may be informed as to the situation and given an opportunity to furnish the money and supplies necessary to meet its imperative requirements. The times are stringent, but this is a call which must be met, even if it costs sacrifice to do so.

Brothers Vaughan and Williams are merely our agents. The obligation to care for the children in the Homes under their direction is as much ours as it is theirs. We cannot evade this responsibility. Let us, therefore, meet it faithfully and fully. Let every Methodist Church and Sabbath school in Louisiana and Mississippi take a collection for this cause on Sunday, April 4, and forward it the next day. How better could we honor our risen and reigning Lord and attest our devotion to him?

THE WORK OF THE FLYING SQUADRON.

The work of the Prohibition Flying Squadron in New Orleans last Friday, Saturday, and Sunday attracted considerable attention and was, in our judgment, productive of much good. The speakers came in three groups: on Friday Dr. Chas. M. Sheldon of Topeka, Kansas, and Dr. Daniel A. Poling, the well-known Christian Endeavor leader, spoke in the First Methodist Church at 2:30 and 7:30 p.m.; on Saturday at the same hours the speakers were Dr. Ira Landrith, of Nashville, Tenn., and Ex-Senator W. R. Webb, of Bell Buckle, Tenn.; and on Sunday the Squadron was represented by Ex-Governor Frank J. Hanly of Indiana, Hon. O. W. Stewart of Illinois, and Hon. John B. Lewis of Massachusetts. As soon as one of these groups had finished its work, it immediately left to meet engagements in the carefully wrought-out schedule of appointments made months in advance. The purpose of this movement is to hold effective prohibition meetings covering a period of three days in the capital of every State, in every large educational center, and in every important city in the United States. The campaign has been under way since the early part of last autumn and is expected to continue for several months yet. It has no direct connection with the Anti-Saloon League, though it is working for the same purpose as that organization. It was planned and is being led by Ex-Governor Hanly, who is the animating spirit of the movement.

All of the speakers connected with the Squadron that were heard in New Orleans delivered helpful and informing messages, but Governor Hanly made by far the most profound impression. He is a man of striking personality, of virile intellect, of scholastic attainments, and is a forceful and eloquent orator. Better still, he seems to be an earnest Christian, with a strong faith in God and fully consecrated to his service. We do not remember ever to have heard a layman speak whose utterances were more deeply spiritual, or more in accord with the teachings of the Master. His address at the First Methodist Church last Sunday evening was thrilling, convincing, and inspiring. Some whose opinions are entitled to weight pronounced it the most effective prohibition speech to which they had ever listened.

Governor Hanly is a distinguished layman of the Methodist Episcopal Church. He was one of the fraternal messengers from that denomination to our General Conference at Asheville in 1910, and is the author of the brilliant little volume, "My Lord and Savior Jesus Christ," which is an eloquent and unanswerable argument to show that Christ was Divine. The temperance cause has in him a supporter and advocate whose influence in its behalf is certain to be strongly felt in the coming years, if his health and strength continue. He believes with his whole heart in national prohibition and confidently predicts that it will be secured in the future not remote.

TRIFLES.

Annette Morrison Stubbs.

Only a thought from a noble soul,
But it fell on fertile ground;
And its influence deepened and widened and grew,
Till it spread the world around.

Only a self-denying act,
But it touched a hardened life;
And the world is the richer because that one
Has ceased from the noise of strife.

Only the little things of earth
May be in our power to do;
But the blessing of these, if truly done,
Shall not fail for me or for you.

—Pittsburgh Christian Advocate.

HEEDED CHRIST'S CALL.

The impact of the late Earl of Shaftesbury on his day was so mighty that 40,000 mourners, many of them in tears, followed his body to its final resting place. This great earl had all that wealth, position and culture could give. Possessing unique literary tastes, he was tempted to devote his energies to the realm of letters. In this the gifted wife at his side would have found noblest satisfaction. The great man viewed the gorgeous panorama that lay in imperial vision at his feet. He saw and felt the charm and fascination of association with the master intellects of the British Empire. On the other hand, he saw the condition of the masses, the hard-ground working classes, kept down by the pressure of British law. After niature thought he decided to identify himself with these lowly ones. Consecrating all his majestic powers to this end, he went to work to secure parliamentary enactments for the betterment of their condition. For forty long years he fought battles in and out of Parliament in behalf of these classes, rejoicing that he could be the apostle of hope and help to the sons of toil and the sons of crime.

The motive of such a life, involving work of the most exacting type, self-repression, and misrepresentation, was born out of devotion to a modest Jew who was cradled in a manger at Bethlehem, but who "from his cross of shame now rules the world." What can infidelity or agnosticism say against such a life, a life that realized that—

"The drying up a single tear has more
Of honest fame than shedding seas of gore?"

—The Presbyterian.

DR. MUNHALL'S TESTIMONY.

Dr. L. W. Munhall, the noted evangelist, in concluding an article in the last number of "The Fundamentals," received a few days since, says:

"In going among the churches as I do, I find three things increasingly true. First, ministers and people in large numbers are awakening to the fact that the so-called "new theology" and up-to-date methods are utterly barren of spiritual results. Prof. A. H. Sayce once said, 'Higher criticism saves no souls.' Second, because of this indisputable fact, very many are turning again to the doctrines of the historic faith, for it is seen that they are still workable and produce results as in former times. Third, great numbers of ministers are seeing that their ministry is a failure unless it results in the salvation of souls. They really feel as did the late Henry Ward Beecher. While conducting an evangelistic campaign in Brooklyn tabernacle one day, I met Mr. Beecher. As he held my right hand in both of his, he said: 'I hear you are having a great blessing in your meetings with Dr. Talmage. I very much wish we could have you for a campaign in Plymouth Church.' He trembled as he held my hand. He then said, 'But I fear my people would not stand for it.' Then, after hesitating for a few minutes, he added, 'I would like to see an old-time Holy Ghost revival in Plymouth Church before I go hence.' He then broke down and cried as if his heart would break. Three weeks later, to a day, his body was laid in the grave.

"Life and opportunity are ours. Men are dying, and the whole world lieth in wickedness, lost in the ruin of sin. Redemption is an accomulished fact, and salvation is possible for all. We have been chosen to tell out the message of life and hope; and are assured of glorious success if faithful; if unfaithful we had better never been born."—Alabama Christian Advocate.

COME IN, REST AND PRAY.

It is a benediction to the city's life to see on the crowded thoroughfare of the business streets now and then a church with the invitation over its door, "This church open daily—come in for meditation, rest and prayer." It reminds one of the Master's invitation, "Come ye yourselves apart, and rest awhile." The rector of Grace Protestant Episcopal Church, Broadway and Thirteenth Street, New York, recently received an anonymous appreciation of its "open door" in the following lines. They are printed here because they apply to many a church, and to encourage those to which they do not apply, to make their ministry more manifest:

O House of God, which stands so calm and fair
Amidst the turmoil, and the noise and strife,
Within thy doors are hope, and peace, and rest;
Without, the struggle, and the pain called life.

How wonderful is it to turn aside,
And kneel before thine altar, lost in prayer,
Yet know that just outside lic tragedy
And strangely mingled laughter and despair.

Well art thou named, thou stately Church of Grace,
So calmly standing 'midst life's wild alarms;
May we, like thee, wait, trusting, in our place,
May we be folded close in God's own arms!

—New York Christian Advocate.

STRENGTHEN OUR INTERIOR DEFENSES.

By Bishop W. A. Candler.

Recently there was issued from Washington, D. C., the following dispatch:

> "Minister Beinsch, at Pekin, reported to-day that a new steamship line between China, American Gulf ports and New York is about to be started by Chinese finauciers. The line will be operated by a joint stock company of Chinese and American capitalists, and dividends will be guaranteed by the Chinese government in return for advantageous freight rates on certain products."

This significant press dispatch has seemed to escape the notice of most people during this time of war and rumors of wars, but it means more, probably, to our country commercially than all the matters in Europe which have engaged our attention. It is especially significant in connection with the rapid development in material things of the South-Atlantic and Gulf States. The turning of the Gulf Stream in the Atlantic Ocean would not more signally affect the forces of nature than will this turning of the current of Oriental traffic affect commercial and industrial conditions in the Southwest. In China there are above four-hundred-millions of people who need our products, especially our cotton, and they have products which our people want. This trade with the Orient has been diverted from the South hitherto by the freight rates which were required by railway lines. On water lines there are no tracks to be kept in repair, and, hence, water rates will be far cheaper. Moreover, the element of time must be taken into account. These shipments from China will land at Southern ports nearly as quickly as Chinese importations have heretofore reached the points on the Pacific coast; and, therefore, they will more speedily reach their final destination.

All this means an accelerated movement of industrial development and material prosperity in our section. It also means a larger volume of immigration to the South than we have ever known before. It may be possible that the Chinese problem will become as acute in our Gulf ports and the interior regions back of them as it now is in California.

Moreover, when the war in Europe has ended, vast multitudes of people from European countries will fly to our shores. The burdens of taxation, which must follow the war inevitably, will be too heavy for them to bear. Want of capital will incline them to flee from the habitations in which, herctofore, they have lived and labored. Their eyes will be directed to the South, as the European emigrants of a generation ago looked to the West. "Where the carcass is, there will the eagles gather." And the South will be the richest commercial carcass in America. Hence multitudes from both Asia and Europe will come to live among us.

Lands will advance in price and larger crops of foodstuffs will be produced than ever before. The Europeans and the Asiatics will not give much attention to the growing of cotton—at least not until they have been in the South for some years. They will give their attention at first mostly to the growing of grain, vegetables, poultry, fruits, and live-stock.

The prospect of such a future development will doubtless be very pleasing to many of our people. The hope of gains of a material sort will command their enthusiastic interest. But our people should be warned beforehand that all these things will bring moral perils as well as material prosperity. Paganism will burst in upon us from the Orient, and a Continental type of religion will come upon us from Europe. Hereby a great strain will be brought to bear upon our social and religious institutions.

For example, men will incline to relax the law of the Sabbath which the people of the South have been accustomed to respect more scrupulously for many years past than have the people of other sections of our country. Sabbathless people coming among us, impelled by the desire to secure earthly goods, will be inclined to demand the prevalence, in our section, of the "Continental Sabbath." Many of our people will be quite ready, for the sake of gain to accede to this demand. But we cannot afford to exchange the Christian Sabbath for any amount or any kind of material prosperity. The want of such an institution as the Sabbath is one of the most grievous curses of pagan lands, and one of the sorest needs of European nations. We know what comes from the lives of men dwelling in Sabbathless countries, and we cannot afford to invite these evil consequences to our own shores. Wherefore, before this tide of immigration has become too strong to resist, we must strengthen the defenses of the Sabbath day. The man who does not see this necessity is stupid indeed, and he who sees it and does not care for it thereby evinces his utter lack of both piety and patriotism. Whatever men may think about it the institution of the Sabbath, the life of a pure Christianity and the observance of the holy day are inseparably bound up together. If the Sabbath perish, religion will perish with it; and, hence this Sabbath question goes to the very roots of our civilization.

But the question of the Sabbath is only one of many moral and religious issues which we must prepare to meet. We want a vigorous, brotherly, and zealous Christian life to meet the millions of emigrants who are certainly coming to our shores, on their arrival in our section. Met by such a loving and fervent Christianity they will know that they have come to a new world, indeed. And it is to a new world that they need to come in order to find a new, nobler, and happier life than they have ever known in the lands from which they will come. On the other hand, if they are met with a low, luke-warm, and worldly type of Christianity, they will be deprived of one of the greatest blesings which they ought to find in America, and they will become curses both to themselves and to us.

We should also give them a higher type of education than they have known. It should be a pronouncedly Christian education. They have had enough of mere educational secularism; and the result has not been good for them or the world.

The Chinese have had the philosophy of Confucius and if we are to give them the arid sys-

tems of modern materialism, such as Herbert Spencer and men of his type have propounded, their case will be no better in America than it has been in China. They should meet here in our colleges and universities more elevated systems of thought. Our institutions of learning should breath an atmosphere of Christian faith and exhale a sanctifying influence of Christian life.

The immigrants coming from Europe have been cursed by rationalism and ritualism in the lands they will be leaving soon. They should find something better in our institutions when they come among us. They should be met by a Christianity which is neither paralyzed by skepticism nor stupefied by superstition.

The world has tried both rationalism and ritualism, and both systems have utterly failed to supply an edequate source of moral life. At best, ritualism is a local thing, and rationalism is a transient mode. Neither is able to bring the highest blessings to the human mind and heart. But evangelical Christianity, being neither local nor transient, is effective for the highest good in all lands and at all times. It is Christianity of this sort which has prevailed heretofore in the South, and it is of infinite importance that it should continue to prevail among us with even greater power than ever.

Let us get ready for the multitudes who will be coming among us. Let us prepare the way of the Lord before their approach, and make straight paths of righteousness and peace for their stumbling and tired feet. They will be seeking refuge among us, and we ought to furnish them something more than a refuge from political and social ills. We ought to prepare for them a solace for their souls as well as a retreat for their bodies. But we cannot do this if we surrender our best things and accept in the place of them the worst things which these immigrant people may bring with them. We cannot do them real and enduring good unless we ourselves are good.

Before their coming we need a great revival of religion that shall fit us for rendering to them the most Christian service and the most spiritual ministries. Both for their welfare and ours we must proceed to strengthen the interior defenses of our civilization without delay.

MOVEMENT INAUGURATED TO WORK OUT CONSTRUCTIVE PROGRAMS FOR SALOON FIGHTERS.

To prevent a reaction when the saloon shall have been abolished, and to carry out a more constructive program in the fight on the saloon than has yet been attempted, a new movement, national in character, has just been launched which has the endorsement of labor leaders, United States senators and congressmen, social workers and men of national reputation in religious work.

The movement is being directed by Charles Stelzle, who was formerly in charge of the Social Service Department of the Presbyterian Board of Home Missions. The program outlined by Mr. Stelzle includes the organization of democratically administered social centers in which the people will help govern the affairs of the organization, instead of having them controlled from above; the establishment of temporary labor exchanges to find work for those losing their jobs through prohibition legislation; and, the exhaustive study of the liquor problem from the economic standpoint. Mr. Stelzle has already made a preliminary study of the latter subject.

Two specialists have been at work for nearly a year making studies of how workingmen spend their spare time, and of how many men will be thrown out of work if the liquor industry should be destroyed. It has been asserted by the saloon interests that the abolition of the liquor traffic will create a labor panic. Many workingmen are, therefore, voting for the saloon, not because they themselves patronize it, but because they sincerely believe that they will lose their employment should the saloon be legislated out of existence. The study already made, proves the fallacy of this statement, although there is no doubt that an economic adjustment will be necessary when the saloon is wiped out. It is to meet this situation fairly and honestly that the new movement has, in part, been inaugurated.

Mr. Stelzle carried his investigation into European countries, studying social centers in the leading cities abroad, and interviewing the most prominent social workers and labor leaders with reference to various aspects of the liquor question.

He has secured the names of over one hundred labor leaders of national reputation, who have endorsed the proposition that a "Labor Officials' Temperance Fellowship" be established in this country, similar to the one already organized by British labor leaders. At the Toronto Convention of the American Federation of Labor a temperance mass meeting of over 4000 workers was organized by Mr. Stelzle and held in Massey Hall. This was said to be the greatest labor temperance mass meeting ever held in America.

In an announcement containing the program of the new movement, the statement is made that "if the fight on the saloon is to be permanently successful, there must be a constructive program which will help meet the workingman's social need. If the saloons are closed, something else must be opened. While chief emphasis must be placed upon building up the home, a clearly-defined, well-articulated program for social centers should be advocated. The character of such enterprises will greatly vary, but in general they may consist of labor temples, school buildings, municipal centers, grange buildings, public libraries, town-halls, churches, or specially erected social centers adapted to the peculiar local needs of the people. It is proposed to furnish the best personal service to committees desiring to establish such centers."

Headquarters have been established in the Fifth Avenue Building, New York.

HELP THE ORPHANS!

Easter Offering for the Methodist Orphanage, at Jackson, Miss.

In times of financial depression, such as that now prevailing throughout our section, the benevolent institutions supported by the voluntary contributions of our people are likely to suffer greatly. We become so intent upon the struggle to meet the pressing demands of our own families, or to fortify against threatened losses in our business, that we forget the needs of the great Christian benevolences, that under ordinary circumstances share with our immediate families the fruits of our daily toil.

To the institutions involved, this condition sometimes becomes disastrous, and always is more serious than we are apt to think. For while the diminished amount of our own moderate contributions may seem to be a small matter, the loss in the aggregate assumes large proportions. A drought is serious not because it stops the flow of a single fountain; but because the same conditions apply to all the springs of the land, and the waters of even the mightiest rivers run low.

This fact reinforces the appeal of our orphanages and hospitals at such a time, and gives urgency to the plea that those who have not given should share their means with the dependent ones, and that those who have been accustomed to give should put forth increasing effort that the springs of their generous giving may fail not.

Such considerations justify the appeal to our friends for special generosity in their support of the Methodist Orphanage in Jackson—an institution that Christian liberality has brought into being, and that is dependent upon the voluntary contributions of our people for its support. It is the cry of 215 dependent children for food and clothing and the other necessities of life.

It is suggested, and earnestly requested, that our people throughout the State make a special effort on the approaching Easter Sunday to contribute, and secure from others, a liberal offering for this institution. Let us make the gladness of the Easter time more joyous still by following the example of Him who said, "It is more blessed to give than to receive."

In the interest of this great cause, your fellow workers,

R. W. MILLSAPS,
A. F. WATKINS,
S. J. TAYLOR,
Local members of the Board of Trustees.

Jackson, Miss., March 17, 1915.

THE SALOON.

By Homer Turner.

The saloon breeds vice, shame, and sin—
The hang-out of all crime.
The saloon kills man—old, young, brave;
Its black hand leads but to the grave.
How many battles shall it win?
Come, it is time
To fight this demon; time to save
Your boys and mine from Satan's snare,
And trust them to our Father's care.

Do you sit idly by, my friend,
And see him onward fly;
Hear him shriek, and with grimy claws,
Snatch your boys—beyond reach of laws?
Pray stop, and a helping hand lend,
Or else they die—
Gasping and bleeding in his claws;
Those sons of yours—their mothers joys.
For God's sake FIGHT to save our boys!

Centenary College, Shreveport, La.

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

Dr. Anderson to be in Louisiana.

Dr. Stonewall Anderson, General Secretary of Education of our Church, has accepted an invitation from Dr. Wynn to preach the commencement sermon at Centenary on Sunday, June 6. Dr. Anderson has also promised to spend some time in Louisiana in co-operation with the Conference Board of Education during the spring. These visits of this capable leader of the educational interests of our Church may be made to give effective help to our campaign for our own institutions.

A Special Campaign Edition.

By the courtesy of Dr. Meek, the publicity department of the Board of Education will be in charge of a special edition of the Advocate early in April in the interest of our Educational Campaign. A number of excellent articles have already been promised, and the edition will set squarely before the Methodists of Louisiana the educational situation, with special reference to the pressing needs of Centenary and practical and feasible plans for its establishment upon a firm and permanent foundation. We would like to see the influence of this edition widened so as to reach as many of our people as possible. In order to do this, arrangements have been made with the publisher to send out extra copies at a very low rate for distribution. Any preacher can obtain these copies at a little over two cents a copy and it is worth while to spend a few cents to get the matter of this edition into the hands of those who do not take the Advocate. These papers will be sent out in any number for two cents a copy, plus five cents for the bundle, for any number less than one hundred. For one hundred or more, add ten cents instead of five. Thus ten copies would cost twenty-five cents, twenty-five copies fifty-five cents, fifty copies $1.05, etc. What pastor or presiding elder will hesitate at these figures to invest a few cents to get the campaign laid before his people? We ought in this way to circulate two thousand copies in our Conference. Let the orders for these extra copies be sent in as early as possible.

Wanted! A Mailing List.

The action adopted by the Louisiana Conference in reference to the Centenary campaign includes the following very definite paragraph: "The preachers are further requested to send in a list of all adult members to the President of Centenary College by March 1 so that he may send out literature explaining the situation and needs." The time for sending in these lists has already expired, and so far only about a half dozen pastors have sent the lists in. Dr. Wynn has the matter containing information and appeal nearly ready to be sent, but so far lacks anything like a complete mailing list. Let these lists be sent in at once, so that our people throughout the State may all see the situation together and get ready for a truly great forward movement.

How to Hinder.

The Methodists of Louisiana have undertaken a great and inspiring task in the effort to equip and endow Centenary College and place it upon such a basis that it can do effectively the work of Christian Education for our boys. Fortunately the Conference is united in this great and worthy purpose. The differences of the past have been laid aside, it is to be hoped forever. No voice is heard to speak out openly against what, to the great majority, seems a necessary and pressing work: that of providing adequately for a greater future for our institution which has had such a glorious past. It is well to face at this time the fact that a hearty, united and enthusiastic effort, "A LONG PULL, A STRONG PULL AND A PULL ALL TOGETHER," is the only way to success against the difficulties that we must meet. To hinder the success of this movement, active opposition is not needful; it is only necessary that there should be a good deal of indifference and a few discouraging voices. If the prosecution of the plan, unanimously adopted by the Conference, meets anywhere with the response from the pastors or other influential leaders, "It can not be done," "Look how past efforts have resulted;" or if such leaders speak slightingly of the work being done by the college, the present effort, which in any case has many obstacles to meet, will be seriously hindered if not defeated. To be indifferent or to sound a pessimistic note at this time would be a betrayal of one of the vital interests of Louisiana Methodism, and a serious injustice to the brave men whom we have entrusted with the responsibility of caring for our educational work. It is a good time now to paraphrase Lord Nelson's order and say emphatically, "LOUISIANA METHODISM EXPECTS EVERY MAN TO DO HIS DUTY."

REPORT OF THE TREASURER
Of the Board of Education of the Louisiana Conference.

Total receipts for all purposes (previously acknowledged)		$340.10
Receipts on the Centenary Special Assessment of $6000—		
D. L. Griffin, Slidell Charge	$ 5.85	
W. J. Porter, Bienville Charge	10.00	
S D. Howard, Many Charge	17.00	
Mrs. M. S. Gayden, Wilson Charge	5.00	
T. V. Peters, McDonoghville (in full)	30.00	
J. L. Evans, Tangipahoa Charge	11.10	
J. F. Foster, Amite City	24.00	
F. R. Hill, Felicity, New Orleans	26.30	
C. A. Battle, First Church, Baton Rouge	19.00	
W. W. Drake, Carrollton Avenue, New Orleans	42.00	
		$190.25
Receipts from the Brown subscription cards—		
Dr. G. S. Brown, 1915, Felicity, New Orleans	$5.00	
J. L. Bell, 1915, Felicity, New Orleans	5.00	
Mrs. Denton, Carrollton Avenue, New Orleans	1.00	
		$ 11.00
Receipts from the Conference Education Assessment—		
F. R. Hill, Felicity, New Orleans	$20.00	
		$ 20.00
Grand Total		$561.35

March 19, 1915. C. A. BATTLE, Treasurer.

A study of the above report shows several facts. In the first place, the reports have so far come in rather slowly. Up to this time only sixteen charges have reported and only two of them, First Church, New Orleans, and McDonoghville, have reported in full. These are the honor charges so far. Felicity is the only charge that has yet reported anything on the regular assessment in response to the request on behalf of Mansfield. The reports on the Special by districts show that the charges reporting have been from the New Orleans and Baton Rouge Districts except three, Many in the Shreveport district, and Bienville and Ringgold in the Ruston district. Some of those already reported will have supplemental reports later. Let the matter be pushed and reports sent in rapidly during the next two weeks; the call is important. Let those who can, also report on the regular assessment, as previously requested.

"It Can Be Done."

The following verse has been going the rounds recently, and is good to repeat in connection with our campaign:

"There are thousands to tell you it can not be done;
There are thousands to prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That can not be done—and you'll do it."

THE NEGLECTED RICH.

(From the News-Scimetar, Memphis, Tenn.)

That the people of the well-to-do and the rich classes are in need of attention from pastors of all denominations, and that they are, as a class, a neglected factor in religious work, is the declaration of Bishop W. B. Murrah. He is urging all Memphis clergymen to devote more time and attention to the rich.

"It is a well known fact that organizations of both religious and civil bodies are devoted almost entirely to the uplift of the poor, the criminals and the outcasts," said Bishop Murrah. "What the Church to-day needs most is organizations devoted to the care of the rich and the well-to-do.

"This is a class of society that has been shown the least consideration as a class, and is perhaps now even more in need of attention than any other class in the world. Given an equal amount of attention on the part of the Church, this class of people would become the strongest working power in the world, and anything that was needed could be accomplished through them.

"With its aid the criminal would be banished, at least to a great extent; the poor would be afforded better conditions; labor would be bettered and brought into a closer and better understanding with capital, and the home and social relations would be brought to a higher standard.

"The power of the rich as a factor in Church circles has never been quite fully estimated or realized. The rich as a class and individually need something to do. The solution for this is interest in Church work. Given a working basis in this field of endeavor, their accomplishments would be well-nigh endless.

"It is all well and good to care for the down-and-outs and the criminals—and I think there is no work more commendable—but my observation is that the pastor of to-day, who is alive to the issues of the hour, will devote more time and attention to the great and powerful but sadly neglected rich."

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can you possibly imagine any. Nothing is visible but the merest outline of dusky shapes. Standing within, all is clear and defined; every ray of light reveals an army of unspeakable splendors.—John Ruskin.

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Secular News and Comment

George Shima, a Japanese at Lodi, Cal., is said to control 37,000 acres of potato lands in that State.

* * *

A Chinaman, Chang-Hsu Henry Wang, recently won a prize in an oratorical contest at Yale University.

* * *

The noted Irish leader, John Redmond, affirms that 250,000 Irishmen have responded to Great Britain's call to the colors.

* * *

The Pittshurgh Christian Advocate says: "A bale of cotton is used in making the smokeless powder for one shot from a 15-inch gun."

* * *

We take the following from the Literary Digest: "'Jitney' is said to be a slang word for 'a nickel.' * * * The origin of the term is uncertain; it may have been derived from a personal name."

* * *

More than 12,000 Boy Scouts have entered the military service in England. Some of these are used in the navy for signaling and other comparatively light duties, and they are receiving larger pay than midshipmen.

* * *

According to the Outlook, Col. Goethals has asked the War Department of the Government to relieve him of his work on the Isthmus of Panama in order that it may be turned over to a younger man. He is said to expect the change to take place within a year.

* * *

Count Sergius Julovich Witte, the noted Russian statesman, died on March 12. He was one of his country's representatives at the Portsmouth (N.H.) Peace Conference in 1905 which ended the war between Russia and Japan. He was born at Tillis on June 29, 1849.

* * *

Ex-Ambassador James Bryce says that there are three or four times as many professors who pursue the study of history in American universities as in those of Great Britian, and that he "douhts if Germany turns out every year so large a mass of printed matter devoted to historical investigation or speculation," as the United States does.

* * *

Two men of literary distinction were visitors in New Orleans last week: Mr. Elbert Hubbard and Mr. George W. Cable. The former was a guest of the New Orleans Press Club and delivered an address at the Grunewald Hotel on "How to Earn a Living;" the latter read before the Louisiana Historical Society, on Wednesday evening, March 17, an unpublished war story from his own pen, entitled "The Maple Leaf."

* * *

Dr. Walter F. Rittman, an eminent American chemist, in his researches at Columbia University, is stated to have "discovered a process hy which petroleum can be made to yield a larger quantity of gasoline than is at present obtained and also the compounds which form the basis of the aniline dyes." It is said that at this time 95 per cent of the world's dye stuffs are made in Germany at a profit of from 20 to 50 per cent.

* * *

Dr. Von Lurcham, a noted anthropologist connected with the University of Berlin, accompanied by his wife, has been spending some time in the Mississippi Delta studying the Negro as he exists in the South to-day. He was last week the guest of Mr. Alfred Stone on his Dunleith plantation, near Greenville, Miss. Mr. Stone is a recognized authority on the race question, having made a careful study of it for several years and having written on it an excellent volume, entitled, "Studies in the American Race Problem."

IS IT SCHOLARSHIP OR UNBELIEF?

Various forms of belief contrary to the orthodox standards of the Church have been put forth in these modern times in the name of scholarship. To call one a traditionalist has been to brand him as out of date, while to portray some new (?) theory that contravenes the generally accepted view has thrown around one the glamor of scholarship. If one dares to disagree with such theories be is pitied as one who simply does not know the new truth which these modern investigators have brought to the light. It seems never to occur to these advanced (?) thinkers that a clear-cut thinker with trained powers of mind may dare to disagree with these modern views after he thoroughly understands them.

This is no new device of Satan. Paul had to meet it in his day, and there has scarcely been a generation since that has not been more or less pestered with it. The hero of Athens, scholar as he was, trained his guns upon the "wisdom of the world;" and found that it was inimical to the simplicity of the gospel which he preached. The Greeks were conceded to be the wisest people of their day, in this worldly use of the term, but Paul said to them: "My speech and my preaching was not with enticing words of man's wisdom." And after he had come to know them better he wrote in his second epistle: "Our rejoicing is this, the testimony of the conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." He does not hesitate to say that "the world by wisdom knew not God." He further affirms that "the wisdom of the world is foolishness with God." He cautioned the Colossians: "Beware lest any man spoil you through philosophy and vain deceit." That this is no appeal against man's using his mental powers, or developing them to the highest efficiency, goes without saying. The whole spirit and movement of the Christian religion has been to banish ignorance and to quicken and train the mental faculties. This truth is seen in the individual who embraces Christ; it is seen in the community and in the nation where the Christian religion has made its influence most strongly felt.

Yet there is a truth in connection with these Scriptures that commands us to pause. What is the truth at which Paul is driving, the truth that has made itself manifest in connection with some of the highest intellectualities of every generation since the day of Christ? It is the simple old truth that there is such a thing as a mind alienated from God. What the apostle calls that "natural mind," or the mind of the "natural man," needs to be regenerated. It is not alone in the realm of man's moral conduct that fallen man is perverted. What we call more specially his thinking capacity is thrown in a false attitude toward the truth. This is especially true when the mind turns its attention toward the questions of life, and attempts to grip the relations of man to God and eternal things. And when a man gets false conceptions of his relations to God, this fact vitiates his conceptions of man in his relation to his fellowmen.

It is from this standpoint that the apostle exhorts the Romans to be "transformed by the renewing of their minds." In his view this was necessary for them to "prove what is that good, and acceptable, and perfect will of God." It is not surprising, therefore, that the wisdom of the world should come into conflict with Gospel truth, and it is not surprising that scholarship that roots itself in a heathen philosophy should mock at the doctrines of Scripture.

One of the most serious points of conflict here is with reference to the supernatural. The wisdom of the world has ever been disposed to dispute that there is such a thing, but the Word of God assumes it from Genesis to Revelation. The philosophy of the world attempts to account for religion upon a purely rational basis and always approaches the question from the human side. The revealed Word represents God as making the truth known to men, and the Christian religion is a revelation made to man from the divine. And the whole purpose of the gospel demands this conception of it. Man is not evolving out of the powers that are in him a life that meets and satisfies the aspirations of his spiritual nature. There is in him no self-sufficiency for these things. The gospel would not deserve the name, if it did not reach down to man a helping hand, if it did not bring to his life a power from above to deliver him from the thralldom of sin into which he has fallen. Paul was not ashamed of it because 'the gospel is the power of God"—the power of God thrown into and underneath human life to lift it into fellowship with God—"unto salvation to every one that believeth." This is the essential purpose of the gospel, and every effort of rationalism to dispute it must result in confusion.

It is this rationalism that is masquerading largely to-day in the name of scholarship. In its essential nature it is unbelief. It is a pride of intellect that has always lifted itself up against God. It is the besetting sin of academic men. It flourishes in the atmosphere of institutions of learning that divorce themselves from religion; and, while it floats a banner that is respectable in the eyes of men, it is the same old principle of unbelief that constituted the essence of the first sin and has been at the bottom of the world's woe ever since.—Raleigh Christian Advocate.

GETTING IN LINE.

The Baltimore Southern Methodist says: "The Temperance Society of the Methodist Episcopal Church has taken a poll of the daily papers of this country with the following result: Of the 2160 written to, 679 responded, 366 favor national prohibition, 200 are opposed to it, 397 favor local prohibition, 176 are opposed. Ten years ago it would have been unthinkable to have considered the possibility of such a showing only a decade away."

HOW TO READ THE BIBLE.

The New York Christian Advocate says that an English minister gives the following basis for Bible study:

1. Study it through.
2. Pray it in.
3. Write it down.
4. Live it out.
5. Pass it on.

LOVE YOUR WORK.

You must be sure of two things—you must love your work and not be always looking over the edge of it, wanting your play to begin; you must not he ashamed of your work and wanting to be doing something else.—George Eliot.

SEEING ONLY THE FRAME.

The years monotonous? The same old seasons, and weathers, and aspects of nature? Never anything new to admire or wonder at? The monotony is in our eye-sight, which goes on seeing nothing but the common and invariable things; simply because, from long familiarity, these are the easy things to see. But these are only the frame of the picture; the picture is never twice alike.—E. R. Sill.

WHY THE DIFFERENCE?

"Oh, God," she wailed, "I have been bad!
I see it all and I am sad,
And long to he a good girl now.
Lord, Lord, will some one show me how?
Why, men have trod the burning track
Of sin for years and then gone back;
And cannot I for sin atone,
Or did Christ die for men alone?"

Our need cannot he so great that Jesus is unable or unwilling to meet it, if only we really turn to him in hopeful helplessness and trust.—H. Clay Trumbull.

Church News

Wofford College (Spartanburg, S. C.) has lately had a helpful revival.

* * *

Bishops Candler, Wilson, and Denny were scheduled to attend the Baltimore Conference, which is now in session in Washington City.

* * *

President Woodrow Wilson has consented to be the Honorary President of the World's Bible Congress to be held at San Francisco, August 1-3.

* * *

The Philadelphia North American says a nickel given to Billy Sunday by every person who has heard him in the Quaker City would foot up $100,000.

* * *

A meeting which resulted in 179 conversions was recently conducted in the Bethany Baptist Church of Wilmington, Delaware, by Gipsy Smith, Jr.

* * *

Dr. and Mrs. J. R. Mott recently visited Candler College at Havana, Cuba, and are reported to have expressed themselves as being much pleased with that institution.

* * *

Dr. Charles Lane, the well known evangelist and lecturer, has recently conducted a series of evangelistic services at the Wesleyan College for Women, at Macon, Ga.

* * *

Dr. W. R. Hendrix, pastor of the Wesley Memorial Church of Atlanta, Ga., has lately assisted Dr. W. N. Ainsworth, pastor of the Mulberry Street Church of Macon, Ga., in a revival meeting.

* * *

The Methodists of Savannah, Ga., are planning to erect a home for working girls in that city. It will be named for the late Mr. Robert McIntyre, a useful and highly esteemed Georgia layman.

* * *

Rev. J. M. Binkley, of Sherman, Texas, a member of the North Texas Conference, celebrated his 82d birthday on February 26. He is still at work, having received some kind of an appointment at every Annual Conference since his admission on trial.

* * *

Referring to a series of exercises at Columbia (S. C.) College week before last, the Southern Christian Advocate says: "On Thursday Dr. J. B. Fearn, a medical missionary who has been in China for the past twenty years, delivered an interesting address in the chapel."

* * *

It has been announced that Ex-President Taft will address the Methodist men of Greater New York on May 14. Mr. Taft is a pronounced Unitarian, and that he should be called upon to stimulate Methodists religiously is a striking illustration of the so-called Christian breadth of this day.

* * *

The Brownville (Tenn.) District claims the honor of having within its bounds the oldest member of the Memphis Conference, Rev. R. V. Taylor, who is nearing his 96th birthday and who has been connected with that body since 1847. He is a man of charming personality and his record is in every respect a highly creditable one.

* * *

Bishop Collins Denny dedicated the new M. E. Church, South, at Anderson, S. C., on Sunday, March 7. Of his sermon on that occasion, the Southern Christian Advocate says: "It was one of the most intellectual discourses ever heard here, and was appreciated by a large congregation, made up of all the local denominations."

* * *

Plans are under way to erect at the Association Training School, at Conference Point, Lake Geneva, Wisconsin, memorial buildings in honor of Dr. H. M. Hamill and the late Dr. B. F. Jacobs. This school, which is for the training of Sunday school teachers, is under the direction of the International Sunday School Association. Mrs. Hamill has contributed $500 toward the structure that is to bear the name of her husband. There is also talk of erecting a Hamill Sunday School Memorial Building in Japan.

* * *

The Carlise School (South Carolina) is to have a new brick gymnasium, 40 by 58 feet—the gift of Mr. C. F. Rizer, a leading citizen of Bamberg County, for whom it will be named. This institution has a literary society named for Bishop Kilgo, who will this year preach the Commencement sermon. The Annual Address will be delivered by Dr. S. A. Steel.

* * *

Rev. John T. Wightman, D.D., formerly a distinguished member of the South Carolina Conference, but more recently a member of the Baltimore Conference, died in Baltimore a few days since. Among his pastorates were leading churches in that city and Washington. He had been a superannuate for several years. He was a forceful orator and a cousin of Bishop Wightman.

* * *

Dr. F. J. Prettyman, Chaplain of the United States Senate, delivered an entertaining lecture, called "Travel Talk," at Laurel, Md., on March 2. We heard a gentleman who has the remarkable habit of reading carefully the Congressional Record say a short time since that Dr. Prettyman's prayers in the Senate were of a most superior quality. The Southern Methodist Church is honored in having one of her ministers in this important position.

* * *

The Catholic World, of November 1914, affirmed that Protestant missions have been a failure in Cuba: that there were no Protestants there before the Churches in the United States began work 15 years ago, and that after an expenditure of $400,000 there are still none. The Northwestern Christian Advocate, in reply to this statement, calls attention to the fact that the M. E. Church, South, has in Cuba 49 organized churches, with a membership of 3686, and that the Episcopal Church has 50 organizations and 1800 communicants, whose contributions for self-support last year amounted to $28,000.

* * *

Mr. Provost Smith stated a few days ago that since hearing Billy Sunday the students at the University of Pennsylvania have been reading their Bibles more and showing greater interest in religion than he has ever known them to do since his connection with that institution. Mr. Smith is a believer in compulsory chapel attendance. The great Evangelist spent Sunday, March 7, at Princeton, N. J., and conducted two services which were under the auspices of the Theological Seminary and were largely attended by students; but he was not allowed to speak in any of the buildings of the University.

* * *

There are said to be 20 organized Southern Methodist churches in Memphis, Tenn., with an aggregate membership of 8500. Of these churches, First Church, which has a down-town site, is the largest. It has 1900 members and a Sunday school enrollment of 1400. The additions for the past four years have been 300 annually, and the contributions have amounted to more than $25,000, and last year reached the sum of $30,000. The man who more than any one person has been instrumental in building up this magnificent congregation of Christian workers is Mr. J. R. Pepper, who as a useful layman has no superior in Southern Methodism.

DR. I. H. COOK—AN APPRECIATION.

Dr. Isham Henry Clayton Cook died in the early morning of January 22, 1915. In his going away the world lost a friend and servant of man, and the Methodist Church a member of untarnished reputation and an official of unswerving devotion. To a splendid family was left, in his good name, a richer legacy than can be measured by material values.

His candor made his character transparent. He formed his own judgments, and lived his convictions. We expected to find him on the right side of all moral questions. Policy never dictated his course. His father following the flag of the Confederacy, and his grandfather fighting under the flag of Great Britain, never showed sterner fiber than did Dr. Cook in meeting moral issues in social and civic life.

But his heart was tender, and his hand was always extended its largess to bestow. During the writer's pastorate of four years in Hattiesburg he crossed the trail of no physician so often as Dr. Cook's in the poverty-stricken homes. When I went to him at one time for a contribution to replace a horse which a poor man had lost, I found that he had already raised a good sum for the same purpose. He has taken the coat from his back to cover the sufferings of the needy.

To him the Bible was God's chart, showing the way through life to heaven. The Church was the God-given spiritual mother, bringing into being spiritual babes, and caring for spiritual children. He loved its services, and its services. How often have his eager face and his responsive "amens" been an inspiration to the preacher! His unctuous prayers have often led the worshipers into the very holy of holies. He served the Church many years as a steward, and was a member of the Board of Trustees of Court Street Church at the time of his death.

The paternal grandfather of Dr. Cook, Frederic Cook, came to America as a member of the Hessian troops, and for his service under the British flag in the War of the Revolution received a land-grant from King George III. After the war he settled in South Carolina where he spent the remainder of his days. Col. Joseph Cook, the father of Dr. Cook, came to Mississippi, was married to Miss Mary Ann Clayton, and settled in Jasper County where he spent the remainder of his days.

The subject of this sketch was born at Paulding, Miss., July 31, 1853. He received elementary instruction in a private school, and was a student one year at the State University. The degree of Doctor of Medicine was conferred on him in 1875 by the Louisville Medical College. He began his professional life in his native county, but moved in 1882 to Perry County, and located at Augusta. It would require the sweep of a radius of thirty miles to cover the scope of his practice while living at Augusta. The exposure and excess of labor incident to this practice probably hastened the coming of the end. In 1897 he moved to Hattiesburg where he continued to do an extensive, though less laborious, practice.

On December 20, 1877, he was married to Miss Sarah A. Stevens, daughter of Captain Benjamin and Annetta Stevens, Augusta, Miss. Of this union ten children were born, namely: Joseph Benjamin (deceased), William Felder, Evlyn Stevens (now Mrs. O. S. Lewis), Mary Clayton (now Mrs. Leo H. Martin), Emily Annette (Mrs. T. L. McWilliams), Susan Elizabeth, Isham Inman, Cora Lillian, Elise, and Henry Grady. These, with their mother, have suffered a great loss, but are rich in the legacy of so noble a life. Death had no terrors, and the beyond had no clouds, for him.

GEO. H. THOMPSON.

Hattiesburg, Miss.

ANNUAL MEETING.

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in St. Louis, Missouri, May 6-9, 1915. The program will be announced later.

T. L. JEFFERSON, President.
W. F. McMURRY, Cor. Secy.

"As Christ reveals God to man by his life and words, so Christians, by their lives and words, must reveal Christ to their fellow-men."

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The Home Circle

THE BOY WHO FORGETS.

I love him, the boy who forgets!
Does it seem such a queer thing to say?
Can't help it; he's one of my pets;
Delightful at work or at play.
I'd trust him with all that I own,
And know neither worries nor frets;
But the secret of this lies alone
In the things that the laddie forgets.

He always forgets to pay back
The boy who has done him an ill;
Forgets that a grudge he owes Jack,
And smiles at him pleasantly still.
He always forgets 'tis his turn
To choose what the others shall play;
Forgets about others to learn
The gossipy things that "they say."

He forgets to look sulky or cross
When things are not going his way;
Forgets some one's gain is his loss;
Forgets, in his work time, his play.
So this is why I take his part;
Why I say he is one of my pets;
I repeat it, with all of my heart:
I love him for what he forgets!

—Pauline Frances Camp, in St. Nicholas.

STELLA'S VICTORY.

Stella Vinton had been down town all alone for the first time in her life to make some purchases for her mother. She had walked down and was riding home. Mrs. Vinton told her that she might have five cents for herself if there was any change left; but she had been obliged to spend every cent.

She sat in the car with her fare in her hand, waiting for the conductor to come for it. He came along presently, and she held it out toward him, but he did not see it, and went on to the front of the car.

"He has forgotten me. He is not coming for my fare. I shall give it to him when I get out," she thought.

"No, I wouldn't; it is his place to come for it," the tempter suggested.

"That would be cheating. You have had your ride and ought to pay for it," whispered conscience.

"Of course; but it is not my place to make the conductor take it."

"It is everybody's business to be honest."

"Mama promised me five cents, too."

"But she would not like you to get it in this way."

"She need never know. I would not tell her."

"But you would know, and Jesus would know; and you profess to be a Christian."

"So I do; and I will be. I won't cheat."

Just then the conductor called out Baker Street, and Stella arose to leave the car. As she did so, she put the five cents in the conductor's hand.

"Thank you," he said smiling.

Stella went home and told her mother of her temptation. Mrs. Vinton opened her purse, and taking out a twenty-five-cent piece, put it in Stella's hand.

"This is for my honest little girl," she said, kissing her. Stella had double reason to be glad she had gained the victory.—Apples of Gold.

SAVED BY A THISTLE.

Billy, a bright-eyed boy, in his eagerness after flowers, had wounded his hand on the sharp, prickly thistle.

"I do wish there was no such thing in the world as a thistle," he said, in a hot temper.

But his father said calmly, "And yet the Scottish nation think so much of it that they engrave the thistle on the national arms."

"It is the last flower that I should pick out," said Billy. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said the father, "that they learned to esteem it very highly. One time the Danes invaded Scotland and they prepared to make an attack upon a sleeping garrison. So the Danes crept along barefooted, as still as possible, until they were almost on the spot. Just at that moment a barefooted Dane stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound in the still night awoke the sleeping Scotch soldiers and each man sprang to arms. They fought with great bravery and the invaders were driven back with great slaughter. So, you see, this thistle saved Scotland, and ever since it has been placed on their seals and emblems as their national flower."

"Well," said Billy, "I could never suspect that so small and ugly a thing could save a nation."—Pleasant Hours.

THE WHOLE CLASS.

"It is such a rainy day I don't believe I'll go to school," said Charles B— to his mother.

"Why, my son? You are not afraid of the rain, I hope?"

"O, no!"

"I thought you loved to go to school."

"So I do, when the other boys are there; but you know that Willie and Frank are out of town Joseph is sick, and it is so very rainy the others cannot come so far."

"Then I should think that there would be all the more need of your going to encourage your teacher."

"Yes, I know it; but it is rather hard on a boy to be the whole class in school."

"Don't you have your lessons learned?"

"Yes, but to tell the truth, it gives the teacher such a chance to ask me close questions when she has me all to herself."

"Well," said Mrs. B— to Charley, after he had returned home from school, "were you the whole class to-day?"

"I was the only scholar."

"Was it as hard as you thought it would be?"

"Why, no, it wasn't. The teacher said, 'Charley, it is hardly fair for you to answer all the questions, so you may ask me every other one.' So I did, and it was very nice. Sometimes she got to asking me home questions, too, and before I knew I was talking just as easy as could be. I never had such good recitations as these all by myself."

In after years Charley looked back on that rainy day in school, when he represented the whole class, as the turning point in his life, for from it he learned the habit of perseverance under difficulties.—Northwestern Christian Advocate.

THE CHAMPION OPTIMIST.

We award the championship diamond belt for optimism to a resident of one of the rural districts.

As the story goes, an old man was sitting on the roof of his house during a flood, watching the waters flow past, when a neighbor, who possessed a boat, rowed across to him.

"Hello, Bill," he said.

"Hello, Sam," replied the other, pleasantly.

"All your fowls washed away this mornin', Bill?"

"Yes, but the ducks can swim."

"Apple trees gone, too, eh?"

"Well, they said the crop would be a failure, anyhow."

"I see the river's reached above your windows."

"That's all right, Sam. Them winders needed washin'!"—Western Christian Advocate.

BATON ROUGE DISTRICT NOTES.

Dear Brother Meek: I herein send you the round of quarterly conferences for the Baton Rouge District; likewise a few notes of progress:

J. J. Kelly leads the district, with about 50 accessions to the Church thus far. He is looking for a revival in his church in Hammond this year.

John Sholars, at Kentwood, has things well in hand, and the work begun last year is moving forward nicely.

Our work at Tangipahoa, is very promising. That is the youngest work in the district, and likewise has the youngest man in the Conference in every sense; but, though young, his youthfulness is no bar to the advancing of the Kingdom.

Mangum, on the Denham Springs charge, is bringing things to pass. If grit, determination, consecration and faith will accomplish the work, we will see great results on that charge. Mangum knows how to work the "Duplex" and he is succeeding admirably.

Every man is at his post. All are doing well, though they are handicapped somewhat by the financial pressure, but no complaints are made. The various charges of the district are inclined to advance rather than to take a backward step. Some of the charges have made a good forward stride in providing for their pastor. First Church, Baton Rouge, has advanced the salary $200 and now becomes a $2000 appointment. Battle is moving along finely. That splendid people are able to love their old pastor, and love the new one at the same time. Cudd, at Keener Memorial, is forging ahead with his work, and this congregation bids fair to become one of our leading appointments.

The finances, as a whole, are somewhat behind what they were at this time last year. This makes it hard upon the preachers. The "Centenary Special" has had the right of way throughout the district. On this round, the Advocate, will receive special attention.

Yours fraternally,

H. W. BOWMAN.

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Thousands of people have already learned how to enlarge their days; how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

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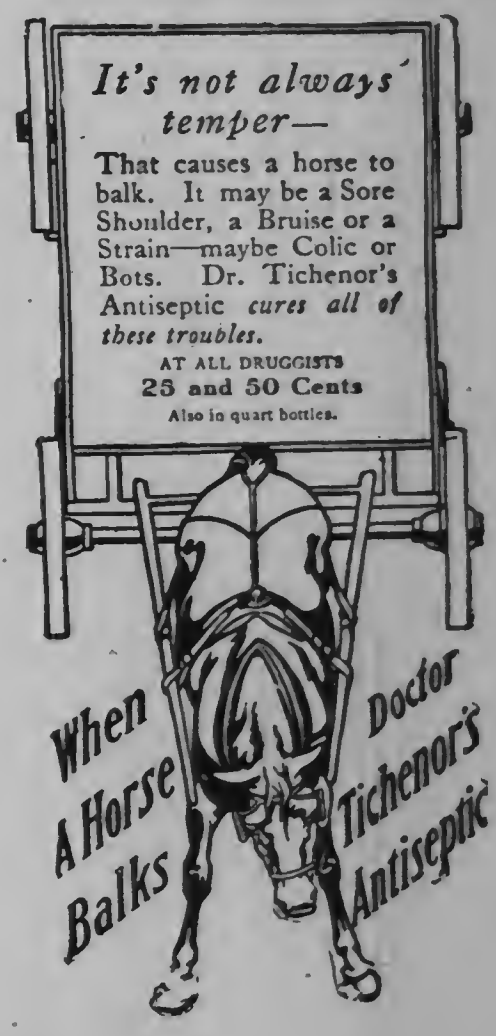
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Editorial

WITNESSES WHO KNOW NEEDED.

Dr. Mark A. Matthews, of Seattle, Wash., is one of the best known and most effective pastors in the United States. He formerly wrought in Georgia and Tennessee, but went to the Northwest several years ago and has built up in Seattle what is said to be the largest Presbyterian Church in the world—a church which has between 5,000 and 6,000 members, and which is noted throughout the Nation for its many worthy activities and its large gifts to the various Christan benevolences. Dr. Matthews has been honored by being elected Moderator of the General Assembly of the Northern Presbyterian Church and is considered one of the most aggressive and resourceful leaders in that growing denomination. He has lately been doing some preaching in New York City, and in one of his discourses made the following ringing utterance, which is so fully in accord with some of the editorials that we have published in the Advocate within the past few months that we have yielded to the temptation to let our readers see it:

"While there are no Robert Ingersolls outside of the Churches to-day throwing stones from the sidewalk, there are hundreds of Ingersolls in cap and gown, teaching in Presbyterian and other schools, and some of them preaching from Presbyterian pulpits.

"As evil-doers, as destroyers of the faith, the real Ingersoll did not compare with the cap-and-gown liberals in our institutions. Not all are Presbyterian, but far too many claim to be. The weakness of the Protestant Churches to-day is the weakness of their leaders. What sort of witnesses are they, anyhow? They witness to the fact that they think this and that about the Incarnation, the Virgin Birth, the Resurrection, the Ascension.

"The world doesn't care what these cap-and-gowns think. Witnesses must know. The Presbyterian Church has need for teachers and preachers who know, and who will make others know, not merely think. What kind of testimony can men give who think they think? Who doubt they doubt?

"Europe is at war because of a lack of real Christianity, because of too much liberal religion, too many cap-and-gown professors and preachers whose convictions are mere intellectual think-sos. Liberal religion in Europe and America has failed, but real Christianity has not. Why is Unitarianism losing five per cent a year, fifty per cent a decade, and why are bodies that are really Christian growing as never before in years?

"I have on my bookshelves scores of lives of Christ, some of them written by Presbyterians, that are intellectual, and nothing more. I never read them. I wish I hadn't bought them. They were written by the cap-and-gown seminarians, who can neither proclaim Christ as he is, nor teach others to do so. The Presbyterian Church and others have the opportunity of their existence. America is the force and the forum. All the world is the audience. The world waits on us. But we must proclaim a Christ we know, not one we think, and we must live the life of a Christian, not one that tricks itself out in liberal garments."

THE QUESTION OF BILLY SUNDAY'S COMPENSATION.

Though criticised for many things, perhaps the point at which Billy Sunday has been most severely attacked is that which relates to the financial side of his ministry. Much ado is made over the large sums that are paid him at the places where he holds meetings by those who do not like him, and the insinuation is thrown out that the "almighty dollar" is what he is after. We have never had the least sympathy with such suggestions. Like charges have been made against all the evangelists of distinction that have wrought in the Church in our day, and many ministers of eminence have been similarly arraigned in past centuries. John Wesley did not escape this accusation, and we find the Apostle Paul defending himself from it in his epistles to the Churches. To be sure, Mr. Sunday has at some places received sums of considerable size for his work, but the gifts footing them up were voluntary, and it should be remembered that he carries with him a large corps of helpers who have to be supported and paid, and that his meetings are usually quite lengthy. If the people who listen to Billy Sunday have confidence in him and wish to show their appreciation of the service which he renders by giving him more money than ministers ordinarily receive for their labors, we fail to see why he should be condemned for accepting it. It has not been charged that he lives extravagantly or applies his money improperly; and, if he should have a surplus, for our part, we are willing to trust him to put it to a wise use.

The Philadelphia North American, in a recent issue devoted a lengthy editorial to a discussion of this subject, from which we take the following:

"There are two conclusive answers to the charge that Billy Sunday is heaping up a fortune. First is the fact that there is not a thing in this world that he wants that money can buy. His tastes are simple, his home life modest: he seeks no expensive pleasures, and is devoted absolutely to the work that is undermining his health. The second fact, attested by scores of instances in every place he visits, is that his philanthropy is bounded only by the extent of his income. As a Philadelphia business man who knows him intimately remarked to us the other day, 'Billy Sunday does not save or spend the big sums he gets; he administers them.'

"It is impossible to learn from his own lips of his gifts, but the examples are numberless. In Pittsburgh he secretly paid a $4000 mortgage on the house of a faithful assistant in the revival. In Ohio a woman sent him a check for $50. One of the committee, knowing her circumstances, told the evangelist it was more than she could afford, and was rather hurt when the sum was not returned. But a week after the party had left the town there came through the committeeman's bank a check payable to the woman for $850—the amount of the mortgage on her home—and it was signed 'W. A. Sunday.'

"In Scranton he persuaded an employer to take back a defaulting book-keeper—and then, having inculcated the lessons of repentance and forgiveness, made good the $700 defalcation.

"A letter that reached Billy Sunday one day a few weeks ago got a curious answer. It was from a young woman in a little town near Camden. She wrote how she and her mother, a helpless invalid, delighted in reading about the wonderful meetings and what a sorrow it was to them, that they could not hope to be present, even once. Would he not write to them?

"The next morning he slipped away from his house in Spring Garden Street and went over to New Jersey and found the poor little home. For an hour he talked with the mother and daughter, prayed with them and read the Bible to the sufferer, and left them radiant with happiness. That night the sick woman begged her daughter to read again the chapters Mr. Sunday had read. When the book was opened there lay between the leaves a check for $100.

"This incident, related to us by a Philadelphian who heard of it from a friend of the family, is not novel. None of these things has ever been made known by Sunday himself, but he never visits a town without leaving behind him dozens of like cases, which gradually become known and which account for a large part of the 'fortune' he is charged with making.

"Putting aside all differences as to the merits of the theology he preaches, we say again that Billy Sunday will not get more in Philadelphia than he has been worth, if only his effort and sacrifice are considered. If it were possible to measure the good he has done—in popularizing religion, in invigorating church activity, in stimulating civic righteousness, in awakening the spirit of charity and brotherhood, in making home brighter and lives better—it would seem, we think, that the offering is as sound an investment as a community ever made."

BISHOP WATERHOUSE COMES EAST.

Bishop Waterhouse left his home in Los Angeles, Calif., some ten days ago and after stopping in Houston, Texas, to confer with the presiding elders of the German Mission Conference, reached New Orleans last Saturday morning and remained here through the Sabbath. He occupied the pulpit of the First Methodist Church on Sunday at 11 o'clock a.m., and was heard for the first time in the Crescent City. His text was Ecclesiastes 12:13, and the discourse was a strong and illuminating one. It was listened to with close attention by a large audience and called forth many expressions of high appreciation. The Bishop has a fine presence, an excellent delivery, a ready command of choice English, and is an able expositor of the Scriptures. The traditions as to the unusual pulpit ability of Methodist Bishops will not suffer at his hands. While in the city the Bishop was chiefly the guest of Dr. S. H. Werlein, pastor of the First M. E. Church, South, who is an Emory and Henry man.

On Monday morning Bishop Waterhouse left for West Point, Miss., where he had an engagement to meet the presiding elders of the North Mississippi Conference; from there he went to Corinth, where he was booked to preach the annual sermon for the North Mississippi Woman's Missionary Conference, which is now in session at that place; thence he will go to the Holston and North Carolina Conferences to confer with the presiding elders of those bodies concerning the work, and later he will attend the various Board Meetings and that of the College of Bishops to be held in May. He expects to remain in the East for more than three months, and to be with the brethren in a number of District Conferences. It is his purpose to devote a considerable share of this time to the work in North Mississippi, and to give the German Mission Conference the ten days from June 17 to June 27. The Bishop was looking well, was in a genial and happy frame of mind, and spoke encouragingly of the work of the Church, which is much on his heart. He is one of Southern Methodism's wisest counselors and safest leaders.

MRS. W. H. HARRISON DEAD.

It is with sincere regret that we announce the death of Mrs. W. H. Harrison, which occurred suddenly at the family residence at Starkville, Miss., on March 14. Sister Harrison was the wife of Rev. W. H. Harrison, an esteemed superannuate member of the North Mississippi Conference, and was the daughter of the late Hon. Charles Barnett of Noxubee County, who was one of the leading citizens of Mississippi. The funeral service was conducted on the 15th inst. by Rev. T. H. Lipscomb, assisted by Dr. T. C. Wier, and the interment was made in the Odd Fellows' Cemetery at Starkville. Besides her husband, the deceased is survived by two sons by a former marriage, Mr. J. Moss Harrison, who is employed in the Treasury Department at Washington and Mr. Walter Harrison, a prominent attorney in the

same city; and also by another son, Dr. W. B. Harrison, a physician at Matson, Miss., and a daughter, Mrs. A. W. Reynolds, of Starkville. Sister Harrison was an earnest, active Christian, and possessed many noble traits of character. To know her was to esteem and love her. She made her influence strongly felt in the Master's service and will be greatly missed in her community. We extend our deepest sympathy to Brother Harrison, and pray that the Heavenly Father may comfort him and the other sorrowing loved ones in their sore bereavement. We trust that some one will furnish the Advocate with a fitting memoir of this faithful wife and mother at an early date.

OPEN TO AN ENGAGEMENT.

Dr. S. H. Werlein, pastor of the First M. E. Church, South, of New Orleans, is acquainted with a gentleman who was formerly a Roman Catholic priest and a professor in Jesuit colleges, but who has repudiated Romish teachings, and who now desires to attach himself to some Protestant institution where he can teach the Ancient or Modern Languages. He is a cultured man, and Dr. Werlein believes that he would be a valuable addition to any school that may need the service of such an instructor. Any letters of inquiry addressed to Dr. Werlein, 5830 Prytania Street, will receive prompt attention.

PERSONAL AND OTHER NOTES.

Rev. R. F. Walton, of Bunkie, La., is planning to improve greatly our church at that place, and possibly this work may be accomplished before the assembling of the Alexandria District Conference there next July.

Prof. W. H. Smith, the State Superintendent of Education in Mississippi, was booked to address the Y. M. C. A. at the A. and M. College, near Starkville, last Sunday afternoon. Brother Smith is a member of our Church at Durant, Miss.

The work at Merryville, La., is prospering under the leadership of Rev. J. W. Booth. Merryville is now a station, and has made an assessment for ministerial support equal to that carried by all the churches on the charge last year.

We regret to learn that Mrs. Ike Jones, of Black Hawk, Miss., who is one of the most active workers in our Church at that place, has lately been seriously ill. We hope that ere this she is better, and that she will promptly regain her health.

A note from Rev. W. W. Woollard, of Columbus, Miss., bearing date of March 22, informs us that Rev. A. P. Leech has recently been quite ill. We regret to learn of the sickness of this honored veteran, and we trust that the attack will be of brief duration.

Keep in mind the Louisiana State Sunday School Convention, which will be held at Baton Rouge, April 13-15. A feast of good things is embraced in the program that has been arranged for that interesting occasion by Mr. Van Carter, our capable State Secretary.

Dr. F. R. Hill is having his usual success at the Felicity Street Church of this city. He is having good congregations, the services are spiritual, and members are being constantly received. Southern Methodism has scarcely had in its entire history a more efficient pastor than Dr. Hill.

Rev. F. H. McGee, of Cockrum, Miss., says: "Our work is progressing well. We are serving a fine people. They have treated us royally since we came among them in the beginning of the year." Brother McGee's letter brought us 6 subscriptions, for which he has our hearty thanks.

Rev. W. W. Perry, our hustling young pastor at Haynesville, La., sent us two lists of subscriptions last week. He reports his work as progressing reasonably well. No preacher in our patronizing territory has done more for the Advocate during the past two or three years than Brother Perry.

The Methodists of Knoxo, Miss., which is one of the appointments of the Fernwood charge, of which Rev. W. H. Saunders is pastor, have begun the erection of a modern house of worship. The work is under the direction of Mr. Z. Z. Linton, superintendent of the Fernwood Lumber Company.

Bishop J. H. McCoy has transferred Dr. W. F. Packard to the West Texas Conference and assigned him to the Travis Park Church of San Antonio, to succeed Dr. W. D. Bradfield, who has been elected editor of the Texas Christian Advocate. Rev. H. M. Whaling, Jr., took Dr. Packard's place at Marlin.

Rev. W. S. Henry, of De Ridder, La., is hoping to go forward with the task of constructing the new church at that point, in spite of the existing financial stringency. Brother Henry attended the meeting of the Executive Committee of the Louisiana Conference Board of Church Extension in Alexandria on March 17, in the interest of this enterprise.

We know of no church anywhere that issues a neater weekly Bulletin than our First Church at Baton Rouge, La. This congregation has paid and pledged $72.85 on its assessment of $110 for the "Centenary Special." It is not always the case that a church located at the site of a great State institution shows such loyalty to the educational work of the Church.

Two Missionary Institutes will be held in the Alexandria (La.) District in the near future: one on the west side, at Boyce, and the other on the east side, at Jena. A vigorous evangelistic campaign is now on at Alexandria, where Dr. G. E. Cameron is pastor, and an effort will be made to extend the revival spirit into every other pastoral charge in the district.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for three or more subscriptions sent in since the last issue of the Advocate: Rev. T. M. Bradley, Shelby, Miss., 3; Rev. H. P. Lewis, Jr., Poplarville, Miss., 5; Rev. J. T. Lewis, Greenville, Miss., 8; Brother H. R. Caldwell, Mount Olive, Miss., 3; Rev. W. W. Murray, Pelahatchie, Miss., 5.

Miss Mollie Higginbotham, the Advocate's good friend at Mer Rouge, La., sent us last week 1 new and 9 renewal subscriptions from that choice community. We scarcely need to say that we highly appreciate this good work in behalf of the Conference organ. If our paper had such a friend among the members of every church, its circulation would soon be very much larger than it is.

Rev. E. G. Wood, of Standard, La., says: "I am having a great beginning on this charge. I have received 17 persons into the Church on profession of faith since January 1. It is my expectation to hold a revival at each appointment by the first of May. I will write you more fully concerning my work later." We like the ring of this message. The pastor who starts the year with a revival is wise.

Dr. G. E. Cameron, of Alexandria, in a note written on March 22, says: "Assisted by Dr. D. L. Coale, we are in the midst of a wonderful revival here. From the beginning until yesterday the meeting steadily increased in power. There have been conversions at almost every service, and yesterday (Sunday) was a climacteric day, with 200 or more professions of faith. Great numbers are joining the Church."

Rev. C. H. Herring, of the Woodville (Miss.) Circuit, reports that the weather and other things have seriously interfered with the work in his charge. Up to March 16, he had been able to preach at only one of his appointments, but he has managed to visit all his people and keep busy in the Master's service. He has the interests of the Advocate in mind, and has promised us a list of subscribers in the near future.

Rev. R. V. Fulton writes hopefully of his work on the St. Helena (La.) charge. He was cordially welcomed back for another year, and his people are kind and attentive. He has introduced the envelope system of caring for the finances and thinks that it promises to be a success. Brother Fulton has been remembering the Advocate in his rounds, and his letter brought us four subscriptions, for which he has our thanks.

The Commencement sermon of the Methodist Training School at Nashville, Tenn., will be delivered in McKendree Church on May 16, by Dr. W. N. Ainsworth, of Macon, Ga. The service of consecration in the afternoon will be led by Rev. T. C. Ragsdale, pastor of McKendree Church. The Annual Address will be delivered by Dr. T. N. Ivy, Editor of the Nashville Christian Advocate, on Wednesday morning, May 19.

Rev. J. G. Johnson, of Black Hawk, Miss., in a business note to our office bringing us six additional subscriptions from his charge, makes the following reference to his work: "The outlook is still good for the coming year. We are planning and praying for a revival at each church." No better people can be found anywhere than those whom Brother Johnson serves. His Acona church has been declared by some to be perhaps the best rural church in Mississippi.

A dispatch from Summit, Miss., to the Times-Picayune on March 22 reads as follows: "The congregation of the Pisgah Church, four miles west of here, has just had a new house of worship completed, and Rev. W. N. Thomas, the pastor here and also of that community, preached the first sermon in the new structure yesterday, March 21." The people of that neighborhood are to be congratulated upon having brought this worthy enterprise to completion.

Dr. A. F. Watkins, President of Millsaps College, writes: "Matters at the College are moving along smoothly. Our Commencement sermon will be preached in the chapel at 11 a.m., Sunday, June 6, by Bishop E. D. Mouzon, who will also deliver the sermon before the Young Men's Christian Association at the evening hour on the same day. The Annual Address will be delivered by Hon. J. S. Sexton, of Hazlehurst, Miss., on Tuesday morning, June 8."

A note from Rev. T. M. Bradley, of Shelby, Miss., informs us that Mr. T. J. Poitevent, who is an esteemed and useful citizen of that community, has been quite ill for along while. We regret very much indeed to learn this, and we pray that Brother Poitevent may soon begin to improve and that his health may be fully restored. Such men are all too scarce, and neither the State nor the Church can well afford to lose them. Brother Bradley reports that his work is in an excellent condition.

Mrs. J. L. Dantzler, formerly of Moss Point, Miss., but who now resides at 4920 St. Charles Avenue, this city, was severely burned by the overturning of an alcohol lamp in her home on March 17. At first it was thought that she could not survive the injuries sustained, but she has gradually improved, until at this writing a more favorable view is taken of her condition. We extend sympathy to Brother Dantzler in this anxious hour, and pray that his beloved wife may be spared to him and have a speedy and complete recovery.

In a business note to our office bringing 2 new and 4 renewal subscriptions, Rev. J. S. Purcell, President of the Mississippi Conference Training School at Montrose, Miss., says: "Our school will close on April 27. The Commencement sermon will be preached by Rev. J. R. Jones, pastor of the First M. E. Church, South, of Meridian. The session has been quite a success." Brother Purcell is enjoying a visit from his mother, Mrs. James Purcell, formerly of Blackhawk, Miss., but who for some years has been residing at Plain Dealing, La.

Rev. W. W. Williams, the efficient manager of the Mississippi Orphans' Home at Jackson, Miss., in a personal note to the Editor, says: "We are all well at the Orphanage. We are reducing our number as fast as we can find good homes for our children. We are praying and trusting that God will supply our needs. There are other needy children whom we are being urgently importuned to take, but we cannot do so until we get more money." This noble institution is doing a monumental work, and the Methodists in the two Mississippi Conferences ought to rally enthusiastically to its support.

We are indebted to Brother A. B. Campbell, the superintendent of our Sunday school at Eupora, Miss., for the following note: "Rev. R. H. B. Gladney, our Sunday School Field Agent, was with us last Sunday, March 14, and made two addresses. He is the livest Sunday school wire that we have had in Eupora in a long while. His talks were full of an enthusiasm that was contagious. He has a great message and delivers it in a practical and businesslike way. He is an organizer and a builder. We are better and stronger for having had him with us."

Rev. H. W. May, the energetic presiding elder, sends us the following note concerning the work in the Alexandria (La.) District: "I am pleased to say that the work of the year has begun auspiciously. I am closing the first round with great hope. The assessments for the support of the ministry are equal to those of last year, notwithstanding the prevailing financial depression. The brethren are busy in their various fields and the indications are that substantial results will follow their efforts. The 'Every-Member Canvass' is being emphasized and the beneficial effects are already in evidence."

Evangelist W. D. Bass, whose home is at Corinth, Miss., writes as follows from Jackson, Tenn., under date of March 19: "I am in the second week of a fine meeting in Trinity Church, of which Rev. C. L. Smith is the pastor. Many are being saved and the Christian people are being built up and strengthened. We expect to close next Sunday night. Rev. R. A. Clark is doing an excellent work in this city as the pastor of First Church, and Dr. H. G. Hawkins is having fine success as the head of the Memphis Conference Female Institute. Brother Mecoy, presiding elder of the Jackson District, and the other Methodist pastors here have attended our services when they could. My next meeting will be in Florida."

Rev. A. W. Hoffpauir reports as follows concerning his work at Covington, La.: "We have a good people to serve and the Lord is wonderfully blessing my labors among them. Our Sunday schools are doing a fine work, and our congregations are increasing. The members of our Ladies' Aid Society were very thoughtful of us recently and sent us quite a lot of groceries, which of course were greatly appreciated. I have been somewhat hindered in my work by the inclement weather and the illness of my wife, who for five weeks has been suffering with a nervous breakdown, and who requests the prayers of your readers that she may be restored to health and strength, if it be the Lord's will." We are sorry to learn of Sister Hoffpauir's affliction, and we trust that she will begin to improve physically at an early date.

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Get a 25 cent box at any drug or department store, and get relief.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

GEORGE ARTHUR, son of Mr. and Mrs. W. J. Bernard was born in New Iberia, La., on Nov. 25, 1912, and died March 3, 1915. A shadow has fallen upon this household, and one of its sunbeams has been shut out. How dark is that shadow, and how yearningly the heart seeks after its sunbeam! Light alone comes from the words of Jesus, who smilingly says, "Suffer little children to come unto me." The Master had need of him and sent his chariot of winged angels, and took him home. Let not your hearts be troubled; a heavenly mansion has received your darling boy, and ere long you shall learn the full import of those blessed words, "What I do, thou knowest not now, but shall know hereafter."

ALFRED S. LUTZ.

Mrs. GEO. VEST (nee Harriet L. Reynolds), was born on March 16, 1839, and died on Jan. 17, 1915. She was a life-long resident of New Iberia, La., and early in life joined the Methodist Church. Her father's home was one of the stopping places of the early circuit riders and they frequently preached in her uncle's cooper shop. She often told of the experiences of the old-time preachers and loved to speak of what a deep impression was made by the labors of Richmond Nolly as he traveled the Attakapas Circuit. Her family had done what they could to encourage him in his arduous labors. Her whole life was given for the uplift of humanity. She was a woman of prayer, a lover of the Bible, and an ardent and enthusiastic Methodist. As a devoted wife, mother and grandmother she made the household radiant with joy, but never lost an occasion for impressing the truth that all genuine happiness must be founded on strictly religious principles. She is survived by her husband, nine children, thirty-nine grandchildren, and fourteen great-grandchildren.

ALBERT S. LUTZ.

Mrs. JENNIE CAGE was born on Oct. 15, 1884, and died on March 6, 1915. Since an All-wise God in his wisdom has seen fit to take her from our peaceful, happy home circle, we bow in sorrow and humble submission. She had no fear of death, but grieved for the loved ones she was leaving behind. Hers was a truly noble character, loved and honored by all who knew her. She lived a happy useful life and died at peace with God and all mankind. Her devotion to her home and family, and her unselfish thoughtfulness for others enhance our loss. Even in her last illness she was much concerned about the comfort and welfare of her devoted nurses. We miss her sweet counsel, sunny disposition, the familiar footsteps and cheerful voice, but we are comforted in the firm belief that she is happy in a better world above. The funeral service was conducted by her pastor, Rev. C. H. Herring in the home. Sleep on, dear loved one, in the arms of your Savior. Even now when I think of the angels I seem to see your face, and know that one day I shall see you again in the company of the redeemed.

N. S. CAGE.

Mr. G. W. LAWSON was born on April 27, 1835, near Knoxville, Tenn., and in 1839 moved with his parents to Mississippi, who settled near Bear Creek, Tishomingo County, making their home in that county till the fall of 1857, when he was happily married to Miss Emily Rhinehart and moved to Arkansas. He returned to Mississippi in the year 1860 and continued to be a citizen of that State until death at Pleasant Hill on June 16, 1914. Of this marriage were born seven children, three of whom preceded him to the better world and four of whom are still living in or near the old home. His wife died in 1872 and in 1874 he married her sister, Mrs. Lucinda Hughs, who also preceded him to heaven on Dec. 23, 1912. Both of these good women were noble and true, but we knew Aunt Lucy best. She was the best woman we have ever known. He professed faith in Christ in 1857, while quite a young man, but remained out of the Church till 1872 when he united with the Methodist Church and was a faithful member as long as he lived. Uncle George's life was well spent, and his children have lost a true father, the community a useful citizen and the Church a strong and earnest member. He will not soon be forgotten.

J. R. JAMES.

SIDNEY JOHNSON SPAIN, eldest son of Major Johnson and Emma Josephine Dodd Spain, was born near Springdale Church, Attala County, Miss., on January 15, 1882. He was converted at the age of twelve years at Springdale Church and united with the Methodist Church in Kosciusko, Miss., during the Cates meeting in 1908. For a number of years he had been a faithful and efficient steward of his church. He was generous, and ever willing to do all he could to promote the interests of his Church and advance the kingdom of his Lord. He had been engaged in the mercantile business in Kosciusko about ten years, having been the senior member of the firm of Spain Brothers. On December 24, 1905, he was happily married to Miss Texanna Temple, who, with four little children, survives him. On February 11, 1915, the angel of death called him home. He had frequently expressed himself as ready to go and had made his peace with God and his fellow-men. The funeral service was conducted at the Methodist Church in Kosciusko by his pastor, Rev. J. B. Randolph, assisted by Rev. W. A. Roper, the Baptist pastor. We laid his remains to rest in the city cemetery to await the resurrection morn. We extend sympathy to the bereaved family.

JOSEPH B. RANDOLPH.

On March 6, 1915, Mrs. L. KINLER died at the residence of her son, Emile Kinler, in New Orleans. Alford Kinler, her other son, also her two daughters, Mrs. Troxler and Mrs. Mongrue and several of her grandchildren were present when she breathed her last. Her remains were brought home to Luling, La., and buried from the Catholic Church in the St. Charles Cemetery across the river, beside her husband, who died many years ago. There were born to her nine children—four of whom remain to mourn her death. Her grandchildren numbered thirty two, and her great-grandchildren fifteen. Mrs. Kinler was born and lived here all of her long life of eighty-two years, when from old age the silver cord was loosened, the golden bowl broken, and the wheel broken at the cistern, and the dust has returned to the God who gave it. She has gone down as the stars, to rise on some brighter, fairer shore. Fold the worn hands tenderly over the still heart that shall never more throb with anguish or thrill to the touch of joy. She gazes now with undazzled vision on the "great white throne, and Him that sitteth thereon." She has gone from earth to bloom again in that bright clime where—

"Verdure and blossoms never fade,
And fields are eternally fair."

Over the quiet grave may the white roses bloom and the spring violets grow!

A FRIEND.

IN MEMORIAM.

The Woman's Missionary Society of the M. E. Church, at Lecompte, La., wish to express their deep sense of loss in the death of one of their members, Mrs. Mary Elizabeth Johnson, which occurred in New Orleans, La., on December 26, 1914.

We wish to bear testimony to her sincere Christian life, and the encouragement that her membership with us engendered. Always with a sweet sunshiny smile, even after sorrow came into her life, did she welcome all the members. We miss her, oh! so much, yet bow to the will of the Father and know that she now lives and reigns with Jesus, in the home not made with hands. We thank God for the association of this beautiful Christian life. Therefore be it resolved:

1. That we extend deepest sympathy to the sorrowing loved ones, and we pray that the "Holy Comforter" may abide with them.

2. That these resolutions be placed on the records of our Society, that a copy be sent to each member of her family, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. Anna Cox Lyon, Mrs. W. H. Jones, Mrs. A. C. Collins.

Religion gives to morality its breath of life.—Rev. W. A. Smith.

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From the Field.

DR. HOLDER IN ARKANSAS.

The Rev. Arch, C. Holder of Shreveport, La., and Mr. I. N. Price of Cincinnati, O., have recently closed the most successful revival in the history of Malvern, resulting in about 350 conversions in three weeks.

Dr. Holder preaches an "entire gospel," without fear or apology, yet in love and reverence, making a definite appeal to all classes; especially does he impress the delinquent church member. His sermons to "men only" are free from anything objectionable. He believes in heaven and hell, and is very persistent.

Of the many evangelistic singers we have had in Malvern, Mr. Irvin N. Price stands first, having not only command of the technical side of his work, but singing with the spirit and understanding as well. He is very successful in organizing and leading a large choir, and his solo work brings many requests for repetition of his best songs.

These men work just as hard at the last as at any other time; and their intelligent, sane efforts for the salvation of sinners will commend them to any pastor or church.

GAY MORRISON.

March 13, 1915.

BROOKHAVEN METHODISM.

Dear Doctor Meek: After a few years stay in Jackson, Miss., the itinerant wheel turned and I am at Brookhaven, Miss. The people, although they hated to lose Brother W. H. Lewis, gave me a most cordial welcome. My work is very pleasant. I have a kind people and I am sure a more cultured community can not be found in our Conference, for it is here that Whitworth college has done such fine work for our Church. I don't think I have ever known a finer student body than this institution now has. It is superb. Brother Decell, of Wayneshoro, recently held a meeting here with fine results. The teachers and student body are with us every Sunday at the 11 o'clock hour, and what a fine company of listeners they are! No State can boast of a finer class of women than Mississippi and no school can excel Whitworth in the culture and development of its daughters. Dr. Cooper is an inspiratiou to any preacher — so loyal and helpful in every way. He and a part of the faculty are constant at prayer meeting. It is my conviction that no man is doing more for the Church than Dr. Inman W. Cooper. Brother L. E. Aiford is agent for the college and is doing well. I commend his work to the brethren. The improvement here was quite a surprise to me. Whitworth is destined to yet greater things.

No one need be the least trouhled when he sends his daughters here. They will have the best of care. The religious atmosphere is fine; the health conditions are splendid; and I can't see how such good board can be given for the price.

Altogether, we are justly proud of Methodism in Brookhaven. Rev. Robert Selby is earnestly at work looking after every interest of the Church in his district. He is making full proof of his ministry. My official board, composed of fine business men from the different walks of life, are giving me their loyal support. A majority of my board of stewards attend Sunday school and prayer meeting and have assured me publicly and privately that they would give me their best support, and they are doing it. I am talking for the Advocate and hope to send you some new subscribers and renewals soon.

J. M. MORSE.

IMPROMPTU.

Dear Brother Meek: I am solicited hy some of my ministerial hrethren to write for the Advocate, and solicited by some of the laity to preach for them; but the trouble is that I can only write with a pencil, and printers and editors do not like pencil written manuscripts, while as to preaching, my Conference has decided that I am too old and infirm to preach, and the pulpits are generally closed against me. So I can but refuse. I am trying to mix you up a little batch today for the paper, and if it proves unpalatable and unworthy of a place among choice dishes, just throw it out at the kitchen door.

I have been the recipient of more good reading matter the present winter, it seems to me, than ever before. Not more in quantity, but the quality has kept my emotional nature stirred continually. I was brought up a Calvinist and was proud of my indoctrination and dignity; but alas! I visited the Methodist class and experience meetings, when a youth and took to their manner of worship, and it seems that I imhibed their spirit and enthusiasm.

In 1884 I followed a popular preacher, who was said never to shed a tear. He was dry-eyed at all times, at all places, and under all circumstances. Can you diagnose his case?

About thirty years ago I had a presiding elder who was very earnest and spiritual and when he sometimes choked with emotion while preaching and a shower of tears would fall, he would beg his auditors to excuse him. This old superannuate is not so considerate and polite as that; and when he feels a storm rising he does not pull down the blinds and windows, and slam the doors, but gives the storm the right of way and lets it roar. The Methodists are called the noisiest Christians in the world. If this be true, they are the most spiritual. If the earth had no fire in it, there would be no eruptions. God's people in truth, of every name, have pent up fires within them, and eruptions frequently occur. Our Lord was emotional. His sacred bosom heaved and he wept. Paul says that by the space of three years he ceased not to warn the Ephesians "day and night" with tears. Jeremiah prayed thus: "O that my head were waters and mine eyes a fountain of tears," etc.

I give these quotations to justify Methodists, and especially this Methodist. I shed tears of joy over your boldness and readiness to rap every heterodox head that pops up around you. God bless our Advocate, and may all of our preachers and readers work and pray for its support! What an excellent editorial that was in the last issue on "Our Superannuates." I felt before I finished reading it that all of the old helpless ones in the patronizing Conferences would have more sympathy and friends than they have ever had! God hless our editor and all of the Advocate readers!

Olla, La. H. ARMSTRONG.

MARRIED.

At the parsonage at Bay St. Louis. Miss., on March 9, 1915, by Rev. G. A Guice, Mr. WALLACE R. SYLVESTER and Miss SARAH HALE.

On Jan. 3, at the residence of Mr Ames Freiler, of Fluker, La., by Rev R. V. Fulton, Mr. CLIDE S. HOLLAND, of Greenshurg, La., and Miss BERTIE HANEY, of Fluker, La.

At the residence of Mr. T. J. Foster at Greensburg, La., on Feb. 13, 1915 by Rev. R. V. Fulton, Mr. WILLIAM McCLENDON, of Magnolia, Miss., and Miss EFFIE ADAMS, of Darlington. La.

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Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

The Sunday School.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Maben is close to the best, Brother J. A. Wax, the superintendent, will take up the three points lacking and will then have a standard school.

The veteran superintendent, Brother Frank Lamb will re-organize his school at Tomnolen and endeavor to do better work than ever.

Rev. J. J. Baird, of Brooksville, reports that his school comes up to the standard. His Teacher-training class has 23 members and the Home Department has 20. Good for these excellent people.

Children's Day gives the young people an opportunity to do public service in the Church under a trained leader. Some of our people say that it is more difficult to get the children to take part in the program now than formerly. So it is not easy to induce the older people to attend and take part in the prayer meeting. The need for the day and the training it will give the children is greater to-day than ever in the past.

It should be made plain to all the people that every dollar of the money collected on that day is invested in the Sunday school work of our own Conference for our own people, even the one-fourth we turn over to the General Board comes back to us in the service rendered by the General Secretaries. If our people see the case clearly they will not contribute merely an incidental sum, but will invest an amount worthy of the cause.

Something has been said before of the high class work being done in the Eupora church. After visiting this school and becoming acquainted with the situation, it is easy to see why such excellent work is being done. The secret of it is, the preacher and the superintendent have been reading some of the best books on Sunday school work. All of our leaders are readers of books that stir the mind and heart. This school not only comes up to the standard of efficiency, but the individual classes are doing standard service.

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

The Field Secretary has just finished the schedule of work in the Seashore District. We are well pleased with the work of that district. Great interest was manifested; the congregations were as large as could have been looked for.

The Long Beach Sunday School has taken on new life. This is all due to four organized classes. There is a contest on between the young people in the organized classes. Organization always tends to make the machinery run smooth. If you have never tried it, give it a trial at once.

The Sunday school of the Galloway Memorial Church, of Jackson, now has 59 taking the Teacher-training Course; 19 in the Legion of Honor Course, and 40 in the Advanced Course. The superintendent, Brother J. C. Cavett, tells me that they have graduated a class every year now for about five years. You will find plenty of workers in that Sunday school, too. If you can not get 59 in a Training Class, try to get some, anyway. Five would be better than none.

The Jackson District is the next to be worked by the Field Secretary. His dates are as follows: Canton, March 18-19; Mendenhall, at D'Lo, March 20-21; Pelahatchie, March 24-25; March 26-27, blank so far; Madison, March 30-31; Florence, April 1-2; Terry, April 3-4. Then the Secretary will go to the Hattiesburg District, beginning at Eucutta April 11-12. The other dates in this district will be given later.

The Five Cent Assessment.

I would like to call special attention to this collection. The Board needs the money. What are you going to do about it? I hear of many saying they do not think they should pay this assessment. Did you ever stop to think it was made by the Conference and not by the Sunday School Board? Is it loyalty to take the collection, or is it disloyalty? What do you say?

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

Mr. Moody used to say that the Christian Law of giving is this: "Give till you feel it; then go on giving till you don't feel it."

Rheumatism and Kidney Complaints Cured.

There is now being manufactured a preparation called Hyde's Rheumatic and Kidney Remedy which has been proven beyond a doubt to be an absolute cure for Rheumatism and Kidney Troubles. All we ask is for you to give it a trial. Recommendations and testimonials furnished on request.

Will be sent prepaid on receipt of one dollar. Hyde Rheumatic Co., Ellisville, Miss.

Character is like bells which ring out sweet music, and which, when touched accidently even, resound with sweet music.—Phillips Brooks.

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SAGE TEA DARKENS HAIR TO ANY SHADE.

Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is mussy and out-of-date. Nowadays, by asking at any drug store for a 50 cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old recipe which can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known downtown druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two it becomes beautifully dark, glossy, soft and abundant.

Quickest, Surest Cough Remedy is Home-Made

Easily Prepared in a Few Minutes. Cheap but Unequaled

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it.

Get 2½ ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2½ ounces Pinex," and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

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The Celebrated Effectual Remedy
Without Internal Medicine.
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Thousands of women who are now blessed with robust health cannot understand why thousands of other women continue to worry and suffer from ailments peculiar to women when they can obtain for a trifling sum Dr. Pierce's Favorite Prescription which will surely and quickly banish all pain, distress and misery and restore the womanly functions to perfect health.

This old prescription of Dr. Pieree's is extracted from roots and herbs by means of pure glycerine and is a temperance remedy of 40 years' good standing.

Women who suffer should not wait till a breakdown causes prostration. If you are anxious to correct the derangement of the delicate feminine organs, to get rid of irregularities, or that catarrhal condition, to avoid pain at eertain times, to overcome irritability and weakness, waste no time, but get Dr. Pierce's Favorite Prescription in liquid or tablet form this very day at any medicine dealers and to-morrow you will know that you are on the highway to health and happiness. Write for free 136-page book on diseases of women to Dr. V. M. Pieree, Buffalo, N. Y.—Adv.

A Free Book.

If you will send three dimes, or stamps, to pay for wrapping and mailing and enclose this notice, Dr. Pierce, of the Invalids' Hotel, Buffalo, N. Y., will send you a revised copy of his Common Sense Medical Adviser, in cloth binding, 1008 pages, with color plates. Just what you need in ease of sickness or acident. Treats of Physiology, Anatomy, Sex problems, Marriage relations, Hygiene, Exercise, Disease and its prevention.

Dr. Pieree's Pleasant Pellets regulate and invigorate stomaeh, liver and bowels.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Second Round.

Fernwood, at Kokomo, April 3, 4.
Magnolia, April 4, 5.
Monticello, at Providence, April 10, 11.
Crystal Springs, p.m., April 16, 18.
Gallman, at Mt. Pleasant, April 17, 18.
Meadville, at Meadville, April 21, 22.
Bogue Chitto and Norfield, at Norfield, April 24, 25.
Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conferenee, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pieasant Grove, at ———, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at ———, June 11.
South McComb, at Osyka, June 12, 13.
Barlow, at Brandywine, June 16.
Hazlehurst, a.m., June 17, 20.
Wesson, at ———, p.m., June 18, 20.

ROBT. SELBY, P. E.

Hattiesburg Dist.—Second Round.

Green County Mission, at New Hope, April 3.
Leakesville, at Rounsaville, April 4, 5.
Eucutta, at New Hope, April 6.
Oloh, at Oak Grove, April 11, 12.
Williamsburg, at Santee, April 14.
Hattiesburg, Broad Street, April 18, 19.
Hattiesburg, Court Street, April 18, 20.
Blodgett, at Ovett, April 21.
Taylorsville, at Hebron, April 24, 25.
Ellisville, at Moselle, April 25, 26.
Heidelberg, at Sandersville, April 27.
Hattiesburg, Main Street, May 2, 3
Sliver Creek, at Oakdale, May 5.
Estabutchie, at Enumenie, May 8, 9.
Collins, May 9, 10.
Mt. Olive, at Wisner, May 12.
Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

Newton Dist.—Second Round.
(In Part.)

Lake and Hickory, at H., April 4, 5.
Bay Springs, at Eureka, April 7.
North Bend, at Longino, April 10.
Philadelphia, April 11.
Philadelphia Circuit, at Mar's Hill, April 12.
Decatur and Union, at Decatur, April 18, 19.
Suqualena, at Pine Springs, April 21.
Raleigh, at Raleigh, April 23.
Laurel, Second Avenue, April 24.
Laurel, First Church, a.m., April 25.
Laurel, Fourteenth Avenue, April 25.
Rose Hill, at Paulding, April 27.

C. F. EMERY, P. E.

Meridian Dist.—Second Round.

Shubuta, April 4, 5.
Pachuta and Quitman, at Quitman, April 11, 12.
Buekatunna, at Clara, April 17, 18.
Meridian, at Poplar Springs, April 25, 26.
Meridian (East End), April 25, 27.
Meridian (Central), May 2, 3.
Meridian (Fifth Street), May 2, 4.
Waynesboro, May 7.
DeSoto, at Cooper's Chapel, May 9.
Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Seooba, at Wahalae, May 22, 23.
Lauderdale, at Electrie Mills, May 23, 24.
Mathervilie, at Salem, May 29.
Clark, at Manassas, May 30.
Daleville, at Andrews Chapel, June 4.
Porterville, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moseow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

The Distriet Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

Seashore Dist.—Second Round.

Logtown, p. m., March 30.
Poplarville, Wed., p. m., Mareh 31.
Lumberton, April 3, 4.
Pascagoula and Oeean Springs, at O. S., Frl. p. m., April 9.
Escatawpa, at E., 10 a. m., April 11.
Moss Point, 11 p. m., April 12.
Bay St. Louis, Wed., April 14.
Biloxi, Main Street, April 17, 18.
Gulfport and Lyman, at 29th Street, Wed., p. m., April 21.
Saucier, at McHenry, April 24, 25.
Hub, at Pineburs, Thurs., p. m., April 29.
Columbia, May 1, 2.
Coalville, at Poplar Head, Thurs., May 6.
Brooklyn, at McLaurin, May 8, 9.
Mentorum, Wed., May 12.
Amerieus, at Tanner's, May 15, 16.
Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Pieayune, June 12, 13.
Longbeaeh, June 19, 20.

District Conference will be held at Wiggins and Bond, the first session to be held on Tuesday at 4 p. m., on May 25.

W. H. HUNTLEY, P. E.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

DISTRICT CONFERENCES.

Louisiana Conference.

New Orleans, at Carrollton, April 8-9.
Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at ———, Julv 6-9.
Ruston, at Plain Dealing, July 26-28.

Will Relieve Nervous Depression and Low Spirits

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Pride Ct., at Olive Branch, April 1.
Clinton Ct., at Gilead, April 3, 4.
Wilson, at Wilson, April 4, 5.
Baker, at Deerford, April 10, 11.
St. Francisville, at Star Hill, April 17, 18.
Zachary, at Zachary, April 18, 19.
Jackson, at New Hope, April 24, 25.
Pine Grove Ct., at Pine Grove, May 1, 2.
Ponchatoula, at Lee's Landing, May 6.
Springfield, at James Chapel, May 8, 9.
Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

Let each preacher be ready with a report on the number of Conference, and general organs taken. This matter will be stressed on this round. Let each board be ready to answer the question relative to the support of their pastor. **Let every pastor attend to the assesment for District Parsonage. This is important.**

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Bossier City, April 2.
Greenwood, at Keachie, April 3, 4.
Ida, at Dixie, April 11, 12.
Logansport, April 14.
Pleasant Hill, at Marthaville, April 17, 18.
Noble, at Benson, April 23.
Pelican, at Mitchell, April 24, 25.
Zwolle, April 30.
Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, Juiy 7.
Mooringsport, at M., Juiy 10, 11.

Centenary Commeneement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

Please do not arrange any dates to conflict with the Seashore Divinity School, at Seashore Campground, from June 23 to July 3.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Alberta, at Castor Station, April 2.
Athens, at Arizona, April 4, 5.
Gibbsland, at Gibbsland, April 6.
Elmore, at New Prospect, April 10, 11.
Simshoro, at Antioch, April 17, 18.
Dubach, at Hico, April 18, 19.
Homer, April 24, 25.
Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

The District Conference will meet in Plain Dealing, Monday night, July 26, and continue in session until the business is finished. Let the preachers make no engagements for the dates July 26-29. Let's have a record-breaking conference. Let the preachers give special attention to the questions to be answered only at the second conference.

BRISCOE CARTER, P. E.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

Monroe Dist.—Second Round.

Bonita, at Jones, April 2.
Bastrop, April 4.
Mer Rouge, at Oak Ridge, April 11.
Rayville, a.m., April 18.
West Monroe, p. m., April 18.
Monroe, April 25.
Calhoun, at Downsville, Wed., April 28.
Sicily Island, at Ferriday, May 2.
Winnsboro, at B. Prairie, May 8.
Gilbert, at Wisner, May 9.
Eros, at Douglas, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Talluiah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.

District Conference at Farmerville, June 15, 17. WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Crowley, April 3, 4.
Morgan City, Wed., April 7.
Patterson, Thurs., April 8.
Lafayette, April 10, 11.
Jeanerette, April 11, 12.
New Iberia, Wed., April 14.
Lake Charles, April 17, 18.
Jennings, April 18, 19.
Lake Arthur, Mon., April 19.
Eunice, at Eunice, April 24, 25.
Gueydan and Abbeville, at Abbeville, May 1, 2.
Vermilion, May 2, 3.
Houma Mission, at Houma, May 8, 9.
Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.

District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

CUT THIS OUT— IT IS WORTH MONEY.

If you don't want it to-day, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe: Foley Kidney Pills, for weak or disordered kidneys or bladder; Foley Cathartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well-known standard remedies for sale everywhere.

"To be human ought to he the same thing as to be humane. Some day it will be."

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books

WINTERSMITH'S CHILL TONIC
not only the old reliable remedy
FOR MALARIA but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and $1 bottles at drug stores.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

GIFTS FOR McTYEIRE SCHOOL.

Miss Helen Richardson, Principal of the McTyeire School, writes as follows: "About three weeks ago one of our patrons called and before leaving said that he and his mother wished to give us $5000 and more next year. This came without any solicitation on my part. I have recently been to Peking, where, through mutual friends, I had the privilege of visiting Li Yuan Hang, the Vice-President. Our Father had gone in advance and prepared every step of the way. Truly, it was like a fairy tale. As the Vice-President showed me around the palace, meeting first his wife, then the children, and finally into the very room where Emperor Kwang Su died, it seemed like a dream. I told his Excellency about the work of McTyeire School and its development. He had heard much of this through friends. He said that the development of such a school should not be arrested because of a lack of funds, and that he would be glad to assist. I am to send him subscription blanks."

IMMIGRANT WORK AT GALVESTON.

Last year 4271 immigrants entered Port Galveston. The war in Europe has cut off Galveston's greatest source of immigrants. Prior to the outbreak of hostilities there was a steady stream of Germans, Russians, Bohemians, and other immigrants from Northern Europe. The principal work done by our port missionary since August has been that of handling the refugees from Mexico. During 1914, including immigrants and refugees, our missionary handled some 12,000 people. He assisted 96 men in finding homes and work, and 17 girls and women.

FAITHFUL UNTO DEATH.

Two years ago the village of A., numbering 172 souls, became Christian. Since then hardly a day has passed but they have gone through the fires of persecution. The avowed object of the people is to either drive them back into heathenism or drive them out of the village. To this end all of the landowners have banded together. They have blocked the roads going to the bazaar; they have forbidden vendors to sell them anything on pain of gaining their displeasure; they have destroyed their crops, cutting down unripe barley and stealing their sugar cane and pulse. Several of the Christians were beaten—one so severely that in fear of his life he has fled to a different village.

Two weeks ago the landlords deliberately uprooted and carried away seven maunds of peas. Were a farmer at home to have seven acres of his wheat crop stolen, it would be tantamount to the loss they suffered. Last week they burned several dollars' worth of straw. Two days ago they cut down fourteen maunds of unripe barley and in the same night stole peas, but were detected and fled. One man, however, was caught and stands self-condemned. What will happen to him I know not. What has happened to the Christians I know, and my heart leaps with joy at their long-suffering through it all. The headmen of the village have tried to stop this persecution; the collector and I have endeavored to bring them to a better mind; some Mohammedans, formerly inveterate enemies but now friends, have expostulated with them, but all to no purpose. "Either leave Christianity or leave the village" continues to be their ultimatum.

The above mentioned Mohammedans sing the praises of these Christians, saying they have never seen such long-suffering patience under such unjust persecutions and frankly confess that they would not have endured it. The Christians themselves beg us to help them if we can, but add, "If you can't, we will continue to suffer for Jesus. They may kill us, but they cannot take Jesus from us. To him will we be faithful even unto death."—Selected from "The Mass Movement Era," published in Lucknow, India.

MISS GOLDING OFFERS HERSELF FOR FOREIGN WORK.

Miss Ethel Goiding, who is now principal of our Orphan Home School, has offered herself to the North Mississippi Conference Woman's Missionary Society for the foreign field. Miss Goiding is a capable, consecrated young woman of splendid attainments, and we feel sure she will prove to be the woman we need for our foreign scholarship.—N. Miss. Builetin.

FROM MT. OLIVE AUXILIARY.

Mrs. J. R. Ellis writes: "Brother W. J. Ferguson, our pastor, kindly gave the Sunday night service, February 14, to the Woman's Missionary Society. The officers for 1915 were installed, with the pastor as leader. This beautiful "Installation service" consumed about twenty minutes. Mrs. Ferguson, then, with well chosen words, and in a most pleasing manner, gave an inspiring and instructive talk on "Woman's Work in the Church." Special music had been prepared for this occasion.

The weather was very inclement, but a large congregation assembled, and all seemed deeply interested in the 'woman's service.'"

TREASURER'S REPORT OF FOREIGN DEPARTMENT FOR 1914, NORTH MISSISSIPPI CONFERENCE.

Adult dues, $1048.47; Young People's dues, $139.27; Junior dues, $166.09; Baby Division, $375; Adult pledge, $1744.71; Y. P. pledge, $174.38; Junior pledge, $142.60; Scholarships $476.95; Day schools, $700; Bible Women, $240; Scarritt Endowment, $36.80; Retirement, $27.55; Week of Prayer, $246.97; Junior Mite boxes, $31.06; Baby Mite boxes, $1.25; specials, $5.30; McTyeire School, $5; Mary Stone Room, $13.15; Missionary supported, $30; total, $5233.30.

Mrs. W. W. WILBURN.

The Foreign pledge was $3000 and in the Home Department it was $1500. Mrs. Wilburn reports $1305.01 paid on the Home pledge and $2061.69 on the foreign pledge.

THE COUNCIL DAILY.

Have you forgotten to send in your subscription? If so, let this notice serve as a gentle reminder. You cannot afford to miss the issues of this splendid little paper, for, remember, the annual meetings are preceding the Council meeting this year, and that there will be no reports brought from the Council by your secretaries, unless they send out a written message upon their return. The value of the Council Daily, for that reason, is more pronounced than ever before. Don't put off until to-morrow, but subscribe TO-DAY. Send to Mr. Geo. Thornburgh, care of Masonic Temple, Little Rock, Ark. Price 25 cents.

SOME WHO ARE HELPING.

Dear Dr. Meek: Probably some few of our members do not know just what the Mississippi Conference is doing for the cause of Missions and a little information at this time would be of interest. How many know that a leading church is supporting a medical missionary in China, raising for this purpose the neat sum of $600 above the annual assessment? Then a district, by no means the strongest, maintains a native preacher by contributing the modest sum of $150. One of our best Sunday schools gives each year $260 for the support of Huchow Hospital.

Think of a Sunday school of one of the smaller stations taking care of the financial support of an entire circuit! And that's not all: another provides for the support of a native preacher in Japan, and still another pays the salary of a Bible woman in the same field.

Two Sunday schools on a small country charge with only an average attendance have taken a $50 scholarship in the Lambuth Memorial Bible Woman's Training School in Japan. A League provides a scholarship in the Soochow University—an institution which is doing great things for the religious leadership of the Church.

An adult men's Bible class contributes each year the nice sum of $100 for the support of a native Chinese preacher.

Two consecrated ladies give $25 each: one for the support of a chapel in China, the other for a scholarship in the Anglo-Korean school.

And so the work goes on. But I believe there are others who are ready to help and who will do as much or more this year. The world needs the Gospel of our Christ for its uplift. Ancient religions everywhere are yielding. Let us have 50—yea, 100—new specials at once. H. MELLARD,

Conference Missionary Secretary.
Hattiesburg, Miss.

Our Foreign Advertising is in Charge of

Jacobs & Co., Clinton, S. C.,

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Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—121 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St.....A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon

END STOMACH TROUBLE, GASES OR DYSPEPSIA

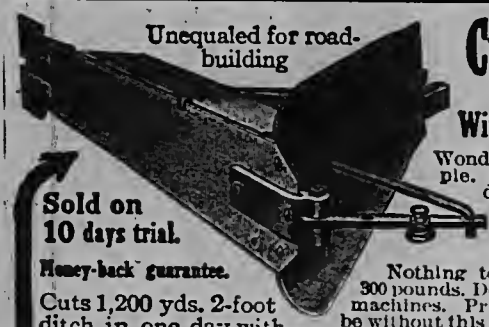
"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fulness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

EARN BIG MONEY
Taking orders for our Fruit Trees, Ornamentals, Roses, Etc. Light work. Permanent job. No capital required. Experience not necessary. This is your opportunity. Our business has been established 28 years and stands high with the public. Write today.
SMITH BROS.,
Dept. 45, Concord, Ga.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. **Benefits** payable at death, old age, or disability. Over $152,000.00 paid to widows, orphans, and disabled. Over $40,000.00 reserve fund. Write for rates, blanks, etc. ***J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.***



Unequaled for road-building

CUT DITCHING COSTS

With a Martin Ditcher and Grader

Wonderfully efficient and amazingly simple. Cuts V-shaped ditch up to 4 feet in depth. Ideal for levee work, terracing, and cleaning out old ditches.

NO WHEELS OR LEVERS

Nothing to break or get out of fix. Weighs only 300 pounds. Does all, and more than the big, intricate machines. Price, only one-fifth. You can't afford to be without this genuine farm necessity, which will save its cost in a few hours' use. Write TODAY for illustrated booklet with full particulars and factory prices.

Sold on 10 days trial.
Money-back guarantee.
Cuts 1,200 yds. 2-foot ditch in one day with one man and one team.

OWENSBORO DITCHER & GRADER CO., Inc., Box 612 Owensboro, Ky.

CALOMEL IS MERCURY! IT SICKENS! ACTS ON LIVER LIKE DYNAMITE

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and Doesn't Salivate or Make You Sick.

Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work!

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

It takes so little to make a child happy, it is a pity grown people do not oftener remember it, and scatter little bits of pleasure before the small people, as they throw crumbs to the hungry sparrows.—Louisa M Alcott.

Cured His Rupture

Confederate Veteran Used the Brooks Appliance and Cured Himself at Home.

Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions, **Binds and draws the broken parts together as you would a broken limb.** No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Full information and book on rupture, mailed free. Write today. C. E. Brooks, 2023B State Street, Marshall, Mich., U. S. A.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Columbus Dist.—Second Round.

Starkville, March 28, 29.
Macon Circuit, at Soule's, a.m., April 3, 4.
Macon, p. m., April 4, 5.
Brooksville, April 11, 12.
Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Eudora, at Poplar Corner, March 27.
Hernando, March 28, 29.
Longtown, at Pleasant Grove, April 2.
Crenshaw, at Mastodon, April 3, 4.
Arkabutla, at Hunter's Chapel, April 9
Coldwater, April 10, 11.
Charleston, April 15.
Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ———, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Shannon, at Centre Grove, March 27, 28.
Okolona, March 29.
Houlka, at Houlka, April 3, 4.
Houston, April 5.
Amory and Nettleton, at Amory, April 11, 12.
Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Calhoun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.

Aberdeen, Miss.

Winona Dist.—Second Round.

Winona Ct., at Bluff Springs, Mar. 27, 28.
Winona Sta., at Winona, p.m., Mar 28.
North Carrollton Ct., at Longview, Apr. 3, 4.
Moorhead Ct., at Sunflower, Apr. 4. 5.
Carrollton Ct., at McCarley, Apr. 10, 11.
Belzoni Ct., at Belzoni, Apr. 11, 12.
Ruleville Ct., at Doddsville, Apr. 15, 16.
Isola Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2.
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Jackson Dist.—Second Round.

Harrisville, at Rexford, Mar. 27, 28,
Fannin, at New Providence, Apr. 3, 4,
Vaughan, at Dover, Apr. 11, 12,
Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9 10,
Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at———, June 9,
Camden, at Forest Grove, June 12, 13.
Terry, at Spring Ridge, June 16.
Florence, at———, June 19, 20.

PAUL D. HARDIN, P. E.

Greenville Dist.—Second Round.

Arcola, at Scott, March 7, 8.
Greenville, March 14, 15.
Lula and Dubbs, at Rich, March 21, 22.
Leland and Hollandale, at Hollandale, March 28, 29.
Coahoma and Lyon, at Lyon, April 4, 5,
Rosedale and Hillhouse, at Hillhouse, April 11, 12.
Shaw and Merigold, at Merigold, April 18, 19.
Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Bulah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Holly Springs Dist.—Second Round.

Water Valley, First Church, March 11, 19.
Water Valley, N. Main Street, March 14, 15.
Taylor, at Pleasant Ridge, March 20.
Holly Springs, March 21, 29.
Red Banks, at Victoria, March 27, 28.
Duck Hill, at Bethesda, April 3, 4.
Grenada, April 4, 5.
Oxford, April 9, 11.
Grenada Circuit, at Spring Hill, April 10.
Abbeville, at Union Hill, April 16.
Waterford, at Harris Chapel, April 17, 18.
Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10.
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winborn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.

Holly Springs, Miss.

Durant Dist.—Second Round.

High Point, March 27, 28.
Noxapater, at Stallo, April 3, 4.
Lexington Ct., at Bethany, April 10, 11.
Lexington Station, April 11, 12.
Chester, at Chapel Hill, April 17, 18.
Black Hawk, at Acona, April 24, 25.
Sidon, at Tchula, 7:30 p.m., April 25.
Durant, Wed., 7:30 p.m., April 28.
Kosciusko Station, Wed., 7:30 p.m., April 21.
Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.,
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29, 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation. If you write to me, Eugene M Pullen, Carpenter, 1000A Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

URIC ACID IN MEAT CLOGS THE KIDNEYS.

Take a glass of Salts if your Back hurts or Bladder bothers you—Drink more water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges.

To neutralize these irritating acids, to cleanse the kidneys get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acid so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent-lithia-water drink.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free. DR. THOMAS E. GREEN, Successor to DR. H. H. GREEN'S SONS, Box H, Chatsworth, Ga.

Heart Disease Almost Fatal to Young Girl

"My daughter, when thirteen years old, was stricken with heart trouble. She was so bad we had to place her bed near a window so she could get her breath. One doctor said, 'Poor child, she is likely to fall dead any time.' A friend told me Dr. Miles' Heart Remedy had cured her father, so I tried it, and she began to improve. She took a great many bottles, but she is spared to me today, a fat, rosy cheeked girl. No one can imagine the confidence I have in Dr. Miles' Heart Remedy." A. R. CANON, Worth, Mo.

The unbounded confidence Mr. Canon has in Dr. Miles' Heart Remedy is shared by thousands of others who know its value from experience. Many heart disorders yield to treatment, if the treatment is right. If you are bothered with short breath, fainting spells, swelling of feet or ankles, pains about the heart and shoulder blades, palpitation, weak and hungry spells, you should begin using Dr. Miles' Heart Remedy at once. Profit by the experience of others while you may.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists.

MILES MEDICAL CO., Elkhart, Ind.

MEETING OF THE LOUISIANA WOMAN'S CONFERENCE.

The Annual Conference of the Woman's Missionary Society of Louisiana was held in New Orleans, March 3-5.

Miss Belie Bennett was the guest of honor, and her admonitions, instructions and information, must result in inspiration to those who were so fortunate as to be present. Her talks were so helpful that we begrudged the time that had to be spent with business details and reports and felt like "moving and seconding" that the entire meeting be turned over to her and conducted as an Institute.

We were exceedingly fortunate in having a number of workers present: three deaconnesses, Miss Isles, Miss Abbott and Miss Walker, Mrs. O'Beirne our very own missionary to Mexico, Miss Nutt, superintendent of the work at St. Mark's Hall, and "The Angel of the Slums," Mrs. Lily Meekin, of Mary Werlein Mission. These all rendered valuable service, and the results chronicled in their several reports showed that the seed sowing had been carefully done, and we could but ask, "What will the harvest be?"

Dr. Werlein, in whose church our meetings were held, said he doubted if a single minister in that city could show a better report than did Miss Nutt.

The delegates were taken in automobiles to these two missions, and Miss Nutt and Mrs. Meekin were "at home," though we thought we had left them at the church. The character of work done at each place is vastly different, but equally important, and we feel sure that every guest went away with her "heart strangely warmed," and a desire to obey the Master's command, "Sell that thou hast and give to the poor."

Dr. Werlein, Revs. W. W. Drake, W. W. Holmes, W. E. Thomas, A. J. Gearheard, and Drs. R. H. Wynn and R. A. Meek, represented the "Brethren," and did it well.

Some fine papers were read, notably the one by Mrs. Alvis of New Orleans on "Our Opportunity With Our Servants," but since their publication in full was requested, we make no further comment. Mrs. C. C. Miller of Monroe, spoke at length on the Negro question, bringing out some fine points, while exhibiting a picture of her childhood home, and "black Mammy."

Three ex-presidents were in attendance, Mrs. Lyon, Mrs. Carre, and Mrs. Kennedy, all as enthusiastic and interested as when they held the reins of government: This is as it should be, for a true "worker with Him" never forgets that it is for him.

The noon Bible lessons conducted by Miss Nutt, Mrs. O'Beirne, and others, on "The Upper Room" experiences, were particularly helpful, and satisfied the "heart hunger," as the bountiful lunches prepared and served in the basement of the church, by the Methodist ladies of all the churches, did the appetites of the body.

The following officers were elected in conformity to the new by-law: President, Mrs. Abel Bliss; first vice president, Mrs. W. T. Cunningham; 2d vice president, Mrs. R. H. Harper; corresponding secretary, Mrs. A. P. Hoit; recording secretary, Mrs. J. C. Calhoun; treasurer, Mrs. J. J. Holmes; publicity superintendent, Mrs. A. G. McKinney; superintendent of supplies, Mrs. A. F. Godat.

Verily "it was good to be there."

Mrs. A. C. McKINNEY.

GETTING IT DONE.

By W. W. Williams.

Now that the Graded Literature has been introduced in so many of our schools, next comes the question of getting the work done by the pupils—the home work, hand work, memory work, etc., in order to carry out the purpose of the system. Some say "the pupils just won't do it." They have not been in the habit of doing it under the old system and some have never had a thorough, simple explanation from the teacher of how it should be done. Still it is very easy indeed.

This work begins in earnest in the Primary Department, and as the teacher in that department, I first selected a girl about fifteen years of age to assist. I gave her a teacher's book and I took one. I took an ordinary table large enough for all the pupils to get around it, putting benches or chairs entirely around it. Next I sawed off the legs so it would be low enough for them. When the study period came I went into the classroom with the lesson so well prepared that I needed nothing but the Bible, leaving the book at home. I told the story to the class the very best I could, then followed a brief discussion, several being asked to repeat the story. After this I gave instructions as to how the hand work and home work should be done. Before I took charge of the class, however, the assistant had assembled it, had called the roll, had taken up the collection, and, in fact, had attended to all the business. She assisted in keeping them quiet and gave as much attention to the lesson as any member of the class. After the story was finished the papers were given out for the lesson I had just taught. In this department the lesson is taught before any papers are given out. Short pencils were then passed around and the assistant directed the hand work and I left the room. After that, the pencils were taken up and coloring crayons given out and that work done. The pencil work, of course, is usually the copying of the memory verse, etc. After this the papers were taken up, each pupil having written his name on the paper. The papers were passed to me and then the assistant gave them a little drill on the Memory Verse, requiring them to memorize it. Then there was a short prayer and the class came out into the main school to their allotted bench for the closing exercises of the school. During this interim I examined the papers, criticised and offered suggestions, and then returned them to the pupils. The pupils took them home and put them in their folders, making a book of them. Next Sunday there is a five or ten minute review on last Sunday's lesson before the lesson for the day. If any of the home work has not been done, the assistant is instructed to visit the one who failed and see that it is done.

If a pupil is absent, a card is mailed. If absent twice in succession the assistant is instructed to call the coming week. This assistant in time develops into a teacher and one of the best kind. At the same time she learns as much or usually much more than if she were a nominal member of a class.

But now, after having for several years used the Graded Lessons, this work is much easier. When I get one from an Intermediate class to go back as assistant, the work is perfectly familiar to her, as she has been over it before. Of course, telling the story does not take so long as teaching a Bible class, so there is plenty of time. Fifteen or twenty minutes is long enough for the story; the children cannot concentrate so long and are glad to do the hand work for a change. The same method is followed with the Juniors, until they are drilled well enough to do it at home instead of in the school.

Six months of this kind of work will be on exhibit in Baton Rouge in April at the State Sunday School Convention.

RED LETTER DAY FOR THE OKOLONA METHODIST CHURCH.

Sunday, March 14, was a "Red Letter" Day for our Church. The morning service was conducted in the usual way with a sermon by our pastor. At the close of the service, the pastor announced that he wanted to have a church conference for the transaction of a little business. Everybody expected a money talk of some kind, as that is usually what a church conference means. Brother Brown had given to fifteen members of the congregation slips to be read as follows:

No. 1: "Am I a Methodist?" No. 2: "I am, and I love my Church." No. 3: "I am glad to do my part in the Church." No. 4: "Nearly 100 Methodist churches burned last year." No. 5: "Were they insured?" No. 6: "Most of them were." No. 7: "It would be a calamity if ours should burn." No. 8: "Is ours insured?" No. 9: "Yes, but we owe $85 for it. No. 10: "When is it due?" No. 11: "It is past due and must be paid for at once, or we will be at the mercy of the flames." No. 12: "I move we pay it now and all go to dinner." No. 13: "I second that motion." No. 14: "I'll start it with $5. No. 15: "I'll give $5."

So, as he called the numbers, the slips were read, and then followed subscriptions as fast as the Secretary could write them and in exactly seven minutes the amount was raised. The congregation took it as a kind of a joke and all left for their homes in a good humor with themselves and their neighbors and hoping there would be another collection soon.

The service at night was one that will long be remembered. We advertised a service for "Strangers and Visitors." Posters had been placed in all of the hotels, in the post-office, in the railroad shops, and other public places, and the members canvassed the town inviting non-churchgoers to the service, and they came. The regulars were on hand, the "trunk members," Jews, the railroad boys, and the strangers visiting the town. The auditorium and nearly all of the Sunday school room were filled. The choir had prepared special music which was enjoyed greatly, and then Brother Brown preached a short sermon from Hebrews 13:2: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." He showed us plainly that we should be careful to entertain strangers for their sakes, for our own sakes, and for Jesus' sake. Three joined the Church as a result of the service. At the conclusion of the service, we spent about ten minutes in meeting the strangers and assuring them of our cordial interest in them and each one was presented with a card inviting them to "Cum-Sum-Mo." We all left the church feeling that we "had made a Sabbath day's journey toward the Promised Land."

We like our new pastor and his new way of doing things, and we believe that he likes us. As a preacher, he delights us. He preaches the old-fashioned Gospel that Peter preached on the day of Pentecost. There is no new way of doing that, and no other kind of preaching will bring lost men to Christ.

J. M. HALEY.

MAKING CHURCH ROOMS FIT.

When a now famous London merchant first started in business he was able to buy only a very small stock of merchandise. He advertised that his store was so small that two men wearing overcoats could not turn 'round in it at the same time, but that the little goods the store held were the best that could be had in the whole world.

The public at once appreciated the efforts of a man so keenly alive to the eternal fitness of things, and soon he had to begin renting more space and tearing out walls. It was not long before his store occupied the whole block.

If churches used the same judgment in adapting their buildings to requirements they would be much more successful than many of them are. So far as possible an auditorium should never be larger than an audience. To try to enthuse a small gathering in a large auditorium is like trying to heat a barn with an alcohol stove.

While it is impossible to expand or contract the size of an auditorium to fit the audience on all occasions, James G. Wilson's Rolling Partitions make it possible to do this on many occasions and to come very near it on all occasions.

These Rolling Partitions, which act on the principle of a roll top desk, can be pulled down from a horizontal roll at the ceiling or pulled out from a vertical coil box or post at the church pillars in a few seconds. In this way the main auditorium of a church, equipped with these partitions can be reduced to the size of the rotunda. The partitions will shut off the galleries and the outer corridors.

Where class rooms for Sunday schools are desired still more partitions will further divide the galleries and corridors into smaller rooms.

This arrangement not only makes things cozier and sermons and Sunday schools more effective, but it oftentimes saves money for fuel to heat an entire church when only a small part of it is needed, to say nothing of the heartaches the minister might have if he had to look at vacant pews.

There are many churches that do not yet know of the great advantages to be gained by the use of these Rolling Partitions. If they will only write to the makers, asking for "Partition Catalogue 4-C" it will be mailed free. The J. G. Wilson Corporation, 3 West 29th Street, New York.

SALES MANAGER, $25 to $50 Weekly selling grocery, drug and auto trade; staple article; repeats, exclusive territory. Cleanzit Mfg. Co., 505 N. 2nd St., St. Louis.

Ladies Make $35 Weekly selling our long line of Ladies' and Children's Guaranteed Sanitary Specialties. 50c Sanitary Apron for 25c. Money back if not satisfied. Write for terms and catalogue. THE CLIMAX CO., Dept. A, 710 Walton Ave., St. Louis, Mo.

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Editorial

AN EASTER THOUGHT.

By Rev. W. A. Hays.

O why am I here? do I sometimes ask:
Why the bitter tear and the toilsome task:
And why the short round of life's little day
That ends 'neath a mound of cold, senseless clay?

Wouldn't it be better not ever to be,
To feel no fetter and no sorrow see,
Know no transient joy shadowed by a cloud,
Be no blind fate's toy nor yield to the proud?

But then from out the gloom there comes a reply:
There's life beyond the tomb—the soul cannot die;
You're on the way to God, though often in strife;
One day that mound of sod will burst out with life.

Decatur, Miss.

A BRIEF EASTER MEDITATION.

The events of our Lord's earthly life should be considered together, not apart. They blend into harmony and support one another, and are stronger as connected portions of one shining chain than as detached and separated links. The miraculous beginning of Christ's existence in the flesh was, in a sense, a prophecy of his superhuman career amongst men and the mighty miracle with which it was to close. The incarnation of the Divine Son, so far as it related to our planet, was a grand unity—beginning in the manger at Bethlehem, developing and progressing as the God-man grew and matured at Nazareth, giving out its sublime teachings and blessed ministries in the various provinces of the Holy Land, sounding the deepest depths of suffering in the garden and meeting death sublimely on the cross, reposing in the darkness of the tomb, and finally rising triumphantly from the dead and reascending to be with the Father, carrying victoriously above a glorified humanity. It is out of a fragmentary study of theology and the Sacred Scriptures that most of the doubts of men are born. The cure for unbelief is a larger, fuller knowledge.

But while this is true, we do well to celebrate at times specific incidents in the life of our Lord, so as to place special emphasis upon them. His birth, his death, and his resurrection are deserving of the repeated commemorations that are given them. It would be strange indeed if Christianity did not make much of these outstanding occurrences in the Savior's earthly history. Of all such celebrations, however, the Eucharist alone can lay claim to the Master's sanction. The others were born of human gratitude and love—are the creations of redeemed men in their efforts to honor Him, whose humiliation and suffering to save humanity is the wonder of both earth and heaven.

Easter should be an occasion of holy and rapturous joy. It speaks to us of the victorious Christ, with sweet messages of hope upon his holy lips, and the keys of death and the grave swinging at his girdle. Its fitting symbol is the empty tomb, through which the myriads who have linked their destinies with Jesus will march into the Celestial City to be evermore with their Lord. Bishop Marvin said that that glorious home-coming will be the "day of days, even in heaven." And so perhaps it will. There we may see again the dear vanished faces that still live in our memories, hear again the sweet voices that have long been hushed, and clasp again to our bosoms, radiant with immortal life, the pulseless forms that we have laid beneath the sod. With the living and unconquerable Christ as our leader and friend and elder brother, and this precious hope of meeting again our departed loved ones to cheer us, well may we dry up our tears and join in singing the glad songs that tell how nineteen hundred years ago our Lord vanquished "the king of terrors" and won life and immortality for man.

"Ring, happy bells of Easter-time!
Our happy hearts give back your chime.
The Lord is risen; we die no more;
He opens wide the heavenly door;
He meets us, while to him we climb,
At Easter-time."

PRESIDENT WILSON AT THE BALTIMORE CONFERENCE.

The session of the Baltimore Conference of the Methodist Episcopal Church, South, which met in Washington, D. C., on Wednesday, March 24, and which adjourned last Monday, seems to have been in many respects a most memorable one. It was presided over by Bishop Candler, whose presidency produced a profound impression. One of the addresses on Christian Education was made by Dr. A. J. Lamar, who forcefully presented the claims of that great cause. Perhaps the most interesting day of the Conference was Thursday, March 25, when President Woodrow Wilson favored the body with his presence and was given a hearty reception, after which he made quite an impressive address. He spoke in part as follows:

"I have the feeling, as I look upon you, that I have had in many other church conferences, that I am looking in the faces of men and women who are not interested in the temporary things but are interested in the permanent things, who give very little thought, I hope and believe, to the things that separate us and give a great deal of thought to the things that unite us,—things that are good not only for the healing of this nation, but for the healing of all the nations.

"This is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Savior, Jesus Christ. Because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, the world needs to get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another, and act righteously before God himself."

THE NEW TESTAMENT EXCLUDED.

The Supreme Court of Louisiana, in an opinion handed down on Monday, March 22, upheld the Jews in their opposition to having the Bible read in the public schools of Caddo Parish, declaring that under the Constitution of the State such a practice cannot be enforced against their wishes. The full text of this opinion has not been published, and the syllabus of it which has appeared in the daily papers lacks much of being clear and definite as to what points are covered by it. It seems, however, that the Court held that the parts of the New Testament which teach the Trinity and the Deity of Christ are violative of the conscience of the Jews and cannot be read in the public schools of the State. The fair inference seems to be that other parts of the New Testament and the Old Testament might legally be used. The claims of the Catholic who joined with the Jews in bringing the suit were set aside, apparently on the ground that he did not make it clear in what respect his religious faith was trenched upon. Whether it would be possible for him to set up more specific contentions and secure a different verdict, we do not know.

This opinion of the highest Court in the State makes the New Testament a sectarian book in Louisiana, so long as the present Constitution is in force, unless the Court should at some time reverse itself, which is not likely. As we see it, this decision is much to be regretted. The space is not now at our disposal to set forth what we conceive to be its true significance and the probable effects of the policy which has now been given legal sanction, but we hope to do so in the near future.

HIGH GROUND.

In an address delivered to the Indiana Democratic Editorial Association in Indianapolis, on February 4, Hon. W. J. Bryan made the following utterance: "I urge you, therefore, editors, to find the moral side of every question and then help to put the Democratic party on the moral side, for the moral side is the side that will ultimately win."

This is high ground which Mr. Bryan here exhorts the editors of his party to take, and it is certainly a wholesome optimism which he evinces in holding that truth must finally triumph. Manifestly, our distinguished Secretary of State belongs to quite a different school of public men from that of the noted United States Senator who several years ago declared that "purity in politics is an iridescent dream." There has been a remarkable awakening of the public conscience and a cleaning up along many lines since Mr. Ingalls made that memorable declaration.

It is the religion of Jesus Christ—its grace as well as its truth—which is needed to transform the life and conduct and character of the nations, whether nominally Christian or avowedly heathen.—Bishop Hall.

BECAUSE HE ROSE.

Lizzie De Armond.

Because He rose, a glad new day is breaking,
White lilies blossom by the open tomb,
O'er vale and hill a golden light is gleaming,
The sleeping earth awakes to joy and bloom.
The violets in quiet nooks are hiding,
The ice bound streams in sunlit meadows run,
The robins sing upon the budding branches,
The victory of life is fully won.

Because He rose, the winter of our sadness
Has passed away before the breath of spring;
The prisoning ice has melted from our heart-doors,
The living Christ new hope to all doth bring.
His touch of grace has lifted us triumphant
Above the doubts and fears that would enthrall;
Because He rose, we see the heav'nly vision,
Respond with joy unto His loving call.

—Zion's Herald.

THE EVIDENCE CONVINCING.

Dr. Thomas Arnold, professor of history at Oxford (England), speaking once of the certainty of the historical evidence on which the resurrection of Christ rests, said: "Thousands and tens of thousands have gone through it piece by piece, as carefully as ever judge summed up in a most important legal cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer."

ITS NATURE NOW UNKNOWN.

We do not know the nature of the resurrection life. From a seed we cannot tell the nature of the plant that will grow from its life. From the larva we cannot foresee the beauty of the image, till the butterfiy spreads its wings. From the fading leaf we could not understand how the life of the tree is advanced, not only in spite of the blight of dissolution, but also even by the fading of the leaf. The fact of the better life beyond this vale of tears cannot be disputed. The process we may safely leave with our Heavenly Father, till we shall know even as we are known.— Rev. A. William Lewis, in Christian Work.

THE POWER OF AN ENDLESS LIFE.

Two pre-eminent holy days there are in the circling Christian year, Christmas and Easter. If the first with its jollity and gifts is beloved of children, the second has a peculiar place in the hearts of those who have ceased to be children, who have met both the maturer joys and the sorrows of life and whose journey is steadily on toward the sunset. Granted that Easter holds no great inspirations for the sensualist, for the evil liver, for the mentally or spiritually inert, it will ever be for the man of earnest life and clear thought a high festival of light and gladness.

The hope that glows in myriads of human hearts at this season springs from the conviction that there is something in these human lives of ours that shall survive that ultimte earthly experience we call death. It is a confidence that men have always held. You cannot eradicate it any more than you can the primal instincts of hunger and thirst. The scholar Sayce tells us that "Food and drink were offered to the Babylonian dead as they were to the Egyptian, and the objects the dead man had loved during his lifetime were deposited in his grave. His seal was attached to his wrist, his spear or staff was laid at his side, and at times even dates or fish or poultry were buried with him, lest he might feel hungry in the darkness of the tomb. The child had his favorite toys to play with, the woman her necklace of beads. The water jar was there filled with the pure water for which the dead thirsted."

It is no new thing, this hunger for immortality and this confident expectation of it. We of the 20th century simply share the conviction of men in all lands and in all ages that death does not end all. Tennyson's words in "In Memoriam" are a universal confession:

Thou wilt not leave us in the dust,
Thou madest man—he knows not why—
He thinks he was not made to die;
And thou hast made him; thou art just.

In this conviction is a boundless power. We begin to live well when we live as immortals. A new dignity comes upon man when he thinks of himself as a forever creature. We can make the best of disappointment, stand failure with braver heart and be comforted in sorrow in the thought of a nobler realm of experience beyond this present.

Half the sorrow of life comes from the sense of pitiable incompletion. The worker finds the tool scarce fitted to his hand when he must drop it. The author lays down the pen forever with his greatest thoughts unuttered. Auspicious friendships are severed. Happy homes are broken in upon. Love is constantly defeated in its objects. Splendid purposes are thwarted. At times the world may easily appear as a chaos untouched by rhyme or reason. Naught but faith in an intelligent and benevolent Creator who has fashioned man as one "not made to die" but for a vast and an eternal career will give us courage in the face of every problem.

The songs and the flowers of Easter summon us anew to the realization of a transcendant fact. We are heirs of immortality. Who with that heritage is willing to live wholly for the gain or pleasure of the moment? Who will rest satisfied with present victories, or be unwarrantably cast down over temporary defeats? Let the old Grammarian in Browning's noble poem teach us:

Others mistrust and say, "But time escapes;
Live now or never."
He said, "What's time? Leave now for dogs and apes.
Man has forever."

—The Christian Intelligencer.

THE WORLD AT EASTER-TIME.

By C. A. Battle.

Jesus Christ, our Savior, conquered death by rising from the dead over nineteen hundred years ago. In spite of the precautions taken by the Roman government to guard the tomb by sealing the entrance and placing a stout band to keep watch, Christ rose from the dead early on the Sabbath and an angel sat at the door of the sepulchure saying to those who came and inquired: "He is not here: for he is risen, as he said." All Christendom will rejoice at this time over the glory of the resurrected Lord, for through this stupendous fact men know they have immortal life.

Such a mighty ministry ought, from its very nature, to have a savory and wholesome effect upon the human race by way of smoothing out its path, settling its difficulties, lifting its aspirations above the merely temporal, and bring peace and happiness over all the earth. Every individual, in coming under the influence of the gospel, should be converted from an existence of a miserable product of the natural world into a being of supernatural aspirations. That was the purpose of Christ's death and resurrection.

His mission has been verified very largely by the product of the past centuries. All the world has felt the touch of Christ's influence except a few benighted countries which it seems to have been impossible for the missionary to reach. Some parts of Mongolia, Manchuria, Central Asia, and many parts of Africa are open, but have not been occupied by Christian missions. Tibet, Nepal, Bhutan, and Afghanistan are closed to all Christian work. French Indo-China and the French possessions in Africa are not occupied by missionaries because of government opposition. But the vigor and conquering spirit of the Kingdom have been manifested in such a way that the world realizes that Christianity will never be satisfied until every nation has had the opportunity to hear and accept the gospel.

What has shocked the millions who believe in the risen Lord, however, is the state of almost universal belligerency that so suddenly darkened the horizon of Christendom about eight months ago. Such a state of affairs was hardly thought to be possible among the civilized nations. Today Germany, Austria, Turkey and their allies are in deadly conflict with England, France, Russia and other small nationalities. The Christian State of Belgium was ravished by three millions of invading Germans; then took place the terrific Battle of the Marne which was the death-knell of the hopes of the Kaiser to become the conqueror of the world. But in the East about Warsaw and Przasnysz the Germans battered against an army of Russians consisting literally of millions of men. Russia at the same time was advancing in Austria, taking the fortifications of Przemysl in Galicia. The news comes also of the combined fleets of France and England bombarding the Dardanelles with fearful loss to their great ships by floating mines. There seems to be no indication when the conllict will cease, since the armies of France and England are drawn up against those of Austria and Germany in the West, and the gigantic army of Russia is opposing those of Germany, Austria-Hungary and Turkey in the East. The English channel is sown with mines, the North Sea is a submarine arsenal, and hundreds of ships are being sunk in this warfare.

Besides all this, Japan is making excessive demands upon China which threatens the national respect of the latter nation. This is a source of anxiety to the nations. Mexico seems to be in a worse state than ever before. An American has been slain and all foreigners are threatened within the bounds of that torn and blood-stained republic.

Such is the condition of the world at this moment, at this Easter time, when the resurrection of our Lord is being celebrated in our churches and homes. The spirit of the Master is grieved at the rivers of hate and envy and vengeance that are being allowed to run free. A year ago the world was at peace save for the trouble in Mexico, which appeared to be in a fair way toward solution. But now these calamities have overtaken civilization. Christianity, however, has not been discredited in the least by such conditions. The rulers of the nations, the rich of earth, have as a class always refused to abide by the spirit of the Master. They hold sway in the temporal affairs of men and it is within their power to bring into existence almost any kind of conditions. Diplomacy, backed by selfishness, is the god of nations. When that fails, warfare is the last resort. One should never think that all the millions of people involved at present in the wars are favoring them, or are even in sympathy with them. Just a few of those in power can bring calamity upon the whole world. Somebody is responsible for this condition, but it does not seem to be the masses of people in Europe who have brought this catastrophe to pass. One ruler among the great powers may by his arbitrary acts bring about a state of chaos. One ruler may be bearing the sins of the millions as they slay others. Certainly two rulers could throw the world into convulsions.

The question has often been asked: "Has Christianity failed?" Evidently it has failed to reach some one heart, at least. But this spectacle is presented to our notice every day. Should one of the many of the godless men we meet upon the streets at any time be placed upon a responsible throne, he would perhaps immediately become the cynosure of all eyes for his tyrannical and radical acts. The present war is an evidence of the disaster that may result from leaving even a few men without the bounds of the Kingdom of God. Every drunkard, every thief, should be Christianized. They may work disasters in their

limited spheres that are proportionately as hurtful as those wrought by a king or an emperor who is not a Christian. We need never be surprised at the anomalies taking place in the moral and spiritual world as long as there are men, even though they be few, who are without Christ in their hearts.

Baton Rouge, La.

THE NEW ORLEANS POSTAL SERVICE AND ITS NEW QUARTERS.

By Rev. A. J. Gearheard.

On March 1, 1915, Hon. Joseph Voegtle, postmaster of New Orleans, Hon. George V. Fuchs, assistant postmaster, and Mr. John W. Fagan, superintendent of malls, bade farewell to their old domicile in the Custom-House building on Canal Street and moved their effects into the new two-million dollar, white marble post-office building on Camp Street, just one block from the Advocate office. It was our privilege to meet Mr. Fuchs, Mr. S. M. Angell, acting custodian of the building, and Mr. H. M. Robinson, Superintendent of the 12th Division of Railway Mail Service, whose headquarters are in New Orleans, and with these gentlemen personally to inspect this magnificent structure and by them be informed as to how Uncle Sam transacts business in his largest establishment in the South. Having been born on a farm in Missouri, and having ridden daily to a little country post-office and waited patiently for the mail after the arrival of the morning train, and since then having had a varied experience with post-offices of all sizes, from medium down, it is not surprising that the line of questions we were prepared to ask about the new post-office building and the work of its force tended to show our own ignorance rather than to call forth information that would instruct the public. But my hosts were polite and well-posted men, and after two hours in their presence, I felt as if I really knew a little about the post-office business.

Here are a few statistics: There are 45 colored letter carriers, 115 white carriers, 6 colored clerks, 209 white clerks and 15 women, besides the officers of the post-office, who are constantly employed in handling the mail that passes to and from the people of New Orleans. These persons work in the main building, three lettered substations, and 31 numbered stations that are scattered throughout the city. In order to keep the building clean and safeguard the health of its swarm of workers, 25 persons are constantly engaged in caring for the appearance of the structure; water is filtered four times and then run through coiled cooling pipes and distributed to scores of sanitary fountains throughout the structure; individual lockers and individual shower baths are provided for every workman, and the color line is strictly drawn; lounging rooms, dining and lunch quarters, a free library and reading room, and rest rooms are conveniently located for all the employees. There are distributed throughout the building 400 cuspidors, 124 of which are brass, all placed on rubber mats. Thus, the "don't spit on the floor" sign is re-enforced by a suggestive convenience to spit elsewhere. Every room in the building is an outside room, and daylight and fresh air are everywhere. On dark days and at night the whole building is turned into a white glow by hundreds of electric lights concealed and distributed by the indirect lighting system.

This great institution is a money-making one for the United States. It seems strange that such a force is maintained when the largest amount that can possibly be charged for any article sent is $2.40 and the major part of its income is derived by the sale of one and two cent stamps and the sale of money orders. Yet this business is immense. More than 20,000 letters are received every hour of the 24 of each day, and a stamping machine that cancels 750 stamps per minute is kept in constant action. A force of ten men are kept busy day and night doing nothing but assorting these letters in order to feed them to this stamping machine. The Postal Savings Bank, under the same direction, also comes in for its share of attention. There is now $200,000 on deposit here, and more than 1000 persons are regularly patronizing this branch of the post-office.

Accompanied by an inspector (always an inspector eyes the stranger in the building, and so well planned is the building that one can be watched by hidden eyes at every angle of the structure), Mr. Angell piloted us from the ground floor to the top of the building. We saw the offices of the United States Marshal, of the Weather Bureau, the Bureau of Animal Industries, and other governmental institutions that are domiciled in the structure.

Possibly of more interest than any others, were the three great court rooms that are located on the second floor. These rooms have been constructed with a view to beauty as well as serviceableness. The light distribution is artistic. Great balls of fire supported on brass eagles shed the main light throughout the United States District Court room, while here and there are clusters of smaller lights always reflecting their rays on the predominating emblem, the brass American Eagle. The floors are inlaid with cork, the pews are quarter-sawed oak costing $75 apiece, and the great windows lift themselves above the third floor, making the hall up stairs a gallery where visitors can look down on the court below in action. In the room of the Federal Court of Appeals, the American Shield is the predominating emblem, while in the United States Circuit Court, the fiery brass serpent is the prevailing one. In all three, the walls are constructed of black gum wood which is mounted in solid column panels from the floor to the ceiling. The United States District Court room is said to be the most beautiful hall of justice in the United States.

Before touching the last item of large interest, it is well to mention that this whole building is kept at an equal temperature. Brass thermometers are visible almost everywhere, and each one registers in one room, which is the chief engineer's office. The engineer is able to raise and lower every window in the building from his room. A great clock, known as the Master Clock, the case of which cost $300 and the pendulum $75, is connected with a clock in every room. As it ticks away the seconds, every clock in the building automatically records the time.

Our last visit was to the desk of Mr. H. M. Robinson, Superintendent of the Railway Mail Service in Louisiana and Mississippi. Under him are three chief clerks, who are located at New Orleans, Meridian and Memphis. Employed by him are 600 clerks, and his department is indeed a post-office on wheels. These 600 clerks ride every day 10,291.54 miles on steam railroads, 77.69 miles of electric roads, and 503.5 miles by water. They handle every piece of mail that enters or leaves Louisiana and Mississippi, and so perfectly are they trained for this work that it is a rare thing that a letter is lost or a mail pouch is delayed or sent astray. These clerks are, in a sense, the slaves of the United States. They know no regularity in the hours of their employment, their lives are hung by a thread every hour they work, they never know a holiday nor a holy day, and yet from the standpoint of efficiency, they perform their tasks with as much precision while trains cover miles over varied roadbeds as do the clerks working in steam heated buildings surrounded by every modern convenience. And this is the more amazing when it is known that almost 50 per cent of these clerks are colored men.

Now and then a letter is lost, but the railway clerks are seldom found at fault. Most letters go astray because the writers fail to address them legibly or completely. Mr. Robinson said that if he could issue one order that would make the United States railway mail service next to perfect, it would be directed to the senders of letters and not to his clerks. It would be: "Write your own return address plainly on every letter you send; fully prepay every package, and address the letter full and plainly." He said that his division was so well operated that every three months new maps of all the States are distributed showing every post-office and rural route; new train schedules are issued showing the time made by every mail train in the United States, and every fault or failure of any person or system is handed down as a lesson to every clerk so that future conduct and service may ever grow better and swifter.

We take off our hat to the gentlemen who have charge of the new post-office building in New Orleans. Their courtesy is only surpassed by the efficiency of the service they are rendering the people of Louisiana and Mississippi as the employees of Uncle Sam.

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OF NEW ORLEANS

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D. H. HOLMES CO., Ltd.

COLLEGE WOMEN AS MOTHERS.

It is a matter of observation that often the college woman makes the best mother. She may not be the happiest girl of her mother's flock, the most popular belle in society or the most domestic or adaptable bride, but when she has children all the inherited lore of motherhood, supplemented by a trained, disciplined mind familiar with facts, is hers.

The college woman does not stupefy her infant with drugs, nor bind it with bands or iron-threaded linen, nor feed it with pork fat or sugar, nor dose it with herb tea, nor dress it like a doll, nor "show it off" to strangers. She studies that individual child, and all the lore of her college days becomes transfigured in mother love. As her children grow older the college woman travels on with them exultantly, finding new joy with every year and growing young in heart and sympathies as times goes by. And you may be sure her girls will all be college girls and her boys all college boys unless there are some who are better without such training, in which case she will know enough not to force the wrong sort of educational experience upon unwilling or unappreciative learners.—Woman's Home Companion.

No man is so absolutely and deeply happy as he who makes the one question of his life, "What is God's will concerning me?" and the one endeavor of his life to follow that will when it is revealed.—Rev. Floyd W. Tomkins, D. D.

The Louisiana Educational Campaign

LOUISIANA CONFERENCE
BOARD OF EDUCATION

Rev. J. M. Henry, D.D.,
President

Rev. W. W. Drake,
Conference Sec'y

Rev. C. A. Battle, Treas.,
Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

TAKING STOCK.

Every year the careful business man takes stock. He does it in order to take a square look at himself as a business man. He does it in order to have reliable information upon which to base his plans for another year's work. It is a good thing for a Christian to do the same in relation to the year's labors for the Master. It is a good thing for the Church to do in relation to every enterprise in which she is engaged. The merchant who finds that he is losing money on one line generally closes out that line, unless it is a feeder for his other business lines. But when he finds that a leader brings him customers who purchase articles on which he makes a profit, he continues that leader even at a loss to his business. I knew a merchant who sold sugar at a half-cent per pound less than wholesale cost. He did that in order to get trade.

I propose now to take account of stock as a Church. We have our department called the Sunday school. It is a great department. We find that it not only pays all expenses, but it is returning to the Church large sums for missions and feeding the Church with large numbers of members. Good for the Sunday school! We will enlarge our business of promoting the Sunday school and will make it even greater during the next year than it has been during the past year. There is the Epworth League. It is a little hard to get clerks to handle the line, but on the average it has been a good investment. We find that those who are trained in that department make fine general managers and leaders in other departments when they grow older. Here is the report of the Woman's Missionary Society. We feel like taking a day off and celebrating when we read it. Nothing there but profit from the beginning to the end. Of course we have to be tactful now and then in order to keep all the clerks working with none active but gentlemen floor-walkers, but the ladies get results and we are willing to increase that department.

Now, let us take a look at the educational department. Here we clear our throat and sharpen our pencil anew. The first look does not show any profit. In fact, we discover that almost every other department was drawn on during the year in order to meet the expenses of that department. We look again. Just over the way the State is running a big lead in her educational department. She has fixed it up and put in better equipment than we have and pays her force bigger salaries than we do, and she is getting the business. The path is hot from the friction of feet hastening to the State's educational department. We hear a suggestion from some one that the thing to do is to close out our educational department and patronize the State altogether.

Now we have come to the place where real business sense must be used. We discover that the heads of almost every department in Church work had their training in our educational department. It has contributed ultimately more in leadership to the Church than any other department. It is run at a loss, but men are not measured by their present worth alone, but by the ultimate possibilities that are in them. Without this educational department, we must depend on some one else to prepare for us our leaders. A hospital had just as well try to run indefinitely without a school for the training of nurses as for a Church to try to run without a school for the training of her leaders. A machine shop had just as well do away with its apprentice helpers as for the Church to do away with her small colleges. The farmer had just as well quit raising and breaking his own colts as for the Church to attempt to go into the market and bid for her trained leaders. We must have men and we must make them. We must have trained men and we must train them. We have the College at Centenary and, although it is necessary for us to place an assessment on the other departments of the Church in order to maintain that institution, let us raise the money and enlarge it that we may have greater leaders trained at home in the future.

OUR SPECIAL EDITION.

In order that the special campaign edition of the Advocate may reach the largest possible number of people, and thus present the situation as to our educational interests as widely as possible, it is requested that all interested send in their orders promptly for extra copies at the rate of 10 copies for 25 cents, 25 copies for 55 cents, 50 copies for $1.05, etc. Orders should reach the Conference Secretary, Rev. W. W. Drake, by April 5.

REPORT OF TREASURER

Total receipts for all purposes (previously acknowledged)		$561.35
Receipts on the Centenary Special Assessment of $6000—		
Rev. G. D. Parker (voluntary contribution)	$5.00	
J. C. Rousseaux, Zwolle Charge (in full)	30.00	
W. A. Mangum, Denham Springs (total $20)	10.00	
J. E. Craig, Pride Charge	6.75	
J. M. Henry, Ruston	20.00	
H. W. Ledbetter, West Monroe	9.05	
C. A. Battle, First Church, Baton Rouge (total $82.35)	17.50—	98.30
Receipts on Conference Education Assessment—		
J. M. Henry, Ruston		20.00
Grand total		$679.65

C. A. BATTLE, Treas.

March 26, 1915.

RETURNS FROM THE CENTENARY SPECIAL.

The above report of the treasurer of our Conference Board, which was made on March 26, within less than a week of the time set by the Conference for the completion of the raising of the Centenary Special, shows that returns have been received from only 20 charges out of 146, and that less than $500 out of the $6000 has been reported. It is to be hoped that the next report, which will include all reports up to April 1, will add a large number of reports, and a large amount of money to this total. Within the next two weeks at least 100 charges ought to be heard from. Several of the pastors reporting have sent in only a part of their assessment, and have added the statement that a great many difficulties have interfered with and retarded the collection, but that they would continue till the whole amount was in. This indicates in some quarters a commendable spirit of persistent effort, and shows that much good work is being done.

The reports show by districts as follows:

Baton Rouge District 9 charges report	$191.75
New Orleans District, 5 charges report	177.15
Ruston District, 3 charges report	35.45
Shreveport District, 2 charges report	47.00
Monroe District, 1 charge reports	6.75
One individual contribution	5.00
Total	$462.10

Let the work be vigorously pushed!

EFFICIENCY CONFERENCE HELD.

Dear Brother Meek: At the call of Bishop Waterhouse all the presiding elders of the North Mississippi Conference came together at West Point, March 23, for the Efficiency Conference which be had announced at Starkville. The meeting closed yesterday at noon, March 25, after two and a half days' earnest study of the needs and conditions of the church in North Mississippi. This, I believe, is the first gathering of the kind ever held in our Conference. Many aspects of the work could not be thoroughly reviewed because of the short time to give to the inquiries. But many other matters did receive full consideration, and, beyond question, this Efficiency Conference will mark new things for our Methodism.

I am sure that each presiding elder went away from West Point with a clearer vision of his own work and the work of the Conference as a whole; and that he will himself know better than before how to get the best out of his own ministry; and will be the better enabled to help the preachers of his district. Every preacher and every charge was reviewed. Especially were the younger ministers of the Conference given careful consideration as to how they might be helped to a larger service. Most pastors succeed better at some point than at others. The question was, How might each be made stronger at his weakest point?

In some respects we are not, as a Conference, doing what we might. This study of our entire work has shown us where we need most to place the emphasis. For instance, the survey revealed to us that many of our preachers are not baptizing as many infants as they should. Quite a number report no infant baptisms at all. Where lies the fault? Is it because they have not sufficiently instructed our people in this matter? Are we preaching on these doctrines as we should? It was learned that in many places the Sacrament of the Lord's Supper was not being administered as often as it should be. Why? And thus we went through the entire work and sought to know just what should be done to bring our Church to the largest usefulness.

Now, following this Conference of the Elders, Bishop Waterhouse has planned to go to and conduct each district conference and make a still closer study of the work. I dare say that when he is through with his enquiry as to the work at the district conferences he will be prepared to give us at New Albany, should he be returned to the supervision of our Conference, a more intelligent administration than any Bishop ever gave us. He will have the very latest facts direct from the charges.

Brother Mitchell, our pastor at West Point, was conducting a revival meeting while we were there, and on Wednesday night the Bishop preached a great revival sermon from Amos 4:12. His utterance had all the marks of evangelistic fire. It made a great impression on an immense congregation.

The presiding elders arranged a schedule for the district conferences, that the Bishop has agreed to hold, which I am sending you.

Columbus, Miss. W. W. WOOLLARD.

(The schedule of district conferences referred to by Brother Woollard may be seen in our "Calendar" in this issue of the Advocate.—The Editor.)

The Woodmen of the World of Louisiana held their Sixth Biennial Convention at the Grunewald Hotel in this city last week. It was reported that nearly 1000 delegates were in attendance.

A BRIEF SUMMARY.

I am glad that Brother Felts admits that I did not "cuss, cuff, nor kick him." As calmly and dispassionately as I could, I sought only to weigh two of his suggestions in the time honored scales of "wise and fair." I never kick, cuss, nor cuff anybody; however much they may kick, cuss, and cuff me. I long ago learned that incontrovertible truth, fairly spoken, is the most effective and most Christian weapon known, and that hurling epithets, knocking, slashing, and cutting, is but the raising of a cloud of dust to hide weakness and confusion. I desire always only a fair and courteous discussion of the principles involved.

In my first article I sought to hold the Conference to a recognition of the fact that we are not independent individual units, but parts of a great whole; correlated units in a great organism—the Church; and that in all of our activities we must remember and act in harmony with this organism of which we each form a part. In the first suggestion which I weighed, Brother Felts seemed to forget this in the plan announced, and intimated that others might well follow his example. He stated:

"It is my purpose to give the brethren written examinations this winter by correspondence. I believe all the committeemen might do this."

He ignored completely the existence of the Correspondence School, provided by the Church for this very purpose, suggesting no exception, and recommending a like course of private correspondence work to other committeemen. When I called attention to this, what a change! It is, in his reply, only one worthy brother who has not the ten dollars to whom he consents on request to give a correspondence examination; adding however that thereupon he offered similar work to the rest. In his last article it is only "to those who could not or would not take the Correspondence Course." Had this been Brother Felts' original statement I should have had nothing to say, though I should still have felt that to provide the ten dollars, as I am offering to do in a similar case, and give the young man the better opportunity which the Correspondence School affords would have been a wiser and as brotherly a plan. But he suggests no exceptions in his original statement, "I am going to give the brethren," as though the whole class were included; and recommends his course to other committees. I never belonged as a "boy preacher" to any such hunting club as he describes. The folks to whom I preached would have called any man a fool who would have wasted fifty-two cartridges on one squirrel; but if I did not bring down my game that time I never struck the mark in my life.

In my second article I discussed the relation and attitude of the Conference toward its standing Boards and Committees, and affirmed that, as in all legislative, congressional, and other bodies, the attitude of the Conference should be that of confidence in and prepossession in favor of these Boards and Committees, as opposed to a distrust of them, recognizing, of course, the place of debate, as in all such bodies. Brother Felts' article breathed, it seemed to me, and tended to spread, the spirit of disaffection and distrust, which spirit I do not believe to be either right, justified, or wholesome in its effects upon a Conference. Let the spirit of disaffection and distrust spread far enough and the whole structure of Methodism is undermined.

I am not surprised at Brother Felts getting a good many letters. The spirit of disaffection is already abroad; but that it "pervades and prevails," is, I am sure, not the case. Brother Felts terms this "a far more democratic spirit;" but let me tell you what it really is: It is the spirit of excessive individuality, incipient anarchy which is restless under any authority, can fit into nothing, is distrustful of everything but itself, and is only destructive in its tendency. Let Brother Felts and all of us beware of it. It has no place in the Kingdom of God.

As for the many flings in Brother Felts' articles at my education, at my logic, at my motives, at my sympathy even for the poor brother in his need, I have nothing to say. I discuss principles dispassionately; I do not attempt a personal vindication of myself. If my character, my record, my spirit towards even the humblest brother do not vindicate me, then I want not the vindication of mere plausible words. I have attacked nothing but principles, and I shall defend nothing but principles. That I understand to be my duty, as a lover of truth, and a Methodist preacher.

T. H. LIPSCOMB.

Starkville, Miss., March 19, 1915.

THE EASTER LILY.

A Flower Episode.

By Miss Virginia Bradford.

The Kingdom of Flowers was all astir; the long looked for day had arrived when a queen was to be chosen to rule over them. One Flower was to be acclaimed before all the loyal subjects as Queen of Love and Beauty, and each Flower in the realm had a chance to compete for this high honor. It was to be left to a pair of judges to decide which had the greatest claim.

The judges were none other than a pair of fond lovers, for who else have their hearts so attuned to a sense of the beautiful as these?

The whole air was filled with delicious perfume, for the Flowers were all gathering in groups before the judge's stand. Even the modest Violet and the Lily of the Valley had consented to leave their quiet homes down in the dell and contest for this high position.

Society Flowers of foreign birth, with high sounding names, deigned to mix with this crowd, conscious of their superiority, and each secretly believing she was to leave "My Lady's" hot house to reign "Queen of the Flowers."

The sweet little Crocus lifted her head up early in the morning, but finding so many belles of coarser fibre present, decided to retire; so she gently closed her eyes and was once more received to the heart of Mother Earth.

Fairy-Bells softly and sweetly rang out a welcome to the pair of judges, as they wandered hand in hand among the contestants. The maiden smiled on them, and they took encouragement.

Dahlias and Daffodils flaunted their gay crests before her; and away out yonder on the edge of the crowd Sir' Hollyhock and Lord Sunflower looked condescendingly on.

The maiden's heart was grieved by the display of vanity everywhere. At last her eyes rested upon a flower standing away off alone, with its root resting in the cool, damp earth, its exquisite white face raised to heaven, pure and spotless.

In her heart the maiden gave the crown to the Easter Lily; but the lover had gathered his arms full of Roses, and pressing their rich, red, velvety faces to his own, and with their fragrant breath mingling with his, he cried: "Long live the Rose, as Queen of Love and Beauty; may she ever be an inspiration to others, as she is to us!"

The maiden bowed her head in submission to his decree, but her eyes wandered wistfully to the Lily, and the Lily's heart was glad.

From that day, to this, that pure, sweet flower has consecrated her life to good works. Beside the tombs of our loved ones in the silent city of the dead, she still keeps vigil; her spotless face adorns the altar on the anniversary of our risen Lord, a fit type of his purity. And men have never looked upon her without an inspiration to a better life.

"And the butterfly and the honey-bee,
The sun, and sky, and air
They marked her heart with virgin gold,
In the satin leaves with spotless fold,
And her color, rich and rare.

So the fragrant soul, in its purity,
To sordid life tied down,
Will bloom to Heaven and no man know,
Seeing the coarse vile stem below,
How God hath seen the crown."

Baton Rouge, La.

SEASHORE DIVINITY SCHOOL.

June 22-July 1, 1915.

The most favorable indication as to attendance upon the Divinity School is that I am receiving more inquiries regarding the time of opening, etc., than ever before. This is gratifying to all who are interested in this very valuable institution to our ministry and people generally.

Rev. H. M. Ellis, who has charge of the Publicity department, will send out special notices right soon to all the preachers in the patronizing territory.

We are a little slow in getting the program full, but I hope to make an announcement soon giving the names of all the speakers.

Let every pastor in the patronizing territory make ready to attend the session IN FULL this summer.

Please let all the pastors, and others interested, remember that the date of the school is June 22-July 1, beginning on the evening of June 22, and closing with the noon hour on July 1.

Brookhaven, Miss. ROBT. SELBY, Pres.

GALLOWAY MEMORIAL PROGRAM.

The Galloway Memorial Program will be mailed out to the preachers and Sunday school superintendents of the Mississippi Conference early in April. The success which has attended the observance of this day in honor of Mississippi's greatest citizen has been truly gratifying. The collection the first year amounted to $131. The second year it reached $1000, and the third year the amount reported was $2,339.50. This has been accomplished largely by some of the smaller charges, only a few of the larger charges having so far responded. If every preacher and Sunday school superintendent will aid us this year we believe that after this year the interest on our loans will be added to the regular contributions for the support of our superannuated preachers. Surely, the old preachers have a right to expect this of the churches to which they gave their life's ministry. Now let us expect $5000 this year.

J. M. MORSE,
NOLAN B. HARMON,
T. J. O'NEIL.

NEW ORLEANS DISTRICT AND OUR ORPHANAGE.

As nearly as possible let all the churches in the New Orleans District observe Easter Sunday as "Orphanage Day." No institution within the bounds of our Conference is more deserving of our support. No work we do is more thoroughly Christian than to provide for motherless and fatherless children. Every church in the Conference was assessed for the Orphanage last year. There is no assessment this year, but I sincerely hope there will not be a single church in the district that will pay less this year than last. For the sake of the Orphanage, we must do our best.

W. W. HOLMES.

Sir John French, the British Commander-in-Chief, is quoted as having made the following statement concerning the great European conflict: "I do not believe it will be a long war. Spring promises well for the Allies."

Exports from the United States during the month of February exceeded by $100,000,000 those of that month for any preceding year. The imports for February footed up to the sum of $125,123,391, against $148,044,776 for the same month in 1914.

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Church News

The Florida Christian Advocate of March 18 reported Bishop H. C. Morrison as being ill with la grippe, but improving.

* * *

Dr. F. N. Parker, of Trinity College, will preach the closing sermon for the Seabord High School, of North Carolina, on May 9.

* * *

Judge Lumkin, who is on the Supreme Bench of Georgia, recently gave $200 each to the Methodist, Baptist, and Jewish Orphanages in that State.

* * *

Bishop R. G. Waterhouse has been invited to deliver an address before the Southern Educational Teachers' Association at Chattanooga, Tenn., on April 27.

* * *

It is stated that in some parts of India the number of Christians has trebled in ten years. There are now said to be in that country 3,876,203 followers of Christ.

* * *

The Midland Methodist of March 17 says: "The Holston Conference has sent in $1000 more for missions this year that it had done last year up to this time." Good!

* * *

After hearing Billy Sunday preach to an audience of 15,000 men for eighty minutes, so competent an authority as Dr. J. M. Buckley pronounced his discourse as "tremendously effective."

* * *

The Commencement sermon of the Wesleyan Female College, at Macon, Ga., will be preached on May 23 by Bishop Collins Denny, and the literary address will be delivered by Dr. P. T. Durham, of Atlanta, Ga.

* * *

The offerings of the Fifth Avenue Presbyterian Church of New York for foreign missions during the week, January 7-14, was $40,594, against $26,000 last year. The pastor of this congregation is Dr. J. H. Jowett.

* * *

The annual literary address at Hargrove College, Key West, Fla., will this year be delivered by Dr. J. E. Wray, of Lakeland, Fla. Dr. Wray is a brilliant preacher and speaker, and his message on that occasion is certain to be worth hearing.

* * *

Dr. Andrew Sledd, who is a member of the Candler School of Theology, of Emory University, will preach the Commencement sermon of Andrew College, at Cuthbert, Ga., on May 23. Dr. Sledd will also deliver the baccalaureate address for that institution.

* * *

The students in the Candler School of Theology (Atlanta, Ga.) were favored with a lecture by Dr. Ed. F. Cook a few days since. Dr. Cook, who went to the Far East with Bishop Atkins last summer, discussed in his address the conditions existing in the Orient.

* * *

The Executive Committee having the matter in charge have decided to go ahead with the work of arranging for the Eighth World's Sunday School Convention which is to be held in Tokyo, Japan, in October, 1916. These gentlemen are proceeding with the belief that the great struggle will have ended before that time.

* * *

In Florida each of the eight presiding elders of the M. E. Church, South, was some time ago assigned the task of raising $1000 for Southern College, at Sutherland, and Rev. O. A. Thrower, of the Tampa District, a few days since sent President Alderman a crisp and welcome check for that amount, being the first to do so.

* * *

Because of the European war, the Sunday school work maintained in China by the British Section of the World's Sunday School Association has been suffering of late for a lack of funds. In response to an appeal for assistance for this work, a Sunday school gathering in Chicago a few days ago raised $1500 and had it cabled to China.

* * *

Rev. R. P. Shuler, of Austin, Texas, recently wrote an article for the Texas Christian Advocate, entitled "A Confession," in which he dealt with the condition of the Church and spirit of the ministry in this day. His utterance seems to have stirred the waters considerably in the Lone Star State, and numerous replies to it have been made, some of them being far from courteous. In our opinion, there was much truth in what Brother Shuler had to say.

THE MILLSAPS CLUB OF EMORY UNIVERSITY, ATLANTA, GA.

We give above a group picture of the members of the Millsaps Club at the Candler School of Theology, the Biblical Department of Emory University. Each of these young men is a Mississippian and an A.B. graduate of Millsaps College. Four of them are members of the North Mississippi Conference, and one of the Mississippi Conference. As shown in the picture, they are as follows: First row—center, John W. Chisholm (Mississippi Conference), President of the Club; right, Olin Ray, Vice-President; left, J. Dausey Wroten. Top row—Left, J. Mark Guinn; right Robert H. Huff.

Statistics compiled from the records in the Secretary's office show that of the students in the Candler School of Theology 37 are college-degree men, as follows: B.S., 5; B.A., 32. Of the B.A. men 5 are from Millsaps, 3 from Trinity, 3 from Birmingham College, and 2 from Emory College. The remainder are scattered among other institutions. Mississippi Methodism is proud of her quintet of theologues at our new University. Trained in an atmosphere that is not only cultured, but also soundly Christian and thoroughly Methodistic, there is good reason to hope that these young ministers will prove a great blessing to the Church in the coming years.

WHEN TEETOTALLERS WERE PERSECUTED.

When Horace Greeley was a young boy back in the early part of the Nineteenth Century it was not considered disgraceful to get drunk. Nearly everybody drank, even children. When he was 13 years old he decided never to drink. In his "Recollections" he says:

"My resolve not to drink was only mentioned by me at our own fireside, but somehow became known in the neighborhood, where it excited some curiosity, and even a stronger feeling. At the annual sheep washing, in June following, it was brought forward and condemned, and I was ordered to take my glass of liquor, and, on my declining, was held by two or three youngsters older and stronger than I, while the liquor was turned into my mouth, and some of it forced down my throat. That was understood to be the end of my foolish attempt at singularity. It was not, however. I kept quiet, but my resolution was unchanged."

Imagine a state of public opinion where the decision of a boy to sign the pledge should arouse curiosity and "even a stronger feeling" in a community.—Kansas City Star.

Kindness is a precious oil that makes the crushing wheels of care seem lighter.—Eugene Field.

EASTER IN GOD'S ACRE.

Emma A. Lente.

The beds are narrow, and so deep,
The tenants are so bound in sleep
They do not hear the bluebird's song,
Nor feel the soft wind drift along;
They do not see new grasses green,
Nor heed the flowers we lay between.

So near are they, yet far away
From us, their own, this Easter Day;
We may not smooth with tender touch
A head or hand we loved so much;
They sleep as if they could not hear
The pleading words we utter here.

Dear Lord, forgive us this one day,
If we would tear the veil away
Between us and their souls' estate,
So blind are we, so desolate;
They send no sign—no word to say
How blest they are this Easter Day.

Oh, happy heaven, so fair, so far,
We think how safe its bulwarks are,
How glorious the light within,
Where a new song new saints begin;
At last, half comforted, we say:
"God keep you, dears, this Easter Day!"

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The Home Circle

MARY OF MAGDALA.

Rev. E. Stuart Best, D. D.

"Last at the cross, first at the tomb."

Weeping o'er a shattered tomb,
Stood Mary, crushed with grief;
The rising sun dispels night's gloom,
But brings her no relief.
Her Lord, her Lord, her lifeless Lord,
Was stolen from her sight;
No joy, no joy, can earth afford,
Her morn is changed to night.

"Mary!"—a fond, familiar voice;
She knew that voice so dear;
It made her bounding heart rejoice.
She turned—her Lord stood near.
His bleeding feet she fain would kiss,
Her living Lord adore,
But others now must share her bliss,
Her cup of joy ran o'er.

"Go quickly, My disciples tell
The grave has lost its power;
With Me in glory they shall dwell
And reign forever more."
To Mary first this Gospel came,
To Mary first was given
This glorious Gospel to proclaim—
"The Lord, the Lord, is risen!"

THE EASTER HARE.

Sophia T. Newman.

"But, " asked Ruth, looking at her Easter cards, "what have hares and rabbits to do with it? They don't lay eggs."

"Oh," exclaimed Cousin Bess, "there is a pretty German legend about that!"

"Tell it," said Roger, closing his book.

"Well," said Cousin Bess, "first you must put your thoughts back several hundred years, and then you must put them far away across the ocean to a little village in the depths of the Black Forest in Germany. It was a very small village, and the people who lived there were very poor and very ignorant; knowing little except their work as charcoal burners.

"Not far from the village stood an old castle, where no one had lived for many years. It belonged to a rich Count, but as he had other estates in other parts of the land, he had never lived in this castle, and the villagers seldom thought of it.

"It was a great surprise when the Countess, with her two children, came there to live. She was dressed in deep mourning for her husband, and instead of a large number of servants, brought only one maid and a steward, named Hans, who looked after their affairs, and who had acted as coachman to bring their carriage through the forest road.

"The villagers stared in dull wonder when the little party passed, but after that, for a long time, they did not see the Countess again. She and the children kept closely within the castle.

"The truth was, that the Count had had an enemy, a robber Baron, who had given him much trouble, and when the news came of the Count's death in the war in the Far East, the Countess was afraid that the Baron might take them away as prisoners, and so she fled to the old castle in the Forest, with only the two trusty servants.

"But as months went by, and no one came to trouble them, the lady ventured out and became known to the villagers. She pitied them, and wanted to help them. But first she made little friendly visits to their huts until they came to love her, and then little by little she taught them to be neat and to make their homes clean and tidy. She was so sweet and gentle that they loved her more and more."

"She must have been like mother," said Ruth.

"Yes. Well, at Easter time the Countess planned a festival for the village children; and as it was warm spring weather, they played out of doors in the Castle park. The tea-tables were set there too, and all went merrily. Then one of the children spied a bright colored egg behind a green shrub, then another, and soon all the children began looking. They found eggs of all bright colors. Some had mottoes written on them, such as: 'Try, try again;' 'Speak the truth always;' 'God is Love;' and so on. The children were delighted. But where did such pretty eggs come from? That puzzled them.

"Just then a hare scampered across the grass, and one little tot cried out that the hare must have laid them!

"Now it happened that a young man, whom we may call Fritz, while traveling through the Forest, lost his way and wandered about till at length he came to the park gates, wherein they were having the good time. He was made welcome, and the next morning, when he went on his journey, three or four of the colored eggs were given to him as a souvenir.

"Fritz trudged sturdily on, mile after mile. At noon he sat down under the trees and ate the luncheon that had been put up for him at the castle. But he did not break the eggs. He meant to keep them as a token of the friendly welcome he had received.

"An hour or two more of walking brought him to a public road. As he walked along this road he suddenly heard a groan. Although it was a highway, it was wild and rocky in places, and as the youth looked about, he found a knight who had fallen from his horse and lay among the rocks, and, being unable to rise, he had lain there so long without food that he was very weak, hardly able to speak.

"Fritz brought water from a brook to the man. Then he broke some of the hard boiled colored eggs, feeding the sufferer a little at a time. For, although Fritz had intended to keep the eggs, he gladly gave them to help the fainting man. He kept only one—one with a motto on it.

"As the food and drink refreshed the wounded knight, Fritz helped him on his horse and walked beside him. By sunset they reached an inn, where the knight could stay until he was strong again. Before Fritz left him, he told the story of how he happened to have the eggs, and showed him the one with the motto on it.

"When the knight saw the writing he gave a glad little cry, and asked Fritz to tell him the exact way to the castle."

"The Count!" exclaimed Roger.

"Yes, it was really the Count. He had not been killed in the war, but taken prisoner, and now he was traveling about, trying to find his family. All this, you know, was before there were telephones, or the telegraph, or newspapers, or railroads."

"But why didn't he go home?"

"He had been home, where they had lived, but his family were not there, and no one knew where they were. He did not once think of the old castle in the Forest, for neither he nor his family had ever been there, and scarcely thought of it as more than an old ruin. So he was travelling sadly about, and might never have found them if it had not been for his fall, and Fritz coming with the eggs. The Count knew his wife's handwriting the moment he saw the motto. You may believe there was a happy meeting before long."

"I guess they hugged him," said little Ned.

"I guess they did! And they were so thankful for the way it had happened, that every Easter afterwards they made a children's festival, and had the pretty colored eggs. After a time other families did the same, and so the custom spread through the land. If a festival was not made, the eggs were scattered for the members of the family to find. And because of what that first little child had cried out, people fell into the way of saying pleasantly that the hare laid, or brought, the eggs.

"Tho hare and the rabbit are near relatives, you know, and both are called Bun-Bun, or Bunny. So Bunny finds his place on the Easter cards and in the Easter pleasures, even where it is forgotten, or perhaps never was known, how it began."

"Thank you, Cousin Bess," said Ruth.

HOW ABOUT IT?

What about the renewals in your charge, brother pastor? The European war is still going on, and so is the elimination of names from our subscription files. Do not your people need to read their Church paper? Some of the brethren are managing to continue practically all the subscriptions in their fields; but there are others who are letting them nearly all lapse. NOW is the time to lend the Conference organ a helping hand.

Our brain is a seventy-year clock. The Angel of life winds it up once for all, then closes the case and gives the key into the hand of the Angel of the Resurrection.—Oliver Wendell Holmes.

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Christian Advocate.

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North Mississippi Conference — Rev. W. W. Woollard. Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

A WORD OF EXHORTATION.

To the Methodists of North Mississippi:

As you are doubtless aware, our Conference organ, the New Orleans Christian Advocate, is feeling the general financial depression; but it perhaps is more seriously affected than other interests because of the widespread disposition to economize in Church affairs during hard times and to begin with the Church paper first of all. This should not be so. The small subscription price will scarcely be felt by even our poorest members, but every subscription lost is immediately registered in the small and diminishing income of the Advocate.

We appeal most earnestly to our members throughout the Conference to renew their subscriptions without delay, and to our presiding elders and pastors to rally at once to the Advocate and do their utmost to sustain and build up its list of subscribers. The preachers realize how indispensable the Church paper is in helping on their pastoral work and forwarding all the interests of our great Connection. May we not appeal to them with confidence that they will not delay a single day in sustaining this great arm of service?

The Publisher is doing all that could be asked under present conditions, and our Editor is carrying a burden perhaps unequaled by any other occupant of the tripod in our Church. Help while the need is greatest, brethren, if you would render assistance where it is sorely needed.

Fraternally,

W. W. WOOLLARD,
H. S. SPRAGINS,
J. D. BARBEE,
Members of Publishing Committee for the North Mississippi Conference.

WHY APPOINT MINISTERS TO SUCH INSTITUTIONS?

Writing in the Wesleyan Christian Advocate of March 19, under the caption, "Our Nation's Honor and Responsibility," Dr. W. N. Ainsworth, the brilliant pastor of the Mulberry Street Methodist Episcopal Church, South, of Macon, Ga., among other things, said:

"Evidently God wants to give America a new mission and the honor of deeper sacrifice in the service of the world than ever before. America can be the super-nation and no moderate language can fully state the possibilities in the immediate future of a great nation whose life is all vitalized by a fervent Christian faith, whose purposes run parallel with the plans of God, and whose resources are freely given for their accomplishment. It means a changed world; it means a redeemed world. Nothing that has ever been proposed has a larger bearing upon the fulfillment of these purposes, at least so far as the South and Methodists are related to them, than the building of a great Christian University in Atlanta. What our Nation is and does will be determined by the thought and principles that are furnished in our great institutions of learning. I can not indict them all, but no informed man can deny that the teaching of several of them is a thin veneered agnosticism. I know enough to make me believe that the Chicago University slaughters youth like Armour does hogs."

If this affirmation as to the influence of the University of Chicago and like institutions be true, and we do not think that it can be successfully controverted, wherein lies the good sense of our Church appointing young ministers as students in them? The object of allowing young preachers to lay aside the work of the itinerancy for the further prosecution of their studies is, if possible, to open the way for them to become more efficient in their high and holy calling; and unless an Annual Conference believes that the institution to which they propose to go will prove really helpful to them, it is difficult to see how it can afford to stand sponsor for such assignments. Particularly is this true where there is reason to think that the college or university in view is liable to exert an influence upon them that is positively harmful.

Why should a Methodist minister insist upon securing his equipment for his life-work in an atmosphere that is pronouncedly Unitarian, or which is shot through with higher criticism and rationalism? Or why should the Southern Methodist Church encourage by its sanction any such course of procedure? Under the persuasive flattery that we are a broad and progressive people, we have been led far afield in not a few respects, and this is one of them. The proper place to teach and train our preachers is in our own schools. Many of those who go to Yale, Harvard, and the University of Chicago come back seemingly with a shattered faith, with the notion that there is little wisdom south of Mason and Dixon's line, and with the view that our Church needs largely to be made over again. Is it not time that we were abandoning a policy that tends to afflict us with ministers of this type? This question is one which concerns our Bishops, as well as our Annual Conferences.

TOGETHER AGAIN.

Mrs. Mary Anna Jackson, the wife of the famous Confederate commander, General "Stonewall" Jackson, died at Charlotte, N. C., on March 24, 1915. She had been in a very feeble state of health since last August, but the immediate cause of her death was an attack of pneumonia. Mrs. Jackson was born near Charlotte on July 21, 1831, being a daughter of Rev. Robert Hall Morrison, who was a Presbyterian minister and the founder of Davidson College. She attended the Salem (N. C.) Academy and College, finishing in 1849. She married General Jackson in 1857, who then was a professor in the Virginia Military Institute, at Lexington, Va. Of this union two children were born, both daughters. One died in infancy; the other married Mr. Wm. E. Christian, but also passed away in 1889, leaving a daughter who married Mr. E. R. Preston, a lawyer in Charlotte. Mrs. Preston was with Mrs. Jackson during her last hours. Mrs. Jackson is said to have taken a great interest in military affairs and she wrote quite an interesting volume on the career of her lamented husband. The body of the deceased was carried to Lexington, Va., and interred by the side of that of the noble man with whom her fortunes were linked in life. It is a matter of interest to know that General Jackson has a grandson, Thomas Jackson Christian, who is a lieutenant in the United States cavalry now stationed in the Philippines.

BISHOP WATERHOUSE AT WEST POINT.

A correspondent writes us as follows concerning Bishop Waterhouse's recent visit to West Point and the impression that he made there while in conference with the presiding elders of the North Mississippi Conference:

"On Wednesday evening, March 24, Bishop Waterhouse preached a great sermon in the Methodist Church here from the text, 'Prepare to meet thy God.' It was a masterly exposition of the Prophecy of Amos, calling Israel to prepare for the judgments of God. He followed the exposition with a warning against sin and an exhortation to forsake it, and called upon the unconverted to prepare to meet God in peace. His sermon made a profound impression upon the large congregation, which taxed the capacity of the church. It had the old-time revival fire and showed him to be thoroughly evangelistic in thought and spirit. It was remarked by many that if the Church had not called this great preacher and churchman to its highest office of Chief Pastor, he might have become a great evangelist, as he has become a wise administrator. Few men of distinction have so favorably impressed our city. His large culture, perfect courtesy, simple, humble demeanor, and high ideals won the respect and love of all. The special attention that he gave the children in the audience was particularly impressive."

A DISTINGUISHED PUBLICIST DEAD.

Charles Francis Adams, publicist, historian, and author, died in Washington, D. C., on March 20. He was a grandson of President John Quincy Adams, and was born in Boston on May 27, 1835. He was just and magnanimous toward the South and advocated the erection of a monument to General Robert E. Lee at the National Capital. He held that the conferring of the right of suffrage upon 2,000,000 negroes who were unprepared for it, immediately after the close of the Civil War, was a great blunder. Of Mr. Adams, the New York World, in commenting upon his decease, said: "He did more than worthily wear his name; he added attainment and achievement to the long record of a family notable in American history."

REMEMBER THE ORPHANAGES.

In round numbers, there are 100 children to be cared for in the Louisiana Orphanage at Ruston and 200 in the Mississippi Orphanage at Jackson. These children are dependent upon the Church for their support. Brothers Vaughan and Williams have told us that they are without funds to care for them, and every Church and Sunday school has been asked to take an offering for that purpose next Sunday. Will you not see that yours does so, brother pastor? We feel sure that our people will respond nobly to this cause if it is faithfully laid on their hearts.

PERSONAL AND OTHER NOTES.

Rev. C. C. Wier, of Morgan City, La., visited Franklin on Thursday, March 25, and was cordially welcomed by his many friends there.

Rev. A. J. Davis, of De Soto, Miss., gives us 2 new and 5 renewal subscriptions, for which we are grateful to him. He reports his work as moving along nicely.

Dr. J. T. Sawyer preached to the Lake View Presbyterian congregation last Sunday. He reports that the attendance was large and that his message was given close attention.

Dr. J. M. Henry, of Ruston, La., has our thanks for four subscriptions to the Advocate, forwarded on March 22. The work in that choice charge is flourishing under Dr. Henry's guiding hand.

Rev. E. S. Lewis forwards us from the University town of Oxford, Miss., 4 names for our subscription files. He is having a successful pastorate in the Athens of the Magnolia State.

Bishop W. B. Murrah will deliver the opening address at the Summer Institute of Theology, to be held in Jackson, Tenn., for the Memphis and Tennessee Conferences on June 1. We dare say that he will give the brethren an illuminating message.

Rev. J. W. Price, of Benton, Miss., who is one of the working pastors of the Mississippi Conference, favored us with five subscriptions and some encouraging words a few days since. He says: "The Benton charge is getting on well."

Rev. A. L. Davenport, of Walnut, Miss., says: "Brother J. H. Mitchell, our presiding elder, held our first quarterly conference on Saturday, March 13. We had a full attendance and the occasion was a profitable one. The present year bids fair to be the best of our four on this charge."

Rev. J. R. Countiss, President of Grenada College, attended the North Mississippi Woman's Missionary Conference at Corinth last week and spoke impressively concerning the work of the institution with which he is connected.

Hon. J. S. Sexton, of Hazlehurst, is being prominently mentioned as a candidate for the Supreme Bench in Mississippi. He is a worthy citizen and an able lawyer, and would wear the ermine with distinction. We say this without disparagement to any other aspirant.

Rev. T. B. Winstead, of Burns, Miss., states that he is serving a fine people and is hopeful of success in his work. He wants the Advocate as an assistant and is pressing its claims in his rounds. In his communication was enclosed a check for two renewals.

Rev. R. I. Collins, of Courtland, Miss., reports progress in his field and the Advocate is sharing in it. His letter brought us 3 new and 2 renewal subscriptions. We feel that we can always count on this zealous young itinerant to take care of the interests of the Conference organ.

A note to our office from Prof. J. S. Hudson, of Oxford, Miss., states that his health has not been good of late. We regret very much to know this, and we trust that he will soon regain his former strength and vigor. Brother Hudson takes a keen interest in all the work of the Church.

On account of a physical breakdown, Rev. R. B. Burks has found it necessary to give up his charge, the Longview (Miss.) Circuit, and Rev. J. F. Owen, a local preacher, has been appointed to succeed him. We trust that Brother Burks' afflictions will not keep him out of the work long.

Mr. J. F. H. Barbee, of Memphis, Tenn., accompanied by Mrs. Barbee, left last week for Cleveland, Ohio, where he has gone for surgical treatment. We pray that he may pass safely through the ordeal and soon be back in the Bluff City, free from every trace of disease and suffering.

Dr. W. P. Few, President of Trinity College, Durham, N. C., says: "I am a constant reader of the New Orleans Advocate and have a high opinion of it. * * * My regard for Dr. F. N. Parker as a man, as a preacher, and as a servant of Trinity College, makes a close link that binds me to Louisiana Methodism."

Rev. R. S. Walton sends us 5 subscriptions from Bunkie, La., and we appreciate his efforts in behalf of the Conference organ. He states that some $1600 will be expended in improving our church at that place in the near future. Bunkie will have the honor of entertaining the Alexandria District Conference this year.

Rev. J. T. Abney, of Hay Springs, Miss., writes: "We are making an earnest effort to bring this charge to the front and make it one of the best in the Mississippi Conference. I talk up the Advocate both privately and publicly." Evidently Brother Abney's talk is doing good, as his letter brought us several subscriptions.

Rev. E. H. Cunningham, of Myrtle, Miss., who was in attendance, reports that the recent Woman's Missionary Conference at Corinth was a great gathering. He states that Bishop Waterhouse was at his best in the sermon which he delivered. He further says: "The people of all denominations are even now regretting that, because of the time limit, they will have to give up Brother Felts this fall."

Rev. D. E. Vickers, of Matherville, Miss., writes: "This is our first year on this charge. Brother A. S. Oliver, the former pastor, left the work in good shape. We have found many good people here. The parsonage has been made almost new within the last five years, and the ladies have put many useful things in it since we came here. We are expecting a good year and are working to that end."

Rev. G. A. Morgan writes as follows concerning the work at Opelousas, La.: "The Lord's cause is making progress in this charge. The attendance upon public worship is good and all the indications are encouraging. Notwithstanding the prevailing financial depression, our people are looking well after the material interests of the Church. We have expended $182 recently in improving the parsonage."

Rev. and Mrs. George H. Thompson, of Hattiesburg, Miss., will celebrate the 25th anniversary of their marriage, at their residence in Hattiesburg, on Saturday evening, April 10, from 8 to 10 o'clock. We acknowledge with thanks an invitation to be present on that occasion. We heartily congratulate Brother and Sister Thompson, and wish them much happiness and many more years of wedded life.

Rev. H. W. May, presiding elder of the Alexandria District, sends us the following note: "Rev. P. H. Fontaine has just closed a house-to-house visitation in his charge—Trout and Good Pine—and he found more than 200 Methodists having membership at various places whom he hopes to enroll as members on his work this year." Pastoral visitation has lost none of its value as a means of building up the Church and Kingdom.

Dr. J. C. Barr, pastor of the Lafayette Presbyterian Church of this city, discussed last Sunday the recent decision of the Louisiana Supreme Court concerning the reading of the Bible in the public schools of the State and the will of the late John McDonogh. He handled the subject in an informing and masterful manner.

Rev. W. S. Selman, of Mount Pleasant, Miss., speaks in terms of high appreciation of his flock. He has lately been addressing himself to the task of getting the parsonage improved, and repairs costing $150 have been made on it. We acknowledge our indebtedness to this diligent worker for 2 new and 2 renewal subscriptions to the Advocate.

Rev. Wiley J. Ferguson is much pleased with the Mount Olive (Miss.) charge. He says: "The good people are treating us kindly and I am trying to give them my best service." Brother Ferguson is looking after the interests of the Conference organ in his field, and we highly appreciate his efforts to place it in the homes of his people.

Rev. J. A. Bowen, of Birmingham, Ala., has lately been conducting for Rev. J. L. Neill, the pastor of First Church, Laurel, a very helpful series of revival services. The local papers devoted an unusually large amount of space to the meeting. Sister Bowen was also in Laurel, and rendered most efficient assistance as a worker in the revival.

Rev. D. L. Cogdell has been appointed pastor of our Second Church at Corinth, Miss., in place of Rev. Thomas Mills, who had to give up his work on account of the ill health of his wife. We are glad to see this worthy veteran in the harness again, though we regret to be informed of Sister Mills' illness, from which we pray she may soon recover.

The Denham Springs (La.) charge is forging forward under the leadership of Rev. W. A. Mangum. Two new churches are in prospect in the near future, and another later on. Brother Mangum says: "The Duplex envelope system works well on a circuit if it is worked." This energetic pastor is also giving the interests of the Advocate a share of his attention.

Rev. W. W. Woollard, presiding elder of the Columbus District, writes: "Rev. W. C. Galceran has made a magnificent start on his charge—the Columbus Circuit. He is an earnest worker and I know of no man who is more popular with his people. Everybody is delighted with his pulpit and pastoral work. I look for him to have a fine year." We are glad that Brother Galceran has returned to North Mississippi.

We have just learned of the death of Mr. T. J. Poitevent, of Shelby, Miss., an esteemed citizen of Bolivar County and a loyal supporter of our Church. He was in every respect a true and worthy man and he will be greatly missed in the community in which he lived. He had been ill for several months and had suffered much. We sincerely regret that he has gone from us, and we extend to the stricken loved ones our deepest sympathy.

Rev. A. R. Hoffpauir, of Jennings, La., while in the city last week attending the Louisiana Woodmen of the World Convention, favored the Advocate office with a call. He stated that Rev. F. J. McCoy, our pastor at Jennings, has lately secured a fine lot for a parsonage on the main street in the town and that plans are now being arranged to erect on it a home for the preacher. It is expected that this enterprise will be consummated during the present year.

Rev. J. C. Rousseaux, of Zwolle, La., was in the city last week, having been brought here by the W. O. W. Convention. This is Zwolle's first year as a station, and Brother Rousseaux says that she is going it alone with a goodly degree of success. The "Centenary Special" has been raised and sent in, and a meeting is being planned for the near future. This young station is fortunate in having as its pastor one of the livest workers in the itinerant ranks in Louisiana.

Rev. J. C. McElroy sounds a hopeful note from Mashulaville, Miss. He is busy in the Master's service and is expecting gracious results to follow from his labors. His letter brought an order instructing us to send the Advocate into four homes for another year. Brother McElroy has lately had a very sick child and has had to carry him to Columbus for an operation. We are pleased to be informed, however, that the little one is now thought to be doing well.

It is with much pleasure that we copy the following from the Franklin (La.) Weekly Watchman of March 27: "During the recent revival at the Methodist Church at this place 51 new members were added to the roll. A reception was held at the parsonage on Thursday night after the service at the church. Mr. Vaughan, the pastor, is doing splendid work, and he is doing it without the help of any one except the members of his faithful flock. * * * The class received is the largest that has been added to the Methodist church here in many years." A revival that takes place under the leadership of the pastor is apt to be of the very best type.

In the Methodist Church at Starkville, Miss., on Sunday evening, March 14, a sacred musical concert was given under the direction of Miss Jerome Sage, which elicited much favorable comment. It was of a high order in every respect and clearly demonstrated the unusual talent which Miss Sage possesses as a pipe organist and choir director. The Methodist congregation in Starkville is fortunate in having one so gifted in charge of its music and singing.

Rev. E. H. Cunningham, of Myrtle, Miss., reported the proceedings of the recent session of the Woman's Missionary Conference of North Mississippi for the Times-Picayune and the Memphis Commercial Appeal, and did it well. We do not remember ever before to have seen our great New Orleans daily carry such full accounts of a similar meeting when so far away. Brother Cunningham is doing a good work in getting Church news so regularly into the secular press.

Dr. I. L. Peebles, of Wesson, Miss., makes the following supplemental report: "In my former note to you I forgot to mention the fact that the Wesson Methodist ladies gave us another 'pounding,' consisting of dress goods for Mrs. Peebles, preserves, stove fixtures, etc." This doesn't look much like Dr. Peebles is feeling the stringency of the times. But he was in the evangelistic work last year, and doubtless he can stand a good deal of kind treatment after twelve months of grazing on the commons.

Rev. D. L. Griffin will begin a meeting at Slidell, La., on April 16 and the services will continue through April 30. He will have with him Rev. Dan Kelly, the well known Mississippi Conference evangelist. The prayers of all Christian people are requested for the success of this revival campaign. Brother Griffin is quite hopeful about the work in Slidell. We regret to know that Sister Griffin had had quite a protracted attack of illness since the last Annual Conference, and we trust that her health will soon improve.

A Fanny Crosby Memorial service was held in our First Church at Baton Rouge, La., last Sunday evening and an offering was taken for the Memorial Building to be erected in honor of Methodism's sweet singer who has recently joined the celestial choir. We note from the Bulletin of this congregation that the church has recently been relighted with white globes hanging from the ceiling, and that Pastor Battle is making an effort to induce every one of his 30 stewards to become a subscriber to the New Orleans Christian Advocate.

The two week's revival meeting which has been in progress at Alexandria, La., came to a close last Sunday night." According to the press dispatches, the whole community was profoundly stirred, there were several hundred conversions, and quite a number joined the Church. Dr. G. E. Cameron, the pastor, had with him in this meeting Evangelist D. L. Coale, of San Antonio, and his singer, Prof. Robt. Huston. It is reported that Mr. Coale has been invited to return to Alexandria in a few months and conduct a union meeting to be participated in by all the churches of the city.

The Wesleyan Bible Class of the Sunday school of the First M. E. Church, South, of New Orleans, has an enrollment of 100 and an average attendance of 60. There were 74 persons present on March 21. Mr. C. F. Niebergall is the teacher of this fine class, and the following are its officers: President, Mrs. J. Doud; Vice-President, Mrs. G. D. Tomb; Secretary, Miss T. C. Haygood; Treasurer, Miss E. M. Way; Librarian, Mr. J. Sypher; Press Reporter, Mr. J. W. Barrow. The Sunday school of First Church is doing a great work under the capable superintendency of Mr. I. N. Niebergall.

Rev. W. Fred Long, the hustling Secretary of the International Sunday School work in Mississippi and everybody's friend, was in New Orleans last Monday and found his way to the Advocate office, but the Editor, much to his regret, was out and missed seeing him. The 38th Mississippi State Sunday School Convention will be held in Tupelo, April 7-9. Reduced railroad rates and free entertainment may be had. All pastors, superintendents, and Sunday school workers are invited to attend. Many distinguished Sunday school specialists will be present and the occasion promises to be a memorable one.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in since the last issue of the Advocate: Rev. J. B. King, Vaughan, Miss., 4; Rev. Jas. G. Galloway, Philadelphia, Miss., 7; Rev. C. M. Crossley, Forest, Miss., 6; Rev. C. W. Baley, Water Valley, Miss., 2; Rev. L. F. Alford, Saucier, Miss., 2; Rev. I. L. Greening, Silver Creek, Miss., 6; Rev. D. L. Griffin, Slidell, La., 3; Rev. W. J. Dawson, Pelton, Miss., 4; Rev. Leon I. McCain, Dubach, La., 5; Rev. T. E. Yancy, Greenwood Springs, Miss., 3; Rev. J. Y. Bowman, Collins, Miss., 6; Rev. D. W. Babb, Crawford, Miss., 8.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. MARTHA SUSAN McGEEHEE passed peacefully to her eternal reward on March 20, 1915, at her home near Greensburg, La. She was born at her old home in the year 1838. She gave her heart to God at the age of 22 years and joined the Pine Ridge Methodist Church and remained a faithful member of that Church until her death. She was married to Mr. D. L. McGeehee about 47 years ago, and of this union were born one son and two daughters, who, with a number of relatives and friends, are left to mourn their loss. She was a faithful wife, a loving mother, and a kind friend. May those who were near and dear to her be ready to join her when the summons comes to them.

J. L. EVANS, Pastor.

Mr. O. B. MATHENY was born near Columbus, Miss., on June 11, 1828. He died near Coyt, Miss., on Feb. 1, 1915. He was married twice in life and was the father of sixteen children—seven sons and nine daughters. Both of his wives preceded him to the eternal world. He is survived by five children: R. J. Matheny, Mrs. W. H. Birch, of Texas, Miss Ella Matheny, Rev. O. B. Matheny, and Mrs. M. F. Day. Brother Matheny was a member of the M. E. Church, South, and lived a consecrated life for some years before his death. He was a kind husband and a loving father. His work on earth is done and the victory is won. Children, be cheerful; your father is not dead; he has only gone home. He has been transplanted to the heavenly land, and is singing the glad new songs among the angel bands. We would not call him back if we could. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

D. E. VICKERS, Pastor.

Mrs. SUSAN NICHOLSON was born in Marion County, Ala., on Feb. 18, 1829. She moved to Paulding, the county seat of Jasper County, Miss., in 1855, and died on Feb. 11, 1915. At the age of 15 she joined the M. E. Church, South, continuing faithful till death. At the age of 19 she married Mr. W. S. Nicholson; and of this marriage were born ten children, only three of whom survive her—Rev. Joe Nicholson, a member of our Conference, Mrs. Vick, and Miss Lillie Nicholson. Many of our preachers will remember her because of the inspiration received from visits to her home. Although afflicted as she was for two years before her death, her faith in God and her love for the Church were never shaken. Her influence upon those who came in touch with her was to bring heaven nearer and to make Christ dearer to them. In health her aim was to help others in sickness and trouble; and in many ways she exerted an influence that will tend to make the world a better place to live in. We are glad that her loved ones weep not as those who have no hope. In the presence of many friends her body was laid to rest in the cemetery at Paulding, Miss. H. R. McKEE.

Mrs. SARAH JANE OVERSTREET (nee Hart), was born at Lewisburg, Tenn., on March 8, 1829. Near the age of fourteen she moved with her parents to Mississippi. During her early girlhood she joined the Antioch Baptist Church, and remained a consistent member during her long and useful life. When nineteen she was married to Mr. A. P. Overstreet, who preceded her to his eternal reward eleven years ago. This union was blessed with nine children. Six survive her: Mrs. W. O. McNeill and C. C. Overstreet, of Eucutta; Messrs. Henry H., of Matinburg, Texas; Harvey H., of Hattiesburg, Miss., A. A., of Bogalusa, La., and W. W. Overstreet, of Greensboro, Ala. The different relationships which she sustained in life were ever characterized by a patient, unselfish and sympathetic spirit, especially during the twenty years that she was an invalid. On February 22, 1915, about 10 a.m., surrounded by loved ones and sympathizing friends, she fell asleep in Jesus, entering into that eternal rest prepared only for those who love him and keep his commandments. Brief services were conducted that evening at the home in Eucutta by the writer, who also accompanied the grief-stricken family, on the following morning to DeKalb, where interment was made by the side of her husband, as the sun was sinking in the west. Her life was truly a benediction to all who knew her, and she left a rich Christian heritage, more precious than jewels. CHAS. E. DOWNER.

Mrs. H. C. BURCH, who for nearly twenty years had lived a noble Christian life in this community, during which time she bore with remarkable fortitude her severe afflictions, departed this life on Mar. 21, 1915. Mrs Burch was a Miss Sanford of Washita Parish, La., and was born in 1854, being one of a family of 15 children, only two of whom survive her. She was a cultured woman, belonging to the old Virginia aristocracy. She was of French descent, her forbears having settled in Louisiana early in the seventeenth century. Her early married life was spent in Holly Bluff and Memphis, Tenn., where she lived until the death of her husband 11 years ago, at which time she returned to Rolling Fork, Miss., and there remained until called higher to join her loved ones with Him who has said, "Blessed are the dead that die in the Lord." For many years Mrs. Burch had been a great sufferer and through all the vexing and life-sapping effects of her malady, she maintained her courage and transcending faith in God, believing that he controlled each act of her life, and his love became more real to her in her suffering and sorrow. Mrs. Burch was one of the most talented woman to be found anywhere, and, notwithstanding her physical disabilities, she was a genial, social, amiable, gifted and untiring Christian worker, ready for anything to which she was directed by the leader of the Church or the necessity of the occasion. A controlling desire with her was to be faithful in all things. She leaves to mourn their loss, a sister, Mrs. C. W. Cochran of Meridian, Miss., a brother, Mr. Robert Sanford of Indianola, Miss., and a niece, Mrs. J. E. Fooks of Homer, La. Mrs. Burch's devotion to her Church and mission work was such that her sister, Mrs. Cochran, has asked the privilege of keeping her church dues and those of the missionary society paid as a memorial to the life of one who loved the Master's cause as she did her own life. To those who grieve we would say, in the language of the Scriptures, She was "kept by the power of God, through faith unto salvation, ready to be revealed at the last time."

Her pastor,
C. M. CHAPMAN.

GEORGE W. MARTIN was born in Twiggs County, Georgia, on May 21, 1835, and died at his home in Pelican, La., on March 9, 1915. He was married to Miss Mary T. Pace on Dec. 8, 1857, at Fort Valley, Georgia, with Rev. George W. Persons officiating. Of this union were born ten children—four boys and six girls. Only two children survive: Mrs. Leia Hughes and Miss Ada Martin, of Pelican, La. He also leaves his companion and a number of other relatives and friends to mourn his death. Brother Martin professed faith in Christ and joined the Methodist Episcopal Church, South, when he was 16 years old and was faithful to his Master and Church to the end. The Church never had a more loyal member than he; for more than forty years he was diligent in service. He served as class leader, steward, and Sunday school superintendent, and as an appreciation of his work the members of the Sunday school marched by his remains during the funeral service and sang his favorite hymn, "I am going home to die no more," and each one laid a bouquet of violets on the casket. I am sure the pastors of the charge in which he lived never had a truer friend, or a member who did more to make their work a success than he. He could truthfully sing:

"I love thy kingdom, Lord,
The house of thine abode;
The Church our blessed Redeemer bought,
With his own precious blood."

He was a sufferer for more than a year, but he was not thought to be dangerously ill until a few hours before the end came. The funeral service was held in the Methodist church at Pelican on March 10, and was conducted by the writer, assisted by Rev. S. S. Holladay and Rev. W. R. Carroll, the latter being a Baptist minister. It is said there never have been so many people at a funeral in Pelican as attended his, which is evidence that he was loved by all. He was a good citizen, a loving companion, and an affectionate father. After the funeral his remains were laid to rest in the Pelican Cemetery by the Masons. Although his body has been consigned to the dust and his spirit has gone back to God who gave it, we feel sure that some day we shall meet him where there will be no more partings. To the bereaved ones we extend our sympathy, and pray God's blessings upon them, that they may be as faithful as was he and may go to dwell with him in that land that is fairer than day.

FRANCIS R. POWER, Pastor.

"Kindness is a language which the dumb can speak and the deaf can understand."

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Girls! Try It! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.
If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

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Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.
Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery. Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.

From the Field.

Corinth District, North Miss. Conf.

I have just finished my first round on the Corinth District, and while we have had many hindrances in the way of bad roads and weather, the financial showing is about as good as that of any one of the three years preceding this. Three changes in pastors have been made since the Annual Conference: Rev. W. D. McCullough has been sent to Iuka, Rev. D. L. Cogdell to South Side Church, Corinth, and Rev. W. B. Baker to Hickory Flat. No appointments were missed at any of these places. The preachers are all pleased, and the people also. All the charges in the district promise to do well—some of them exceedingly well.—J. H. Mitchell, P. E.

Greenwood Springs, Miss.

Dear Mr. Editor: The Greenwood Springs charge is a very desirable work. I have never known a better people, and we are anticipating a good year. Owing to an epidemic of smallpox in our town and community the attendance at Sunday school and upon church services has not been what we desired, but we expect an improvement from now on. Greenwood Springs is on the Frisco Railroad, not far from Amory. We have fine water and good fresh air. People come from all over the country every year to spend the summer here. If the Editor ever feels like taking a holiday we extend the invitation now to come this way. We have made provision for and collected a neat little sum to pay for things needed in the parsonage. We are now looking after our Conference collections, which we are expecting to pay in full, and are also planning for our annual meetings. We have received seven into the Church by certificate since Conference. Our first quarterly meeting was held in the parsonage on account of the smallpox scare. There was a fine feeling among the brethren and a good report was made, our finances being up with those of last year.—Thos. E. Yancey, P. C.

Franklinton, La.

Dear Dr. Meek: I have about finished my third round on the Franklinton Circuit. I have four appointments—Fisher, Varnado, Angle and Hackley. I am serving an appreciative people and everything is moving on nicely. Our little band at Angle is just completing a nice church building, which when completed will cost about $2000. They deserve great credit for their enterprising spirit in undertaking to build such a church at this time. It seems that the war has not affected them in carrying forward this good work. At Varnado we hope to finish the church building soon. Brother Bridewell, an Episcopalian, has aided us at that point by donating sufficient lumber to finish the building. I am so thankful for our nice home among the good people of Franklinton, La. What a blessing are the homes provided for our superannuated preachers! We should have more of them. I have given almost my whole life to the itinerancy, and last year, when my health failed, I thought of my wife and children without a home, but thank God for the provision made by our great Church for her servants. —F. N. Sweeney.

IN NEED OF HELP.

Dear Dr. Meek: I have been lecturing some since Conference and preaching for the brethren hereabout as opportunity offered. In spite of the gloomy times, the Master's work seems to be taking hold of the hearts of the people in this section.

On Saturday evening, March 20, while attempting to light an oil heater, I was seriously burned. My left eye received a heavy shock from the explosion, which caused me to go to an oculist who thinks that there is a possibility of restoring my sight.

As lecturing is my only means of obtaining a livelihood and as I can not do this while I am undergoing treatment, and as my finances are quite limited, I am forced to call upon our pastors and Sunday school superintendents for some help at this time. Brethren, if you believe God will bless gifts made to the needy, please make a statement to your congregations and give them an opportunity to aid me. I am certainly in need of assistance.

Fraternally yours,
W. F. McCRORY.

Marksville, La.

HURRAH FOR TEXAS!

A news item in the Advocate of last week attracted my attention, as follows: "85 preachers on the stronger works in the Texas Conference have volunteered to hold one or more meetings on missions or weak charges."

What has happened over there? Is this really true or are we dreaming? Without pay?

Why, Mr. Editor, one of my churches last year paid my predecessor, the pastor, $110 for his year's work, and a brother who held a 10-day meeting $50. I do not say that they paid the visitor too much, nor that he did not need it, but was it just?

I have a four appointment circuit that last year paid $390 to the pastor, and which does not seem to be starting off as well this year. I would like to have some one assist me at each of these four points, but I can't ask a man to help me because I do not see any way to pay him. I would like to see a great meeting at each church; they need a strong preacher for a meeting. Will we as a Church ever go forward as we should if we neglect the weak country places? How many of our best workmen come from these country places? Most of them, I think.

Who ever heard of a strong church in Louisiana sending its strong pastor to assist a struggling brother? It is well enough to support a man in China, and do not think for one moment that I would discourage the churches doing this, but I surely would suggest that such a spirit of brotherly love toward a weak, struggling country pastor and his struggling congregation as would reach out a helping hand and strengthen the weak charges would be equally praiseworthy.

With brotherly love, I am.
Pastor of "HARD SCRABBLE CIRCUIT," La. Conf.

A NOTE OF THANKS.

Dear Dr. Meek: We desire to thank our many friends through the Advocate for the beautiful loving letters written about our dear daughter and for the "widow's mite" sent to us in our need. We thank you with all our hearts and pray God's blessings upon each one. Pray that we may be an unbroken family circle in heaven. Some sweet day we shall all gather at the river and go to the place our Savior has gone to prepare for those who love him.

Brother and Sister RANDLE.
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YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M.D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M.D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative effects of this Water in a very serious case.

MARRIED.

On March 10, 1915 at the residence of the bride's parents near Hiwannee, Miss., by Rev. D. E. C. Vickers, Rev. O. B. MATHENY and Miss NANNIE GRAHAM.

At the residence of Mr. Ebling at Courtland, Miss., on Feb. 25, 1915, by Rev. R. I. Collins, Mr. INIG HENTZ and Miss MOLLIE CAMPBELL.

At the Peabody Hotel at Memphis, Tenn., on Mar. 17, 1915, by Rev. R. I. Collins, Mr. RAY McCALL of Hernando, Miss., and Miss OLA SCOTT of Coldwater, Miss.

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In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists.

The Sunday School.

TEACHER-TRAINING.

By Rev. B. F. Lewis.

One of the keys to a successful Sunday school is the teacher. One of the keys to successful teaching is knowing how. The statement can be made without fear of successful contradiction, that no Sunday school has ever been successfully maintained without trained leadership. This training may be by the mastery of a skillfully outlined Teacher-training Course, or it may be the outcome of an indomitable purpose to know how to do things sending one out into the realm of individual research.

The importance—not the value—but the importance of teacher-training is realized when we consider that the modern Sunday school is a school, as much a school as any day school of our land, doing the same kind of work—only it is adapted to a certain specific end. As a school, our Sunday schools are in strong competition with our day schools for a place in the thought and confidence of our children, hence in their life. Our day schools are organized and graded, with an objective running through the entire curriculum from the A B C course to the graduating class. The work is systematically done under skilled leadership. No public school expecting aid from the State would for a moment consider as a teacher one who had not successfully passed a competent board of censors and who does not go to a normal at least every two or three years. How can we hope for a place in the confidence of our youth with a haphazard organization and untrained leadership? It is impossible. How are our Sunday schools to be placed on this plane and maintained there without a clear understanding of what is involved? Again, it is impossible. All these questions have been wrought out for us by men and women who have given their lives to the prayerful study of these problems, and they have been compiled into Teacher-training courses. The price of these books is within the reach of all, and the subject matter is shorn of all complexity.

The importance of this subject is further apparent when we consider that for five days in the week our skilled public school teachers have our children in these systematically organized schools, while we on Sunday have these same children only one hour. There is such a thing as intuition. There is such a thing as a subconscious mind. Psychologists have never satisfactorily defined these mental phenomena, but they exist nevertheless. It is not strange that when our children reach the age of twelve and over they should feel the difference in atmosphere, though they may not be able to lay their hands on the causes. We know they begin to drift at this age. Our religious periodicals have for years been full of discussions of the question, "How can we keep our boys and girls of the teen age in our Sunday schools?" Can we not find just here the answer? I think so. Observation will show that where there is systematic organization and a trained teaching force, the drift is reduced to a minimum.

The importance of this subject is further realized when we recall that the Sunday school teacher has only thirty minutes in which to teach the lesson, and must crowd into that thirty minutes enough truth to survive the conflicts of life ranging from a prayerless home to the overt attacks of the Prince of Evil. In a week there are at least 84 waking hours in a child's life—168 half-hours. The Sunday school teacher has ONE of these half-hours; the world has 167. In the half-hour given to the Sunday school teacher, she must erect a citadel in the heart and construct a bulwark to withstand life's battle shocks. The task is a tremendous one. It cannot be viewed lightly. It should not be undertaken without a purpose to prepare for it.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

CRAWFORD, MISS.

Dear Advocate: We are retracing our steps on a former work for the first time since we joined the Conference in 1874. In many respects this is quite pleasant to us. We have not had to go through the ordeal of getting acquainted and learning all about the lay of the land. Our reception was exceedingly kind. We have a royal people to serve. We used to preach at four churches. Now we have two, both practically new and a credit to the enterprise of our people. The parsonage has been greatly improved since we left here six years ago. For all this advancement I am greatly indebted to my predecessor. * * * The order of making a living has materially changed since I was here before. Raising hay and stock is largely engaged in now. Many fine breeds of cattle, hogs, mules and horses can be found here now in quite large droves. No part of the South excels this section in its grasses. Alfalfa, Bermuda, Melilotus, Johnson grass, and the clovers generally flourish. Our natural surroundings are to be envied. If we make use of them in the fear of the Lord, all will go well. We are praying, planning, and working for a great year. Our presiding elder, Brother Woollard, is well on to his job. We are working for the Advocate. It was never better.

D. W. BABB.

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Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

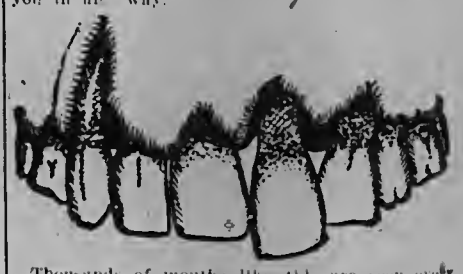
RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

Sore Teeth
Foul Breath

Discolored, Sore Teeth, Gum Disease and Foul Breath Yield Quickly to This Home Treatment

You can save the teeth nature gave you, make your mouth healthy and escape the tortures of the dental chair by following this new treatment at home. It is simple, easy and pleasant. Besides it is painless and cannot possibly harm you in any way.



Thousands of mouths like this are seen every day. The trouble is known as Pyorrhea or Riggs Disease. These soft, discolored, bleeding, foul-smelling and receding gums, loosened and sensitive teeth can be made firm, strong and healthy by this simple Home Method.

FREE BOOK TELLS HOW

Stop Despairing! Don't Give Up Hope of Saving Your Teeth

A simple home treatment which we are placing before the public will bring you the relief and comfort you desire. Stop spending money with dentists who do not help you. Don't waste your money on drug store remedies that are invariably, as you know, disappointing.

Write to us today and learn more about this painless, speedy, inexpensive remedy that you can use at home, so there will be no further need for you to undergo the long, painful or expensive dental treatment. Bridges, Crowns and False Teeth are unsightly and rarely satisfactory, and through this treatment of the causes of bad and sensitive teeth, gum disease and foul breath they should be unnecessary.

If you are suffering with Pyorrhea or Riggs Disease, gingivitis, receding gums, elongated or loose teeth; soft, discolored or spongy gums; if your breath is foul; if your teeth pain while eating; if you are subject to bad tastes—then, for your own sake, send for Dr. Willard's book and learn how easy his method is—how painless and speedy—how this simple remedy quickly and permanently gives sound, healthy teeth.

Just sit down NOW and write us for this free book. A few minutes will convince you that Dr. Willard's common-sense, simple Home Remedy is what you are looking for. Don't wait. There is no pain connected with it. We have received scores of letters from people saying they would have given hundreds of dollars had they known of Dr. Willard's Home Treatment in time. Address Dr. F. W. WILLARD, G501, Powers Bldg., Chicago.

ELIXIR DUCRO

ALIMENTAIRE

Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.

Agents: E. Fougera & Co., Inc., New York.

NO INCREASE IN PRICE

IF BACK HURTS USE SALTS FOR KIDNEYS.

Eat less meat if Kidneys feel like lead or Bladder bothers you—Meat forms uric acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Wilson, at Wilson, April 4, 5.
Baker, at Deerford, April 10, 11.
St. Francisville, at Star Hill, April 17, 18.
Zachary, at Zachary, April 18, 19.
Jackson, at New Hope, April 24, 25.
Pine Grove Ct., at Pine Grove, May 1, 2.
Ponchatoula, at Lee's Landing, May 6.
Springfield, at James Chapel, May 8, 9.
Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Ida, at Dixie, April 11, 12.
Logansport, April 14.
Pleasant Hill, at Marthaville, April 17, 18.
Noble, at Benson, April 23.
Pelican, at Mitchell, April 24, 25.
Zwolle, April 30.
Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

Please do not arrange any dates to conflict with the Seashore Divinity School, at Seashore Campground, from June 23 to July 3.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Gibbsland, at Gibbsland, April 6.
Elmore, at New Prospect, April 10, 11.
Simsboro, at Antioch, April 17, 18.
Dubach, at Hico, April 18, 19.
Homer, April 24, 25.
Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mer Rouge, at Oak Ridge, April 11.
Rayville, a. m., April 18.
West Monroe, p. m., April 18.
Monroe, April 25.
Calhoun, at Downsville, Wed., April 28.
Sicily Island, at Ferriday, May 2.
Winnsboro, at B. Prairie, May 8.
Gilbert, at Wisner, May 9.
Eros, at Douglas, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.
District Conference at Farmerville, June 15, 17.

WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Morgan City, Wed., April 7.
Patterson, Thurs., April 8.
Lafayette, April 10, 11.
Jeanerette, April 11, 12.
New Iberia, Wed., April 14.
Lake Charles, April 17, 18.
Jennings, April 18, 19.
Lake Arthur, Mon., April 19.
Eunice, at Eunice, April 24, 25.
Gueydan and Abbeville, at Abbeville, May 1, 2.
Vermilion, May 2, 3.
Houma Mission, at Houma, May 8, 9.
Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.
District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

Glenmora, at Forest Hill, Wed., 11 a. m. and 8 p. m., April 7.
LeCompte, at LeCompte, April 10, 11.
Melville, 8 p.m., April 16.
Opelousas, April 17, 18.
Boyce Missionary Institute, 8 p. m., April 20, to 8 p.m. April 22.
Boyce Quarterly Conference, 9 a.m., April 23.
Campti, at Davis Springs, April 24, 25.
Selma, 8 p.m., April 28.
Bunkie, at Marksville, May 1, 2.
Jena Missionary Institute, May 5, 6, 7.
Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Second Round.

Port Gibson, Apr. 10, 11.
Vicksburg, Crawford St., Apr. 11, 12.
Oak Ridge, at O. R., Wed., Apr. 14.
Vicksburg, Gibson Memorial, Apr. 17, 18.
Fayette, at Fayette, Apr. 18, 19.
Rocky Springs, at Willows, Wed., Apr. 21.
Utica, at Learned, Apr. 24, 25.
Hermanville, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Anguilla, at ———, May 29, 30.

District Conference at Gibson Memorial Church, Vicksburg, beginning at 3 p.m., Tuesday, April 27.

T. W. ADAMS, P. E.
Fayette, Miss.

Brookhaven Dist.—Second Round.

Monticello, at Providence, April 10, 11.
Crystal Springs, p.m., April 16, 18.
Gallman, at Mt. Pleasant, April 17, 18.
Meadville, at Meadville, April 21, 22.
Bogue Chitto and Norfield, at Norfield, April 24, 25.
Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Haziehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

Meridian Dist.—Second Round.

Shubuta, April 4, 5.
Pachuta and Quitman, at Quitman, April 11, 12.
Buckatunna, at Clara, April 17, 18.
Meridian, at Poplar Springs, April 25, 26.
Meridian (East End), April 25, 27.
Meridian (Central), May 2, 3.
Meridian (Fifth Street), May 2, 4.
Waynesboro, May 7.
DeSoto, at Cooper's Chapel, May 9.
Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Scooba, at Wahalac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Mathersville, at Salem, May 29.
Clark, at Manassas, May 30.
Daleville, at Andrews Chapel, June 4.
Porterville, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

The District Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

PLANTERS ARE ADVISED TO REVERT TO PLANTING BENDERS AND LONG STAPLE COTTON.

In other columns of this issue appears the second announcement of THE VELDOP COMPANY regarding their product VELDOP for the elimination of the "Cotton Boll Weevil."

It is an undoubted fact that on account of the ravages of the Boll-Weevil, many planters felt themselves obliged to plant an early maturing crop with the hope of elimnating a part of their troubles.

Notwithstanding this they were obliged to fight the Weevil and dispose of what crop they did obtain at a price netting them less than the actual cost of production.

This, to say the least, is a discouraging fact, and it would seem advisable for the progressive planter to look well into the merits of VELDOP and when satisfied as to its value, go back to the planting of Benders and Long Staple Cotton, which has always commanded the highest price and, on account of present conditions, should be in greater demand this season than ever before.

The officials of this company are of the highest standing and we are inclined to believe that they would not, under any circumstances, lend their names to the exploitation of any doubtful preparation.

This preparation will be distributed through agencies of best repute in their various localities.

AGENTS WANTED—$5.00 to $10.00 a day can be made selling the new County and Wall Map of your State. Sample and terms to agents 60 cts. post paid. Order of

SOUTHERN SUPPLY CO.,
719 Kollock St.,
Augusta, Ga.

I NEED BRANCH MANAGERS for my world-wide mail-order business. Operate from your home. Spare time. You should make $50 weekly. Experience unnecessary.
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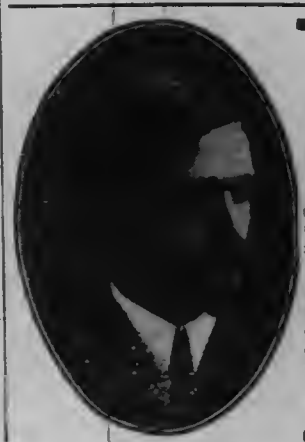
Detroit—Hotel Tuller.....C. L. Winn
St. Louis—1500 Central Natl. Bank Bldg., M. E. Gammon
Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St.....A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon



Chronic Diseases Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A HEATHEN BABY.

A heathen baby—that is all—
  A woman's lips that wildly plead;
Poor lips that never learned to call
  On Christ, in woman's time of need!

Poor lips that never did repeat
  Through quiet tears, "Thy will be done,"
That never knew the story sweet
  Of Mary, and the Infant Son.

An emptied cradle, and a grave—
  A little grave—cut through the sod;
O Jesus, pitiful to save,
  Make known to her the mother's God.

O Spirit of the heavenly Love,
  Stir some dear heart at home to-day,
An earnest thought to lift above,
  For mother-hearts so far away.

That all may know the mercy mild
  Of Him who did the nurselings bless.
The heathen and the home-born child
  Are one in that great tenderness.

—Clara A. Lindsay, in Woman's Work.

THE GOSPEL IN THE CONGO.

A stirring letter has recently been received from Rev. C. C. Bush, at Wembo-Niama, Central Africa. He tells of the building of seventy houses by their workmen in the village near by. Nearly one-third of these men are members of the Church, and there is a good prospect of having a real Christian village within a few hundred yards of them as a center for evangelistic work. The missionaries are laying off streets and driving stakes so as to keep the native houses in line.

A splendid spring has been unearthed on the edge of the ravine east of the mission concession and is easily available for the water carriers. Great care has to be exercised in avoiding leopards, for their tracks in the path to the spring are often in evidence. While wild animals are in the jungles near by, our missionaries and their followers have not been molested. They are taking every precaution, such as nailing bars over their windows or strong wire netting and remaining indoors after sundown. Before I left Wembo-Niama I gave instructions to organize a hunting expedition which might result in clearing these ferocious animals out of the adjoining ravines.

Brother Stockwell is reported by Brother Bush as having been down with fever, which settled in one of his eyes. A later letter, however, reports decided improvement. Good rains have come, there is plenty of food, the nights are cool, and "butter hard enough to cut with a knife." The mission station, although within five degrees of the equator, is at an altitude of over eighteen hundred feet, which gives comfortable nights, at least one blanket nearly always being required. "I greatly enjoy this busy life and praise God for the privilege of working among these people" is the closing sentence of our brother's letter. I feel sure that during these days, when money and food supplies are cut off on account of the situation in Belgium, daily intercession will be made for our brave missionaries and their wives and dear little Mary Elizabeth Mumpower.—Bishop W. R. Lambuth in Epworth Era.

A MISSIONARY'S DREAM.

A weary missionary fell asleep, and as she slept she dreamed a dream. A message had arrived that the Master was coming, and to her was appointed the task of getting all the little children ready for his arrival. So she arranged them on the benches, tier on tier, putting the little white children on the first benches, nearest to where the Master would stand, and then came the little yellow and red and brown children and far back on the farthest benches sat the black children. When they were all arranged, she looked, and it did not seem quite right to her. Why should the black children be so far away? They ought perhaps to be on the front benches. She started to rearrange them, but just as all was in confusion, the children stirring around, and each trying to find his proper place, footsteps were heard, and lo! it was the Master's tread, and he was coming before the children were ready. Overcome with shame and confusion she hung her head. To think that the task entrusted to her had not been accomplished in time! So she stood while the footsteps drew nearer and nearer, till finally they paused beside her, and she was obliged to look up. And lo! as she did so, and her eyes rested on the children, all shades of color and difference had vanished—the little children in the Master's presence were all alike.—From "The Child in the Midst."

WHO OWNS THE WOOL?

This is the caption of a leaflet written by Dr. J. B. Gambrell for the Laymen's Missionary Movement. The question is one which can be asked to advantage by each one of us; and the present seems to be a most opportune time, for we read in the March Missionary Voice that our offerings for missions in 1914 were $24,000 less than for the previous year. Now, who does own the wool? One would naturally think the owner of the sheep, but this deficit shows something wrong somewhere, for are not we his sheep? The next question for us to ask is, "Who is getting this wool?" If we do not let God have it we are cheating him of his own, and the devil isn't slow to take advantage of any opportunity presented, and before we know it he will come along and pick the wool for his own use.

"The mightiest controversy of the age is over rights in wool." It is, or ought to be, a controversy both in the pulpit and among Christians in the pews of every Church in Christendom, till God's right is admitted and acted on. Let God's right to the wool of his own sheep be settled, and we are at the opening of a new era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is that whoever owns the sheep owns the wool also.

"Next to redemption, the greatest question in the Christian world to-day is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent as torch-bearers to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of the truth. This wool question is a tremendous issue in the hearts and lives of Christians and Churches. If we settle God's right to the wool of his sheep, we settle the world's destiny."

Rolling at Side.

Wilson's Rolling Partitions

Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

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Now at 3-5 W. 29th St., N. Y.
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Also Venetian Blinds and Rolling Steel Shutters.

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SOMETHING FOR EVERY BUILDING.

GARDEN GUIDE FREE. Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. DESK B. Bollwinkle Seed Co., New Orleans, La.

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Extension courses leading to the usual college degrees, including the B. D.; also courses leading to graduate degrees, in Theology, Arts, Education and Philosophy; also special and Commercial courses. Instruction thorough, attention prompt, prices reasonable. Especially of interest to ministers who desire to complete courses already begun. Grades accepted from standard institutions. We can interest you. Write for catalog and for full information.

OSKALOOSA COLLEGE, Oskaloosa, Iowa.

Some time when you are tired drinking just ordinary Coffee and feel like drinking "A REAL GOOD CUP OF COFFEE," try a pound of

GUATEMALA BLEND

Just Phone Main 2196 and it will be delivered direct to your residence

GUATEMALA AMERICAN COFFEE CO.

617 CAMP STREET. PHONE MAIN 2196.

MILK DIET for HEALTH

If you suffer with stomach trouble, faulty nutrition, indigestion impoverished blood, Kidney or Liver Disease, or nerve trouble, you should know the value of MILK DIET. *Properly taken* it is Nature's Certain Way of rebuilding the wasted organs and rejuvenating the entire system. Let us tell you how it successfully restores Digestion, Pure Blood, overcomes obesity, builds flesh, etc., and how it can be taken at home. *PARTICULARS FREE. Write at once.*

WAYNE HEALTH INSTITUTE, Box 835, DETROIT, MICHIGAN

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

THE COUNCIL DAILY.

Seven issues of the Council Daily to
  you they will mail
If your subscription right now you'll
  send, without fail.
The price they have made so small
That 'tis within the reach of us all;
Twenty-five cents! Now isn't that
  cheap
For the amount of inspiration you're
  sure to reap?

Send to Mr. George Thornburgh, of Little Rock, Ark., care of Masonic Temple, across from the park.

The only easy life is the unworthy life; the only worthy life is the arduous life, toiling, battling, bleeding, dying. What soul that is honest with itself does not know this?—Bishop Brent.

OLD SORES VANISH

Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abrasions and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poison, which frequently rises from a neglected cut or sore. "I have used Gray's Ointment for ten years or more, and for boils, carbuncles, and sores, there is nothing equal to it," writes Mrs. G. A. Bolick, Conover, N. C. Only 25c a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W.F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

"You cannot believe small things and do great things."

COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur darkens so naturally nobody can tell.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and failing hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

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"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

advertised in the papers and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

Dr. Miles' Nervine

has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

Sold by all druggists. If first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Corinth, First Church, March 28, 31.
Booneville Circuit, at Oak Grove, April 3, 4.
Booneville Station, April 4, 5.
Corinth Circuit, at Shady Grove, April 10, 11.
Corinth, Southside, April 11, 12.
Iuka Circuit, at Harmony, April 17.
Iuka Station, April 18, 19.
Rienzi, at Thrasher, April 23.
Kossuth, at Kossuth, April 24, 25.
Wheeler, at Hodges Chapel, May 1.
Guntown and Baldwyn, at Baldwyn, May 2, 3.
Marietta, at Gilmore Chapel, May 6.
Mantachie, at Oak Grove, May 7.
Mooresville, at Oak Hill, May 8, 9.
Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.

J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Macon, p. m., April 4, 5.
Brooksville, April 11, 12.
Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Arkabutla, at Hunter's Chapel, April 9
Coldwater, April 10, 11.
Charleston, April 15.
Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ———, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Houston, April 5.
Amory and Nettleton, at Amory, April 11, 12.
Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Caiboun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendsbip, May 12.
Tremont, at Asbury, May 15, 16.
Smithvilie, at Smithvilie, May 18.
Montpeiier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Moorhead Ct., at Sunflower, Apr. 4. 5.
Carrollton Ct., at McCarley, Apr. 10, 11.
Belzonl Ct., at Belzoni, Apr. 11, 12.
Ruleville Ct., at Doddsville, Apr. 15, 16.
Isola Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2,
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Rosedale and Hillhouse, at Hillbouse, April 11, 12.
Shaw and Merigold, at Merigold, April 18, 19.
Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Buiah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Jackson Dist.—Second Round.

Vaughan, at Dover, Apr. 11, 12,
Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeigiervilie, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.

PAUL D. HARDIN, P. E.

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A Temperance Remedy That Ends Soreness, Belching, Heaviness, Heartburn and Dizziness.

Dr. Pierce's Golden Medical Discovery has been so successful in the treatment of indigestion, that thousands of former sufferers owe their good health of to-day to its wonderful power, and testimonials prove it.

It arouses the little muscular fibres into activity and causes the gastric juices to thoroughly mix with the food you eat, simply because it supplies the stomach with pure, rich blood. It's weak, impure blood that causes stomach weakness. Get good blood through the use of Dr. Pierce's Golden Medical Discovery, and you will have no more indigestion.

It is the world's proved blood purifier. Start to take it to-day and before another day has passed, the impurities of the blood will begin to leave your body through the eliminative organs, and in a few days you will know by your steadier nerves, firmer step, keener mind, brighter eyes and clearer skin that the bad blood is passing out, and new, rich, pure blood is filling your veins and arterles.

The same good blood will cause pimples, acne, eczema and all skin eruptions to dry up and disappear. Dr. Pierce's Golden Medical Discovery is the helpful remedy that nearly everyone needs. It contains no alcohol or narcotics of any kind. It cleanses the blood and every organ through which the blood flows is benefited. Get it to-day at any medicine dealer in liquid or tablet form.—Adv.

Dr. Pierce's 1000-page illustrated book, "The People's Common Sense Medical Adviser," is sent free on receipt of 3 dimes, or stamps, to pay cost of mailing only. Address Dr. V. M. Pierce, Buffalo, N. Y.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

"Them Good Saw Mills"

$150.00 and upwards.

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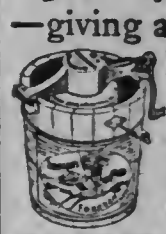

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OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Port Gibson District, at Gibson Memorial Church, Vicksburg, April 27.
Brookhaven District, at Monticello, May 11.
Hattiesburg District, at Sumrall, June 1.
Jackson District, at Terry, May 18.
Meridian District, at Waynesboro, May 4.
Seashore District, at Wiggins, May 25.

North Mississippi Conference.

Greenville District, at Tunica, April 22-25.
Aberdeen District, at Houlka, April 29-May 2.
Sardis District, at Coldwater, May 16-19.
Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Grenada District, at Duck Hill, June 1-3.
Columbus District, at Artesia, June 10-13.

Louisiana Conference.

New Orleans, at Carrollton, April 8-9.
Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at Bunkle, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Mississippi Conference Training School, Montrose, Miss., May 8.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.

WOMAN'S CITY MISSION BOARD.

"I pray every day that God will let you snatch other girls from the pit in which I was about to fall," wrote one of the grateful cabaret women rescued by Miss Martha Nutt from the house of detention, and kept at St. Mark's Hall until she could be restored to her family in another State. This was part of a letter read by Miss Nutt in her report to the Woman's Board of City Missions which met Tuesday afternoon, March 23, in St. Mark's Hall. Another woman had also written, expressing her gratitude. "You gave me a new life," said she. Miss Nutt told of finding and bringing to St. Mark's a Guatemalan girl who spoke no English. She had been in the Charity Hospital and her employer refused to take her after the hospital discharged her, because she was unable to work. The need of more places for convalescents was shown. Miss Nutt also reported visits to the courthouse and of a woman saved from the parish prison.

Seven hundred and fifty-seven prescriptions filled from the Sickle Dispensary Fund and 49 visits paid, were reported. In the Saturday sewing classes, which have an average attendance of 100, more teachers are needed.

The Mary Werlein Mission announced a revival to begin Thursday evening, March 25.

The Treasurer's report showed $3732 in the building fund, and Mrs. W. W. Carre, Sr., chairman of the building committee, announced a plan for raising enough money to buy land and build the new St. Mark's Hall by securing pledges of various sums for five years. Whether the Woman's Board of City Missions should incorporate and hold the property in its own name, or allow it to be owned by the Council to which this body is auxiliary was discussed.

"We want to do whatever is best for St. Mark's," said the President. "We do not care for the credit and satisfaction of saying that the building is ours." It was decided to appoint a committee to look into the legality and expediency of the different plans proposed.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will convene in the Methodist Church at Monticello on the afternoon of May 11 at 2 o'clock. It is expected that all the members will answer to the first roll call.

The pastors will please attend to the election of delegates at the earliest possible time. They will please send the names of all members to Rev. J. V. Bennett, and to me as soon as they can. This is important in enabling me to have the roll of members complete before the Conference opens. Brother Bennett must have the names so that there may be no difficulty in providing homes for all who will attend. Rev. I. L. Peebles will preach the opening sermon at the evening hour, following which the Sacrament will be administered. The announcement of committees will be made later. Let all strive to make this a great conference in its spiritual results. ROB'T SELBY, P. E.

Brookhaven, Miss.

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

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DEATH TO ALL INSECTS

LIFE TO THE PLANT

Cotton Boll-Weevil EXTERMINATOR

Attention

Planters Take Notice
Plant Benders and Long Staple Cotton
Protect Your Crops by Use of

Veldop
TRADE MARK REG. U.S. PAT. OFFICE

Although the cotton crop of 1914-15 was the largest ever grown, yet the percentage of long staple cotton will undoubtedly prove the smallest ever raised.

The cause of this is due in a great measure to the fear of the Boll Weevil. The planter, not wishing to take the chances of having his staples destroyed from this increasing pest, has therefore planted an earlier maturing crop, but even this has suffered severely from the ravages of the Boll Weevil.

The coming year the demand for long staple cotton from Spinners will be materially increased for the change in the style of women's dresses is bound to make more demand for fine goods, and this means the mills must have the staple cotton to do the work, but where is the supply of the staple cotton to come from? The Egyptian crop next year, on account of war conditions will be decidedly smaller, besides, with the pink boll worm, the seed will be very much inferior, which necessarily must make the next Egyptian crop decidedly inferior in staple.

Now if the heretofore raisers of staple cotton can be assured of protection from the ravages of the Boll Weevil by the use of Veldop, have they not a grand opportunity to again plant staples and be ready to take advantage of the demand, and the good prices for staple cotton which are bound to come?

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No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 8, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE TWO ESSENTIAL SIDES OF CHRISTIANITY.

The Christian religion has two sides: a Godward side, and a manward side. Neither of these aspects of it can be neglected without deplorable results. The man whose religion embraces only his relation to his Creator becomes a mystic and perverts his life and misdirects his energies. This was the fault of the type of Christianity prevailing in some of the ages of the past. The monk shut himself up in the cloister, and, living largely aloof from his fellow-beings, sought to honor God and save himself by his prayers, his offerings on the altar, and his spirit of self-abnegation. Possibly such a course did not result in a complete forfeiture of his inheritance in Christ, but it necessariiy resulted in dwarfing his character, in contracting his influence, and in making him largely a failure as a servant of the Master. Such a Christianity was a wretched misinterpretation of the Divine will and could never have redeemed the millions of mankind. It did not honor God in the highest sense, because it ignored his commandments, turned aside from its appointed mission, and would ultimately have defeated the purposes of its great Founder.

At the opposite extreme from this type of religion, is that which seeks to shut out of consideration our relation to God and to recognize only our relation to our fellow-men. According to its view, to be charitable, kind, generous, and helpful to mankind is the sum total of one's duty on earth. Humanitarianism is the whole of Christianity. There is nothing else in it of consequence. There is no place in it for the recognition of God's sovereignty, of his claims upon man, of the penitence that is due for having violated his law, of the need of a faith that honors him, of the reverence, gratitude and love that we owe him as our creator, redeemer, and preserver, or of the adoration and praise that should be accorded him in appreciation of the perfection of his attributes and his abounding goodness.

A religion that ignores or neglects God is a delusion and a snare, no matter what else it may embrace or do. If anything, it is worse than that type of Christianity which ignored man and sought to tread a solitary path to heaven. More binding even than the obligation to love our fellow-men is that to love God. To be without faith in him—to all but forget that he exists, and to act as if he were a negligible factor in life is to affront and dishonor him, and to commit an offense, the magnitude of which human language is inadequate to describe. Of very much the same significance is the movement to eliminate the supernatural from the Bible and discard as a part of the Christian religion everything beyond the understanding of the finite mind. That movement is, in reality, a denial that God is now directly operating in human affairs, if, indeed, it does not deny that he ever did so operate, and its effect is to reduce him to a blind and unthinking force, fettered and bound with natural laws. There is a decided trend in this direction in this boasted twentieth century.

Of such a religion we need to beware. Estrangement from God and ignoring one's obligations to him constitute the very inner essence of sin; and the spiritual life begins when by faith one finds God, and personally learns to know him and the human will is surrendered to his will. And the continuance and development of that life is conditioned upon the maintenance of this established personal relation. "I am the vine; ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered."

The true religion recognizes profound and inescapable obligations to both God and man. By faith it constantly sees the Heavenly Father, and, through the Holy Spirit, communes with him—honors, trusts, obeys, worships, and adores him. But it is not unmindful of the brotherhood of man arising out of the fatherhood of God, and it seeks to minister to needy and suffering humanity in every possible way. Neither our Creator nor our fellow-man can be left out of Christianity without the most disastrous consequences. There are not a few in this age who need to meditate deeply upon the weighty words of Jesus, who, when he was asked which is the great commandment, said: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

GREAT IN ITS RESULTS.

Billy Sunday's eleven weeks' revival campaign in Philadelphia, Penn., came to an end amid scenes of great enthusiasm on March 21. In this wonderful meeting he had the co-operation of 400 churches in the city and attracted the attention of the entire nation. The services were held in an immense tabernacle specially prepared for the occasion and the congregations often numbered 15,000 or 20,000 persons. It is estimated that during the meeting not less than 2,000,000 people heard the evangelist, and his sermons were scattered all over the country and had a phenomenally large reading. The number of conversions is set down at 41,724, and it is claimed that probably not less than 100,000 persons were quickened in their spiritual life. The witnesses to the value of the work done were numerous and varied—churches, business men, the representatives of great corporations, and noted daily papers uniting in their testimony to this effect. Mr. Cyrus D. Foss, the secretary of the Mayor of the city, spoke as follows at the final service: "We are gathered here to say good-by to a man who stands deep in our hearts, who is a friend to about 2,000,000 Philadelphians. He chose a queer way to gain our friendship, for he trampled on our prejudices; he exposed our sins to our own consciences; he drove the sharp arrows of conviction into our hearts. * * * Philadelphia is a different city from what it was last December."

We can take space to give only one other testimonial. In its farewell words to Mr. Sunday, The Philadelphia Evening Telegram, in part, said: "You have 'hit the booze'; you have put the knife into the rotten pus-bags of modern society; you have stripped the broad phylacteries from the robes of the modern Pharisees; you have exposed the hollow sham of religious formalism; you have startled with a fearful dread and fear those who have been complacently saying, 'Lord, Lord,' and have not done the things he said; you have aroused the torpid convictions of those who have been 'called to the ministry'; * * * you have uncovered the vileness and meanness of sin, and revealed the glorious beauty of righteousness; you have lifted the lid off the hatchway to hell, and have flung wide open the gates of pearl that give entrance into the Heavenly City."

The total money contributions during the Philadelphia meeting footed up $130,000, of which amount $51,136.85 was given the revivalist by the people as an offering. Some materialist has figured out that the sum given Mr. Sunday was about $1.25 per convert. The evangelist is now at work in Paterson, N. J. Next fall and winter he expects to hold meetings in Syracuse, N. Y., Trenton, N. J., Baltimore, Md., and Louisville, Ky. He is expected to go to Boston in the fall of 1916, and after that perhaps to New York City.

It is marvelous what God is accomplishing through this comparatively unlearned man who a few years ago was a baseball player. The Philadelphia Public Ledger claims that in twenty-one cities in which he has held meetings there were 233,077 converts. There are many lessons that may be learned from Billy Sunday's wonderful ministry. It is worth noting that he preaches, without apology, the old-time Gospel; that his earnestness is tremendous, and that he is fully consecrated to the Master and utterly fearless. He is a man of simplicity of life, of great faith, and of profound and unyielding convictions. In these things he may well be emulated; but a slavish imitation of his methods would be most unwise upon the part of any preacher.

We believe that the true secret of Billy Sunday's success is that he is a completely surrendered vehicle through which the Divine power operates. The dynamics of Christianity is what needs to be brought into action in saving and uplifting humanity; and perhaps the greatest hindrance to this is religious formalism and pride. And we regret to say that we fear the present trend toward ritualism in the Protestant Churches is having the lamentable effect of increasing rather than diminishing this obstruction. Such a tendency, in the light of history, can scarcely be considered wholesome. "Where the Spirit of the Lord is there is liberty."

A writer in the Baltimore Southern Methodist says: "As a whole, our people do not read Methodist papers sufficiently to know what we stand for, or what we are doing out in the world." We are inclined to think that this is lamentably true.

SATISFIED WITH JESUS.

"I am satisfied with Jesus,
He is all in all to me;
In my heart his love is springing,
Like a fountain glad and free.
There is now no condemnation
To a soul beneath the flow
Of the stream from Calvary's mountain,
Cleansing whiter than the snow.

"Ever satisfied with Jesus,
When the summer roses bloom;
When the wintry snows are drifting,
Then his smile will light the gloom.
He has promised to be with me,
And his love is joy divine,
While I hear the gentle whisper,
I am his and he is mine.

"I am satisfied with Jesus,
May his grace abundant be,
All his holy will accomplish,
Till he's satisfied with me.
When—all praise to his salvation!
Gates of pearl will open wide,
I shall wake up in his likeness,
There, forever, satisfied."

THE POWER OF PRAYER.

John G. Paton, on the island of Tanne, with twelve or fifteen savages about him, each one with a loaded gun pointing at him, lifted up his heart to God In prayer for protection. Not one of the savages fired.

The woman still lives who agreed with two other women in Chicago to pray for a bustling, active young man, full of work and no power, and they came to him, and said: "We are praying for you." "Praying for me?" "Yes." "What do you want to pray for me for? We have got the biggest Sunday school in Chicago, and one of the biggest audiences." "No matter," said one of them, "we are praying that the power of the Holy Spirit may rest upon you, and that God may speak through you." And these three or four women kept on praying until Dwight L. Moody moved Chicago and the world.

Mr. Moody says that his success in England was due to the prayers of one bedridden saint. You remember the story—the preaching in that Congregational church on Sunday morning, when everything was as dead as a graveyard. Nobody responded, but later, when Mr. Moody asked the people to rise for prayer, four hundred responded and rose to their feet. He thought they did not understand his question, and asked them to come into a side room. They filled that side room, and when he repeated his request more than four hundred inquirers arose, and the revival spread like a conflagration all over the world. Mr. Moody said it was in answer to that woman's prayers. It was not his preaching, it was not the Church; it was that one soul asking God to bless Moody, to bless the world.

If your Church is not blessed it is the pastor's fault, and also yours, for God hears prayer for the gift of the Holy Spirit, and prayer is of use as a channel through which God works. There may be Niagara power, but no "race" through which the water may run, to turn the wheels of the factory; and God himself is a Niagara of power, but there may be no channel. Jesus Christ "could do no mighty works because of their unbelief," and when a man does not believe he does not pray. Just think of a prayerless Church! As well have a church of Ice, a church of marble, a church of corpses.—Methodist Recorder.

THE SECRET OF JESUS' POWER.

Newell Dwight Hillis.

No preacher was ever so successful and influential as Jesus. It could not have been otherwise. He knew what was in man, and touched every string upon the instrument of the soul. For Jesus, man's heart was a world in which there was no undiscovered island, pole or continent. We are provincial, knowing one little section of the soul, one city or one country. But the real secret of his power was his sinlessness. What Jesus said, he was. What Jesus taught, he first illustrated. If he bade men forgive their enemies, Jesus did it. If he bade us be perfect, he lived so that his enemies said "there is no fault in him." If you would explain this sunbeam, climb upon this beam as a stairway of light, and you will find the secret in yonder blazing orb. The power glows and throbs in each parable of Jesus, pushed forward and saturated with Jesus' holiness. This is a fearful test. What if a parent could not teach until he was perfect? What if a college professor could not instruct until he was sinless? What if statesmen and editors and authors should remain dumb until the deed surpassed the word? We stretch out vain hands and often clutch at dust and straw and chaff, but Jesus rode like a star, triumphant, blazing in the sky.

But the time came when the truth hurt men too deeply, and the record is that after that "the multitude went away and walked no more with him." Successful in the beginning, he failed in the end. Three women, and two or three of the disciples remained, the rest fled and left him in Gethsemane and on the cross. Crowds are not the test. Compliments are not proofs. Glittering sentences are iron pyrites; ther is but one standard—men transformed and saved by the preaching. In this audience are men of the Methodist Conference, whom we all know and revere. And all over this land are men in little towns and rural districts toiling for small pay, in obscure positions, with few comforts and conveniences, sending boys and girls to college, sweetening the Sundays for children, making the Church in this new era to be a center even for the new farming, the new arts, and the new tools. Outer rewards for them are few, but inwardly they wear a flashing crown. So brave are some of these home missionaries, so self-sacrificing, so sincere and humble, that you and I are not worthy to stoop down and unfasten their shoe latchets. But all the time they are building the State and feeding the deeper springs of individual life and strengthening the institutions of society. Not one word shall be forgotten. Jesus seemed to fail, but inwardly succeeded.

Happy are the parents who may give their children to such a task as this! Perchance, God and your fathers have called you to the most fascinating work in the world, the most rewarding and the most enduring—the work of preaching. And if in the night and silence, the inner voice falls and the whispered command comes, then let him who hath ears to hear, hear. Obedient to the command, go forth to gather your little group of pilgrims and to lead them out of life's wilderness into the promised land!—Brooklyn Eagle.

"THE UNPREPARED GIRL."

By Miss Nellie Clyde Belk,
(Read before "The Girls' Missionary Conference" at Water Valley, Miss.)

In treating this subject in this brief paper it shall be my purpose to discuss it with reference to life and life-work generally, rather than to confine it to missionary work alone.

The world admires a winner and despises a loser. When David slew Goliath he immortalized himself and has been a hero ever since. Caesar never lost a battle and historians have lionized him. In starting out in life, we should acquire the simple habit of succeeding. One victory, even in small matters, will strengthen us for the next. "Each victory will help us some other to win," is true in the material as well as the spiritual world. Then, if we would hope to succeed, the great essential for so doing is preparation or preparedness, and the great essential for failure is non-preparation, or unpreparedness.

Therefore, the girl who starts out in life unprepared is already half a failure. No matter what natural ability God may have given us, there must be a preparation preceding success. Our minds, our characters, and our spiritual lives must first be trained before we can achieve success and overcome the difficulties and temptations of life.

There comes a moment of supreme test in the life of every one. We have all seen persons move along in society without a whisper against them. They were respected by all. But there came a day when they were put to the supreme test morally, and they went down. Almost daily, the press brings before us the names of persons who have fallen helpless before some task or temptation which they encountered. What was their trouble? The answer is, "They were unprepared to meet and overcome that which they encountered." They were not anchored right. Their preparation was lacking. They had not been taught to rely on God and on his promises to meet the duties of life.

Where are the weak places in the works of Byron, George Eliot, and even our own Irwin Russell? They lie in the fact that these authors were weak morally.

We must be prepared; we must be trained. This preparation, this training must come, in some way or other. No one has ever achieved success by accident. He may have come upon it suddenly, but behind that moment were hours of thought, of experience, and of prayer. The fame of Columbus was fixed from that eventful October day when he first saw the Bahama Islands. "But long before this Genoese sailor stepped upon the trackless wave and turned his prows toward the untrodden seas of the West," he had studied and thought out all the intricacies of his task. Dewey won immortal fame in one short hour at Manila Bay. But read his life and see what experience and training he had undergone before that memorable day. God did not select Moses to lead the Children of Israel out of Egyptian bondage until he had been prepared for that work. Nor did he assign Saul to his great task until he had prepared him for it. God knew what it meant to be unprepared when he said to his disciples, "Tarry ye at Jerusalem until endued with power from on high."

Never before in the history of the world, has woman's station in life been greater than at present. Never before has she been accorded so many opportunities for earning her own sustenance and of exerting a noble and refining influence in the world. Day by day, she is advancing toward larger fields and greater opportunities for doing good. She has almost taken possession of the common and high schools. By her appearance she enforces decency wherever she goes. She is foremost in Sunday school work. Hundreds of young ladies under the various church organizations are to-day at work in the missionary cause all over the world in an effort to give freedom to their sisters. The great temperance cause largely owes its mighty sweep to Frances E. Willard and other good women who have fought where she led. Men go to war to kill and wound. Women go to bind up the wounds and care for the sick and distressed. Florence Nightingale and Clara Barton will be remembered as long as love shall last.

What an incentive, then, is there for the young woman of to-day, especially the young woman of America, to prepare herself for the duties and responsibilities that lie just ahead of us. We must prepare. We must begin right. To enter the battle otherwise means certain defeat.

We are not lacking for places of preparation. Let us begin at home and in our own communities. Let us begin when young to exert a wholesome influence over those about us, and in helping them, we prepare ourselves for life. The candle that burns most brightly gives out the best light. The girl who shines forth each day in deeds of kindness only develops her own strength and power to help others and to achieve success. We learn to do by doing. We learn to help by helping, and we make ourselves prepared for life by helping to prepare others. You need not wait for great things. There is missionary work at your own door; indeed, it may be in your own home. There are boys and girls ready to follow in the way of right if we will but lead them.

Let us anchor ourselves unto Him who "holds

us in the hollow of his hand." Let us take the Bible as our guide, the Good Samaritan as our example, and begin when young to prepare ourselves as girls to meet with confidence and the assurance of success, the solemn and certain responsibilities which await us, remembering that preparation must precede success, and that if we go unprepared to encounter the affairs of life, that failure is already our portion.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered saying, Not so. * * * * And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." The foolish virgins were simply "unprepared."

REV. W. E. VAUGHAN ONCE MORE.

By the Editor.

In the Pacific Methodist Advocate of March 4, Rev. W. E. Vaughan, who holds the position of editor of that paper, took notice of our editorial appearing in the Advocate of February 18, in which he, to some extent, figured. We shall do for him what he did not have the fairness to do for us, namely, reproduce the whole of his utterance that our readers may see his side of the case as he himself has stated it. His deliverance was as follows:

"We recently published a note from Rev. C. C. Selecman in which he took exception to a criticism by the New Orleans Christian Advocate of an entertainment held in Trinity Auditorium, to which we appended this editorial note: 'Don't worry, Brother Selecman. What the brother at the Crescent City needs is to travel.' This publication provoked the editor of the New Orleans Advocate, Dr. Meek, to devote more than three columns of his paper to a personal attack on Brother Selecman, Bishop Hendrix and this editor, the Bishop coming in for almost a column, though he was in no wise connected with the matter in controversy, the mention by Brother Selecman, that two Bishops were present at the Trinity entertainment suggesting another Bishop's connection with something else.

"We very much regret that our little pleasantry, together with Brother Selecman's note, served to stir up the wrath of our brother and cause him to say such unkind things of his brethren. It proved conclusively, however, if any proof were needed, that the brother needed to travel; in other words, that he needed a little broadening, that he might view things in some measure from the standpoint of others.

"Among other charges, Dr. Meek charges the editor of this Advocate with writing and speaking on both sides of the Vanderbilt question. To this we plead guilty. While maintaining that the Church owned the property, as contended by the Bishops, we nevertheless refused to join with Dr. Meek and others in abusing the trustees, whom we recognized to be men of God, who were actuated by as pure motives as were those who opposed them. In fact, it is our purpose always to endeavor to see both sides of a question, and above all to judge charitably those who do not see things as we see them. The Advocate, during the term of the present editor, at least, has been conducted upon this plane. 'Good will to all, and malice toward none,' has been our motto. So, notwithstanding the bitterness of Dr. Meek's attack, we bear him no malice, and extend him a cordial invitation to begin his travels by coming out to California this summer. We are sure the trip will do him good, and doubt not that closer contact with his brethren, Selecman and Vaughan, will cause him to think more kindly of them."

In discussing this characteristic utterance, we desire, first of all, to state that we prefer to settle the matters at issue between Brother Selecman and ourself with him, rather than with the Editor of the Pacific Methodist Advocate. We feel sure that he is quite as capable of taking care of himself and that this course will meet with his approbation. We shall very probably have something to say concerning that phase of our recent controversy at an early date. For the present, therefore, our entire attention will be devoted to Brother Vaughan.

Those who are informed concerning the present controversy know that it was not the Editor of the Advocate who first injected personalities into it. The brief paragraph from his pen which started it was written with the purest of motives, without the least intention to misrepresent anybody or anything, and did not contain a personal criticism of any kind. On the other hand, the first utterance of Brother Vaughan was a purely personal thrust. True, he now calls it "pleasantry"; but, taken with its implications, it could not be otherwise than offensive to any self-respecting man. And, unfortunately for our brother, this was not his first contemptuous fling. As we have before stated, he made another last fall which was quite as objectionable, when he sneered out, "The LOWER critics are after Dr. Alexander." There was no question of "lower," or textual, criticism in any way involved in that discussion, and his sneer could only be fairly interpreted as meaning that those of us who were participating in it were "low" or inferior. And let it be noted that even after it was made perfectly clear to him that his reference to us when he entered the present controversy was considered offensive, he immediately proceeded to repeat it. Such has been the spirit that he has shown. We know of no other editor in American Methodism who, without provocation, has stooped to repeated indulgences in such offensive personal slurs. The truth is, we have been very patient with our brother in not taking him to task long before we did. He now seeks to make it appear that we have not exercised the proper courtesy and brotherliness toward him; but we challenge him to produce one single discourteous or unbrotherly word that we have written concerning him during the more than five years that we have been on the tripod, prior to the present clash, which was brought on by his continued discourtesies. It is a pitiable spectacle which he presents in repeating his contemptuous flings, which have been borne with so long, until notice is taken of them and attention is focused upon his own record, and then trying to pose as a gentleman of imperturbable amiability who greatly reprobates offensive personalities and harsh words of any kind.

Our brother tries to make capital out of the fact that we referred to Bishop Hendrix' record in the Vanderbilt case in our former discussion, to which he says we devoted "ALMOST A COLUMN." As a matter of fact, it would take a remarkably crooked rule to make the space containing that reference measure more than a third of a column. Of course, Brother Vaughan did not intend to make a false statement. We take it that this is merely a case of unintentional exaggeration—a thing that is not infrequently observable among real estate dealers and men who fancy that they alone have "traveled." Our reason for adverting to Bishop Hendrix' course in the Vanderbilt controversy was that it perfectly illustrated the point that we were making. We said nothing about him that is not true and for which we do not stand ready to adduce the proof if necessary. If our brother thinks that we have misstated the facts, let him show wherein we did so. If he can not do this, what right has he to complain of our action? Has not the course of Bishop Hoss and our other loyal Bishops in the Vanderbilt contest, though repeatedly endorsed by the Church, and though most of what they did was under the positive instructions of the General Conference, been discussed and severely criticised in the public prints without one word of protest against such utterances being written by Mr. Vaughan? Why, then, should he find fault with us for making a truthful statement concerning the part Bishop Hendrix played in it? Does not this look like a disclosure of where the gentleman's sympathies have really been and are?

Our brother admits that he has written and talked on both sides of the Vanderbilt controversy and actually seems to glory in having done so. With an obtuseness remarkable even for him, he fails to distinguish between seeing both sides of a question, and "writing and talking" and trying to stand on both sides of it. A man is indeed fortunate if he is always able to see all that is involved in a great issue and consider it in all its bearings before reaching a conclusion as to what his duty is in meeting it; but this does not give him any excuse for being weak, undecided, and one way to-day and another to-morrow. The latter course is always discreditable and indefensible. It is a course that we can conceive of no true, brave, and manly man ever being willing to follow.

Let us scrutinize Editor Vaughan's record in the Vanderbilt contest a little, since he appears to be so proud of it. We will begin with what he has to say in his present utterance about the Vanderbilt Trustees. He tells us that their motives in all that they have done have been "pure." How does he know what their motives have been? Can he read the deep secrets of the human heart and discover what the purposes of men are? Only such a divine power would warrant the making of such a sweeping declaration as our brother has here handed out. Because men profess to be Christians and have been commonly so regarded is no proof that their "motives" are in every respect "pure." These gentlemen must be judged in this contest by the RECORD that they have made. Their "motives" are quite beyond a certain interpretation by the finite mind, and we have never ventured to intrude into that realm in discussing their course. How has Editor Vaughan, who has supposedly been a watchman upon the wall of Zion—paid to serve the Church and to protect and defend her interests—dealt with the actual RECORD in the Vanderbilt fight?

As we have before said, while the General Conference was in session at Asheville, N. C., and the distinguished chairman of the Board of Trust was assuring that body, in a crucial hour when it was liable thereby to be misled, that the Vanderbilt trustees had accepted the findings of the Vanderbilt Commission and intended in good faith to be bound by them, nearly half of the thirty-three members of that body were present and allowed that representation to be made without the least effort to correct it. Yet within less than a month afterwards they met in the city of Nashville and voted to repudiate practically every finding of the Commission, and later declared in court that they never had intended to accept the conclusions of that tribunal. What did Brother Vaughan have to say about this? Did he speak out and emphatically condemn it as most of the other editors in the Church did? If so, we have no recollection of it. Does he think that this action upon the part of the Trustees was high-minded and right? If he does not, how does he reconcile it with his claim of spotless innocence for these gentlemen?

Mr. Vaughan tells us that he held that "the Church owned the University. If so, why did he not, while the contest was on, so state emphatically and stick to it, and exert the influence of his paper toward creating a public sentiment that would tend to help to maintain the hold of the Church upon her property? After admitting the ownership of the Church in their official communications to her for nearly forty years, the dominant majority of the Vanderbilt Trustees came into court and in effect denied that right, made war upon it by the use of every possible technicality, and finally destroyed it. Does our brother think that this course was high-minded, honorable, and innocent? If not, why has he remained silent on the subject?

Later still, when the Church had won the case in the Chancery Court and it had been appealed to the Supreme Court of Tennessee and was pending there, the Executive Committee of the Vanddrhilt Board of Trust entered into negotiations with Mr. Carnegie who, with their approval, offered to give the University $1,000,000, eight hundred thousand of which was virtually conditioned on a verdict against the Church, the terms of this contract being paraded again and again by the Nashville papers, apparently for the purpose of prejudicing the cause of the Church in the lawsuit. This action of the Trustees was passed upon by practically all the Annual Conferences and was condemned by an almost unanimous vote. Does Mr. Vaughan think that this action of the Vanderbilt Board was improper and deserved that condemnation? If so, why did he not join with the other editors of the Church in exposing the impropriety and injustice of it?

The truth is, our brother's course throughout the entire controversy, so far as it has been reflected in his editorial utterances, has apparently been one of evasion, compromising, and straddling. For our part, however, we have had little doubt that his heart has all along been with those who were against the Church in the fight. When he touched the subject in his paper, his statements were usually nebulous so far as the rights of the Church were concerned, and generally contained unwarranted concessions to the Vanderbilt

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Board of Trust. If our memory serves us right, in the very outset, when the Trustees had set up the claim of complete independence and were utterly defying the expressed will of the General Conference, he suggested that their relation to the Church was substantially the same as that of her other boards holding property for her—as much as to say, that there was no occasion for making an issue with them. And toward the close of the controversy, after the course of the Trustees had been condemned by the Church with scarcely a dissenting voice and even Bishop Hendrix had ceased to meet and act with them, he wrote a flamboyant editorial entitled "The Vanderbilt Muddle," which, as one of the leading men of the Church said to us, was itself "a veritable muddle." Almost his first sentence was, in substance, as follows: **There is a line of cleavage extending through the entire Church from bottom to top, even passing through the College of Bishops.** We ventured to ask our brother at the time where the evidences of this line of cleavage were, but not a word of explanation could we get out of him. He preferred to shelter himself behind an unbreakable silence.

Not even when our Bishops were attacked under the very shadow of his own sanctum, did he uncouch his lance to defend them. Immediately after the Carnegie transaction and their veto of it, a member of the Vanderbilt Board of Trust who was sojourning in California went after them in a vigorous fashion in the secular press of that State until Bishop Waterhouse had to take up his pen to refute his misrepresentations. Where was Editor Vaughan, the only man that the Church has on the tripod in the Far West, that he was not heard at that time?

Our brother ventures to contrast his course in the Vanderbilt controversy with ours. We haven't the slightest objection to this. What we have stood for has been repeatedly given the overwhelming endorsement of the Church. We have never distorted the record in the case or made a statement about any man which the facts did not sustain, and Brother Vaughan or no one else can show that we have done so. We have on file in our library letters from nearly all of the Church's leaders in the great battle and from almost every one of her lawyers in the case expressing high appreciation of the service which we rendered in the effort that was made to retain the rights of the Church in Vanderbilt University. This, together with the consciousness of having done our duty, as we saw it, is reward enough to compensate us for all the slurs and misrepresentations of men of the type of Editor Vaughan, and for all the so-called friends that we have lost because we would not keep silent while methods that no man has even had the temerity to attempt to defend publicly were being used to wrest from the Church her rightful property. **We should like to ask the Editor of the Pacific Methodist Advocate how many of the Church's leaders and lawyers have expressed to him their appreciation of the service which he performed in the great fight for the ownership and contrpl of Vanderbilt University?**

Mr. Vaughan declares that "Good will to all, and malice toward none," has been his motto in conducting his paper. This is indeed a very noble ideal—one well worth striving to uphold: but we would respectfully remind our confrere that adherence to it is not at all inconsistent with standing openly and resolutely for sound principles—for the maintenance of the interests and honor and faith of the Church. Men may be vigorously combated in what they are undertaking to do without being uncharitable to them or entertaining malice toward them. These are substantially the words of Abraham Lincoln, spoken in his memorable second Inaugural Address, and had reference to the people of the Confederate States at the very time that he was hurling troops against them with a view to defeating and destroying the principles for which they were contending. To quote these noble words as an apology for shirking one's duty in a great contest and pursuing an evasive, wobbly, and uncertain course, is nothing short of a profanation. They furnish no justification for our Brother's timorous, dubious, and zigzag course in the Vanderbilt controversy, or for his unexplained silence when Dr. Aked, then holding the position of President of Protestant Ministers' Association in San Francisco, was repudiating important teachings of the Christian faith and the Presbyterians were nobly standing up for the Holy Scriptures.

Our brother seems to think it is a mark of great nobility of soul to look on with complacent amiability while outrageous wrongs are being perpetrated, but we beg leave to differ from him on this point. Dr. B. M. Palmer, than whom this nation has never had a nobler character or a more gifted minister, in his "Theology of Prayer," says: "Conscience should be educated to look, not only with pity, but with horror and detestation upon what is known to be wrong. And the more robust and sinewy the character, the more these generous resentments will flame forth against sin in all its forms." Of a similar import is the following utterance taken from a recent issue of **The Presbyterian (Philadelphia): "Possessing the soul in patience is certainly a Christian grace. But when that patience becomes supineness, it is certainly a human vice. When a man sees truth and right cast down, and makes no effort to uphold them, neither the Christian nor the grace is in him."** We commend these two suggestive statements to the consideration of Editor Vaughan and all other like namby-pambyists. The Christianity of our day may be far from what it ought to be, but it has not yet reached the pitiable state where a weak, evasive, vacillating mollycoddle is its best product.

In view of the fact that he has not explained or withdrawn his offensive slurs, our brother's invitation to come West and associate some with him, is scarcely in good taste. There is too much of a Pecksniffian odor about his paraded good humor for it to win the commendation of any discerning and high-thinking man. We bear Brother Vaughan no ill-will and we wish him well in all things. But we prefer to select as our associates men who have shown that they think we are entitled to be treated with a reasonable degree of courtesy. We know already more about our brother's career in the West than perhaps he is aware of, or than we could hope to learn by a brief visit to the Pacific Coast. Should he, however, ever show what seems to be a sincere regret for his offensive flings and a true desire to make the proper amends, he will find us ready to meet him fully half way. We believe it is the duty of every person to maintain a decent self-respect, but we carry malice in our heart against no living man. There is no human being on earth upon whom we can not fervently pray God's blessings in our daily devotions. Those who know us best know that this is true.

ALEXANDRIA'S AWAKENING.

My Dear Dr. Meek: I believe the caption of this article accurately sets forth the experience into which we have recently come as a church. For a number of years our church here has had the honor to boast of some of the most intelligent and aristocratic families to be found within this great State, but we very much doubt, even with these excellent qualities, if she has hitherto been known as an evangelistic church. But we rejoice that now it can truly be said that First Church, Alexandria, has not only enjoyed a great revival, but that she also has her heart set to the perpetuation of an evangelistic life and a continued growth.

On March 14 Evangelists Coale and Houston came to us to lead in a revival effort. Now we all know that there are evangelists and evangelists: but permit me to try to give you as nearly as possible a clear conception of D. L. Coale of San Antonio, Texas. Physically, he is a tall, spare-made man, about thirty-five years of age, thoroughly pleasing and attractive in appearance, and he possesses a voice of pleasant modulation and great carrying power. Mentally, nature has dealt generously with him. He has come through experiences which have consumed the dross and left much of the refined gold of Christian faith and spiritual consecration. His sermons to the Church create a hungering and thirsting after righteousness, while his message to the sinner, terrifically denounces his sin, but at the same time makes him feel that "that man truly loves me and is almost irresistibly drawing me toward the Kingdom."

Such a message and such a messenger, under God, can but produce results. Brother Houston, the Choir Director and Soloist, has a strong and pleasing voice; he is a general in directing his forces — is wise, discreet, and consecrated. I have never known a better or more effective evangelistic team.

Throughout the meeting our morning congregations were good, while the night audiences taxed and even overflowed the auditorium and Sunday school room. Between 500 and 600 people professed faith in Christ. Many of these were already members of the various churches of the city, while many were not. As a result of the meeting, I think not fewer than 200 people will unite with the Methodist Church and that a large number will go to the other churches of the city. Many were free to speak in testimony meetings. People who had hitherto never dreamed of such a thing became effective personal workers. First Church, Alexandria, can never again be the same. Her newly discovered possibilities, the reward of her labors, her enlarged vision, and her rapidly growing field of operation, constitute her a healthy, vigorous and rapidly growing spiritual body. By the end of this Conference year, we feel certain that Alexandria will be reckoned as the most desirable pastorate in the Louisiana Conference.

If any brother should need a tip-top evangelist to help him in a meeting, he cannot do better than to secure D. L. Coale.

Sincerely yours,
G. E. CAMERON.

BOARD OF MISSIONS.

Report of the Treasurer of the Board of Missions of the Mississippi Conference, for the quarter ending March 31, 1915:

	For. M.	H.&C.
Brookhaven District—		
Adams	.....	$ 13.00
Centenary	$ 46.96	.....
Fernwood	119.00	114.00
Hazlehurst	30.25	.....
Monticello	3.35	.....
Wesson	22.05	10.00
Total	$229.64	$137.00
Hattiesburg District—		
Collins	$ 32.72	.....
Eucutta	2.50	$ 2.50
Broad Street	11.00	15.00
Court Street	14.32	.....
Main Street	56.13	5.00
Magee	22.40	.....
Lucedale	15.00	15.00
Sumrall	45.63	15.85
Heidelberg	12.50	12.50
Total	$212.20	$ 65.85
Jackson District—		
Brandon	$ 19.50	$ 19.50
Eden	25.00	.....
Canton	17.77	20.00
Flora	5.00	5.00
Fannin	.....	10.00
Total	$ 67.27	$ 54.50
Meridian District—		
Matherville	$ 5.00	$ 5.00
Central	36.03	.....
South Side	.....	10.00
Total	$ 41.03	$ 15.00
Newton District—		
First Church (Laurel Epworth League)	$ 27.00	.....
Clarksburg	.....	1.15
Total	$ 27.00	$ 1.15
Port Gibson District—		
Crawford Street	$ 40.00	.....
Fayette	70.00	$ 20.00
Rolling Fork	31.00	30.00
Silver City	7.00	8.00
Woodville	.....	23.00
Woodville Circuit	2.50	2.50
Washington	11.26	12.00
Total	$141.76	$ 95.50
Seashore District—		
Howison & Saucier	$ 2.54	.....
Total	$ 2.54	.....

Respectfully,
CHAS. W. CRISLER, Treasurer.
Hattiesburg, Miss., March 31, 1915.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will be held at Tunica, Miss., April 22-24, Bishop R. G. Waterhouse presiding. The opening sermon will be preached on the evening of April 21 by Rev. E. R. Smoot. Let the pastors send the names of those who will attend the Conference to Rev. A. C. McCorkle as soon as possible.

The following committees are appointed:

License to Preach and Recommendation for Admission on Trial—J. J. Brooks, T. M. Bradley, J. R. Bright.

Recommendation for Deacon's and Elder's Orders—W. C. Lester, L. W. Cain, W. W. Jones.

Quarterly Conference Records—H. M. Young, C. P. Wadley, H. J. Allen.

Let each pastor see that his quarterly conference record is presented to the Conference for examination.

H. S. SPRAGINS.
Greenville, Miss.

"What you are depends upon what Christ is to you."

The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

DEFINING THE WORD.

Sometimes we get a new vision of something by nothing else than the mere study of a word. This column is being used for the purpose of promoting the interests of the cause of education. Thus far it has held up to the readers for immediate consideration Centenary College. The reason for this is that Centenary College is the Louisiana Conference's idea of a proper place to educate young men. With the money at hand, those who are interested in properly educating our young men have built and fostered the growth of this college. The men thought to be best suited to lead young men have been placed in charge of the school and every effort possible has been put forth to make the college a success.

But we said that sometimes the mere study of a word would help us to see things in a different light. The Standard Dictionary defines "educate" to mean "to develop a man physically, mentally, morally, and spiritually." If this definition is a proper one, and there are none to doubt it, that person is not educated who has merely been taught in books. The man who simply knows what has been written and is not developed physically, morally and spiritually is only one-fourth educated. The mountaineer, who can neither read nor write, but who has a fine physical form, well muscled and trained for his work who is morally clean, and saved by the power of Jesus Christ, is better educated than the most thorough scholar of the universities who is weakened in form and broken in health, with no sense of morality and no knowledge of God.

The proper school in which to train men and women takes in four branches: athletics, directed not for the mere purpose of contests, but for the purpose of maintaining health and developing strong bodies; academic, wherein the great truths preserved to us in books are brought to the mind for selection and assimilation; economics, wherein the individual is taught how his personal habits may affect the health or happiness of others and wherein he is shown how great is his moral obligation to his fellowmen in all departments of human activity, and a department of divine ethics in which the great laws of God are taught and wherein the individual can be brought under the dominion of Almighty God by a personal touch with our Savior Christ the Lord. When these four departments are well maintained we will produce men who are developed physically, mentally, morally, and spiritually. It might be said here that the State in no way attempts to maintain a department in divine ethics, for the State is morally afraid that it will get the Church and the State mixed. It has even placed the ban on the reading of the Bible in its public exercises as if it were a dangerous book.

But as we continue to study that word, Educate, we find that it is derived from the Latin verb, "educo," which means to lead out or forth. The person is educated who has been led out and forth by some one. The trained athlete coaches his students and sets the pace for them. The professor of science is ready and able to demonstrate before his class the great problem that puzzles his students. Then is it not important that in our schools there should be men who are able to lead the boys and girls to Jesus Christ? The Church must provide the teachers who are able to lead the youth out of and into the knowledge of the life and liberty of Jesus Christ. Such teachers have been provided in all our Church schools. Centenary has as a teacher not a single person who could not take a repentant boy to Christ and point him to the way of peace. Since the physical development is only of short value, because death ends our earthly existence; and since mental development is even more uncertain than the physical, because there is so much that is taught that is uncertain and the mind is subject to frailties, and since our relationship with mankind is more or less limited and then since we shall be spiritually dominant beings and responsible to God eternally, is it not more important that we have spiritual development than any other kind of development? Is it not a Christian duty to improve and enlarge Centenary College?

TREASURER'S REPORT.

Total receipts for all purposes (previously acknowledged) ..... $[illegible]

Receipts on the Centenary Special of $[illegible]—

W. L. Doss, Epworth, New Orleans $[illegible]
J. M. Brown, Haughton Charge [illegible]
H. W. Cadd, Keener Memorial, Baton Rouge ..... [illegible]
C. A. Battle, First Church, Baton Rouge (making total paid $[illegible]) [illegible]
C. H. Powell, Clinton Charge [illegible]
R. H. Bamburg, Eros Charge [illegible]
J. F. Foster, Amite City (making total paid $25.45) [illegible]
Wm. Schuhle (part of Conference subscription) [illegible]
J. L. Evans, Tangipahoa Charge [illegible]
J. C. Price, Grand Cane Charge [illegible]
L. C. Wilson, Mer Rouge Charge (in full) [illegible]
P. O. Lowrey, Bell City Charge [illegible]
H. B. Vandenburg, Ringgold Charge [illegible]

$[illegible]

Grand total ... $[illegible]

C. A. BATTLE, Treasurer

April 2, 1915.

CAMPAIGN NOTES.

On Sunday, March 14, it was my privilege to present the subject of Christian Education and Centenary College in particular, to the Methodists of Homer. A special collection was taken and will be reported in full. The pastor, Brother Stelling, is making a splendid campaign. It is worthy of note that Homer has one of the finest and most effective choirs in the State.

On Sunday, March 21, I had the pleasure of presenting the same cause to the churches of Monroe and West Monroe. Monroe has the honor of being the first charge, as far as I know, to overpay its assessment. The Christian people of Monroe are jubilant over the prospect of better conditions in civic life. Brother Miller has been a wise leader in this direction.

Under Brother Ledbetter, the West Monroe Methodists, though small in numbers, have made great sacrifices to strengthen their congregation, having remodeled the church and built a new parsonage. They gladly contributed to the special assessment.

R. H. WYNN.

Church News

More than thirty young men are preparing for the work of the Christian ministry at Rutherford College, North Carolina.

• • •

Bishop E. E. Hoss delivered an able address before the meeting of the Conference Secretaries of Education in Atlanta, Ga., last week.

• • •

The Methodist Episcopal Church is said to have in the United States 1,871 deaconesses and $[illegible] invested in the property of deaconess institutions.

• • •

Dr. G. Campbell Morgan, the well known London minister, who last fall was stricken with an attack of typhoid fever, has recovered sufficiently to resume his work.

• • •

We take the following from the North Carolina Christian Advocate of March 31: "Dr. F. N. Parker greatly pleased the people by his preaching on the recent visit to Guilford College."

• • •

A splendid statue has been erected on the campus of the Randolph-Macon Woman's College, at Lynchburg, Va., by the students in honor of Dr. W. W. Smith, the founder and first president of that institution.

• • •

The Northwestern Christian Advocate says: "The first woman to receive the Iron Cross of Germany for distinguished heroism is said to be a Methodist deaconess serving as a nurse on the battlefields of Poland."

• • •

The great Congregational Church of Brooklyn, N. Y., of which Dr. S. Parkes Cadman is pastor, raised last year for all purposes $[illegible]. Of this money nearly twice as much was given to various benevolences as was used for current expenses.

• • •

We are informed that Bishop W. A. Candler, after presiding over the Baltimore Conference of the Methodist Episcopal Church, South, with great acceptability returned to his home in Atlanta last week far from well. We think that Bishop Candler is one of the few men that we know who are disposed to overwork themselves.

• • •

On Sunday afternoon, March 21, Bishop J. H. McCoy addressed a mass meeting of the members of all the Southern Methodist Churches in Birmingham, Ala., his home city. A great audience was present and the Birmingham Ledger, which was on Personal Evangelism, is said to have produced a profound impression.

• • •

The meeting of Conference Secretaries of Education in Atlanta, Ga., last week was largely attended. Rev. T. H. Lapsley, of Starkville, Miss., served as Secretary of the body. Mr. Asa Candler and others carried the visitors in automobiles out to the site of Emory University that they might look it over.

INCREASE OF $[illegible]

At the close of the last fiscal year, March 31, 1914, the Loan Fund capital of the Board of Church Extension was $[illegible]. There has been contributed this year to this fund $[illegible]. Interest collected from outstanding loans, less all charges against interest, and added to the principal amounted to $[illegible]. The present Loan Fund capital of the Board, therefore, is $[illegible], which is an increase for the year of $[illegible].

W. F. McMURRY,
Corresponding Secretary.

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SOME THOUGHTS ON METHODISM IN LOUISIANA.

By Bat W. W. Pugh.

II.

According to the statistical reports in the Journal of the Louisiana Conference for 1914, the Methodist Episcopal Church, South, has 411 organizations, 311 houses of worship, and 9,011 members in the State of Louisiana. Let us study this statement carefully for a few moments. First, our 411 societies show an average membership of 21 plus—a showing far behind the average membership per organization reporting in 1914. At that date the average for all organizations reporting was 26. This would seem to indicate a widely scattered membership, since we have few large organizations within the bounds of our territory. Last year Bro. Brown Carter and I studied this phase of our subject and found the following to be true of the Baton Rouge District, the order given here being the name of the Parish, white population, and number of Southern Methodists: Iberville, 12,212, 1121; Ascension, 9002, 910; Webster, 7200, 1140; Claiborne, 10,112, 1005; Lincoln, 14,624, 2931. Of course, these figures do not show the exact condition, but for all approximate purposes they can be depended upon since they are from reliable sources.

This exhibit for central North Louisiana should prepare us for a poorer showing elsewhere in the Conference, were the material at hand to give it. Since it is regarded, and rightly so, as Protestant and the stronghold of Southern Methodism. There is room and urgent need for Methodism in this State, and we are awakening to this fact. We are bringing up and securing from other Conferences strong ministers who are alive to our needs here. The last dozen years have seen many fine church edifices erected by their energy and ability, so that we are able to seat three times as many people as we have members; and this is producing fine results, as is shown by the recent healthy growth of our church membership and Sunday school attendance.

We do not suffer by a comparison with other Conferences or Churches in the value of our houses of worship. We are able to take our place in the front rank at an average value of $3562. This means good equipment; it should also mean more service. If our houses of worship will each accommodate 217 people, the average of Protestant Churches in the United States, and we could have service in them all every Sunday with a full house, more than 100,000 people would hear the gospel message from our pulpits in one day. How urgent is the call to our laymen to put in good time in the churches not occupied by our ministers on circuits and half-stations! God speed the day when many of them will say, "Here am I, send me."

Our 251 houses of worship are the fortresses from which we work. (We have 68 societies which are not sheltered under their own roof.) The good work continues to go on. We attack, win, and then fortify. The Captain of our salvation is leading the host. Several thousand persons last year gave their allegiance to him at our altars. We expect greater things this year.

Our better equipment is proving a great boon to our Sunday school work. In 1903 we had 1725 officers and teachers and 14,925 scholars, or about one-half as many in Sunday school as were members of the Church. In 1914 we had 2743 officers and teachers and 30,401 scholars—a growth of 58 per cent in officers and teachers, and 103 per cent in scholars since 1903. Most encouraging to all our leaders must this statement be. We are not laboring in vain. Many are coming into the Church from our Sunday schools, trained and consecrated; they can be depended upon for intelligent service in all departments of the Church's activities. A brighter day is ahead.

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MRS. W. S. HARRISON—AN APPRECIATION.

Mrs. W. S. Harrison passed from us on March 13, 1915, aged seventy-four years one month and eleven days. Language fails to express our grief and scarcely suffices us to put in form our appreciation of her worth and character. It is creditable to our common humanity a ground of hope for the ultimate good of our race that such a soul could be produced and so thoroughly prepared for heaven amid the commonplace things of earth. To God be all the glory! It was the incarnation of an ideal which gave the supreme charm to her life and made that life such a blessing to us all.

Her serenity of mind, gentleness of disposition, and dignity of manner, were in all her life the constant manifestations of the nobility of her nature. Shrinking from the gaze of the world, and least of all longing for the praise of the people, she lived to do good in quiet, unostentatious ways. She was always ready to share another's burden and take a load of everybody's sorrow. To help others was her great delight. In ministering to the needs of others she found the uplifting help of a satisfied conscience—the strengthening presence of the great invisible Comforter which always goes with unselfish devotion. This made life brighter, better, and sweeter, making the heart warm and giving to the mind a truer conception of relative values.

The passing of such a life leaves a vacancy which only heaven can fill. And why may we not hope that heaven may abide since it was so much dearer when she passed from its glories? Is it not true that the good of earth have to go as on a journey to reach heaven, but heaven comes down to receive them. Oh, the sweet words of Jesus: "I—having prepared a place for you—will come again and receive you unto myself."

The beauty of her character can the more readily be appreciated when it is known that she was born and reared in the ease and luxuries of wealth, and with what dignity and grace she accepted the reverses of fortune, becoming more loving and lovable, more gentle and sweet of disposition all the time. As earthly prospects faded, the richer elements of a noble nature became more and more evident.

In our great sorrow we have been blessed and gratified by the sympathy and kindly attentions of our friends. The more so as it brings out the gratifying fact that notwithstanding her retired home life, the character of Mrs. Harrison was more generally known than we had supposed. The sincere kindness shown us, the rich floral tributes, and the messages of love and appreciation from the more distant friends have indeed been gratifying. We rest in the confident expectation that all things shall work together for good.

W. S. HARRISON.

Starkville, Miss.

GOD WITH US.

By E. B. Partin, M. D.

Wesley in his closing hours, said, "The best of all, God is with us," and there is nothing better in this life than the presence of God with his people. And it is the exalted privilege of every Christian to have Him with him in all his fullness. So the Apostle Paul says (Ephesians 3-19) in his exhortation to Christians: "That ye might be filled with all the fullness of God." "Moses said to the Lord, Thou sayest unto me bring up this people; and thou hast not let me know whom thou wilt send with me. * * * And he said my presence shall go with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not that thou goest with us? So shall we be separated, I and thy people from all the people that are upon the face of the earth (Ex. 33-12, 14)."

Men seek happiness in the perishing things of this world. They seek it in making and laying up money. They seek it in trying to get the honors and applause of the world. They seek it in dissipation and the pleasures of sin for a season. But they never find happiness and rest until they experience what Moses experienced when God said to him, "My presence shall go with thee and I will give thee rest."

Moses had found the true riches and the true honor for years before he had chosen rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward. Heb. 11:25, 26.

All things are possible if God be with us. All difficulties can then be overcome. Errors can be refuted, indebtedness put to flight. Every problem can be solved if God be with us. Mr. Wesley died with these words upon his lips and let us live with them on our hearts. "The best of all is that God is with us."

Conway, Miss.

THE AVERA BIBLE LECTURES AT TRINITY COLLEGE.

The Avera Bible lectures at Trinity College announced to be given this year by Bishop Eugene R. Hendrix, must be deferred on account of Bishop Hendrix's health. They will probably be delivered in the autumn. This is a foundation established by Mrs. E. B. McCullers, and the lectures have been delivered in alternate years since 1911 by Bishop W. W. Duncan, Bishop Charles B. Galloway, Bishop W. W. Wilson, Bishop W. A. Candler, and other such men. The College looks forward with peculiar pleasure to having Bishop Hendrix for the series of this year.

Durham, N. C. W. P. FEW.

CHILDREN'S DAY PROGRAMS.

To the Pastors and Sunday School Superintendents of the Mississippi Conference:

If you haven't already done so, please send your orders for Children's Day programs to Rev. H. F. Tolle, President Sunday School Board, Biloxi, Miss. It is earnestly hoped that every Sunday school will observe Children's Day this year. Literature can be had for the asking. The last Sunday in April, or as near thereto as practicable, is now the time for holding these services. So please send your orders at once.

Also please see that the five cent assessment is secured as soon as possible and forwarded to Rev. J. L. Decell, Treasurer of the Board, Waynesboro, Miss., as the Board needs it in carrying on its work.

Brother R. A. Maddox, our Field Secretary is busy holding institutes, organizing Sunday schools and otherwise stimulating interest in Sunday school work, and most certainly deserves the cooperation and support of all our people.

W. A. HAYS,
Secretary of the Board.

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The Home Circle

WHEN I GET WELL.

Since I've been ill, the neighbors all
  Have been so kind to me!
They bring the nicest things to eat
  That ever I did see.

Miss Gray brings pineapple blanc-mange—
  O, how I do love that!
I feel ashamed to think I set
  Old Growler on her cat.

And Mrs. Brown brings cherry shrub,
  And grapes and apple snow;
I'm sorry now I used to tease
  And scare her children so.

When I get well and up again,
  I'll surely try to be
As nice to every one of them
  As they have been to me.

—Mary M. Parks.

WHY THE HAPPY LAND IS FAR AWAY.

"There is a Happy Land, Far, Far Away." Yes, it seemed to be far away as far as Jessie Smith was concerned. She was the only child of a drunkard, her mother having died when Jess was a baby. Many times she had helped her father up the stairs that led to their one room in a dreary court. At such times he was ill-tempered and treated her cruelly. When sober, which was very seldom, he treated her kindly.

He had returned home the night before, drunk, and Jess had helped him up the stairs to the place he called home. He did not know anything of the night before, it was a blank to him. There was a tiny pantry in the corner of the room in which Jessie did her household duties. She was in there now early in the morning, singing, "There is a happy Land, Far, Far Away." Her father, quite sober, heard her.

"Yes," he said to himself, "it's far away for her, poor thing; it cannot be here with me. Bless the child, what a grand voice she's got. Jess, Jess, come here, little one."

Jess heard her father call and quickly came to his side to see what he wanted.

"I heard you singing just now, Jess. Where did you learn it?"

"Why, at the junior meeting, of course," said Jess.

"I'm glad you go there," said her father. "I used to go there myself when I was a youngster."

"Did you really, father?" said Jess, opening wide her eyes, "and did you sing 'Happy Land'?"

"I did that, lass, and it did not seem so far away then as it does now. I've not made much of a happy land for you, lassie. It's been far, far away lately. I will try to make it different for you hereafter;" and so he did. And we may all do likewise for those about us.—The Young Soldier.

THE CHICKENS.

By Mrs. Sarah Cannon Leamon.

"Clara, please tell Mrs. Warren that I can teach her that new stitch, if she will bring her work and come to see me to-morrow afternoon."

"Oh, Mrs. Loftis, I can't."

"Why can't you? Doesn't she live next door to you?"

"Yes," hesitatingly, "but mamma won't allow me, she never lets one of us go inside of their gate."

"You can tell her over the fence, but it is not of any great importance. What is the trouble between your mother and Mrs. Warren? I thought they were both good Christian women."

"Mrs. Warren is no Christian. She's a Baptist."

"Clara, I am surprised to hear you speak that way. I am a Baptist. Mrs. Warren belongs to our church, and she is a lovely Christian woman."

"It's not because she's a Baptist," pleaded Clara, "it's—it's—it's the chickens."

"What about the chickens?" inquired Mrs. Loftis, surpressing a laugh.

"They're just awful," replied Clara, glad of an opportunity to explain. "They fly over the fence into our yard and scratch up all our flowers. We can't have nothing for them, and mamma told Mary to tell her papa to cut their wings so they couldn't fly over the fence, and he said he wouldn't, 'cause it spoiled their looks."

"That is a bad state of affairs."

"Yes, you had better believe it is. When mamma is out in our yard if Mrs. Warren comes out in her yard, mamma looks straight down the street and never looks her way, and if she is in her yard and mamma goes out in our yard she looks straight up the street and never looks our way. Mary and I never speak a word."

Oh, the chickens! the chickens! the little chicks that mar the peace and happiness of next-door neighbors! Chickens are not worth it. Flowers are not worth it. Nothing is worth the bitterness that must be in the heart of the woman who looks up the street, and the heart of the woman who looks down the street, and does not look in the direction of her neighbor. Better never see a chicken; better never eat an egg; better never smell a flower, than to bring little ones up to "never speak a word" to the little ones next door.

It is sad that there is not room in this great, big, wide, beautiful world for all the chickens and all the flowers that are wanted.

There must be. There is. There certainly is. I know a lady who raises lovely flowers in her front yard, and her son raises lovely chickens in the back yard. She can send roses from her own bushes and fresh eggs from their own nests in the same basket to an invalid friend. She lives in the Athens of the South, and her grounds contain only fifty by one hundred and seventy-five feet. They took twenty-three premiums on their chickens in one year. Surely there is nothing wrong with their looks.

There is something wrong with the flowers, there is something wrong with the chickens, when they cause heartburnings and ill will between next-door neighbors. No, that is a mistake. There is nothing wrong with any flowers; there is nothing wrong with any chickens. The wrong lies elsewhere. Seeds of impatience are sown with the seeds of the flowers. Seeds of selfishness are sown when the eggs are placed in the nests. The seeds of impatience do not germinate in the soil, neither do the seeds of selfishness germinate in the nests.

Such seeds are sown in the hearts of the sowers, and if they find congenial soil, they will take deep root and, springing up, will bear fruit when the flowers are in bloom and the chickens are flying over the fence.

There is a law against chickens scratching up neighbors' flowers. The law is for the owners of the chickens. It is contained in the oldest law books in existence, and it has never been repealed. It is engrossed in the words: "All things whatsoever ye would that others should do to you, do ye even so to them."—Pittsburgh Christian Advocate.

A TRUTHFUL BOY.

Robert Burdette.

How people to trust a truthful boy! We never worry about him when he is out of sight. We never say: "I wonder where he is; I wish I knew what he is doing." We know that he is all right, and that when he comes home we will know all about it and get it straight. We don't have to ask him where he is going, or how long he will be gone, every time he leaves the house. We don't have to call him back and make him "solemnly promise" the same thing over and over. When he says, "Yes, I will," or "No, I won't," just once, that settles it.

Let us draw near again to God in self-examination, in renewed humility, in confession of besetting sin, of personal selfishness and self-righteous pride. It is a hard task. It needs moral courage. It makes a demand upon our spiritual resolution. But there is no sincere religion without it. You and I must renounce the worship of self if we are to be the servants of Christ and true children of God.—Rt. Rev. Dr. Ryle.

THE EASTER MESSAGE.

By Rev. J. L. Greenway.

The hope within each anxious heart,
  The loving God does not deny;
To questions that insistent start,
  God gives a sure reply.

When darkness closes round the soul,
  God draws so very near;
When Death demands of his Life his toll,
  There is no need for fear.

When from our side our loved ones go,
  God still with us doth stay;
Though faith grows weak, and hope burns low,
  He does not turn away.

Our dead, beloved, shall rise from sleep,
  At hearing God's own voice;
And those who now in sadness weep
  Shall yet through Him rejoice.

The saints shall stand with God in light,
  And live for evermore—
Victorious over death's dark night,
  On heaven's eternal shore.

So, though our faith we may not prove:
  In God we still can trust,
For He has power to awake and move
  Those sleeping in the dust.

This Easter morn the glad news cheers—
  Christ lives to die no more!
Rejoice, rejoice, wipe all your tears,
  We'll live for evermore!

Silver Creek, Miss.

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CHAS. O. CHALMERS, Publisher.

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Nerth Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

DELAY MEANS FAILURE.

The weeks are flitting by, and but little has been accomplished in securing the renewals of subscriptions to the Advocate in many pastoral charges. Hundreds of names will soon have to be dropped from our mailing files unless something is promptly done. What about the situation among your people, brother pastor? You are apt to find it increasingly difficult to get subscribers to pay up what is due and continue to take the Advocate as the year advances toward summer, when there will be but little money in circulation. **NOW is the time to lend the Conference Organ a helping hand.** Will you not make an effort to do so at ONCE?

CHILDREN'S DAY.

It is to be hoped that Children's Day will this year be observed in all our churches. The time now fixed for this is the last Sunday in April, or as near thereto as is practicable. The question as to whether this "Day" shall be celebrated is not optional; **the law of the Church requires it.** A correspondent states that some of our larger congregations have fallen into a habit of ignoring Children's Day. If so, this is to their discredit. The money raised on this occasion accomplishes great good, and the recognition which is thus given the children by the whole Church is worth much. If for any unavoidable reason, the "Day" cannot be celebrated with appropriate exercises, let a collection be taken and sent promptly to the Treasurer of the Conference Sunday School Board. **This is a matter of much importance.**

NEW, BUT NEEDED.

The "EFFICIENCY" Conference is something new in Southern Methodism, but we think it is needed. The showing that our Church has made as to an increase of communicants within the past two or three years has not been satisfactory. We have not been keeping our former pace. At the last Ecumenical Methodist Conference, held in Toronto, Canada, in 1911, it was shown that during the preceding ten years there had been in all the branches of Methodism in the Western Hemisphere a gain in membership of 974,000, and that 490,000 of this increase was in the Methodist Episcopal Church, South. Since that time, however, the Methodist Episcopal Church has been working more systematically and energetically, with the result that for the past two years it has outstripped us, having had in 1914 a gain of 137,497 communicants, against a gain of 36,530 by our Church.

We think that our last General Conference acted wisely in urging our Bishops to give their episcopal districts a closer supervision. The presence of our Chief Pastors in the field is very helpful to the work. In our judgment, it is far more important for our Bishops to hold the district conferences in the territory under their supervision than to perform many other services that they are pressed into rendering. In order that they may effectively lead our forces in the field, we believe that as far as is practicable it would perhaps be well to make the episcopal districts compact and continue one Bishop in charge of the same district for two, or three, or four years, unless there is some special reason for making a change. We could not adopt a better slogan for these strenuous times than that of "EFFICIENCY IN THE MASTER'S WORK." **We owe it to God and humanity to do our very best.**

A SUGGESTIVE CARTOON.

In the Times-Picayune of Saturday, April 3, there appeared a cartoon by Mr. W. K. Patrick, the gifted caricaturist of that journal, which we wish every reader of the Advocate could see. It shows the front of a church with the door open, and presumably worshipers on the inside; while on the steps Satan sits alone, with bestial and cunning face, with his black, bat-like wings folded behind him, and holding in his hand a "Dance Program." Underneath the impressive picture are written the words, "WAITING AT THE CHURCH;" while off to one side stands The Times-Picayune's observant and philosophic duck, which is represented as saying, "I thought you said he was 'playin' hell' in Europe."

What a satire is this on the Lenten ceremonies of some Churches and what follows! There is certainly danger in imbuing people with the notion that they need to be more religious at some particular season than at others, and that to be specially devoted for a time can atone for preceding or subsequent worldly dissipation. It is for this reason that we dislike to see the other Christian denominations drifting into the habit of imitating the Roman Catholics and Episcopalians in a stated observance of the Lenten season. In our judgment, the educative influence of such a practice is liable to do much harm. That there is a decided tendency in this direction is, we think, quite obvious. In a recent issue of the Presbyterian of the South was contained the following utterance: "'Holy Week' has been officially recognized by the Federal Council of Churches, and its observance by the thirty constituent denominations is suggested. The aforesaid authorities represent the Southern Presbyterian Church, along with the other Protestant bodies. 'Holy Week' is of Papal origin, and it derives its sanctions from the ancient and oft reiterated decrees of that august world-power."

We do not desire in the foregoing statement to be understood as opposing the evangelistic campaigns which Protestant pastors have been carrying on for the past two or three years during the forty days of Lent. The work of saving souls is always in order; but if such campaigns are made to begin and end exactly with the Lenten period, they are liable to contribute to the already widespread superstition that there is some unusual religious merit in the worship and services of that particular season. For this reason, we are inclined to think that if we were a pastor we should insist upon avoiding this precise correspondence, by beginning our revival efforts somewhat earlier, or continuing them longer. Some may think that this is a small matter; if so, we beg to remind them that great eccelesiastical assemblies have deemed it of sufficient importance to speak out unequivocably concerning it in the not remote past.

MORE LAURELS FOR LEE AND JACKSON.

Mr. Frederick Palmer, who is at the front in France as a representative of the Associated Press, has recently given to the American public a strikingly interesting interview with Sir John French, the Commander-in-Chief of the British forces in the great European war. Referring to that distinguished soldier, among other things, he said: "Few Americans probably are as familiar with the campaigns of the American Civil War as is Sir John. He has made a thorough study of them and from them he has drawn lessons which he has found helpful in France." He then quotes General French as having commented upon "Stonewall" Jackson and Robert E. Lee as follows:

"To me General Jackson was more like Cromwell than any other leader in history. He was a heroic, martial figure, whose wonderful career came to a happy close, as a soldier desires, in the hour of victory. I have followed all his marches and battles with unflagging admiration. He had the religious exaltation of Cromwell, his dash and determination and ready strategy, and the genius of inspiring his troops with his indomitable spirit and energy.

"But of all your commanders, Robert E. Lee, in his patience, his resourcefulness, his poise, his soundness of judgment, and his possession of the qualities of high command in all emergencies, is first, in my opinion."

Emanating from such a source, this is high praise, but not higher than other competent authorities have accorded these two famous defenders of the South. It is a significant fact that as we get farther from the terrific war of the sixties and the prejudices that it engendered, impartial critics seem increasingly disposed to place the Confederate leaders first, in giving rank to the soldiers of that stormy period. And it is a thing of which we Southerners may well be proud, that Lee and Jackson were not only great in genius, but also great in character. There is not a single blot upon the record of either of them for which apology needs to be made. Of how few of the illustrious military leaders of the world can this be said!

HOW IS THIS?

The Southern Methodist Handbook for 1915 shows that the Louisiana Conference had in 1914 a net gain of 2455 members; that the North Mississippi Conference had a gain of 179, and the Mississippi Conference a loss of 1474. The Louisiana Methodists are to be heartily congratulated upon this fine showing. They now have 36,450 members.

We can scarcely believe that the figures for the two Mississippi Conferences are correct. But that the great, rich Methodism of that State with a numerical strength, according to the figures, of approximately 115,000, with 330 pastoral charges, and several hundred Sunday schools, should make such a showing as to leave it doubtful whether there has been an advance or a decline during the past year, surely ought to provoke serious and prayerful thought. What is the matter, brethren? Who can tell us?

PARKER MEMORIAL DEBT REDUCED.

We are glad to state that the entire indebtedness of the Parker Memorial Church, of this city, to the General Board of Church Extension, which amounted to $4867, has been extinguished. The congregation raised $1250 to be paid on this debt, and the Board very generously issued a receipt to the Church for the entire amount. The Methodists of New Orleans will not soon forget the kindly assistance rendered by Dr. McMurry in this matter. We heartly congratulate Brother Harper and his worthy flock upon this achievement. The Parker Memorial Church now owes less than $7000, and its outlook is bright with promise.

THE NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference will be held in the Carrollton Church this week. The first session will be on Thursday night, beginning at 7:45 o'clock. The Committee meetings will be held on Friday at 10 a. m., and there will be preaching at 11 o'clock. Dinner will be served at the Church and an afternoon session will be held from 1:30 to 3:30 o'clock. The last session will be held Friday night. Rev. W. W. Holmes, the wide-awake presiding elder, has prepared and distributed among the pastors a series of questions which will develop the facts concerning the work in every charge. The Methodists of New Orleans are cordially invited to attend the sessions of the Conference.

PERSONAL AND OTHER NOTES.

Rev. W. W. Drake, of this city, attended the meeting of the Conference Secretaries of Education in Atlanta last week.

In our "Church News Column" in a recent issue of the Advocate, we stated that Dr. W. R. Hendrix was pastor of "Wesley Memorial" in Atlanta. We should have said St. Mark's Church.

Rev. J. R. Roy of Gilbert, La., while recently en route bome from a revival meeting in Queensborough Church, Shreveport, preached a strong revival sermon in the meeting at Rayville, La.

Dr. R. H. Wynn, president of Centenary College, filled the pulpit of our First Church at Monroe, La., on Sunday, March 21. Dr. Wynn was greeted by a large and enthusiastic congregation of his former parishioners.

In giving the names of the members of the Millsaps Club at Emory University underneath the picture of them which we carried last week, a regrettable error occurred: the name, "Robert H. Huff," should have been Robert H. Ruff.

Dr. George P. Eckman, editor of the New York Christian Advocate, has tendered his resignation to the Book Committee of the Methodist Episcopal Church, which will meet in San Francisco on April 21, with a view to re-entering the pastorate.

A revival meeting was in progress at Columbia, Miss., last week, in which the pastor, Rev. M. B. Sharbrough, had the assistance of Rev. W. B. Hogg, of Meridian, and Rev. W. J. Ferguson, of Mt. Olive, Miss. We are not informed as to the results.

Rev. J. D. Boggs, of Dumas, Miss., has our thanks for some good work lately done in behalf of the Conference organ. We regret to know that Brother Boggs has been ill for some time, but are glad to be informed that his health is improving.

A note from his Secretary, written on April 2, stated that Bishop W. A. Candler was quite ill in Atlanta with bronchitis and pleurisy. We are sorry to know this, and we trust that this faithful servant of the Church will soon be well and strong again.

The Church choir of Mer Rouge, La., gave a sacred concert on March 26 and took a free-will offering for Centenary College. Rev. A. Inman Townsley, Commissioner of Education for the Monroe District, delivered an address on "Christian Education."

We are pleased to know that the health of Sister Spragins, the wife of Rev. H. S. Spragins, presiding elder of the Greenville (Miss.) District, which had not been good for some time, has been steadily improving lately. We hope that she will soon be thoroughly well.

Rev. J. A. Biffle, of Eudora, Miss., sends us a club of 5 subscriptions from his charge, and adds: "We are serving a fine people. They are still sending in good things for the pantry." Brother Biffle is showing himself to be a workman that needeth not to be ashamed in the itinerancy.

Persons desiring extra copies of the Louisiana Educational Edition of the Advocate, soon to be brought out, should send their orders at once to Rev. W. W. Drake, Conference Secretary of Education. The prices at which they may be had were given in last week's issue of the Advocate.

Rev. L. F. Alford, of Saucier, Miss., was in New Orleans this week and called at our office on last Tuesday. He was looking well and spoke hopefully of his work. Brother Alford came to the city to be with his brother, Mr. T. L. Alford, of Vicksburg, who is here for medical treatment.

Rev. Rob't O. Weir, formerly of the Louisiana Conference, but now a member of the Texas Conference, while visiting his daughter, Mrs. B. O. Griffin, at Mangham, La., filled the pulpit for the pastor there, Rev. A. D. George, with great acceptability. Brother Weir is at present stationed at Fairfield, Texas.

Rev. J. W. Ward, our popular pastor at Rosedale, Miss., favored us with some subscriptions from his charge a few days since. Included in the list, was a subscription for the King's Daughters' Home at that place, which was paid for by Brother H. D. Chaney, who is one of the choice Methodist laymen of North Mississippi.

Dr. J. T. Sawyer preached an Easter sermon to the Lake View Presbyterians last Sunday, taking as his text 1 Corinthians xv, 56, 57: "The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." A good congregation was in attendance.

Rev. Robert Selby was in New Orleans last Tuesday and favored the Advocate office with a call. He was looking well and spoke encouragingly of the work in the Brookhaven District. Brother Selby attended the meeting of Conference Secretaries of Education in Atlanta last week, and reported quite favorably of its work.

Rev. W. W. Holmes, presiding elder of the New Orleans District, has been elected president of Protestant Ministers' Association of this city. This is the second time that this honor has been conferred upon Brother Holmes: he was elected to the same position some three years ago while serving as pastor of Felicity Street Church.

Rev. R. M. Papasan, of Randolph, Miss., says: "Everything is moving on nicely in this charge. I have a fine people to serve. They know how to treat a pastor, and they are making me feel at ease, though the early years of my life were spent among them." Brother Papasan's letter brought us 1 new and 1 renewal subscription, for which he has our thanks.

We are glad to state that Mr. J. F. H. Barbee, of Memphis, Tenn., a son of the late Dr. J. D. Barbee, who submitted to a serious operation in Cleveland, Ohio, some ten days ago, stood the trying ordeal satisfactorily and is thought to be doing well. We sincerely hope that he will soon be out of all danger and safe on the way to a complete recovery.

Beginning on Sunday, March 28, Rev. A. Inman Townsley, our gifted and versatile pastor at Rayville, La., conducted a series of evening services, which were continued through last Sunday. The themes discussed by Brother Townsley were happily chosen and his discourses were strong and helpful. A catechism class and several other new members were received on Easter Sunday.

A note from T. J. Durrett, of North Carrollton, Miss., states that his health has been bad all the winter and that on this account his work has been much hindered. We regret to know this, and we trust that there will soon be a change for the better in our brother's physical condition. Brother Durrett's letter brought us 5 subscriptions, for which he has our thanks.

The Epworth Church of New Orleans had last Sunday one of the very best days in its history. There were large congregations in attendance and 21 members were received, making 36 additions since Conference. Rev. W. L. Doss, the gifted young pastor, had preached every night during the preceding week, and will continue to do so this week. This growing church is in an excellent condition.

Rev. C. F. Emery, presiding elder of the Newton District, is spending his strength freely to promote the interests of the Church in the territory under his supervision. The brethren say that he both preaches and presides well, and that the work is feeling the influence of his leadership. We thank Brother Emery for a cordial invitation to attend his district conference, an announcement of which appears elsewhere.

In a letter written on March 29, Rev. A. H. Williams, of Shannon, Miss., stated that an excellent quarterly conference had just been held on his charge by Rev. J. W. Bell, whose visit was much enjoyed socially, and whose preaching was up to his usual good standard. Brother Williams reports that the Sunday school at Shannon has doubled in attendance since Conference, and that the general outlook is cheering in his field.

Writing under date of April 2, Rev. T. J. Norsworthy, of Yazoo City, Miss., says: "Will you please allow me to state to the brethren that I am at home again after a most delightful trip to Florida, and am ready to respond to any calls that may come to me to do revival work?" We hope that the brethren will keep Brother Norsworthy busy. He loves the evangelistic work, and his labors in it have been attended with considerable success.

Everything is reported to be in readiness for the Louisiana State Sunday School Convention, which will be held in Baton Rouge, April 13-15. The energetic State Secretary, Mr. Van. Carter, is to be congratulated upon the promising outlook for a great conference of Sunday school workers, which he has spared no pains to make possible. Go, if you can, and become informed as to the latest and best methods that are being used in this important arm of service.

Mrs. Vic T. Hoyle, the consecrated and capable president of the Woman's Missionary Society of the North Mississippi Conference, in writing of the recent meeting of that organization at Corinth, says: "We had a great Conference. Dr. E. H. Rawlings, who preached on Sunday, carried me back to Epworth League days. He touched the inmost recesses of my soul, and two young women expressed themselves to me afterwards as being almost decided to devote their lives to missionary work."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. H. K. McKee, Oak Ridge, Miss., 7; Rev. C. C. Griffin, Carthage, Miss., 4; Rev. H. B. Thomason, Anacoco, La., 5; Rev. C. B. Powell, Clinton, La., 5; Rev. Chas. E. Downer, Shubuta, Miss., 5; Rev. J. A. Coleman, Oxford, Miss. (from Red Banks charge), 2; Rev. J. H. Montgomery, Mellville, La., 5; Rev. C. H. Herring, Woodville Ct., 5.

In a business letter to our office, Rev. L. A. McKeown, of Byhalia, Miss., appends the following note: "I should love to see you and have a long talk with you about Skene and else. I am hard at work and happy. The outlook is very encouraging for a good year." The Editor will never forget the trips that he used to take to Skene when he served the Greenville District. Brother McKeown was regarded as a bigger preacher than any Bishop in the Church thereabout. Those were golden days.

We acknowledge the reception of an attractive invitation from the President and Faculty of Port Gibson Female College to attend the Commencement exercises of that institution, May 2-4. Rev. H. F. Tolle, of Biloxi, Miss., will preach the Commencement sermon and deliver the Baccalaureate Address, and on Sunday afternoon, May 2, Rev. C. M. Chapman, of Rolling Fork, Miss., will deliver an address to the young people. Under the able presidency of Rev. T. J. O'Neil, this school has had an excellent session.

In forwarding some subscriptions to our office, Rev. E. M. Shaw, of Benoit, Miss., adds: "Our work is doing very well. The good people of Shipman's Chapel sent us a valuable New Year remembrance, embracing many good things, and the people of Benoit gave us on March 29 a shower party which left our pantry full. A worthier or more liberal flock than the one we serve can nowhere be found. Our Sunday schools and prayer meetings are well attended, and we have good congregations when the weather is not inclement."

Rev. W. J. Wood, pastor of the Mars' Hill (Miss.) Circuit, writes: "My work is progressing favorably. Notwithstanding the bad weather and muddy roads, I have not missed a single appointment. We are building one church and making another practically new. We have a good Sunday school at each of our five churches. Our congregations have been good all the winter. I think that I have one of the best circuits in the North Mississippi Conference." Brother Wood is mindful of the interests of the Advocate, and his letter brought us some names for our subscription files.

Rev. J. M. Johnson, of Poisgrove, Ky., in renewing his subscription to the Advocate, adds the following note: "I have just read in the Courier-Journal a dispatch stating that the reading of the Bible and the recitation of the Lord's prayer have been forbidden in the public schools of Caddo Parish by a decision of the Louisiana Supreme Court. Protestant Christians need to be active in preaching the doctrines of the Bible, in increasing the circulation of church periodicals, and in adding thousands of new members to the Church." This is excellent exhorting, which our people everywhere would do well to heed.

In a business letter to our office bringing us 3 subscriptions, Rev. C. A. Schultz, of Daleville, Miss., appends the following note concerning his work: "This charge is growing spiritually. A number of young people have lately become quite active in the Master's service. More than a dozen, who until recently had never done such a thing, will now pray in public. For the past five weeks our Wednesday night prayer meetings have been led by a different young man, no one of whom had ever conducted such a service before. We have lately received 4 members into the Church—3 on profession of faith, and 1 by vows."

We have in hand a copy of the Program for Galloway Memorial Day, Sunday, April 25, which all the churches in the Mississippi Conference are expected to observe. It is well arranged in every respect and reflects credit on the Program Committee—Rev. J. M. Morse, Rev. N. B. Harmon, and Rev. T. J. O'Neil. The object of the observance of this day is to increase the Galloway Memorial Fund for Superannuated Preachers. This movement is well organized, trustees to administer the funds having been elected and a charter having been secured from the State Legislature. The amount of money collected up to the present is $2,329.83.

After a siege lasting six months, the city of Przemysl surrendered to the Russian forces on March 22. It is a place of about 50,000 inhabitants, and was strongly fortified. According to report, the number of troops surrendered was between 50,000 and 75,000. The garrison was said to be destitute of food and facing starvation. The capitulation of this fortress has released a Russian army of nearly 200,000 men which will now cooperate in the effort to take Cracow, the only remaining fortified town of much importance in Galicia.

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ROBERT D. ALEXANDER, died at the residence of his son near Austin, Texas, in the 91st year of his age, on the morning of Dec. 20, 1914, after an illness of a few days. He was a consistent member of the Methodist Church. His companion passed to the Celestial City about twelve years ago. Since then he has spent most of his time with his children and his nephew, Mr. J. R. Abel of Dayton, Tenn. The home of his childhood being Dayton, he loved it dearly. He was as gentle as a woman and was ever thoughtful of those with whom he came in contact. Trusting in God's Word, he never faltered in his duty. When the Master called he was ready and willing to go. Having designated a spot for his last resting place and having selected the songs he desired to be sung; and leaving many loving admonitions to the dear ones left behind, he closed his eyes in dreamless sleep to be awakened by the trump of God. May he who said, "I will not leave you comfortless," help us to bow in meek submission to his divine will! Farewell, Uncle. Thou art resting in the Shepherd's peaceful fold. By God's grace, we all shall meet you when we cross death's cold river.

His niece, JESSIE ABTL.

JAMES HUGH WALLACE, son of William Lynn and Jane Gill Boyd Wallace, was born at Chester, South Carolina, on June 15, 1835. In early childhood, with his parents, he moved to Independence, Miss., where the most of his life was spent. On Feb. 14, 1866, he was married to Miss Fannie Hawkins, near Wakefield, Miss. Of this union were born 10 children, 8 of whom are living and were present at his death, which occurred on March 18, 1915. He joined the M. E. Church, South, in the year 1869. During his last illness he spoke in no uncertain terms of his relationship to Jesus Christ, of the assurance of his faith in Christ as his personal Savior and of a home in heaven. Brother Wallace was a good father, a faithful and devoted husband, and a fine neighbor. He was a brave soldier, having served in the Confederate Army as Lieutenant of Company A of the Ninth Mississippi Regiment, Chalmers' Brigade. He was an honorable and high-toned citizen, always mindful of the poor and needy. He leaves to mourn his going an aged wife with whom he had lived for 49 years. May the heavenly Father comfort and console her in her declining years! We laid his body away in Mount Zion Cemetery to await the resurrection morn.

R. I. COLLINS.

For the second time in two short weeks, has our little village been stricken with sorrow and grief. It was in the afternoon of Friday, March 12, that death visited the home of our friend and neighbor, and claimed for its victim our Dr. T. J. COCHRAN. He had been the practicing physician for this, and a large portion of the surrounding country for more than thirty-five years. His life had been one of usefulness, and he had been a friend to the sick and suffering ones. He was an honest, upright man, and a loyal member of the Methodist Church. He leaves a faithful wife, and a devoted son and daughter. We buried his remains at Bethel Church Cemetery the following day, March 13. * * * * Just two weeks from the above date we were called to attend the funeral of Brother J. H. COCHRAN, who was another good man, and the father of Dr. Cochran. Brother Cochran was in his 90th year; and had been a member of the Methodist Church for more than 75 years; during which time he was a steward for more than forty years. He loved his Church, was loyal to his pastor, and, better still, he was loyal to his Maker; and every one who knew him loved and honored him. Our presiding elder, Rev. J. T. Leggett preached the funeral sermon, which was attended by a large number of relatives and sympathizing friends. Every preacher of the Mississippi Conference who has served the Daleville charge will remember well Uncle Johnny Cochran; they well know what the Church has lost here on earth. His remains were also carried to Bethel Cemetery, and there laid away to await the "resurrection morn."

C. A. SHULTZ, Pastor.

RESOLUTIONS OF RESPECT.

(Adopted by the Woman's Home Mission Society of Rocky Hill, Miss.)

Whereas it has pleased our Heavenly Father to call from our midst one of our best and most earnest co-workers, Mrs. J. R. Yarbrough, whose noble Christian life was an inspiration to all with whom she was associated,

We, the members of this Society, wish to express our love and appreciation of the beautiful life and faithful work of our dear sister, whom we so greatly miss and whose place can not be filled. We can not understand why one so useful and so much needed should be taken from us. She was indeed a true mother in her home, where she is so sadly missed; but we know that our Father doeth all things for the best, and we must bow in humble submission to his will. We do know that she is resting from her labors and that her good works will follow her. Therefore, be it resolved:

1. That as a Society, we know that we have lost one of our most efficient members, and we miss her from our councils, miss her sweet cheerful face and her encouraging words of wisdom to us, and that we shall ever cherish her memory.

2. That our hearts go out in tenderest sympathy to the lonely heart-broken husband, the loving children, and brothers and sisters. To them we would say, "Look up, for she is just across the river. There with other dear ones you will find her, where there is neither pain nor separation.

3. That we request the publication of these resolutions in the Winston County Journal and the Christian Advocate, and that they also be placed upon the records of our Society.

Signed: Miss Myrtice Fulton, Mrs. T. M. Yarbrough, Mrs. H. M. Woodruff, Cor. Secty., Committee.

RESOLUTIONS OF APPRECIATION.

The Committee appointed by the Methodist Sunday school, of Shelby, Miss., to draft resolutions of regret and sympathy, on the death of Mr. Thomas J. Poitevent, begs leave to submit the following report:

Whereas death has removed from our community, Mr. T. J. Poitevent, a man whose whole life stood for the uplift and betterment of our community, and,

Whereas, our Sunday school, as an integral part of the community life, feels deeply this common bereavement; we therefore for that Sunday school, resolve:

1. That in the death of Mr. T. J. Poitevent, our town has lost a generous and loyal citizen, our Sunday school and Church a staunch supporter, his family a tender husband and loving father.

2. That we extend to the stricken wife and bereaved children, the latter of whom have been members of this Sunday school from infancy, our tenderest sympathy and sincere condolence, praying that the God of the widow and the fatherless may be their shield and guide.

3. That a copy of this report be furnished the bereaved family and one sent to each of the following papers for publication: The Cleveland Enterprise, The Grenada Sentinel, and The New Orleans Christian Advocate.

Signed: Miss Mary V. Duval, Mrs. David White, F. W. Bullock, Committee.

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Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

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Sun and Wind Bring Out Ugly Spots. How to Remove Easily
Here's a chance, Miss Freckle-face to try a remedy for freckles with the guarantee of a reliable dealer that it will not cost you a penny unless it removes the freckles; while if it does give you a clear complexion the expense is trifling.
Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.
Be sure to ask the druggist for the double strength othine as this is the prescription sold under guarantee of money back if it fails to remove freckles.

From the Field.

Hermanville, Miss.

The Lord is still with us at this place, and while the evil one is putting in some of his time here we are working faithfully and trusting God, and we believe that ultimately we will overthrow him and by the grace of God see Hermanville healed of her evils and misfortunes. We have a fine people here and we believe that God will care for them in the great disasters that have befallen them.—G. G. Yeager.

Rome, Miss.

Dear Brother Meek: As Sunday was the end of our first quarter, we examined the children on the work of the quarter. The Sunday school made a general average of 79 per cent. The highest mark, 99 per cent, was made by a little girl nine years old, Louise Stubbs. Her little brother, Charles, not yet seven, made 90 per cent, and her baby sister, Ruth, four years old, made 50 per cent. Our pastor, Brother J. W. Price, requested me to let you know what we are doing and also to ask what Sunday school can beat this record.—Mrs. W. O. Harris.

Como, Miss.

We are moving along nicely here. We have just organized the Sunday school into a graded school with graded lessons. Our congregations are large. We have paid our Domestic Mission claims in full, also that for the Sunday School Field Secretary. We are looking forward to a great day Sunday. We will baptize some infants and take into the Church several young girls on profession of faith. We are happy here among these excellent people, who are not afraid of spoiling a preacher by bragging on him.—W. D. Wendel.

REVIVAL AT OAKLAND, MISS.

We have recently had with us in a revival meeting Rev. H. M. Ellis, Field Secretary of the Methodist Hospital at Memphis. He was with us ten days and did a fine work. Brother Ellis is a splendid preacher. Nearly all the people of the town joined heartily with us in the meeting. Special mention should be made of Rev. J. O. Davison of the Presbyterian Church and Rev. J. P. Neal of the Baptist Church. These brethren did all they could for the meeting. As a result, 6 joined the Methodist Church, 7 the Presbyterian Church, and 5 the Baptist Church. We certainly had a great meeting. Any pastor would do well to secure the services of Brother Ellis in a revival.

JAMES PORTER, Pastor.

April 1, 1915.

PORT GIBSON DISTRICT CONFERENCE.

The Port Gibson District Conference will open at 3 p. m., Tuesday, April 27, 1915, in the Gibson Memorial Church, at Vicksburg, Miss., and it will continue until the work is finished. The opening sermon will be preached by Dr. H. Walter Featherstun, at 7:30 p. m.

The pastors will please arrange to have the Quarterly Conference Records on hand. The local preachers will be expected to attend the session. If it should be impossible for any of these brethren to come, let them send a written report and a request for a renewal of license. This is of imperative importance. Failure to do this will be taken as an expression of indifference. Efforts are being made to secure the attendance of Dr. E. H. Rawlings, or Dr. C. F. Reid, or Dr. J. B. Fearn. It is hoped that one or more of them will be present.

Those who may come to represent the general interests of the Church will be given an opportunity to do so during the business sessions of the Conference. We propose to magnify the preaching of the Word. Brethren, let no trifling thing keep you from coming, and come praying for a deeply religious Conference.

The following are the Committees:

License to Preach—T. B. Holloman, J. H. Foreman, E. J. Coker.

Admission on Trial—C. M. Chapman, J. E. Williams, B. W. Lewis.

Deacons Orders—H. W. Featherstun, G. G. Yeager, E. L. Alford.

Elders Orders—John D. Ellis, H. K. McKee, C. H. Herring.

Ministerial Training—H. B. Watkins, L. L. Roberts, M. F. Adams.

Quarterly Conference Records—R. F. Harrell, W. B. Alsworth, J. F. Campbell, J. K. Sessions, J. E. Cammack.

Epworth Leagues—T. J. O'Neil, J. H. Jolly, H. M. Johnson, C. H. Strait.

We will confidently look for Dr. Meek and Brother Chalmers to attend.

T. W. ADAMS, P. E.

Fayette, Miss., March 31, 1915.

RESOLUTION OF SYMPATHY.

We, the committee appointed from the Methodist Sunday school of Jackson, La., to prepare an expression of sympathy for the family of Miss Arabelle Austin, suggest the following:

Whereas on March 1, 1915, God in his infinite wisdom removed from our midst Miss Arabelle Austin, our Sunday school has suffered a severe loss, for her life was a daily example of true Christianity.

1. That we extend our sincere sympathy to the bereaved family with this blessed and comforting message: Arabelle is with Jesus waiting to welcome you to her heavenly home, where there will be no more parting, but eternal life.

2. That a copy of these resolutions be spread upon the minutes of our Sunday school, a copy presented to the sorrowing family, and copies published in the New Orleans Christian Advocate and The Record.

Signed: Mrs. T. D. Dawson, Mrs. Lee Kibilnger, Mary Holcombe, May Connell, Committee.

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Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

MRS. M. A. KITTRELL.

Mrs. Martha A. Kittrell, daughter of Rev. Richard and Mrs. Lucinda Weatherford, was born on Nov. 17, 1838, and died on March 17, 1915. She was married to John W. Kittrell on August 2, 1860, with whom she celebrated her "Golden Wedding" on August 2, 1910. She was the mother of eight children, only three of whom survive to comfort the companion of her earthly pilgrimage. One sister and one brother also mourn their loss.

In early life she united with the Missionary Baptist Church, of which Church she remained a consistent member until God called her spirit home. Ever faithful to her own Church, she was also broad-minded in her views, cheerfully allowing each member of her family to unite with the Church of his individual choice.

A woman of strong character and splendid physique, she gave her life untiringly to the care of her home and loved ones. No mother was ever more faithful in a loving ministry to her children. When sickness and sorrow came, she was ever faithful, and her courage undaunted. And when death took her youngest son—the idol of her heart—she said, "God knows best, and his will, not mine, he done."

One of her most marked characteristics was her tender love for little children; nothing so aroused her as for some one to wound the feelings of a little child. Perhaps no appeal for missions ever stirred her heart as did the reading by her granddaughter of the sad story of the little Korean girl, "Toksoonie." True to her vision of life, she leaves behind her a long record of faithful, loving service. To us who loved her, she leaves an inspiration to be more faithful, more tender—to love as she loved the children she can no longer serve.

Many relatives and friends in Lauderdale County, where she spent all but the last years of her life, will mourn with us, her passing. In life, it might truthfully be said of her, "She looketh well to the ways of her household." In death, "Her children rise up and call her blessed."

A LOVED ONE.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Port Gibson District, at Gibson Memorial Church, Vicksburg, April 27.
Brookhaven District, at Monticello, May 11.
Hattiesburg District, at Sumrall, June 1.
Jackson District, at Terry, May 18.
Meridian District, at Wayneshoro, May 4.
Seashore District, at Bond, May 25.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Greenville District, at Tunica, April 22-25.
Aberdeen District, at Houlka, April 29-May 2.
Sardis District, at Coldwater, May 16-19.
Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Grenada District, at Duck Hill, June 1-3.
Columhus District, at Artesia, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at Bunkie, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Mississippi Conference Training School, Montrose, Miss., May 8.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.

A FINE MEETING AT WIGGINS, MISS.

Editor Advocate: We closed a two-weeks' meeting here last Sunday night that was a decided uplift to the community; it inspired and quickened the Church and cheered this pastor's heart very much. We have received 14 persons and there are 6 or more yet who will join. The preaching was mostly done by Brother M. B. Sharbrough of Columbia. His sermons were thoughtful, logical, Biblical, and were accompanied with the Holy Spirit sent down from heaven. He truly beiongs to that class of preachers of whom it was said, "They were giants," My family and I have received the best of treatment at the hands of the people here and are heginning to feel very much at home. We are making preparations already for the District Conference which will meet at Bond on May 25, and hope to show all who come the hearty hospitality that is so characteristic of the people of this charge (Wiggins and Bond). We find the Advocate bright and helpful and hope to find some new readers for it. More anon.

April 2, 1915. J. L. SELLS, P. C.

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shruptrine Co., Savannah, Ga.

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when his mind and body demand careful tutoring from those who can direct his work and play with intelligence. Above all he needs the tonic of pure air, sunshine and outdoor recreation.

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Individual coaching by competent teachers in any studies desired to prepare your boy for Fall examinations.

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Under selected instructors who will act as companions in base ball, tennis, basket ball, rowing, swimming, fishing, horseback riding and mountain climbing.

The camp is under the most able management and charges **very reasonable.** Write quickly to Col. J. C. Horner, No. 6, Myers Park, Charlotte, N. C., for FREE illustrated prospectus.

TAKES OFF DANDRUFF, HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

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Both sexes, for best seller published. Particulars and outfit free. **GEO. W. SOMERS, 1-A, St. Augustine, Florida.**

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

Brother Oakes of McCool has his heart in the work and is leading his people to higher things.

Superintendent Loch of Hernando reports that his school is growing right along. This fine school is not far from the goal.

Have you received Children's Day programs? Ask your preacher to write me the number you need and they will be ordered for you at once.

The Sardis school is doing the best work in its history. The missionary program given last Sunday had as fine an effect as a great sermon, so I hear.

Mathiston has improved wonderfully in the last few years. The Sunday school workers of the different churches have visited this town and each one has made a good impression on the people.

The Okolona Sunday school has a preacher and superintendent that are doing big things regardless of the war and weather. Before another quarter passes they have promised themselves to be with the foremost schools of the Conference.

The fewer changes made in the program the better it will be for the children and for the congregation. It would be wise to take it as it is and render it as suggested by the gifted and experienced woman that took so much thought to prepare it for us.

Here is another school doing first class work and making no fuss about it! The preacher at Kilmichael is trying some of the new plans and they are working like a charm. The one-room church has been curtained so as to improvise eight classrooms. The interest is fine and growing every month.

The Ackerman people are justly proud of their new church, which is well adapted to the work of the modern Sunday school. The superintendent, Brother McWhorter, is fortunate in having a number of excellent teachers ready to move right along with him to the front. They are willing to learn and do.

One way to make the collection a success on Children's Day is to send to Smith & Lamar, Nashville, Tenn., for one hundred Conference Day collection envelopes (cost 30 cents) and distribute them a week before the service is to be held. There are other ways. The main thing is to try some way.

The Cold Springs Church, ten miles east of Sardis, is in a typical country community. These people say they are determined to have a school that comes up to the standard of efficiency. When these people learn to carry out every department successfully they will be worth one hundred per cent more to the Kingdom of God. Keep Cold Springs in mind, for you are going to hear something from that community that will make your heart rejoice.

Three copies of the Missionary Messenger have been sent to each superintendent in the Conference for the year at the expense of the Sunday School Board, one copy each for the superintendent, the preacher and the chairman of the missionary committee. Brother pastor, it seems to me that this program gives us the best opportunity we have ever had to teach our people systematically what God would have us do for the unsaved world. God forbid that any of us should pass this opportunity by carelessly.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

FROM GIRLHOOD TO OLD AGE WOMEN ARE HELPED

At the first symptoms of any derangement of the feminine organism at any period of life the one safe, really helpful remedy is Dr. Pierce's Favorite Prescription.

Tens of thousands of women have taken it with unfailing success for every conceivable ailment and disease of a womanly nature. It is a woman's temperance medicine and its ingredients are published on wrapper.

Dr. Pierce's Favorite Prescription is a true friend to women in times of trial and at times of pain when the organs are not performing their functions. For headache, backache, hot flashes, catarrhal condition, bearing down sensation, mental depression, dizziness, fainting spells, lassitude and exhaustion women should never fail to take this tried and true women's medicine.

Prepared from nature's roots and herbs, it contains no alcohol nor narcotics, nor any harmful ingredient. Medicine dealers everywhere have it on hand in either tablet or liquid form at all times. If you want a specialist in women's diseases to diagnose your case absolutely free of charge, write Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., to-day. 136-page book on women's diseases sent free.—Adv.

Dr. Pierce's Pleasant Pellets are the original little Liver Pills. These tiny, sugar-coated, anti-bilious granules—the smallest and the easiest to take. One little Pellet for a laxative—three for a cathartic. Sick headache, Bilious Headache, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels are prevented and relieved.

Put up in sealed vials—a perfect vest-pocket remedy, always convenient, fresh, and reliable.

Character grows through self-denial bravely faced for Jesus' sake, and such a growth of Christian character is the only guarantee of happiness and peace. —Christian Observer.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

RHEUMATISM CURED

There is now being manufactured a preparation called Hydes Rheumatic and Kidney Remedy, which is absolutely guaranteed to cure Rheumatism and relieve Kidney complaints. If you suffer, why not get relief?

Testimonials and Recommendations sent on request.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

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Among the many manifestations of scrofula are eruptions on the face and body. These are both annoying and disfiguring. How often the complexion would be perfect if they were not present!

Other manifestations are bunches, inflamed eyelids, sore ears, wasting of the muscles, and general debility.

Ask your druggist for Hood's Sarsaparilla. This great medicine completely eradicates scrofula and builds up the whole system. Get it today.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Baker, at Deerford, April 10, 11.
St. Francisville, at Star Hill, April 17, 18.
Zachary, at Zachary, April 18, 19.
Jackson, at New Hope, April 24, 25.
Pine Grove Ct., at Pine Grove, May 1, 2.
Ponchatoula, at Lee's Landing, May 6.
Springfield, at James Chapel, May 8, 9.
Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Ida, at Dixie, April 11, 12.
Logansport, April 14.
Pleasant Hill, at Marthaville, April 17, 18.
Noble, at Benson, April 23.
Pelican, at Mitchell, April 24, 25.
Zwolle, April 30.
Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

Please do not arrange any dates to conflict with the Seashore Divinity School, at Seashore Campground, from June 23 to July 3.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Elmore, at New Prospect, April 10, 11.
Simsboro, at Antioch, April 17, 18.
Dubach, at Hico, April 18, 19.
Homer, April 24, 25.
Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Mer Rouge, at Oak Ridge, April 11.
Rayville, a. m., April 18.
West Monroe, p. m., April 18.
Monroe, April 25.
Calhoun, at Downsville, Wed., April 28.
Sicily Island, at Ferriday, May 2.
Winnsboro, at B. Prairie, May 8.
Gilbert, at Wisner, May 9.
Eros, at Dougias, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.

District Conference at Farmerville, June 15, 17. WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Lafayette, April 10, 11.
Jeanerette, April 11, 12.
New Iberia, Wed., April 14.
Lake Charles, April 17, 18.
Jennings, April 18, 19.
Lake Arthur, Mon., April 19.
Eunice, at Eunice, April 24, 25.
Gueydan and Abbeville, at Abbeville, May 1, 2.
Vermilion, May 2, 3.
Houma Mission, at Houma, May 8, 9.
Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.

District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

LeCompte, at LeCompte, April 10, 11.
Melville, 8 p.m., April 16.
Opelousas, April 17, 18.
Boyce Missionary Institute, 8 p.m., April 20, to 8 p.m. April 22.
Boyce Quarterly Conference, 9 a.m., April 23.
Campti, at Davis Springs, April 24, 25.
Selma, 8 p.m., April 28.
Bunkie, at Marksville, May 1, 2.
Jena Missionary Institute, May 5, 6, 7.
Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it relieves Tetter, Eczema, Ringworm, Itch, Childblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Lake and Hickory, at Hickory, April 4, 5.
Bay Springs, at Eureka, April 7.
Choctaw Indian Mission, at Phillips, April 9.
North Bend, at Longino, April 10.
Philadelphia, April 11.
Philadelphia Ct., at Mars' Hill, April 12.
Decatur and Union, at Decatur, April 18, 19.
Suqualena, at Pine Springs, April 21.
Laurel, Second Avenue, April 24.
Laurel, Fourteenth Avenue, p. m., April 25.
Laurel, First Church, April 25, 26.
Raleigh, at Raleigh, April 27.
Garlandville, at Camp, April 30.
Rose Hill, at Paulding, April 31 and May 1.
Newton and Montrose, at Newton, May 1, 2.
Clarksburg, at Clarksburg, May 7.
Shiloh, at Forest Hill, May 8.
Forest and Morton, at Morton, May 9, 10.
Trenton, at Polkville, May 11.
Johns, at New Prospect, May 12.
Homewood, at Gasque, May 15, 16.
Harperville, at Hillsboro, May 17.
Lena, at Contreli, May 18.
Walnut Grove, at Good Hope, May 19.
Carthage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

Port Gibson Dist.—Second Round.

Vicksburg, Crawford St., Apr. 11, 12.
Oak Ridge, at O. R., Wed., Apr. 14.
Vicksburg, Gibson Memorial, Apr. 17, 18.
Fayette, at Fayette, Apr. 18, 19.
Rocky Springs, at Willows, Wed., Apr. 21.
Utica, at Learned, Apr. 24, 25.
Hermanville, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Angulla, at ———, May 29, 30.

District Conference at Gibson Memorial Church, Vicksburg, beginning at 3 p.m., Tuesday, April 27.

T. W. ADAMS, P. E.
Fayette, Miss.

Brookhaven Dist.—Second Round.

Crystal Springs, p.m., April 16, 18.
Gallman, at Mt. Pleasant, April 17, 18.
Meadville, at Meadville, April 21, 22.
Bogue Chitto and Norfield, at Norfield, April 24, 25.
Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Hazlehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

Meridian Dist.—Second Round.

Buckatunna, at Ciara, April 17, 18.
Meridian, at Poplar Springs, April 25, 26.
Meridian (East End), April 25, 27.
Meridian (Central), May 2, 3.
Meridian (Fifth Street), May 2, 4.
Waynesboro, May 7.
Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Scooba, at Wahalac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Matherville, at Salem, May 29.
Clark, at Manassas, May 30.
Daleville, at Andrews Chapel, June 4.
Porterville, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

The District Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

Seashore Dist.—Second Round.

Moss Point, 11 p. m., April 12.
Bay St. Louis, Wed., April 14.
Biloxi, Main Street, April 17, 18.
Gulfport and Lyman, at 29th Street, Wed., p. m., April 21.
Saucier, at McHenry, April 24, 25.
Hub, at Pineburs, Thurs., p. m., April 29.
Columbia, May 1, 2.
Coalville, at Popiar Head, Thurs., May 6.
Brooklyn, at McLaurin, May 8, 9.
Mentorum, Wed., May 12.
Americus, at Tanner's, May 15, 16.
Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

District Conference will be held at Wiggins and Bond, the first session to be held on Tuesday at 4 p. m., on May 25. W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.

Williamsburg, at Santee, April 14.
Hattiesburg, Broad Street, April 18, 19.
Hattiesburg, Court Street, April 12, 20.
Blodgett, at Ovett, April 21.
Taylorsville, at Hebron, April 24, 25.
Ellisville, at Moselle, April 25, 26.
Heidelberg, at Sandersville, April 27.
Hattiesburg, Main Street, May 2, 3
Silver Creek, at Oakdale, May 5.
Estabutchie, at Eminence, May 8, 9.
Collins, May 9, 10.
Mt. Olive, at Wisner, May 12.
Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference will convene in the Presbyterian Church (by courtesy) at Philadelphia at 3 o'clock p. m., June 8. All members are requested to answer roll call as business will be taken up at once.

The opening sermon will be preached at 7 p. m. by Rev. W. W. Graves, followed by the Lord's Supper.

Pastors will please elect delegates at once and forward names to me and to Rev. J. G. Galloway in order that the official roll and committees may be made up before the opening of the session and that entertainment may be provided.

Let all the members attend and strive to make this a great occasion. A Missionary Institute will be held on Wednesday and an educational program will be carried out.

C. F. EMERY, P. E.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

Here positively is the greatest novelty of the age. Every one a new testament, bound and illustrated, the size of a postage stamp, is enclosed in a simulation watch, to protect from damage. Can be carried or worn. Said to be a lucky charm and bring good luck to wearer. Every man, woman or child should carry this smallest bible on earth with them. Send only 10c stamps or silver and it is yours by return mail, also our mammouth offer whereby you can distribute them among your friends and earn valuable prizes or money. 3 for 25c.

W. MAGE CO., 1328 337 W. Madison St., CHICAGO

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THREE MISSIONARY FACTS FOR CHRISTIANS AT HOME.

Our interest in missions is a mark of our Christian character.

Our knowledge of missions is the measure of our Christian attainment.

Our participation in missions is the measure of our Christian efficiency.—Hamilton C. Mabie.

SIX MILLION UNEVANGELIZED WOMEN.

Of the thirty-four graduates of the Lambuth Memorial Bible Woman's Training School, Kobe, Japan, twenty-two are now working as evangelists, five are wives of preachers, five are married to Christian laymen, one is studying in the Woman's University at Tokyo, and one is at home with her mother. Social conditions are such in Japan that the sending of these young women out after graduation without missionary women to supervise them is attended by the very gravest dangers. The efficiency of these women would be more than trebled by the wise leadership of godly woman missionaries. Is it possible that we look to our Church in America in vain for such women? Is it really known and has it sunk down into our consciousness that there are six million six hundred thousand unevangelized women in the ten provinces in which the Japan Mission of the Methodist Episcopal Church, South, works? Surely this is not known, or else it has not taken hold of our Church; for we believe there would be a quick response to so great a need. We have now only two single woman evangelistic missionaries for this great task.—Maud Bonnell, Kobe, Japan.

CHILDHOOD IN HEATHEN LANDS.

"Fathers give away their daughters in marriage to men who have never seen them, and the bride and groom generally meet but once before their marriage for a short conversation, which runs like this: 'Can you cook? Will you stay at home and prepare my food?' and on the other side, 'What wages do you get, and can you support me, and will you if I marry you?' and that is about all. And this occurs, or the contract for it, when the girls are less than twelve years of age, generally from six to nine; and if a man's daughter becomes eleven or twelve and is not engaged to be married, he seeks a marriage broker and says, 'Find a young man for my daughter.' And he gives her in marriage, and often she never sees the man to whom she is body and soul given up until they meet at the marriage altar. Then, if the man dies, she becomes a widow, sometimes at eleven or twelve years of age; and is henceforth the bond slave of her father-in-law and mother-in-law, and is despised and has no hope of happiness in life."—India Pen Pictures, by Bishop Foss.

"When a baby gets ill (no matter what the illness may be), if it continues for any time, instead of getting medical advice, they will keep the child without food for hours, saying, 'Sickness ought to be starved out;' and the parents themselves will take a piece of iron about as thick as the little finger, and making it red hot at one end will touch the child all over the neck, behind the ears, and down to the pit of the stomach, leaving very little space between each burning spot; then a cloth, sometimes clean, sometimes dirty, is tied around the little form, and it is left to get well or die with not even a drop of oil to cool the burns."—Mrs. M. Whitby in Woman's Missionary Friend.

Careful study and research show that in China more than half of the whole number of children die before they are two years old. In Syria we find the infant mortality 75 per cent of the births, and in Persia it is 85 per cent of the births. How could it be otherwise with such horribly cruel treatment?

"Prayer is never offered for female children, and their coming is viewed as a calamity. A Chinese official report says, 'Many of them are consigned to the nearest pond or stream.' They are often drowned in tubs of water, strangled or buried alive, as one might a litter of kittens, and all this largely and often wholly because they as girls cannot make offerings of food at the family tombs and in the ancestral halls. To secure these infants from death, mothers often obtain the promise of their adoption by some family as wives for their sons, or sell them at an early age at the highest price, in the same terms they would describe any other sale of property, as additional wives, or slaves, the buyer having the right to re-sell."—China, by J. T. Gracey, D. D.

BEAUTY IN CHINA.

In China the standard of beauty is utility. The grass after a rain is beautiful, for it bears a fungus that is gathered for food. The roadside ditches are beautiful, for from them there come fish several inches long. The beach is beautiful when the tide is out, for it is covered with seaweed that finds its way to the tables of the people.

Thus the Chinese go through life, their eyes bent on the ground, their one thought how to provide for bare existence. And the real glory of living is denied them until they learn of Him who teaches that a man's life consists not in the abundance of the things that he possesses.—Young Christian Worker.

WORK IN WONSAN.

Miss Kate Cooper, of Wonsan, Korea, writes: "On Saturday afternoons we have a city Bible class for the women of the Church. The first lessons were taught to-day. It is our aim to get every woman who attends church to study the Bible weekly and receive the certificate which is the reward for faithful attendance and diligent study. On Tuesday nights the Bible women go out by twos and hold cottage Bible classes in the various believers' homes of the different neighborhoods."

RUTH HARGROVE INSTITUTE.

Ruth Hargrove Institute during the past fiscal year has enrolled 463 students. The fees from these students amounted to $4416. A number of permanent improvements were made, one of which is a 56,000-gallon cistern. When it is remembered that there are no wells on the island, because all of the water is brackish, it will be understood why we must add cisterns as the student body increases.

"To Love God means to love all his creatures."

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic GROVE'S TASTELESS chill TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

MARRIED.

At Trenton, Miss., on March 24, 1915, by Rev. R. A. Selby, Sr., Mr. A. W. LITTLE and Miss OLA DOBBS.

On March 21, 1915, at the home of the bride's brother, Mr. Frank Fowler, at Rose Hill, Miss., by Rev. H. R. McKee, Dr. J. Y. WALL and Miss CARRIE FOWLER.

At the parsonage at Rose Hill, Miss., on March 26, 1915, by Rev. H. R. McKee, Mr. DUPREE and Mrs. W. CHATHAM, of Pachuta, Miss.

He who hopes to go to heaven on account of his good work, and he who expects to go there without doing any, may shake hands; for one is as deeply in the mud as the other is in the mire. —Old Humphrey.

Our sorrow is the inverted image of our nobility.—Carlyle.

SAGE AND SULPHUR DARKENS GRAY HAIR

Brush this through faded, lifeless locks and they become dark, glossy, youthful.

Hair that loses its color and lustre, or when it fades, turns gray, dull and lifeless, is caused by a lack of sulphur in the hair. Our grandmother made up a mixture of Sage Tea and Sulphur to keep her locks dark and beautiful, and thousands of women and men who value that even color, that beautiful dark shade of hair which is so attractive, use only this old-time recipe.

Now-a-days we get this famous mixture by asking at any drug store for a 50 cent bottle of Wyeth's Sage and Sulphur Hair Remedy," which darkens the hair so naturally, so evenly, that nobody can possibly tell it has been applied. Besides, it takes off dandruff, stops scalp itching and falling hair. You must dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time. By morning the gray hair disappears; but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications it also brings back the gloss and lustre and gives it an appearance of abundance.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of **BRONCHITIS, LUMBAGO and RHEUMATISM**

W. Edwards & Son, 157 Queen Victoria Street, London, Eng. All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

No increase in Price.

THE GENUINE AND IMPORTED **DR BLAUD'S IRON PILLS**

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists,* E. FOUGERA & CO., Inc., 90 Beekman St., New York.

No increase in Price.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. **Benefits** payable at **death, old age,** or **disability.** Over $152,000.00 paid to **widows, orphans,** and **disabled.** Over $40,000.00 reserve fund. Write for rates, blanks, etc. ***J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.***

UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED

"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.

Calomel makes you sick: you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver.

If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful; full of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

LESS MEAT IF BACK AND KIDNEYS HURT.

Take a glass of Salts to flush Kidneys if Bladder bothers you—Drink lots of water.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well-known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region; rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys clean, thus avoiding serious kidney disease.

SUMMER SCHOOL OF THE SOUTH
University of Tennessee, Knoxville
Fourteenth Session. Largest, best and cheapest Summer School for Teachers in the South. Former features retained. New Courses in Country Life Problems. Latin-American History and Trade Conditions. Preparation for College. Credit toward Degrees. Reduced Railroad Rates. June 22 to July 30.
Fine Music, Lectures. Visatures, Excursions. Write for Announcement.

Take One Pain Pill, then—Take it Easy.

For Neuralgia, nothing is better than

Dr. Miles' Anti-Pain Pills

Used by thousands for a generation

Those who have suffered from neuralgic pains need not be told how necessary it is to secure relief. The easiest way out of neuralgia is to use Dr. Miles' Anti-Pain Pills. They have relieved sufferers for so many years that they have become a household necessity.

"I have taken Dr. Miles' Anti-Pain Pills for five years and they are the only thing that does me any good. They have relieved neuralgia in my head in fifteen minutes. I have also taken them for rheumatism, headache, pains in the breast, toothache, earache and pains in the bowels and limbs. I have found nothing to equal them and they are all that is claimed for them."
J. W. SEDGE, Blue Springs, Mo.

At all druggists—25 doses 25 cents.
Never sold in bulk.
MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Corinth Circuit, at Shady Grove, April 10, 11.
Corinth, Southside, April 11, 12.
Iuka Circuit, at Harmony, April 17.
Iuka Station, April 18, 19.
Rienzi, at Thrasher, April 23.
Kossuth, at Kossuth, April 24, 25.
Wheeler, at Hodges Chapel, May 1.
Guntown and Baldwyn, at Baldwyn, May 2, 3.
Marietta, at Gilmore Chapel, May 6.
Mantachie, at Oak Grove, May 7.
Mooresville, at Oak Hill, May 8, 9.
Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.
J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Brooksville, April 11, 12.
Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kligore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.
W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Coldwater, April 10, 11.
Charleston, April 15.
Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ————, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.
J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Amory and Nettleton, at Amory, April 11, 12.
Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Calhoun City, at Pittshoro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Ashury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.
JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Carrollton Ct., at McCarley, Apr. 10, 11.
Belzoni Ct., at Belzoni, Apr. 11, 12.
Ruleville Ct., at Doddsville, Apr. 15, 16.
Isola Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2,
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.
BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Rosedale and Hillhouse, at Hillhouse, April 11, 12.
Shaw and Merigold, at Merigold, April 18, 19.
Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Bulah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.
H. S. SPRAGINS, P. E.

Jackson Dist.—Second Round.

Vaughan, at Dover, Apr. 11, 12,
Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeigierville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.
PAUL D. HARDIN, P. E.

Durant Dist.—Second Round.

Lexington Ct., at Bethany, April 10, 11.
Lexington Station, April 11, 12.
Chester, at Chapel Hill, April 17, 18.
Black Hawk, at Acona, April 24, 25.
Sidon, at Tchula, 7:30 p.m., April 25.
Durant, Wed., 7:30 p.m., April 28.
Kosciusko Station, Wed., 7:30 p.m., April 21.
Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Siate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29. 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.
W. S. SHIPMAN, P. E.

Holly Springs Dist.—Second Round.

Oxford, April 9, 11.
Grenada Circuit, at Spring Hill, April 10.
Ahbeville, at Union Hill, April 16.
Waterford, at Harris Chapel, April 17, 18.
Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10.
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winhorn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.
R. A. TUCKER, P. E.
Holly Springs, Miss.

WINTERSMITH'S CHILL TONIC
not only the old reliable remedy
FOR MALARIA but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and $1 bottles at drug stores.

To Folks Who Dally With Corns

To you who pare corns—
You who use liquids—
Or other old-time ways.
You've amply proved that using such things is merely dallying with a corn.

For your own sake, prove the right way. Millions of people have found it. Half the corns that grow are ended by this wondrous **Blue-jay** plaster.

The corn pain ceases the moment you apply it. Then the B & B wax—a famous chemist's invention—gently undermines the corn. In 48 hours the whole corn comes out, without any pain or soreness.

Ask your friends. Scores of them have proved that **Blue-jay** makes it folly to have corns.

Blue-jay Plasters

15 and 25 cents—at Druggists
Samples Mailed Free

Bauer & Black, Chicago and New York
Makers of Physicians' Supplies

EARN BIG MONEY
Taking orders for our Fruit Trees, Ornamentals, Roses, Etc. Light work. Permanent job. No capital required. Experience not necessary. This is your opportunity. Our business has been established 28 years and stands high with the public. Write today.
SMITH BROS.,
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IN APPRECIATION OF REV. F. MATTHIES.

The first quarterly conference of the St. Tammany charge was held at Sun, La., on March 6. For the first time in many years, Brother F. Matthies, a member of the conference, did not answer to roll call. He was greatly missed. There were many testimonials of appreciation of this man of God who had so recently passed from earth. He died at the Charity Hospital in New Orleans, on Feb. 17, in his 85th year. He was a local preacher in our Church for many years, and was a friend to all the preachers. It was largely through his influence that the church at Waldheim was established. He was a great friend to the people there, enjoying the confidence of the whole community—the grown folks and children alike. He was a true minister of the gospel, and was called upon from far and near to baptize children, perform marriage ceremonies, and to bury the dead, no man in the community being more loved than he. A good man, a good citizen has gone from us; but the influence of his godly life abides in us. Therefore be it resolved:

1. That we as a Quarterly Conference convey our sympathy to Sister Matthies, and to the entire family, and

2. That we express our sorrow, which is shared by the entire community, in the loss of this good man, realizing that our loss is his gain, and we also pray that in her old age and loneliness Sister Matthies may be sustained by the unfailing strength of our God.

Signed: F. L. Dutsch, J. B. Talley, Committee.

SOME EPERIENCES OF AN ITINERANT.

Dear Dr. Meek: Will you give me space in your paper to tell my friends just a little about the Pine Grove charge as it stands to-day. First, it embraces part of three parishes—Tangipahoa, St. Helena and Livingston, and points on the Natalbany and Natchez Railroad. That railroad starts at Natalbany, in Tangipahoa Parish, and twists and crooks through St. Helena Parish. But the entire circuit has only eight preaching places. Friendship and Alford's Chapel are in Livingston Parish, but they are only fourteen and twenty miles, respectively, from the parsonage. From Friendship to Natalbany is 41 miles; from Natalbany to Grangeville 28 miles; from Killians to Friendship 30 miles; from Montpelier to Pipkins 14 miles, and from Pipkins to Friendship 27 miles. Therefore, you see, the entire circuit is somewhat compact, or as the negro preacher said, "Constracted thereabout."

Well, any one would think that I see a great many people in my travels, but not so. Going north and northeast from the supposed center, I travel through bleak pine woods (or pine stumps) for six or seven miles and never pass a single farm, and seldom ever meet or overtake any one. Going west and southwest, I find some farming interests, and the farther I go the better it gets. It makes me think of that old song we used to sing when I was a boy, "It is better farther on," etc.

The first trip I made down in Livingston Parish was on Saturday before the fourth Sunday in January, just after two days and nights of rain. Being a stranger in that part of the Lord's vineyard, I did not understand the nature of those "Cooley-ells," or whatever they are called. I drove through several places that looked scary, but they were not very deep, only three to four feet of water. Finally I came to a place that looked dangerous, but I said to myself, it is just like the others. But not so. I drove in and deeper and deeper it became, and the farther I went the worse it got; but there was no way to turn around; so I had to drive on, and all at once my buggy went under, seat and all. When I looked for my grip it was floating down the stream, and yet I had at least fifty yards to drive before I could tie up and go for my grip. Oh, how slow my horse did move! When I got back the grip was at least a hundred yards down the stream, and twenty yards from dry land. What could I do? I did not want to get wet, as I was only wet from my waist down, and the thermometer registered about thirty, so you see it was not a very pleasant job, but whatever I did must be done quickly, for the grip was in a manner sinking. I decided to save my grip, which had in it my clothes, books and papers. So in I went and brought it ashore. I guess I would have made a good "movie" during the whole performance. Then, as I have already said, I was a stranger in that part of the Lord's vineyard, and I did not know where to go, nor how far it was to the next house. When I got in my buggy I thought of that old rhyme:

"Dr. Foster went to Gloucbester
In a shower of rain; he stepped
In a puddle up to the middle—
But he went there again."

But I had only three miles to drive, to where I was ushered into a warm room with a log fire blazing on the hearth, and I soon forgot my troubles, as this is the fate of all circuit riders.

Some one said to me the other day, "Why did they make such a broad circuit?" I told them I guessed it was like the boy who set the turkey hen and put forty eggs in the nest. His mother said, "Son, the turkey can't cover forty eggs." The boy said, "I know that, but I just wanted to see the old hen spread herself."

In spite of all the ups and downs, however, I find good people all over the circuit, consecrated and devoted to the Church and pastor. Therefore, I am looking forward to a great year.

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Louisiana Educational Edition

NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 15, 1915. CHAS. O. CHALMERS, Publisher.

SOME BRISTLING UTTERANCES.

"I am opposed to giving up anything."—Bishop Keener.

* * *

"We must either pay for education, or pay for the lack of it."—Bishop Candler.

* * *

"Building colleges and filling them with students is raising the seed corn of the world."—Adoniram Judson.

* * *

"The Church has a message to deliver that the State has no voice to convey. Its symbol is the shepherd's crook."—Bishop Hoss.

* * *

"The men who make money must help those who make men.....Endowment is the safest and most productive form of investment.....There is not a self-supporting male college of high merit in the United States." — President Reynolds, of Hendrix College.

* * *

"The absence of schools means either a feeble or a borrowed ministry and the loss of influence with intelligent people.....The Church and the school stand or fall together around the world.....The Church is no stronger than her institutions of learning in any land."—Bishop Hendrix.

* * *

"The most permanent thing in our civilization is the endowed college....The endowed college has survived thrones, dynasties, kingdoms, revolutions.....There have been bankrupt railroads and banks, and industries without number, but whoever saw a bankrupt college that had been endowed?"—Bishop Hendrix.

* * *

Centenary College receives candidates for the ministry without tuition, and also allows the sons of Methodist preachers tuition free. Such a policy has cost Centenary College much money and the preachers whose sons have been benefited, or who themselves have been thus favored should do something worth while for Centenary.

* * *

It is hard for us to separate ourselves from pride. We point with pride to a noble achievement of a loved one, or to a handsome structure owned by an organization that we love, or to a fine horse that we own. The Methodists own Centenary College. If your brother was a beggar would you point to him with pride? If your church was a dilapidated hull standing by the side of a great marble edifice owned by another denomination, would you point to your church with pride? If your son should fail in the battle of life and should die in his discouragement, would you revel in joy at the thought and feel the swellings of pride at the memory of his failure? No! Centenary College is your child. You, every Methodist in Louisiana, are measured by this college! Then, does not something in you prompt you to make Centenary a college to which you can point with pride?

A UNITED FORWARD MOVEMENT FOR LOUISIANA METHODISM.

Several indications point to the fact that the time is ripe for a worthy and united forward movement for Louisiana Methodism. A survey of the Conference will indicate that the past ten or fifteen years has been an era of church building. Material foundations have been laid for advancement in very many of our local churches. Most of the leading congregations in the State now have adequate plants for their own work. It is only necessary to call to mind such edifices as those recently erected at Monroe, Ruston, Minden, Homer, Shreveport (First Church and Noel Memorial), Mansfield, Natchitoches, Alexandria, Crowley, Amite, Ponchatoula, New Orleans (First Church, Parker Memorial, and Carrollton), to say nothing of smaller enterprises, to show how great this building era has been. In addition to these, many other congregations are thus equipped through an earlier period of building. It is a matter of general observation that successful building enterprises greatly accelerate progress in the life and activity of the Church. This added energy gives opportunity for enterprises of general interest. During the same period, numbers of parsonages have been enterprised and carried through to successful completion, and our beautiful and well equipped orphanage has been built and placed upon a firm basis.

While some indebtedness remains on many of these enterprises, the great burden of these undertakings has been gotten out of the way, and at the same time that the energies engendered in this building era have been set in motion, the resources of our people have been released by the accomplishment of these successes, thus challenging us as a Conference to some great and worthy enterprise.

Another fact that is worth considering is the need in Louisiana for a common undertaking that will unite our whole people in a new sense of connectionalism. Any careful observer may note the aloofness in our work between churches in the same section or the same city, and between the different sections of the State. Nothing will so effectively overcome this aloofness and bring about a new and inspiring unity in our work as a Conference, as a great united forward movement of all our people.

If any one questions for a moment where we shall find an undertaking big enough, worthy enough and inspiring enough to challenge our united strength, a little reflection will show that it will be found in the challenge of Christian education that it is waiting for us in the opportunity presented by the pressing needs of Centenary College.

Our educational work underlies and profoundly affects every department of our work. It contains the secret of our supply of an efficient ministry, of lay leadership in our churches, of our effective social and civic influence over our own and future generations, and there is no doubt that its successful solution will lay the foundations for a large advance in every enterprise of the Church.

It does not require the vision of a prophet to foresee that when our Methodism in Louisiana shall unite in such an enterprise; when North Louisiana and South Louisiana shall enter into a generous competition of service in carrying it out; when New Orleans shall vie with Shreveport, Lake Charles with Monroe, and St. Helena with Sabine in laying their gifts at the Master's feet in such a cause; when the wealthy with their larger investments and the poor with their hard earned dollars that mean sacrifice, and all together with their prayers, shall unite to make a worthy investment in the future manhood of the State—a new baptism of unity and power will come upon us such as we shall not be able to contain, which shall fertilize all the fields of our service and success in the future. W. W. D.

A THOUSAND DOLLAR CLUB.

In raising the money necessary to endow and equip Centenary College adequately for the great work to which she is called, many plans must be employed. If we are to succeed in this great and necessary undertaking, all our people must have part in it by contribution in proportion to their ability. The great need of the hour for a generous contributor who shall give a large donation as a beginning is voiced in another column. The thousands of our people in moderate circumstances will be called on to give their fives and tens and hundreds. No doubt there are in our Conference territory, and numbered among the friends of the Church and of the college, some of them graduates or former students, at least fifty men, or women, of comfortable means and large vision who can contribute one thousand dollars each toward a definite movement to place our college for boys on a firm foundation. It is suggested that a "Thousand Dollar Club" be constituted of such contributors, and that membership be at once enlisted with the hope of bringing it up to fifty. One thousand dollars thus invested will produce an income equal to the tuition every year of one young man, and will continue the work of providing Christian education for young men to the end of time. Who will be the first to join our Centenary Thousand Dollar Club? If one desires to join this club of helpers whose assistance counts double because it comes at this time when a few thousand dollars will assure success, he can do so upon the plan suggested for all our contributors, namely, by paying two hundred dollars each year for five years. This is a small amount annually for many of our prosperous men, but the effect of fifty such contributions on the permanent establishment of our educational work would be of incalculable value to our work. Let memberships be taken at once.

W. W. D.

The finished product that comes from the factory is the test by which it is judged. Judging a college by this standard Centenary has proved its worth by its contribution to the life of Louisiana and neighboring States.

——There are some things that ought to be read. This issue of the Advocate should be read from title page to——back cover. Then, after reading it, the reader should pronounce himself either for or against a greater Centenary.

WHO IS THE MAN?

There are times when conditions must be met. There are some things that can not be set aside. This is a commercialized age. There is nothing but what may be measured in dollars and cents if it is material. The soul of man has been redeemed without money and without price. But nothing else that we know of has ever been saved that way. We have heard of great revival meetings where scores were taken into the Church, and yet in that neighborhood the organized church did not flourish because people did not put up the money to pay the bills. Oratory is a great art and most people love to sit under the spell of a great speaker, but no matter how eloquent may be a man's appeal for anything that is worthy, that appeal is in vain unless some one pays the price. It is easy to form a page of printed matter, and accumulate a publication that proves the worthiness and need of some great cause, but that printed page is thrown to the wind unless some one really pays the price. It is perfectly proper to pray for worthy things that are material, but God has just one way to answer a prayer for a material thing and that is by inspiring some one to put up the money.

The widows are fed because some one buys and pays for the provisions. The naked are clothed because some one buys the clothes. The gospel is preached because some one pays the price of a man's living while he labors for the Lord. The church is built because some one gives. Give, give, give! Pay the price! It is the only way. Money is the blood of commerce and everything that exists on the things that the business world buys and sells must be maintained by money.

We have made speeches on education, and written lengthy arguments in favor of Christian education, and we believe that Centenary College is needed and is necessary to the welfare of our Church in Louisiana. But if Centenary College keeps open her doors and offers courses of study taught by qualified men, coal bills, water bills, light bills, and salaries must be paid and it takes money. Centenary College must be eliminated from sentiment and associated with cash. The Methodists with a little money should right now figure out what part of that little they can spare for Centenary College. Methodists with much money should plan right now to do something large for Centenary College. The call in Louisiana is for something worth while. Georgia has her Candler with his million for education. Kansas has her Nicholson with consecrated money for education. North Carolina has her Duke with his money on God's altar for Christian education. Mississippi has her Millsaps who was endowed by God with a genius for making money and loves God enough to give large sums of that money for his sake, to the cause of education. Where is the man who will be the Candler of Louisiana? Where is the man who will stand as have Duke and Millsaps for their Church in our State? Surely we have the man, and when he is found he will not be a man with a great message, nor a great contribution to the Advocate, nor with a carefully worded prayer, but he will be a man with a big bank account and his heart on fire with God's grace and consecrated liberality.

A. J. G.

SOME REASONS FOR SUPPORTING CENTENARY COLLEGE.

By Rev. Franklin N. Parker, D. D.

Why ought Centenary College to have the earnest support of all our people in Louisiana? Obviously, the reasons for a Christian college anywhere apply to Louisiana—only more so. The very difficulties of the field call for the employment of every agency for the promotion of sound Christian teaching. And the Christian college must go hand in hand with a vital ministry in building up the kingdom of God in any society.

1. The primary reason for the existence of the Christian college is the superiority of religious education to secular education in developing a fully rounded character. The issue is here. We hold that education with vital religious influence left out is defective in the main thing it ought to do. The heads of many secular institutions are realizing this fact more and more, and are publicly stating that education without ethical and religious training results in deplorable loss to character. For this reason they encourage the college Y. M. C. A., sympathize with the idea of the appointment of university pastors, and some of them have placed biblical instruction among optional courses. This is simply the acknowledgment that the Church has been right all along in her contention for religions as against secular education. The denominational college is the only kind of institution that can do this work thoroughly. The secular schools cannot do it because they represent, as a rule, every variety of religious belief and unbelief. They simply do not and cannot give religion supreme emphasis. And this is the heart of a Christian college, it emphasizes vital religion as the supreme necessity of every human being. It squarely states that it is more important for a man to get religion and aim for heaven than to get on in this world. It refuses to accept a watered-down system of pedagogical ethics in place of experimental salvation and the recognition of the absolute lordship of Jesus Christ in all realms of human life.

2. The character and influence of any institution of learning is determined by its administrative body. Its governing board and its faculty determine its character. The Church alone can constitute a thoroughly Christian board of administrators and none but a Christian board of administrators will insist upon a religious faculty. Even church schools have difficulty here, but for secular institutions it is a downright impossibility. Eternal vigilance combined with powerful religious convictions are necessary to overcome the secular tendencies in educational policy. Where schools are much subject to the influence of popular opinion or State regulation, the religious factor will be left out entirely or given scant recognition.

3. So far as Louisiana is concerned, there is no doubt in the mind of any informed man what the popular attitude is toward religion in schools. A recent court decision ruled the New Testament out of the public schools. The Catholics and the Jews will both oppose either biblical or any kind of religious instruction in the public schools. The institutions of higher learning always have Christian men in their faculties, and they do what they can, in many instances, to exercise a religious influence but the institutions as such do not and cannot give religion the supreme place. For this reason Louisiana needs definite religious institutions. It is very easy for irreligious men to get into the faculties of schools, some times men who are positively antagonistic to religion get into places of large influence. It is the business of the Church to provide against this contingency by establishing schools that can give a reasonable guarantee that religion will be given its rightful place.

4. We need a college in Louisiana for the development of a strong, educated ministry. It is of the utmost importance that young men preparing for the ministry do their work in congenial religious surroundings. A man's life is formed largely by great Christian teachers. They supply inspirations and lead the way into a larger, more intelligent view of life. The small college ministering to an immediate territory is the greatest training ground for a future ministry. If it be a really religious school many men will realize their call to the ministry during their student days. After finishing in such a school let them go to one of our seminaries, but get hold of them near the home base.

5. A college in any community is a center of influence. It diffuses a silent but powerfully formative influence upon many who never enter its doors. A college in another State, no matter how accessible, cannot do this. We need it as a powerful local influence in preaching a gospel of spiritual freedom and establishing a standard of character that is founded upon the unquestioned authority of Jesus Christ. We cannot reach all but we can produce leaders in Church and State who will further the cause of evangelical religion and be strong in fighting the thoroughly entrenched evils which popular opinion either fears or loves. The Christian school must be a militant center to send forth men to make war upon public and private sin. It must have a trained conscience, a profound appreciation for Christian manhood and above all things an aggressive spirit in urging the eternal principles of the religion of Christ.

LOUISIANA'S DEBT TO CENTENARY.

A complete study of this topic would require a painstaking, historical investigation, which I wish somebody would find time to make. The result would be surprising even to those who are already prone to idealize Centenary's past glory.

Our present State educational development should not cause us to forget that it is only within very recent years that the public school system in Louisiana has counted for very much. We easily forget how short a time we have been riding in electric cars and also how short a time we have been sending our children to well-equipped high schools.

At a time when the State had virtually failed in its college enterprises, one of these, the "College of Louisiana," was turned over to the Methodists of Mississippi and Louisiana, and the State owes Centenary a sufficiently great debt for its ante-bellum educational work, not to speak of its later work, to have made a farce of its recent suit for the possession of our old property.

For a long period of years, Centenary educated the leading citizens of Louisiana and Mississippi—in Church and State. A study of the old college register shows that nearly every English-speaking family of prominence in public life in Louisiana is represented on its pages. In despair of anything like a complete showing, let me give some concrete illustrations of the influence Centenary has exerted.

Until recent years the large majority of our preachers did not have the opportunity to receive a college training; but who can estimate the influence through generations to come, of such a peerless man as C. G. Andrews (class of 1850) in Mississippi, or of such a great and noble spirit as C. W. Carter (class of 1855) in Louisiana.

In the field of education, W. H. N. Magruder, a finished scholar and Christian man, first identified with Louisiana through Centenary, established in Baton Rouge a select academy for boys and consecrated himself for many long years to the work of turning out young men of character. Who can measure the influence of Prof. G. H. Wiley on the lives of Louisiana boys who came under the influence of his rare personality?

Louisiana Methodism should write high on its roll of honor the name of Capt. John N. Pharr, a man whom God had blessed with means, who knew the value of Christian education, who generously contributed to the maintenance of Centenary and to the assistance of worthy students. His three sons, all graduates of Centenary, are nobly carrying on the Christian activities of their father and mother in a section of the State in which, but for the influence of the Pharr family, Protestant influence would have been almost negligible.

It is difficult to imagine what the difference would have been if the Louisiana Conference had not been able to secure a steady supply of recruits from Centenary. The Mississippi Conference is indebted to Centenary for a large per cent of her leading preachers. We gave Sam Beall, the Knickerbockers, and others to Texas, George Parker to Brazil and Nick Joyner to Mexico. The following active members of the Louisiana Conference are graduates of Centenary—many besides having been former students: Miller, Davies, Carter, Drake, Wynn, Brown, Atkinson, Lutz, Bernard, Kleinschmidt, Doss, Harper, Cudd, Young.

R. H. WYNN.

"SET A HEN AND SANCTIFY A PIG."

There is nothing so common as a pig, and who would think tbat a hen could have a share in a great work? It is the proper time to teli a true story. This actually happened. It was out in Kansas, and the actors were all good Methodist men and women living in and about a little village. There was a very worthy institution that needed money, and there was scarcely a person who knew of it that did not want to give something to that institution. But it was in the spring that the call was made and that is the time farmers are using every cent they can get hold of to make a crop. No one had any money to give. The need was not lessened by that fact. Then there came a bright suggestion. Some one said, "Let us SET A HEN AND SANCTIFY A PIG."

The suggestion was fully explained. Every woman who had chickens went out and selected the most motherly old hen on the place that wanted to set. She selected fifteen of the best eggs she could find and placed them in the nest and right then and there dedicated that hen and her brood to the worthy institution. The farmers went out to the pig pen and selected a nice young pig or shoat. That pig was sanctified to the use of that worthy institution. Of course that hen hatched a fine brood of chickens. All summer it was a matter of great interest to visitors who visited the homes where there was a Methodist hen and a sanctified pig. Farmers who never thought of showing off one pig out of a dozen would point out the sanctified pig and say: "Yonder is the sanctified pig." Women would call up all the chickens and point out the old hen and her brood and tell people how that old hen was raising those chickens for the Churcb. Later that old hen weaned the chickens and began laying eggs. They were carefully saved and sold and the money kept. Thus the hen and the pig laid eggs and grew fat as is the custom of their kind, while the little chickens sprouted feathers and extended the length of their legs. The report is that wherever there was a sanctified pig, it outgrew every other pig in the pen. And it was whispered that never eggs hatched like those consecrated eggs, and never a hen sang around the barn yard as did those Methodist hens.

The summer ended and along about the first part of October there was held a Methodist Fair. From all over the country those good men and women brought in their sanctified pigs and their hens and chickens. There was a great crowd in town and the pigs and chickens were duly exhibited, and a fine lot they were. All were carefully crated and shipped to a good market and sold. It was amazing when the results were finally tabulated. Every old hen had averaged producing from $5 to $7.50 for that worthy institution. Every sanctified pig returned from $7.50 to $20 as its part in helping a good thing along. People who would have given from 50 cents to a dollar found themselves credited with from $15 to $25. The man who made that bright suggestion started a consecrated movement that was entered into in many places and the result was that thousands of dollars were given where thousands were needed.

My story is told. Let us think of Centenary College—its wonderful work and great need. Then let us look at the possibilities of that bright suggestion. **Set a hen and sanctify a pig for Centenary!** There are thousands in it. In Louisiana there are perhaps 7000 Methodist families living on farms. Suppose only 1000 of them should enter into that suggestion and maintain that average. On the first day of next October we would have from $15,000 to $25,000 to be used for this great Christian institution. Besides, what a splendid day of pleasure could be enjoyed when the great Methodist Fair should be opened in each community. Here now is an opportunity. Let one hundred preachers or men or women start out right now to form a club of men and women who are willing to set a hen or sanctify a pig for Centenary College, and let us see how many clubs can be organized during the month of April.

A. J. G.

THAT TWO PER CENT PROPOSITION.

As there has been some misunderstanding in reference to a proposition that was made during the Educational Rally at the Louisiana Conference in Shreveport, namely, the proposition that each preacher in the Conference should contribute two per cent of his salary each year for five years toward the permanent equipment and endowment of Centenary College, it may be well to explain the matter so as to make it clear to every one. In the first place the proposition was not made by the Board of Education, or by any one speaking officially for the Board. The suggestion was made from the floor by Brother Lowrey.

Nor was it intended by any one to lay the burden of the support of the college on the preachers, relieving the laymen of it. The amount that would have been secured by such a plan, if it had been unanimously adopted, would have amounted to only a small proportion of what the college must have; and it was understood that the response on the part of each preacher would be purely voluntary. In order to make the proposition clear, it may be well to state it. Brother Lowrey suggested that in view of the fact that the preachers generally probably give in some way one-tenth of their income, and in view of the importance of Centenary to every interest of the Church in Louisiana, it would be a good plan for each preacher to agree to give two per cent of his salary each year for five years to the permanent fund for the endowment and equipment of the college. Before the suggestion was made, several of the preachers had already subscribed that amount or more.

There are many reasons to lead our preachers to such a contribution. Many of us owe all we are to the training and inspiration received at Centenary. In gratitude we are glad to contribute to her further usefulness. A selfish interest that regards the opportunity that a greater Centenary will offer to our children, should inspire us to a definite and substantial support. As preachers we are leaders of our people. If every member of the Louisiana Conference would contribute this two per cent for five years, not only would the college have a beginning equal to ten thousand dollars on its endowment, but the Methodists of the State would be thrilled with a new confidence that the preachers really believed in Centenary College, and no doubt would follow our lead.

One further suggestion may be permitted as an amendment to Brother Lowrey's original motion. Might not our laymen all over the State adopt the same Plan and give two per cent of their income for five years for this great work of Christian Education? This amendment is earnestly commended to the attention of our laymen, both those whom God has blessed with large means and those in humbler circumstances.

In favor of the amendment it may be urged that the laymen are at least as able to make such a contribution as the preachers. They can do it without hurting any other good cause: and if the amendment is generally adopted, the problem of Centenary's future is soived at once. Let every preacher and layman figure prayerfully on the motion as amended, and promptly notify Dr. Wynn or the Conference Secretary of his vote for its adoption by a personal subscription to that effect.

W. W. D.

Your husband was a splendid man, perhaps. He may now sleep the wakeless slumber. It may be that he left you large means. What would be grander than to carve his name in the hearts of Louisiana's greatest young men for ages to come? That can be done if you will erect a memorial to him in the form of a building or by endowing a scholarship in Centenary.

MAKE YOUR IDEAL REAL.

We patronize the merchant who is prepared to give us the goods we want. A perfectly good Methodist will buy his clothes of a Jew whose place of business is next door to a good Methodist because the Jew offers the best article for the money according to the patron's opinion. We exercise our judgment in our own affairs, and that is our business. Many a man pays car fare to hear a Methodist service when there is a Methodist Church within three blocks of him. He does not discredit the little church, but merely expresses a preference for the larger and more up-to-date church.

There are perfectly good Methodists, and some of them are preachers, who are sending their sons to State schools and to Tulane, and even out of the State to other colleges. They do this notwithstanding the fact that Centenary College is a Methodist College supported by Methodist money and standing for Methodist principles and usages. They are not discrediting Centenary by their actions. Some of them are among our most active men in defense of Centenary and in the effort to save it to a larger field of usefulness. They are merely expressing a preference for the college that is better equipped or perhaps more convenient.

But there remain some things worth thinking about in this connection. It is a rare thing that a Missouri Methodist sends his boy away from that State, because he finds what he wants in Central College. The preachers always patronize Central College in Missouri. In North Carolina Methodists find just what they want in Trinity College, and there the sons of preachers are sent and their fathers are proud to say they are giving their sons the best there is. Mississippi Methodists are proud of Millsaps and her preachers strain a point to send their sons there. Why is this, and then why do we send but a few to Centenary College? Few in comparison to the number of Methodist boys who are now attending college?

The reason is that as preachers we have not made Centenary College large enough to measure up to our ideal of what a college ought to be. The time has come when we should do constructive work. It is not proper to give our sons less than we are able to give them just for the sake of a sentiment, but it is also not right to stand aside and see the things of the Church deteriorate to an average below our ideal. If we want our sons to have a better school than our Church now possesses, let us provide the Church with the school instead of carrying our sons and laying them upon the educational shrines of the world. If we are the fathers of sons who are in need of great opportunities, let us provide those opportunities under the direction of the Church of God.

We are not bitter against State and secular colleges, hut we believe a boy is safer in a wooden framed building listening to a simple sermon than in an arch-domed palace hearing a sensational theatrical. We believe a child has a more promising future who is reared in an humble cottage where the Bible is read and where prayer is offered than the one who grows up in a marble mansion with ball and wine rooms where cards and carouses are not uncommon. And if a child had a taste for arch-domed buildings, we think it better to satisfy that taste by directing him to the great churches of our land. If we are able to rear our children in elegant homes let the elegance be illuminated with the radiance of a holy influence. We believe it is the duty of the Methodists of Louisiana to so equip and endow Centenary College that her every claim for patronage will be based upon a condition so high and perfect as to meet the highest ideal of the proudest Methodist father in this State.

A. J. G.

Some one has said: "He who teaches a child how to read and does not teach him what to read, has put into his hands a dangerous weapon."

The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

PLAIN FACTS FOR LOUISIANA METHODISTS.

THE CHURCH COLLEGE IS A NECESSITY.

I. If the Church proposes to have an efficient supply of preachers for her pulpits.

City, town and country are more and more demanding trained men for the ministry and there is no other source of suppiy.

State schools rareiy furnish preachers.

The iarge majority of young men who enter the ministry come from the parsonage or small farm, and are unable to provide the means for obtaining an education.

How much do you give annually for ministerial education? Do not enter another compiaint against the Bishop for faiiing to send a better preacher until you become a regular contrihutor to this cause.

II. If the Church proposes to develop efficient lay leadership.

The Church is crying out also for laymen who can not only support the Church with money, but who can organize, teach, inspire. In the past, these have come largely from church schools, and there is no other hope for the future.

Take a census of the most efficient teachers of adult classes, Sunday school superintendents, etc., in Louisiana and note what a large proportion of them were educated in Church schools, as for example, White, Pharr, Scales, Holloman, Wright, Randie, Carter, and many others.

III. If the Church proposes to carry out her missionary program.

Missionary volunteers, for the most part, are found to-day among young people in Church schools, which Adoniram Judson called "the seed-corn of the Church."

Missions and education stand or faii together.

IV. If the Church proposes to influence the State.

The State has a splendid educational program but it cannot do the impossihie.

Positive Christian education, such as is furnished hy the Church, is necessary to save our nation from moral death.

The State herself needs Church colleges. She must look to them for moral leadership in her universities and legislative councils. You would be surprised to know what a vast percentage of American leaders have heen trained in Church schools.

The facts as stated above are recognized by all denominations. Church and school rise or fall together.

THE CHURCH COLLEGE IS GREATLY NEEDED IN LOUISIANA.

I. If the Church proposes to educate her sons and daughters.

The great majority of young people are educated in the bounds of their own State. "The State line is a formidahle barrier."

II. If the Church proposes to cope with Romanism.

That the Roman Church in Louisiana is a mighty force is due largely to her schools. She has a number of colleges and a great system of academies and does not propose to retire from the field of education. She knows it would be fatal.

Protestantism cannot do otherwise.

Is Louisiana to a iarge extent a mission field? Ali the more is Christian education needed.

THE METHODIST CHURCH IN LOUISIANA MUST MAINTAIN AND STRENGTHEN CENTENARY AND MANSFIELD COLLEGES.

The Baptist Church is wielding an ever-increasing influence in Louisiana largeiy on account of its colleges in which young men and women are being trained for leadership.

Can Methodists afford to do less?

The result for us would be a weak ministry, a Church decreasing in influence and power of leadership and untold loss to the morai resources of the State, a surrendered crown.

Our own General Board of Education emphasizes the necessity of having "in each State at ieast one weii estahlished college."

A PLEA FOR THE ENDOWMENT OF CENTENARY COLLEGE.

The Louisiana Conference has instructed the President of Centenary College to put the case squarely before Louisiana Methodists.

If Centenary College is needed it follows that we must add other buildings, equipment and endowment.

It is not enough to dwell upon the glorious days of the past; these will only mock us if we fail to meet the new and changed conditions of the present.

The new Centenary in Shreveport has the most beautiful and spacious location in the State, forty acres in the corporate iimits of the city. This in itself does not constitute a college but offers a tremendous opportunity.

It wiii not do to say that the Church is too poor; she may be unwilling, but not unable.

If Asbury and Coke couid raise thirty thousand dollars for a schooi from the poor and scattered Methodists of their day, if a singie congregation in Louisiana (Shreveport) can erect and furnish a building at a cost of $125,000, surely all the Methodists of Louisiana can raise the few hundred thousand doiiars needed to give Centenary a permanent foundation. There are individual Methodists in Louisiana who are abundantly able to do for us what Major Millsaps has done for Mississippi Methodism.

What more spiendid use of money can he devised than for Christian education? May God stir the heart of some man or woman whom He has blessed with means, as he reads this appeal, to respond to God's call!

A stahie income of five thousand dollars a year above tuition fees must he secured in the near future if the doors of Centenary are to remain open as a college. Including the annual appropriation from the Conference, our stable income above tuition and fees scarcely exceeds two thousand dollars. This must be increased hy three thousand dollars at least, which means an endowment of $60,000 as a heginning.

The Conference has ordered a campaign to raise two hundred thousand doiiars for endowment and buildings in the next five years.

Shreveport citizens have voluntarily contributed a ten-year tax for the College, which will expire in one year, and have otherwise contrihuted generously. They will not do much more unless the Church of this State shows increased interest, hut they wiii readiiy respond if this interest is manifested.

Endowment is the safest and most far-reaching form of investing money for good. Given for Christian education, it works on and on forever in giving poor hoys a chance, in training preachers, in moiding character, and in preserving the nation.

A gift of twenty-five thousand dollars will endow a chair and preserve the name of the donor forever.

One thousand dollars will endow a scholarship that wiii each year help some poor, worthy boy toward the stars.

Are there not fifty persons in Louisiana who will give one thousand dollars each?

What more fitting memoriai to the precious dead couid there be than an endowment schoiarshlp or loan fund for needy students?

While numbers must he found who will give large amounts, the rank and file of the 36,000 Southern Methodists in Louisiana must give according to their ability to make this movement a success. No gift too small can be offered that comes from a loving and devoted heart.

This statement and appeal goes forth with prayer that it will be read and acted upon.

Your servant in Christ Jesus,

R. H. WYNN,
President Centenary College.

TREASURER'S REPORT.

Total receipts for ali purposes (previousiy acknowledged)	$ 839.95
Receipts on the Centenary Special of $6000—	
H. N. Brown, Lake Arthur	$ 3.10
A. D. George, Mangum Charge	15.00
B. H. Sheppard, Oakdale Charge	7.00
C. D. Atkinson, Crowley	30.50
C. P. Powell, Clinton Charge (making total of $25)	10.00
W. E. Akin, Elmore Charge	7.00
J. G. Snelling, Homer	63.00
W. J. Newsom, Bonita Charge	11.60
A. W. Hoffpanir, Covington Charge	11.40
S. S. Bogan, Winnfield	20.00
	$ 178.60
Grand total	$1018.55

Aprll 9, 1915. C. A. BATTLE, Treasurer.

ENLARGE YOUR DAY

Thousands of people have already iearned how to enlarge their days; how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

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CENTENARY PERSONALS.

Mr. J. M. Collins, a former Centenary student, is a prosperous business man in Eros, La.

Mr. J. J. O'Beirne (Class of 1892) is a successful planter on Red River.

Dr. Gordon Holcombe (Class of 1900) is a successful physician in Lake Charles.

Mr. J. M. Sims (Class of 1890) is a loyal member and officer of the Methodist Church in Ruston.

Dr. John H. Ellis of Kentwood, a son of Judge T. C. W. Ellis, is also a Centenary graduate of the class of 1886.

Dr. R. D. Alexander, son of Rev. B. F. Alexander, deceased (Class of 1895), is a physician of note in St. Louis.

Mr. S. M. Collins (Class of 1893) is the teacher of an interesting men's class in the Ruston Methodist Sunday school.

Mr. M. S. Standifer of this city, and member of a well known North Louisiana family, graduated in the class of 1887.

Mr. T. W. Fuller (Class of 1890) is Parish Superintendent of Education in Webster Parish and is a loyal Methodist.

Mr. T. W. Whiteman (Class of 1890), has been for a number of years successfully engaged in lumber manufacture in Texas.

Mr. Lewis J. Bass (Class of 1903) is a successful merchant in Morgan City, La., and takes constant interest in the affairs of the Church.

Mr. Tom Bradford, an old Centenary boy and son of a prencher, is now President of the Southwestern Insurance Company, in Dallas, Texns.

Col. I. D. Wall of Baton Rouge, one of the leading lawyers of the capital city, is among the influential men whom Centenary has given to Louisiana.

Mr. R. H. McGimpsey (Class of 1882) who was for a number of years in the faculty of Centenary, has for some time been a successful practitioner at the Alexandrin bar.

Mr. O. H. Simpson of this city who has been for many years the efficient and popular secretary of the Louisiana State Senate, is n Centenary graduate of the class of 1889.

Among the leaders of the Louisiana Conference who are former Centenary students, is Rev. R. W. Vaughan, who has done such a great work in the building up of our Orphanage at Ruston.

Rev. H. W. Van Hook (Class of 1889) has succeeded in establishing a first class training school at Sea Shore Camp Grounds where boys may be prepared for college under the most favorable environment.

Messrs. D. W. Faulk (Class of 1882) and W. H. Faulk (Class of 1885) both reside in Monroe, La., and are members of the Methodist Church. The one has been a city official and the other a successful pharmacist.

Mr. Chas. A. Holcombe, a Centenary man, has made good as District Attorney at Baton Rouge.

Hon. C. S. E. Babington of Covington, formerly State Senator, is a graduate of the class of 1890, the largest class graduated from Centenary since the war.

Rev. H. S. Johns, who succeeded Rev. J. L. Sutton as Chaplain of the Louisiana State prison, and who is now occupying that position to the eminent satisfaction of the Board of Control, giving efficient and painstaking service, is also a Centenary "boy."

Perhaps no son of Centenary is better known throughout the territory reached by the Advocate than Rev. H. H. Ahrens, formerly a member of the Louisiana Conference, and at present prominent on the staff of the Times-Picayune of this city.

Mr. Robert O. Randle (Class of 1901), son of Rev. Robert Randle, is a leading lawyer at the Monroe bar, and is also a devoted official of both the Church and Sunday school. He was a very efficient delegate to the recent General Conference in Oklahoma City.

Dr. A. F. Watkins, the distinguished President of Millsaps College, was a student in Centenary College for two years.

Dr. J. M. Sullivan, Professor of Chemistry in the same institution is an honored graduate of Centenary (Class of '87), and for a number of years was a member of her faculty. Both of these gentlemen are warmly interested in the welfare of the new Centenary.

Mr. Ellis H. Hoffpauir (Class of 1902), son of Rev. J. Ivy Hoffpauir, is a successful civil engineer, located at Miami, Fla., and is a loyal Methodist. Mr. I. S. Hoffpauir, another son of Brother J. I. Hoffpauir, and an old Centenary boy, is pursuing the same calling in Birmingham, Ala.

The Board of Education has requested every preacher to send in lists of names of boys and girls who are available for Centenary and Mansfield Colleges, or may be induced to attend them. This is the time when the question of colleges for boys and girls is being considered, and the list is needed. "Do it now."

Judge T. C. W. Ellis of this city, so highly regarded throughout the State and in the city as a jurist and citizen was a member of the distinguished class of 1855 at Centenary, to which belonged also the late Dr. C. W. Carter, Col. John S. Young of Shreveport, the late Judge W. B. Spencer and other notable citizens.

Prof. R. A. Smith, who for many years was engaged in educational work in Arcadia, and who has during recent years been teaching in Southwest Louisinna, was a student of Centenary in 1859-60. He has always been a loyal Methodist, as well as successfull educator, and was of great assistance to Brother Hebert in planting our church in the town of Mermentau. His present home is at Jennings.

Rev. John L. Sutton left Centenary some years ago, before finishing his course there, to enter the work among the State prisoners which he pursued with such success for a number of years. His interest in thnt work led him to give up the plan of completing the course. Not only in that work, but in the present position of hend of a home for orphan boys, Mr. Sutton has "made good."

Prof. W. L. C. Wailes (Class of 1899), since his graduation from the Theological Department of Vanderbilt University, has been a teacher in Paine College, Augusta, Ga. He is one of the most consecrated men that has ever gone forth from Centenary and his influence has been a benediction among those to whom he has ministered. At present, his health is bad, and prayers should go up in his behalf.

The personal notices contained in this issue are only samples from a list that might be indefinitely extended of sons of Centenary, either graduates or some time students, who are doing service in their several States, chiefly in Louisiana, in various lines of helpfulness to the Church and to the State. May their tribe increase through all the years, as a greater Centenary shall continue to train men for the highest service.

Among the students who have attended Centenary in its new home at Shreveport, without finishing the course, and are now successfully engaged in the work of the ministry in Louisiana are Revs. F. R. Power, Pelican, F. J. McCoy, Jennings, J. L. Cady, Cotton Valley, Q. R. Henry, Vermilion, T. J. Holladay, Coushatta, H. W. Jamieson, New Orleans, G. A. Morgan, Opelousas and D. L. Griffin, Slidell. D. B. Boddie, another Centenary mnn of recent years, is laboring in Texas.

The following recent graduates of Centenary are doing excellent work and proving a credit to their alma mater: Rev. H. T. Young (1913), who graduated with distinction, having been engaged in regular pastoral work during his course. He is now doing good work at Sodus, La. Mr. Earl Whittington (1913), is engaged in Y. M. C. A. work at Alexandria; Rev. L. A. Sims (1913), is assistant superintendent of our Orphanage at Ruston: Rev. H. W. Cudd is doing successful work as pastor of the Keener Memorial Church nt Baton Rouge.

The contribution of Centenary College to the judiciary of Mississippi is rather notable. Hon. M. H. Wilkinson, formerly judge in the district in which Natchez is included, was a terror to law breakers during his term of service, which was interrupted by his untimely death. His successor now on the bench in that district, Judge E. E. Brown, has likewise maintained the reputation of Centenary's sons. Another distinguished son of Centenary on the Mississippi bench, is Judge Mounger of Vicksburg, who has stood strongly for the righteous enforcement of law.

In the face of many difficulties, Dr. R. H. Wynn, one of the best loved and most efficient members of the Louisiana Conference, assisted by an able faculty, which includes another leading member of the Conference, Rev. H. T. Carley, is doing a great work for the Church and the Conference. In spite of the fact that the discouragements sometimes seem overwhelming and that he is doing the work at great personal sacrifice, he is determined to push forward. There is no disposition to turn backward, and under this leadership Centenary has the promise of a brighter future. Let every Louisiana Methodist give him and his co-workers the co-operation they deserve.

Among the distinguished men who were in attendance at Centenary just before the Civil War were Hon. Howell Carter, now connected with the office of State Commissioner of Agriculture at Baton Rouge, Prof. Ricketts, the Nestor of the Millsaps faculty, the late Prof. Fitzhugh, so well and favorably known in Mississippi, and Hon. T. J. Shaffer, head of the Confederate Veterans of Louisiana. Mr. Carter states upon the authority of Rev. John C. Miller, who was president of the college at that time that no less than seventy-three Centenary students died in the Confederate army.

CENTENARY MEN IN SHREVEPORT.

It is interesting to note the number of old Centenary men who are residents of Shreveport. It is expected that they will form the nucleus of a great rally of alumni and former students at the next Commencement.

Hon. John S. Young, retired lawyer (Class of 1355), classmate of Dr. C. W. Carter.

Judge A. J. Murff (Class of 1884), President of Board of Trustees of Centenary—leading lawyer and citizen.

Mr. J. A. Cason (Class of 1885), successful traveling salesman.

Dr. J. L. Scales (Class of 1892), Eye, Ear, Nose and Throat Specialist, Superintendent of First Methodist Church Sunday school.

Mr. D. H. Dalton (Class of 1888), traveling salesman.

Judge S. C. Fullilove (Class of 1896), prominent lawyer, Secretary Centenary Board of Trustees. Recent Commissioner of Public Safety, City of Shreveport.

Dr. S. C. Barrow (Class of 1896), Specialist of note in Electrical Therapeutics.

Dr. Thos. Ragan, surgeon of distinction.

Wm. B. McCormick, local capitalist.

Hon. S. A. Dickson, Mayor of Shreveport.

Mr. H. L. Stone, traveling salesman, son of Rev. J. H. Stone, deceased member of Louisiana Conference.

W. B. Noel, capitalist, son of Mr. J. S. Noel, donor of Noel Memorial Church.

In addition to the names above given, the following men connected with Centenary College at present, were former students at old Centenary:

Rev. R. H. Wynn, President (Class of 1889).

Prof. J. S. Johnston, Professor of Mathematics and Philosophy (Class of 1890).

Rev. H. T. Carley, Professor of History and English. Later, student and graduate of Millsaps College.

To this list may be added also the names of a number of younger alumni who have graduated since the transfer of College to Shreveport.

R. H. WYNN.

THE DENOMINATIONAL COLLEGE—A SACRED TRUST.

By C. A. Battle.

Certainly no one would delight in offending the advocates of secular institutions of learning like our great independent universities and State-owned colleges for men and women. To say they are doing a great work for the future is but to express a mild appreciation of their efforts. This is a day of education; everybody believes in it. The State universities have provided courses in engineering, commercial pursuits, agricultural lines, practical chemistry, law, medicine, and in many other vocations that are essential to the well-being of the commonwealth. Nor can one say that the religious side of life is left wholly neglected at such institutions. Many State institutions hold chapel exercises, and all of them stress morals most strenuously, whether the student body acts upon the advice given or not. Many of the professors in a great coterie of teachers of an institution of this kind are Christian men and women of the highest types of character and they leave an impression upon those with whom they come in contact. Looking about us we may find that many of the leading Christian men of a community are products of such institutions. One is obliged to admit that such institutions have their work to do, and the better it is done the better it will be for the community and State.

But with all these good things about the secular institution confronting us, we must also say that religion is not its specialty. All that this institution asks of a young man is: Is he good? Is he moral? Nor does it interest itself to change his spiritual condition from a low ebb to a higher one. We are speaking of the institution and not the individual teacher. So far as the institution itself is concerned, the young man may profess no belief in God—he may not believe in the divinity of Christ; he actually may be an opponent of religion as an experience, and nothing will be done to modify that condition. A Buddhist, or a Mohammedan, would receive the same cheerful consideration as the Christian. The Japanese coming into the university with his native religion might go away with never an effort having been made to Christianize him. The Jew entering upon his studies there would find nothing to offend his peculiar beliefs; and it is very probable if anything were likely to arise to tread upon his feelings it would be skillfully avoided. In fact, if a young man knew no other Christianizing influence save what was obtained from the courses of study in a State institution, it is probable he would never know the power of Christ as a Saviour. Of course he might fall into Christian hands privately at such a seat of learning and be led from the wilderness, or he might become a Christian by attending Church services; but it may be doubted that he would ever experience Christ in his heart if he was to be led solely by the influence of the institution upon him.

The object of the denominational college is to educate a young man from a Christian viewpoint. One might say that at the denominational school the classroom is not an evangelistic service and perhaps no direct appeal may be made to one to be a Christian. But if there is not a really religious atmosphere at the denominational school, it has failed to meet its true ends. A Christian faculty selecting the proper kind of books to shape the plastic mind in the direction of the religious life and throwing the proper kind of influence about the life of the young man, may guide him from the pitfalls of rationalism where so many have stumbled in these present days. Many men have without doubt been led into heretical paths honestly, saying that whatever takes place they must know the truth. But the seeking out of ultimate truth is not the real goal of life. Had that been essential God in the beginning would have made a more perfect revelation of what we call the truth. But the thing that is essential is the building of true character, and this cannot be done except through Jesus Christ. Then the denominational college has the high purpose of preparing a man for his station in life from an intellectual standpoint, and at the same time equipping him with a strong faith in the Bible and a true experience in Jesus Christ. Whoever comes to such an institution cannot remain there without feeling the impress of Christ. The compassionate Christ, the healing Christ, the saving Christ should walk in the classroom and in the dormitory of the school as he does in the aisles of the church. His tenderness and his love might be revealed by teacher and classman while studying the intricate problems of Euclid or any other truths essential to the training of the mind. But where text-books and the subject matter for study have been selected without regard to their destructive effect upon the spiritual life, as is often the case in many institutions, the matter of religion becomes a serious problem.

But more specifically, the Methodist Church needs her denominational schools to conserve her peculiar doctrines and polity. The Catholic Church, the largest numerically of any Christian Church in America or in the world, has been stronger for religious education than any other denomination. It has learned the value of molding the beliefs of the boy or girl at an early age, and instead of growing lax in this matter it seems to become more careful. The experience of the past has demonstrated that whatever denomination neglects to train its young constituents in its doctrinal tenets will fail. The schools of Methodism have been a great help in the past, but Methodism must depend upon these schools more in the future than at any time in the past. Being a day for education, when young men are going off to college almost to the man, and realizing that the religious tendency of the country will depend upon these same young men who are going off to school, Methodism cannot afford to falter with her schools. Whatever good we may say of the secular schools, we need never think we can depend upon them to conserve our Methodism, and hardly our Christianity, because religion is not their specialty.

Let us notice some facts where Southern Methodism is strongest. Georgia has 200,000 members of our Church, but Emory College at Oxford has been for the last half century pouring into her towns a stream of graduates that have filled the pews, and, more important still, have filled the pulpits where the orthodox gospel of real Methodism has been preached with evangelistic fire. Alabama has 150,000 Southern Methodists, but the influence of Birmingham College and Southern University has shaped the persuasive powers of the pulpits of Alabama. Mississippi has over a 100,000 Southern Methodists, but Millsaps College has continued to fertilize the individual church with its strong Methodist product. Texas is the greatest of the Southern Methodist States, but see where she stands with her Methodists schools, the Southwestern University being in full blast and a great institution being about to put on steam at Dallas that will feed the whole Church. Central College in Missouri, Emory and Henry College in Virginia, together with the Randolph-Macon chain of schools, have had their telling effect upon these States. And so if the other Southern States were named it would be seen that our Church has succeeded in these commonwealths just as our schools have succeeded. The secondary institutions of Methodism have perhaps done a greater work than the larger schools, for in them the religious atmosphere was more tense. Young Harris College in Georgia, a secondary institution, but a real live religious school, has had its uplifting effect upon the State.

Louisiana must profit by the example of others. Some have said that the Methodism of days gone by in Louisiana was stronger than it is at present. Whether this is true or not, we do not know. But if it be true, we may again point to the Methodist schools of the State. Centenary College in the days of the past turned out hundreds of Methodist laymen and preachers for Louisiana. They may be found all over the State and they are laboring to hold the Church together. But we had as well realize, once and for all, that if Methodism is to succeed in Louisiana Centenary College and Mansfield College must succeed. If Centenary does not come out victorious, where will our preachers come from?

Baton Rouge, La.

THE "BASE LINE" IN OUR EDUCATIONAL WORK.

While we are promoting a campaign for the endowment of Centenary College, attempting to enlist all our people in a special offering outside of all regular collections to place our college for boys upon a solid basis of financial support, we must not forget or neglect that which has been called the "base line" in our work. Our Conference assesses seven thousand dollars for our regular educational work. Sixteen hundred dollars of that is pledged to Centenary as part of her current resources. About two thousand more is needed each year to meet the bonded indebtedness of Mansfield Female College. So that nearly four thousand dollars each year is necessary to meet these imperative demands. If more than this is raised, it can be applied to the further strengthening of Centenary. If the assessment were raised in full, every dollar of it could be invested profitably in our educational work, and in fact every dollar of it is urgently needed. Unfortunately, it has been our custom to raise usually less than half of this assessment. It is a shame that as a Church we default on any of our assessments. As a people we are able to pay them all in full. Every dollar of every assessment is needed for a sacred cause. But if in any charge the assessment should fall to come up, it is not fair to discriminate against the Educational collection. It ought to be paid just as fully as that for missions, for the orphanage or the superannuates. It is just as worthy and just as sacred as any other. W. W. D.

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OF NEW ORLEANS

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The aim of the store is to merit fully the confidence that has been manifested by the public during its seventy-two years of merchandising history.

D. H. HOLMES CO., Ltd.

We are but the chisel to carve God's statues in this world. Unquestionably, we must do the work. Our hands must touch men's lives and save them. Our lips must speak the words that shall convict sinners of their sins.—Rev. Phillips Brooks.

WOMAN'S MISSIONARY CONFERENCE.

When the third Annual Session of the North Mississippi Woman's Missionary Conference passed into history, the 29th of March, after a four days' session, one of the finest meetings of its kind ever held in our State closed.

Our president, Mrs. Vic Thompson Hoyle, had been untiring in her efforts to make this meeting a success; hence we had before us a most excellent program. Not one moment was lost, and looking back upon the time spent in this great meeting, one can but feel that "it was good to be there."

Corinth was most lavish in its reception of the delegates and visitors, and First Church, Corinth, will ever be with the delegates and visitors the synonymn of the most gracious hospitality. The pastor-host, Rev. J. H. Felts, seemed actually to anticipate the slightest wish of the guests. Mrs. S. F. Riley, president of the Corinth Auxiliary, was most gracious, and she seemed untiring in her efforts to serve and please all. She had the loyal support of a fine body of men and women.

The dainty and substantial lunches served in the Sunday school rooms were temptingly appetizing and especially appreciated. The ladies of the church were assisted at this midday luncheon by the young ladies and girls and by the "Boy Scouts." On Saturday 170 delegates and visitors were served.

The two social features of the occasion deserve especial praise, but space will forbid any but brief mention. The palatial home of Mrs. J. H. Blakemore, where a lovely reception was tendered, was filled with fair women and handsome men, who exchanged friendly greetings to the chords of sweetest music, and, amid a scene which rivaled fairyland.

The "Tea" in the Co-operative Home, where our own "Deaconess," Mary Daniel, was the hostess, being assisted by the young women who are so fortunate as to be domiciled in this home, was a pleasure made keen by long anticipation. Truly, the Spirit of Christ is there and great good is being accomplished.

The business of the session was dispatched with tactful speed by our gifted President. She brought a fine message, which was an inspiring resume of the year's work, followed by many helpful suggestions.

The reports of the officers were far above the most sanguine expectations, notwithstanding the general financial depression prevailing over the State. These reports manifested the undaunted spirit of these women of God and their earnestness in this great work. The treasurer's report showed that this Conference of Women had collected and disbursed more than $22,000 during the past year. The $1000 fund for a room in the Memorial Hospital has been completed. The report of the Committee on Extension of Work provides that we shall pay $500 to the Co-operative Home in Corinth, $500 to the Sailors' Rest in Gulfport, and continue boxes to the Co-operative Home, Orphans' Home, and needy preachers. It was also decided to refurnish the Mary K. Stone room in the Scarritt Bible and Training School, and a collection to cover same was taken and completed in a few moments. A suggestion may not be out of place just here: This Mary K. Stone Room is our own, and is named in memory of one of our useful, gifted and faithful members who has passed away, and it should be our pleasure and pride to keep this room beautiful. Would it not be a lovely thing if the deft fingers of each of our women would fashion a gift for this room every year? Towels, covers, mats, bed linen; in fact, any of the dainty accessories that go to make a bedroom sweet and attractive.

Our "Council" guest this year was Mrs. R. W. MacDonell, of Nashville, Tenn., Secretary of the Home Department of the Woman's Missionary Work. To know Mrs. MacDonell is to love her, and her addresses at two of the evening sessions, and her timely suggestions and help, as occasion demanded, were much appreciated.

Bishop R. G. Waterhouse, of Los Angeles, California, who presided at the last session of the North Mississippi Annual Conference held in Starkville, seems to belong to us now, and with keen appreciation we listened to the great sermon which he preached on Friday evening to a large and profoundly attentive audience. We deemed it a privilege to have him with us. Another great message came to open, receptive hearts on Sunday morning from Dr. E. H. Rawlings, Educational Secretary of the General Board of Missions. At the close of the sermon, the Lord's Supper was administered to a vast concourse of people. On Sunday evening, by special request, Dr. Rawlings again delivered a glorious missionary sermon. So deeply was Mrs. Hoyle moved and impressed that a personal appeal for volunteers for service was made and in less than twenty-four hours two young ladies had responded by asking permission to enter training for missionary work from this Conference. These great speakers were a grand climax to the program which had called for addresses and talks from our own members, who had added a truly personal touch by telling of our own work and our own plans.

One of the most beautiful services was held on Saturday morning when tributes were paid to those of our workers who had gone to their rewards this past year. Appropriate songs were sung softly, a carefully selected Scripture lesson was read, which was followed by prayer, after which Mrs. Conger, the calendar clerk, called the roll of deceased members. As a brief tribute was paid each deceased worker, the President deposited a beautiful white rose in a golden bowl and the whole twenty-six, typical of the lives of the faithful workers, made a "white gift for the King."

Miss Ethel Golding was in attendance upon this Conference. This young woman has been accepted as a volunteer for foreign work and will use the Helen Finley Scholarship in the Scarritt Bible and Training School. Her consecration and earnestness deeply impressed all who met her. And one of the sweetest services was when the President called the executive committee to meet with Miss Golding for a session of prayer and praise. Truly, "our hearts burned within us."

It was most fitting that at this woman's meeting Sister Williams should represent the Orphans' Home. It was a joy to hear her and a pleasure to look into her sweet, motherly face.

Never before have so many of our preachers honored our meeting with their presence, and we owe much to their help, advice, and prayers. Rev. R. J. Countiss came to represent Grenada College, but he remained with us almost the entire time and gave much assistance and impetus. Rev. H. M. Ellis, Field Secretary of the Methodist Hospital (Memphis), was there, too, and his presence was appreciated. Too much praise cannot be given the fine reports that Rev. E. H. Cunningham gave of each session in the Memphis Commercial Appeal, and in the New Orleans Times-Picayune, and we are most grateful to these two periodicals for the liberal space allotted these reports. Then, too, more preachers' wives than ever before came to this great meeting, while visitors came from the Memphis and North Alabama Conferences to look in on their sister Conference.

Flowers for the President came, and also telegrams and messages of greetings to the body from various sources, and these courtesies added a bright touch of loving thoughtfulness to the already happy occasion.

It was a wonderful benediction to have a number of aged women who had been pioneers in the work present. Mrs. J. D. Cameron, one of the first presidents of the Foreign work, and Mrs. Inge, mother of our lamented Brother George Inge and of our gifted Mrs. Mary Inge Hoskins, were formally introduced, and both made touching remarks, Mrs. Inge closing by repeating lines from Tennyson's "Crossing the Bar," which affected the audience deeply.

There were some sad things to happen, too. Our dear Sister Thames, who has served long and faithfully in various offices, retired from the executive committee, because she now lives within the bounds of the Mississippi Conference. And Mrs. Trotter, the Superintendent of Social Service, felt that her first duty was to an aged mother, and so could not continue her work. Flowers as tokens of love and appreciation for the service they had rendered were presented to Mrs. Thames and Mrs. Trotter in touching talks made by Mrs. J. F. Evans and Mrs. W. W. Scales, Jr.

These retiring officers, together with Mrs. Cameron and Mrs. Inge, were made Honorary Vice-Presidents of this organization. Mrs. J. T. Binford, the faithful District Secretary, felt it necessary to turn her work over to some one else on account of personal affliction. Loving words and beautiful flowers were sent Mrs. Binford, who is confined to her room.

The Greenville District sent three invitations for this body to meet with them next year, and Clarksdale was selected.

We had gone in and out of the hospitable homes of Corinth, had met with the cordial people, had been one in the splendid Sabbath school; in fact, had been made to feel so much at home that it was sad to go; but the meeting was over and duties were calling elsewhere. There had been the tarrying and the baptism of the Holy Spirit; and do you ask how it all happened? It did not happen. It was the result of much labor and concerted prayer. Can we not see the days and weeks of planning, the scores of letters, the hours of prayer and preparation on the part of our consecrated President, who had felt that with God's help she could bring these things to pass? And he did not fail her nor us, but came to own and bless, and to him be all the praise.

(Mrs.) HELEN PORTER WOODWARD.

Starkville, Miss., April 5.

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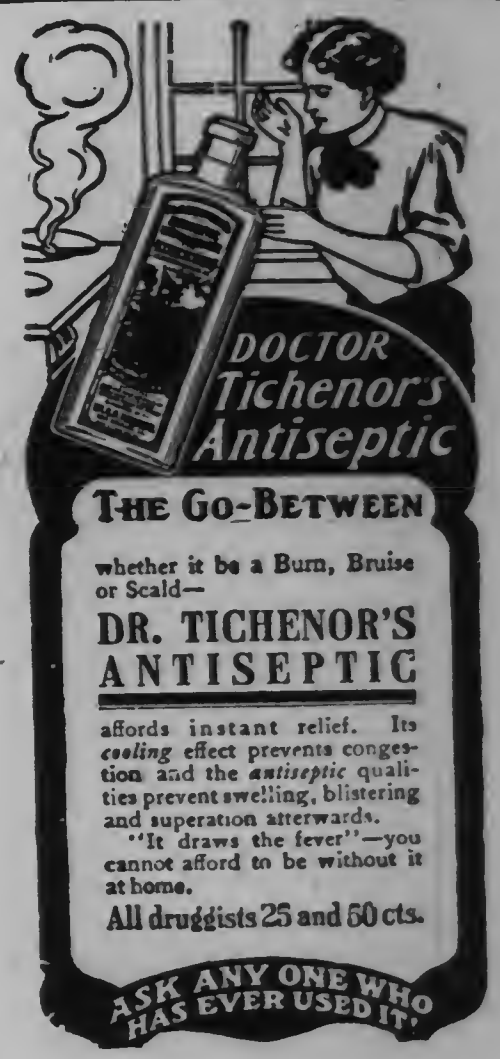
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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

OUR SPECIAL EDITION; ITS MESSAGE.

The courtesy of the Editor of the Advocate has put at the disposal of the Louisiana Conference Board of Education this issue for the purpose of laying before the preachers and people of the Conference, from every point of view, the campaign for Centenary College which was unanimously approved and ordered by the Conference. For the kind co-operation of Dr. Meek, both in the issuance of this number, and in granting us a department each week, we would express our high and grateful appreciation. To those who have helped by their contributions, we would likewise express our thanks.

The issue is sent out with prayer that its message in some form may reach and appeal to every reader of the Advocate, and that its audience may be enlarged so as to reach a large proportion of our people. It is a challenge to Louisiana Methodism to rally unanimously to one of the vital interests of the Church—the interest that is at present most imperatively pressing. May God's Spirit make its message effective!

W. WINANS DRAKE.

THE CHURCH MUST EDUCATE.

So many good things are said on the subject of Christian education in this issue of the Advocate that it seems almost a work of supererogation for us to pursue the discussion further; but we feel that it would scarcely be proper for us to let this special edition of our paper go to press without writing a few lines to attest our recognition of the tremendous importance of this phase of Church activity. The duty of "teaching" was imposed upon the followers of Jesus in the "Great Commission" given them by the Master himself in the beginning of the Christian era, and they have been the pioneers and most efficient workers in that fruitful field from that day to this. And even before the mighty Founder of Christianity came to earth the Jewish Church was doing, largely under Divine direction, a work of instruction and training unparalleled in the history of ancient peoples.

Referring to the question of education, Dr. Albert Taylor Biedsoe says: "The Bible has been dealing with it for thousands of years. Before Herodotus wrote or Homer sang, before philosophy had a name, or science a system, a rude and enslaved race of idolaters were brought, as a nation, to the knowledge of the true God, and taught the soundest principles of life to their children. * * * Genesis is the beginning of universal history. The Decalogue is the beginning of a sound and consistent jurisprudence. Jewish prophecy is the first distinct announcement of a grand future for the human race. At Horeb, where the ancient Church was first formally organized, appeared the light and sounded the trumpet that doomed the superstition and idolatry of the world. Subsequently, the Church of Christ sent its apostles to the very centers of pagan civilization to **instruct and redeem it.** Their only weapon of conquest was the truth—the sword of the Spirit, which is the word of God. It redeemed every nation it conquered, and it is today the mightiest weapon of conquest in the world. Extract from modern literature all the light it has borrowed from the Bible, and its glory would be eclipsed. It is this truth that the Church is commissioned to disseminate through all the earth, fulfilling the Master's words to his disciples, **"Ye are the light of the World."**

It was out of a Church-governed institution of learning that the light of the Protestant Reformation came. Cambridge University, one of the two great seats of English letters, was founded by clergymen, and the very names of the colleges composing Oxford University show how strongly Christian the influences were that led to the establishment and promotion of that renowned institution. In the United States nearly all of the older colleges were started by the Christian denominations. Included in this list are Harvard, Yale, Princeton, Columbia, Brown, Dartmouth, Hampden Sydney, and other colleges that have wrought nobly in the making of the American Nation. It is only within comparatively recent years that the trend in educational work has been away from the Church and toward the maintenance upon a large scale of State and independent institutions. As late as 1884, the following figures were published by the United States Commissioner of Education: Total number of colleges, 370; denominational colleges, 309; undenominational colleges, 61; denominational students, 25,948; undenominational students, 6819. As Bishop Charles B. Galloway once strikingly said in a brilliant address: **"It was not until the Christian Church had fought and won the battle for education that the world discovered its vast excellence and counted its institutions worthy of munificent endowment."**

The space is not now at our disposal to discuss at any considerable length this great theme; but there are two or three points which we wish to make, though it will be possible for us to do little more than merely to state them. 1. **The Church must educate in order to save herself.** She must have men who are trained and equipped if she is to fulfill her mighty mission. Such men have contributed most largely to her upbuilding in the past, and they are more needed now than ever, since Satan in this age is fighting upon a vaster scale than ever before with intellectual weapons. No fact is more generally admitted by persons who are informed than that if the Church is to secure the firmly anchored, strong, and resourceful men that she needs at present, and will increasingly need in the future, she herself must tutor and develop them. Of the college men coming into the Christian ministry more than 90 per cent are from denominational schools.

2. **The Church must educate to save the State and civilization.** It is immorality that corrupts society, halts the march of human progress, and disintegrates and wrecks republics and empires. This truth is writ large in the history of mankind. A secularized education can not adequately promote either public or private virtue. Its legitimate fruitage is seen in what it has wrought in Germany and in the awful catastrophe which now extends over half the world and threatens to engulf European civilization. If our free institutions are to be preserved and perpetuated, we must have genuinely Christian men in places of public trust, in the pulpit and on the tripod, and in the various other vocations of the social order; and the home life of our people must be kept soundly religious and pure. Such a citizenship can be produced only by the maintenance and operation of Christian schools.

The reason that this is true is not difficult to discover. Christianity alone has a proper conception of the dignity and worth of man. It views him not merely as a creature designed to exist for a few brief years, but as an immortal being with an eternal career before him. It recognizes as his crowning glory, not his physical structure, nor his intellectual faculties, but his moral nature; and, though it seeks to develop the whole man, upon this it places **the chief emphasis.** And it has for the execution of its work agencies not at the command of the skeptical men of the world. By rightly meeting the conditions, it can bring into the hearts of those under its instruction the life-giving power of the Holy Spirit, so that they are cleansed, strengthened, and fortified against the temptations of the Evil One, and are inspired with high ideals and incited to lofty endeavor. It is true that this agency may, to some extent, exercise its influence in institutions not under the fostering care of the Church, but the atmosphere in such schools is not favorable for a deep and definite work of spirituality. When the Church is shut out of any college or university the best and most efficient type of Christianity cannot long survive within its walls.

Our Commission on the Classification of Schools was eminently wise in declaring that the Southern Methodist Church should have at least one well equipped college in every State embraced in its territory. Louisiana Methodism urgently needs such an institution now, and will need it even more in the coming years. All the indications are that this State is on the threshold of a wonderful development. The Panama Canal is now in operation and the world currents are already touching her borders. The tides of immigration are setting in strongly both from the North and from the Old World. With the cessation of the European War, foreigners will likely stream in upon us in vastly increasing numbers. Methodism must do her part toward the evangelization of these new-comers; and in this work she will have to meet the sharp competition of the Romish Church, which is here strongly entrenched and wonderfully alert. We are already without a Christian Sabbath, and unless we leaven these immigrants with the pure teachings of the Gospel, other cherished features of our Christian civilization will likely be taken from us. To let Centenary College go down at such a time as this would be an immeasurable calamity. It would be to sound an unpardonable retreat when we need to be strengthening our forces and getting ready for the coming battle. Shall we fail the Master in this approaching period of peril and opportunity? **We cannot afford to do so.** The call rings loud and clear for us to go forward, not backward.

A TRAGIC DEATH.

Dear Dr. Meek: The Mississippi Conference sustained an irreparable loss on last Thursday morning, April 8, when Rev. George Alexander Guice was accidentally killed at Bay St. Louis. He was on his way to a coast settlement to mingle with its people and preach to them at night, when in crossing the railroad track near the station he was struck by the engine of the train he was to take. He lived about two hours—conscious most of the time, but suffering terribly. The entire community was deeply touched by this sad occurrence, and under the great gloom which it produced, filled the Methodist Church at 8:30 o'clock on Friday morning, when a parting memorial service was held, after which loving hearts and many ministrants accompanied the body to Biloxi for burial. Let prayers of fullest sympathy be offered in behalf of the delicate, saintly wife and the other surviving members of Brother Guice's family. A fuller memoir will be furnished the Advocate. W. H. HUNTLEY.

We sincerely deplore the death of Brother Guice, whom we held in high esteem. He joined the Mississippi Conference in 1890, and was a studious, conscientious, and effective Christian minister. He won the hearts of the people where he labored and invariably left behind him in his pastorates a deep impression. Though he had been stationed in Bay St. Louis only a little over a year, such was the regard in which he was held by its citizens that the Rev. Mr. Duffy, the Episcopal rector, conducted at his church last Sunday a memorial service in his honor. A note from Rev. W. T. Griffin states that at the obsequies of Brother Guice, which were held in the Methodist Church at Bay St. Louis on Friday, April 9, there were present, in addition to Dr. Huntley who had charge of the service, the following ministers: Rev. J. E. Gray, Rev. E. C. Gunn, Rev. N. B. Harmon, Rev. H. F. Toile, Rev. W. T. Griffin, Rev. E. N. Evans, Rev. F. D. Van Valkenburg, and the Rev. Mr. Weatherby of the Baptist Church. The floral offerings were numerous and beautiful. We are informed that the family of Brother Guice will reside at the Seashore Camp Ground, where they have a cottage.

A GOOD COLLECTION.

The following note from Rev. R. W. Vaughan, Superintendent of the Louisiana Orphanage at Ruston, written from Franklin on April 10, will doubtless be read with interest:

"Reports reaching me from my wife up to Thursday, April 8 (Brother Vaughan had not been in Ruston since Easter Sunday), indicated that the collections for the Orphanage had reached $2000. This, in all probability, will carry the amount raised on Easter Sunday to between $3500 and $4000. Between $400 and $500 was raised by the churches in New Orleans. Under the conditions prevailing throughout the State, I feel that this showing is a most gratifying one. We are indeed grateful for this help, and I will make a more accurate statement as soon as I can reach home and tabulate the returns."

A WORD OF THANKS.

By request, we print the following statement:

"The Social Service League of St. Mark's Hall (New Orleans), through its acting treasurer, Rev. W. W. Holmes, wishes to thank all who contributed toward helping to a better life the cabaret girls of this city. Many of the girls were sent to their homes, happy to start life over again. The need is still pressing. The contributions received up to the present are not adequate to meet the requirements. Are there not others who will help in this most worthy cause?"

We consider this a noble work, and we trust that this request for additional help will meet with a generous response. The Protestants of New Orleans are not as active in this field of service as they ought to be. Let the churches of Louisiana and Mississippi lend St. Mark's Hall a helping hand in its efforts to rescue perishing young women in this largest and most cosmopolitan city in the South.

REV. T. J. DURRET DEAD.

In a note dated April 9, 1915, Rev. B. P. Jaco says: "Rev. T. J. Durrett, our pastor on the North Carrollton charge, died very suddenly last night, possibly of apoplexy. His release came after fifteen or twenty minutes of pain. He had been active and cheerful all day. We will go this afternoon to Aberdeen, and thence to Amory, where his body will be laid to rest."

We greatly regret to chronicle the decease of this worthy itinerant. Brother Durrett had been in failing health for the past two or three years, and in a note to the Advocate a few days ago stated that he had been ill practically all the winter. But he then thought that he was improving and was hopeful of being able to take up his work energetically in a short while. Alas! how little do we know of the future.

Brother Durrett joined the North Mississippi Conference in 1903. He was a quiet, modest, faithful Methodist preacher. He sought to do his duty in the fields to which he was assigned, and the work of the Church usually went forward where he wrought. He has left behind a good record and has doubtless been given a rich reward on high. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them.

PERSONAL AND OTHER NOTES.

See the statement concerning "Galloway Memorial Day" on page 16.

The Midland Methodist says that Bishop E. E. Hoss will write the life of Bishop McTyeire.

Rev. A. H. Parker, of Colfax, La., reports that the work in his charge is progressing favorably. We are indebted to Brother Parker for a club of 7 subscriptions to the Advocate.

We are informed that there is a good opening for a dentist at Pleasant Hill, La. Any one desiring to make inquiry concerning the opportunity there would do well to write Rev. H. T. Young, the Methodist pastor at that place.

Brother F. A. Howell, one of the most substantial laymen in the Durant District, has lately given us some additional subscriptions from the Durant charge. We appreciate his kindly interest in the circulation of the Conference organ.

A card from Rev. W. W. Woollard, the presiding elder, states that the meeting-place of the Columbus District Conference has been changed from Artesia to Crawford, Miss. The date remains the same as was previously announced—June 10-13.

Rev. S. J. Davies, of Jackson, La., who is one of the strong men of the Louisiana Conference, reports encouragingly concerning the work in his new field. We shall let our readers see what he has to say in the next issue of the Advocate.

Our hat is off to Rev. W. B. Jones, of Lumberton, Miss., for a club of 10 subscriptions, received on April 7. It goes without saying that the work in his pleasant charge is progressing favorably. He has the good habit of taking care of all the interests of the Church.

The recent Mississippi State Sunday School Convention at Tupelo was an occasion of much interest. The State Secretary, Rev. W. Fred Long, is to be congratulated upon what is being accomplished in behalf of the Sunday school work in the territory under his supervision.

Mrs. D. D. Gibson, of Hickory, Miss., has our thanks for a club of 2 new and 3 renewal subscriptions, forwarded on April 5. We trust that the Advocate will carry a weekly blessing into the homes into which she has been instrumental in sending it for the next twelve months.

A protracted meeting is in progress in our church at Greenville, Miss. Rev. J. T. Lewis, the pastor, is being assisted by four of his brothers, who are members of the Mississippi Conference. A correspondent states that the opening services were quite impressive and largely attended.

Mrs. F. A. Dicks, of this city, gave a reception complimentary to Dr. J. B. Fearn and his wife, Dr. Annie Walter Fearn, at her residence, 4525 Prytania Street, on Tuesday afternoon, April 13. Dr. and Mrs. Fearn are distinguished missionaries from the Methodist Episcopal Church, South, to China.

Dr. S. H. Werlein, pastor of the First Methodist Church of this city, will preach the Commencement Sermon of Martha Washington College, at Abingdon, Va., on May 30. Dr. Long and the students of his excellent school may feel assured that Dr. Werlein will bring them a helpful and memorable message.

Writing from Yazoo City, Miss., Evangelist T. J. Norsworthy makes the following reference to our church at that place: "The work here is prospering. Rev. W. M. Sullivan is making good in this important pastorate." We are pleased, but not surprised, to know that Brother Sullivan is giving a good account of himself in his new field.

Rev. M. W. Porter, who is serving a newly-formed charge at Harperville, Miss., is pleased with his work and feels that the outlook is promising. In his communication was inclosed a club of 5 subscriptions, for which we acknowledge ourselves indebted to him. He requests the prayers of the brethren that his labors may be crowned with success.

The many friends of Rev. T. B. Clifford will be glad to know that he was licensed to preach at the recent session of the New Orleans District Conference, and that he will soon take charge of the work at Patterson, La. Brother Clifford is an effective man both in the pulpit and pastorate, and we shall be glad to see him in the harness again.

Rev. T. L. Oakes, of McCool, Miss., reports that Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, was with him on March 24, and delivered an informing and helpful message concerning Sunday school work. He says: "His address was well planned, well delivered, and hit the mark. He is a Spirit-filled man."

Rev. J. T. Leggett, who is regarded by many as well-nigh an ideal presiding elder, writes as follows concerning the work in his territory: "This district (Meridian) is splendidly organized and the work done thus far is encouraging. The Sunday schools have never been so largely attended, and the congregations have been fine, in spite of the unfavorable weather."

We are indebted to the following friends, to whom we have not elsewhere made acknowledgment, for two or more subscriptions, received within the past few days: Rev. O. S. Lewis, Shuhuta, Miss., 15; Rev. R. H. Clegg, Porterville, Miss., 6; Rev. J. B. King, Vaughan, Miss., 5; Rev. James Porter, Oakland, Miss., 6; Rev. A. H. Williams, Shannon, Miss., 2.

Rev. J. A. Bowen, one of the authorized evangelists of the North Alabama Conference, who recently held a fine meeting in our First Church at Laurel, Miss., has been given a strong endorsement by the official board of that congregation, which we are publishing on another page. Brother Bowen is one of the most tactful and effective revivalists in the Connection.

On Thursday, April 8, the corner-stone of the new church at Durant, Miss., was laid with impressive ceremonies, after a brilliant sermon by Rev. L. M. Lipscomb, of Booneville, Miss. Besides Brother Lipscomb, Rev. W. S. Shipman, presiding elder of the Durant District, Rev. V. C. Curtis, of Lexington, Miss., and the gifted young pastor, Rev. E. N. Broyles, took part in the exercises.

Rev. F. P. Few sends us the following statement: "I am a student in the Candler School of Theology of Emory University. I expect to spend the summer holding revivals in Louisiana, and will be ready to begin work by May 18. If you want an old-time revival, write me at 119 Auburn Avenue, Atlanta, Ga. We hope that the brethren will give Brother Few a full slate and keep him busy.

Dr. J. M. Sullivan, of Millsaps College, attended the National Convention of Chemists held in New Orleans some days ago, and while in the city paid the Advocate office an appreciated call. He stated that Millsaps College is having a most prosperous session. Dr. Sullivan is one of the foremost educators in Mississippi, and has the work of the growing institution with which he is connected much upon his heart.

Rev. T. L. Porter is bringing things to pass on the Eureka Circuit, North Mississippi Conference. The work is in a better condition than it was this time last year. Brother Porter is endeavoring to circulate the Advocate among his people, and his efforts in this direction are meeting with a good measure of success. He requests us to state that his next quarterly conference will be held at Mt. Olivet.

Sunday, April 4, was a fine day with Rev. T. D. Lipscomb and his flock at Donaldsonville, La. There were 62 present at Sunday school, which is about three times what the enrollment was a couple of years ago. An Easter service was conducted at night, which was attended by a congregation that taxed the capacity of the house of worship, and at its close fifteen members were received into the Church.

Rev. J. R. Countiss, President of Grenada College, writes as follows: "The attendance at the College is holding fully up to the usual average. Bishop W. B. Murrah will preach at our Commencement, May 23, both in the morning and at night." This means that a great treat is in store for the young ladies of the College and the people of Grenada. Brother Countiss states that he will inform us later who will deliver the Annual Address.

Rev. J. G. Chisholm, who is now a student in the Candler School of Theology, at Atlanta, Ga., where he is making an excellent record, will be at home after May 18, and would like to secure work on some pastoral charge in Mississippi or Louisiana. Any one interested may write Rev. Paul D. Hardin, presiding elder of the Jackson District, Jackson, Miss., or communicate with Brother Chisholm himself by addressing him at 119 Auburn Avenue, Atlanta, Ga.

The Commencement Sermon of the A. and M. College, at Starkville, Miss., will be preached on May 30 by Rev. William Mercer Green, rector of the Episcopal Church at Jackson, Miss., and the Annual Address will be delivered by Congressman J. B. Aswell, of Natchitoches, La., on June 2.

Mr. J. F. H. Barbee, of Memphis, Tenn., who, as has been stated in the Advocate, recently underwent a very serious operation at Cleveland, Ohio, continues to do well, though his improvement has been slow. We are pleased to state that his physicians think that he will recover.

Rev. J. E. J. Ferguson, of Ellisville, Miss., sends us several subscriptions from his charge, and appends the following note: "My work is moving on nicely and the outlook is very encouraging. The congregations are increasing at every service, and the interest in the prayer meeting and Sunday school work seems to be growing. We have organized an Epworth League with 30 members, which is doing well. We have some as choice people as can be found anywhere."

From a personal letter from Dr. F. S. Parker, of Nashville, Tenn., we extract the following item of interest concerning our Epworth League work: "The gain for last year, as we know by actual correspondence with the Leagues, is far greater than is shown in the General Minutes—something over 200 chapters." We are pleased to receive this information. We believe that there is a place in the Church for the Epworth League, and we trust that our pastors will endeavor to bring this important arm of service into use in their charges.

Rev. W. W. Perry, of Haynesville, La., who has done as much for the Advocate for the past two or three years as any pastor in our patronizing territory, brought us under obligation to him for some additional subscribers a few days since. We take the following from Brother Perry's letter: "Easter Sunday was one of power and renewal with our Colquitt congregation. We reorganized our Sunday school there with the most flattering prospect that it has had within recent years. We have raised more than $30 for Centenary College."

Writing on April 7, Rev. W. H. Saunders, of Fernwood, Miss., says: "Our second quarterly conference was held last Saturday at Kokomo. Everything was reported in full and over to date. The work generally is in a fairly good condition. Our new church at Knoxo has progressed far toward completion and will be ready for dedication in June. Brother Selby's presidency and preaching at the quarterly conference gave great satisfaction. The sermon on Sunday morning on 'The Resurrection of Christ' was a strong presentation of that great theme and full of comforting truths."

Rev. W. W. Jones, of Coahoma, Miss., in a business letter bringing us several subscriptions, makes the following statement concerning his work: "Prospects are good. The attendance upon the preaching services is encouraging and there is an increasing interest in our Sunday schools. Our second quarterly conference was a profitable occasion. Brother Spragins, our presiding elder, had a fine audience to hear him. The people like him. They stick to their pastor over here, too." Brother Jones serves, besides Coahoma, Lyon and Boho, and there are some most excellent people at each of his three appointments.

Rev. J. W. Evans, of Clarksburg, Miss., desires through the columns of the Advocate to thank those who have contributed to the building of the Methodist Church at that place. Though the contributions received have helped considerably, the funds in hand are not yet sufficient to carry forward this urgently needed enterprise. Brother Evans concludes his note as follows: "Are there not 200 more brethren who will contribute 50 cents each within the next week? We are anxious to get our house of worship completed before the next quarterly conference, which will meet at Clarksburg some time in May. As this is my last appeal through the Advocate, I hope that many will respond."

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Little KATY CUPIT, daughter of Mr. and Mrs. Willie Cupit, died on March 21, 1915, near Oak Grove Church, where she attended Sunday school. She was 6 years 7 months and 7 days old. Her illness lasting only 5 days, was caused by diphtheria. She leaves a father, a mother, one sister, two brothers and many friends to mourn their loss. She was the eldest of Mr. Cupit's children, and was loved by all who knew her. An earthly home has been saddened over the loss of this little friend, but the heavenly home is made brighter and more attractive by the knowledge of the little one's presence there; and there is joy among the angels of God, because the better country is being peopled with the redeemed, whose robes have been washed and made white in the blood of the Lamb. He who doeth all things well will comfort the bereaved ones in this time of sorrow over the loss of our little friend.

A friend and schoolmate,
MARY HENRETTA FLOWERS.

Brother HUGH MARION SINCLAIR was born on July 11, 1852: He joined the Methodist Church early in life under the ministry of Rev. Louis Kendall, at old Gum Springs, in Simpson County, Miss. He was married to Miss Jane Grubs on Dec. 18, 1876, who died on May 21, 1899, leaving him with eight children to mourn her going. He was well thought of in the community in which he lived. It is said of him that in all his life he was never known to say any hurtful thing about his neighbors, or to be given to evil speaking concerning his fellowmen. Because of the sufferings caused by the disease which eventually caused his death, he was not able to attend the church services as often as he desired. He passed away on Feb. 27, 1915, and we laid his weary body to rest beside of that of his wife in the family cemetery near the old home. Besides the children he leaves a brother and three sisters. To those who ministered to his needs so lovingly, we would say that God is righteous in all his ways, and he healeth the broken-hearted and bindeth up their wounds. Where he has gone there is no night. His pastor,

W. B. WALDROP.

MEMORIAL RESOLUTION.

(Adopted by the Methodist Church at Starkville, Miss.)

Whereas, our Heavenly Father whose love and wisdom is unquestioned by his faithful children, has called from among us our beloved friend, Mrs. W. S. Harrison, a woman of great worth and merit—great in the beautiful things of the human heart; and

Whereas, we deem it a great privilege to offer some testimony of our esteem for her, our appreciation of her life and example, and our sympathy for her bereaved family; be it resolved:

1. That in the sudden death of this noble Christian woman our Church and community have lost an esteemed friend; her children and grandchilden, a worthy mother and grandmother; and her husband, his life's chiefest happiness.

2. That we, her friends, extend to her sorrowing family our unbounded sympathy in this hour of their affliction, and trust that the knowledge of her long, useful and devoted Christian life will alleviate the grief with which their hearts are so filled.

3. That it was at the family hearthstone that she excelled; there she should have been seen and known to have been fully appreciated; there her feelings were full of tenderness, and there hearts throbbed for her that now must bleed until they too are summoned to share with her the glories of a better land.

4. That a copy of the above expression of respect be forwarded to the family of the deceased, and also one to the New Orleans Christian Advocate.

Signed: T. C. Wier, president, W. S. Harrison Bible Class, Mrs. Jas. McCreight, Miss Sue Pearson, Miss Sidney Gay, F. L. Hogan, Julian J. Gill, Committee.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding Elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

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Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.: 'phone Uptown 329.

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Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Wainut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 395.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.: 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

REV. J. A. BOWEN COMMENDED.

(Resolutions unanimously adopted at a meeting on April 1, 1915, of the Board of Stewards of the First Methodist Church, of Laurel, Miss.)

Whereas, it has been our privilege to have Rev. J. A. Bowen, of Birmingham, with us for the past fifteen days, assisting in a series of revival services; and

Whereas, the time that he allotted to us has expired, and he is compelled to leave, and we deem it both a pleasure and a privilege to attest in some measure our appreciation of his services; therefore be it resolved:

1. That while Brother Bowen came to us a stranger, he has during his short stay, attached himself to us with the most endearing ties; that his services have given us higher inspirations, and nobler purposes; that his work has proven most effectual in the elevation of our Church, and in drawing others to it, and that his prayers have already been proven to be as the "effectual fervent prayer of a righteous man." We are indeed gratified at what has been accomplished through him, and consider that the evidence already shown, is but an earnest of what is to come.

2. That these resolutions be spread upon our minutes, and a copy be given to Dr. Bowen, and a copy sent to each the New Orleans, and Nashville Christian Advocates, for publication.

W. P. Davis, President Board of Stewards, C. L. Neil, Secretary.

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From the Field.

Loveland, Oklahoma.

Dear Brother Meek: As it has been some time since I wrote you I will send you a few lines. I am still very busy in the vineyard of the Lord. When I came to this charge I had five preaching places, but now I preach three times every Sunday and on every night in the week. I have received 18 into the Church and I expect more to follow. I hope to bring up a full report at our Conference this fall. My presiding elder, Rev. W. H. Roper, is a splendid Christian gentleman and a preacher of great force. I shout as he tells us of the wonderful things of God.—W. T. Currie, P. C.

Shubuta, Miss.

Our work here progresses nicely. Brother Leggett was with us yesterday (April 4), and preached two masterly and helpful sermons, which were highly appreciated. Our second quarterly conference has just been held and the reports show that the finances are well up, considering these stringent times. All the departments of church work are in fine shape. Our Sunday school is growing in attendance and interest. Deserving of special mention, is our Adult Bible Class of 35 young men, taught by Prof. Brooks, a consecrated and well informed Bible student. It is a pleasure and an inspiration to be with these good people. Come to see us.—Osmond Lewis.

Clinton, La.

Dear Dr. Meek: I am pleased to report a few things concerning our work on the Clinton charge. First, I want to thank you for giving us such a good paper. There is no question but that the Advocate is growing better all the time, and should be in every Methodist home; and I am expecting to give more of my time to this worthy cause. Things are moving along well here. There is no discord, and from a spiritual standpoint there is an upward trend. I consider that I am serving as fine a people as may be found anywhere, for I believe that they truly desire to stand by the Church and to be true to their God. We have just held our second quarterly conference, which was presided over by Rev. H. W. Bowman, and it goes without saying that his management of the affairs of the Church was excellent. His preaching was of the highest type, spiritual, deep, and logical. No one could sit under the sound of his voice and not realize the fact that God is with him. The truth as he preaches it and the earnestness with which he sets it forth will always win. May God bless you and all the readers of the Advocate. Pray for me and my people.—C. B. Powell.

Porterville, Miss.

Dear Dr. Meek: We are moving along very well with our work. We have all of our meetings planned for and help secured. We are working and praying for a great year in the Master's service, and are expecting great things of the Lord. The people are treating us well. They have put some new furniture in the parsonage, along with some other things, all of which were needed very badly. We are still receiving good things from the people, and are very grateful. I am enclosing herewith a club of new subscribers to the Advocate (six new ones and a renewal for myself) and a check to cover same. As we have said once before, this is our first year in this kind of work. We came and went to work, not forgetting the Advocate. But one day we received a letter from our father, who is just a layman. He is a man who loves his Church and its institutions, so he stressed the cause of the Advocate in his communication, urging us not to forget the paper. So we began more earnestly than before to try to do something for it, and we feel this morning that he is due credit for this club of subscribers. We wish that all boys and girls had as good and dear a father to help them along the way as we have.—R. H. Clegg, P. C.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Port Gibson District, at Gibson Memorial Church, Vicksburg, April 27.
Brookhaven District, at Monticello, May 11.
Hattiesburg District, at Sumrall, June 1.
Jackson District, at Terry, May 18.
Meridian District, at Waynesboro, May 4.
Seashore District, at Bond, May 25.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Greenville District, at Tunica, April 22-25.
Aberdeen District, at Houlka, April 29-May 2.
Sardis District, at Coldwater, May 16-19.
Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Holly Springs District, at Duck Hill, June 1-3.
Columbus District, at Crawford, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at Bunkie, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Grenada College, Grenada, Miss., May 23.
Port Gibson College, Port Gibson, May 2-4.
Mississippi Conference Training School, Montrose, Miss., May 8.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

By Mr. R. A. Maddox.

At Rankin Street, Jackson, they have an up-to-date Teacher-training Class. That Sunday school continues to grow, and the workers are growing too.

On Easter Sunday the Sunday school at Terry combined the Easter service and Children's Day exercises. The program was up-to-date in every sense. The children were well trained and did their parts splendidly. I think that was a happy combination. I never saw children enjoy a service as they did that one.

Some time ago we made a request of the pastors serving churches which have no Sunday school, to write us about those places, that we might try to get one organized. We have not had a letter from a pastor yet. My dear brethren, are you asleep? If so, try to awake from the slumber. The field is now white unto harvest.

The Field Secretary would appreciate it very much if the pastors would answer letters promptly. We have to write about three-fourths of them twice before we get replies. This takes time and stamps. When I write the second time relative to your date for the Sunday School Institute as suggested by your presiding elder and get no reply, you need not look for me to come to you at that date. I do not know whether I would be welcome or not.

During the District Conference of the Jackson District to be held at Terry on May 18, we will have a Sunday School Institute. This institute is at the request of the presiding elder. We will have speakers on the program to discuss Sunday school subjects who have studied the subject assigned them. Let every one interested in the Sunday school try to be on hand the day of the Institute. If you are not interested in the Sunday school work, come anyway and maybe you will be touched up a little.

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney.

Tupelo, Eupora, and Brooksville come up to the standard of efficiency. There may be others in the Conference, but I do not know of them.

Children's Day in every church in the North Mississippi Conference is not too much for us to undertake. We can get the help of the people in the other charges, if we have not enough religion and intelligence and loyalty in our own charge to prepare for the occasion.

Davis Chapel has a woman for superintendent, Mrs. Marie Hays, a gracious, great, good woman. Of course, God wil use a woman to lead the people into the study of his Word if he can not find a man that he can use as leader.

I have written seventy letters to preachers that report churches without Sunday schools. I have received eighteen courteous, brotherly replies. These men on the firing line put me in touch with the places that need help. Some of these churches that report blank on Sunday schools have union schools; some of the communities are sparsely settled; in others the roads are impassable. We can have a Sunday school in the places where it has been impossible to have them in the past. God is able to do the impossible—easily able. Let us find out how he does it.

We often hear it said, "I could have a Sunday school, but there is no one in the community I can get to lead." "I could have a standard school, but I can't get a man to take the Teacher-training Class, the Home Department, the Missionary program, Children's Day services, and so on down the line." "Short on men?" "Yes." A short corn crop, a real short wheat crop, means famine. We are perishing for the lack of leaders. You judge a Church by the kind of people it produces, just as you judge a peach tree by the kind of peaches it produces. If we are short on men we had better see what must be done to produce more of them and a better lot. God help us to think about this!

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JACKSON DISTRICT CONFERENCE.

The Jackson District Conference will meet at Terry, Miss. It will begin with a sermon by Rev. W. C. Forsyth on Tuesday, May 18, 1915, at 7:30 p. m., and will continue until all business is transacted.

Let the delegates be elected promptly and their names sent to Rev. W. W. Hopper, Terry, Miss., and to the undersigned.

The following are the examining committees:

License to Preach—W. H. Lewis, R. P. Fikes, R. H. Kleiser.

Admission on Trial—W. M. Sullivan, W. A. Terry, R. E. Rutledge.

Deacon's Orders—M. L. White, J. B. King, B. E. Meigs.

Elder's Orders—W. J. Dawson, J. T. McVey, J. W. Price.

Brethren, let us pray earnestly that this conference may be a season of great spiritual power.

PAUL D. HARDIN, P. E.
Jackson, Miss., April 9, 1915.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference will convene in the Methodist Church at Waynesboro, Miss., on May 4 at 7:30 p. m. Rev. C. C. Evans will preach the opening sermon, after which the sacrament of the Lord's Supper will be administered. The pastors are requested to elect their delegates as early as practicable and forward their names to Rev. J. L. Decell, Waynesboro, Miss., and to me at Meridian, Miss. Committees have been appointed as follows:

License to Preach, and What Is Being Done to Discover Those Who Are Called of God to the Ministry—G. S. Harmon, H. A. Gatlin, and J. L. Decell.

Admission on Trial—J. R. Jones, W. B. Hogg, and C. C. Evans.

Deacon's and Elder's Orders—A.M. Broadfoot, A. B. Barry, and J. M. Carley.

Quarterly Conference Records—C. A. Schultz, B. L. Sutherland and H.S. Westbrook.

The Committee on Admissions will also make inquiries into the life and work of local preachers, as provided for in Par. 66 of the Book of Discipline.

Local preachers are expected to make written reports to the Conference, as per requirement of Discipline, Par. 175.

Pastors are requested to see that Quarterly Conference Records are in the hands of the Committee on the first day of the conference.

It is my earnest desire that all the preachers and laymen pray for divine guidance that the conference may be a means of grace to us all.

J. T. LEGGETT, P. E.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference will convene in the Presbyterian Church (by courtesy) at Philadelphia at 3 o'clock p. m., June 8. All members are requested to answer roll call as business will be taken up at once.

The opening sermon will be preached at 7 p. m. by Rev. W. W. Graves, followed by the Lord's Supper.

Pastors will please elect delegates at once and forward names to me and to Rev. J. G. Galloway in order that the official roll and committees may be made up before the opening of the session and that entertainment may be provided.

Let all the members attend and strive to make this a great occasion. A Missionary Institute will be held on Wednesday and an educational program will be carried out.

C. F. EMERY, P. E.

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PORT GIBSON DISTRICT CONFERENCE.

To the pastors and delegates of the Port Gibson District:

Dear Brethren—It is very important that I know who are coming to the district conference to be held in Gibson Memorial Church, Vicksburg. Please send names of delegates, and as far as possible the names of those who will likely come. I think every layman will know by the time he reads this whether he is coming or not; if you do, brother, kindly drop me a card and tell me. It will help me much. As some of the delegates may fail to see this request, will not each pastor send me the names of those who are really coming, as well as a full list of his delegates?

L. L. ROBERTS, P. C.

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THE priceless benefits of a vacation at Camp WONDERLAND in the glorious ozone-laden climate of mountainous Western North Carolina.

Right Now is the Formative Period when his mind and body demand careful tutoring from those who can direct his work and play with intelligence. Above all he needs the tonic of pure air, sunshine and outdoor recreation.

Educational

Individual coaching by competent teachers in any studies desired to prepare your boy for Fall examinations.

Athletics

Under selected instructors who will act as companions in base ball, tennis, basket ball, rowing, swimming, fishing, horseback riding and mountain climbing.

The camp is under the most able management and charges **very reasonable.** Write quickly to Col. J. C. Horner, No. 6, Myers Park, Charlotte, N. C., for FREE illustrated prospectus.

"Them Good Saw Mills"

Don't burn or waste your timber. Saw it for yourself and neighbors. A few good trees will pay for a small mill.

Prices—$150.00 and up.

Write for circular, price and guarantee

Corinth Machinery Co.

Box 14. - - - - Corinth, Miss.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

WHEN NOTHING TASTES GOOD TO YOU

You eat simply because you must. You are troubled with dyspepsia. It makes your life miserable. You have a bad taste in your mouth, a tenderness at the pit of your stomach, a feeling of puffy fullness, headache, heartburn, and sometimes nausea.

Ask your druggist for Hood's Sarsaparilla. It acts on the stomach through the blood and also directly. Its beneficial effects are felt at once. It makes the rich red blood that is needed for perfect digestion.

Never yet did there exist a full faith in the divine word which did not expand the intellect while it purified the heart.—Coleridge.

SAGE TEA PUTS LIFE AND COLOR IN HAIR

Don't stay gray! Sage Tea and Sulphur darkens hair so naturally that nobody can tell.

You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50 cent bottle of "Wyeth's Sage and Sulphur Hair Remedy" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and failing hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur to-night and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

DAISY FLY KILLER

placed anywhere, attracts and kills all flies. Neat, clean, ornamental, convenient, cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed effective. Sold by dealers, or 6 sent by express prepaid for $1.

HAROLD SOMERS, 150 DeKalb Ave., Brooklyn, N. Y.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE.

Newton Dist.—Second Round.

Decatur and Union, at Decatur, April 18, 19..
Suqualena, at Pine Springs, April 21.
Laurel, Second Avenue, April 24.
Laurel, Fourteenth Avenue, p. m., April 25.
Laurel, First Church, April 25, 26.
Raleigh, at Raleigh, April 27.
Garlandville, at Camp, April 30.
Rose Hill, at Paulding, April 31 and May 1.
Newton and Montrose, at Newton, May 1, 2.
Clarksburg, at Clarksburg, May 7.
Shiloh, at Forest Hill, May 8.
Forest and Morton, at Morton, May 9, 10.
Trenton, at Polkville, May 11.
Johns, at New Prospect, May 12.
Homewood, at Gasque, May 15, 16.
Harperville, at Hillsboro, May 17.
Lena, at Contreil, May 18.
Walnut Grove, at Good Hope, May 19.
Cartbage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

Port Gibson Dist.—Second Round.

Vicksburg, Gibson Memorial, Apr. 17, 18.
Fayette, at Fayette, Apr. 18, 19.
Rocky Springs, at Willows, Wed., **Apr. 21.**
Utica, at Learned, Apr. 24, 25.
Hermanville, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Angullia, at ———, May 29, 30.

District Conference at Gibson Memorial Church, Vicksburg, beginning at 3 p.m., Tuesday, April 27.

T. W. ADAMS, P. E.

Fayette, Miss.

Brookhaven Dist.—Second Round.

Crystal Springs, p.m., April 16, 18.
Caliman, at Mt. Pleasant, April 17, 18.
Meadville, at Meadville, April 21, 22.
Bogue Chitto and Norfield, at Norfield, April 24, 25.
Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Hazlehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

Meridian Dist.—Second Round.

Buckatunna, at Clara, April 17, 18.
Meridian, at Poplar Springs, April 25, 26.
Meridian (East End), April 25, 27.
Meridian (Central), May 2, 3.
Meridian (Fifth Street), May 2. 4.
Waynesboro, May 7.
Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Scooba, at Wahalac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Matherville, at Salem, May 29.
Clark, at Manassas, May 30.
Dalevillie, at Andrews Chapel, June 4.
Portervillie, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock. June 26, 27.

The District Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

Seashore Dist.—Second Round.

Biloxi, Main Street, April 17, 18.
Gulfport and Lyman, at 29th Street, Wed., p. m., April 21.
Saucier, at McHenry, April 24, 25.
Hub, at Pineburs, Thurs., p. m., April 29.
Columbia, May 1, 2.
Coalville, at Poplar Head, Thurs., May 6.
Brookiyn, at McLaurin, May 8, 9.
Mentorum, Wed., May 12.
Americus, at Tanner's, May 15, 16.
Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

District Conference will be held at Wiggins and Bond, the first session to be held on Tuesday at 4 p. m., on May 25.

W. H. HUNTLEY, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Broad Street, April 18, 19.
Hattiesburg, Court Street, April 18, 20
Blodgett, at Ovett, April 21.
Taylorsville, at Hebron, April 24, 25.
Ellisville, at Moselle, April 25, 26.
Heidelberg, at Sandersville, April 27
Hattiesburg, Main Street, May 2, 3
Silver Creek, at Oakdale, May 5.
Estabutchie, at Eminence, May 8, 9.
Collins, May 9, 10.
Mt. Olive, at Wisner, May 12.
Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford. May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

TAKEN FROM NATURE.

From the pure fountain of nature flows the stream of energy and health, which renews and invigorates our race. Not only do we get inspiration from Nature, but health as well. To live in the open, in the sunshine, in the fields or woods, drinking pure air into the lungs, is best for those who have the opportunity. For people who are run-down, nervous, suffering from occasional indigestion or dyspepsia, headaches, night-sweats, whose machinery has become worn, it becomes necessary to turn to some tonic or strengthener which will help them get on their feet. For centuries it has been known that nature's most valuable health-giving agents are roots, barks and berries, and some fifty years ago Dr. Pierce, of Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., found a combination of roots and barks, taken from the fields and woods and made into an alterative extract with pure glycerine, that produced results in the system which were satisfactory in cases of blood disorder and stomach trouble. This concentrated extract of Nature's vitality purifies the blood by putting the stomach into healthy condition, helping the assimilation of food which feeds the blood, and putting the liver into activity. Nervousness and sleeplessness are usually due to the fact that the nerves are not fed on properly nourished blood. Dr. Pierce's Golden Medical Discovery makes pure, rich blood, and thereby all the organs of the body are run smoothly. You feel strong and strenuous, and are good for a whole lot of physical or mental work. Best of all, the strength and increase in vitality and health are lasting.

Every bottle of Dr. Pierce's Golden Medical Discovery bears the stamp of public approval. It's a temperance remedy and bears the ingredients on wrapper.

Send for free book on the blood to Dr. Pierce, Invalids' Hotel, Buffalo.

Great thoughts go best with common duties. Whatever, therefore, may be your office, regard it as a fragment in an immeasurable ministry of love.—Bishop Wescott.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Only those men are sufficient for today, whose sufficiency is Christ.—John R. Mott.

There is nothing in the world which gives so much rest to the soul as to do the will of God.—F. B. Meyer.

Not Spring Fever, But Malaria

In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists

If any one remains modest under blame, be assured he is so.—Jean Paul.

Milk Diet

REGAIN the HEALTH of YOUR INFANCY

when *properly followed* will renew your health. Through it you can overcome Stomach Trouble, Faulty Digestion, Malnutrition, Impoverished Blood, Kidney and Liver Trouble, Thinness and Obesity. Improperly taken it is valueless. Taken with understanding it will give you new born health and vitality.

What the Milk Diet does, the extent to which it is used and how it can be successfully followed at home are facts you should know.

Let us send you the information FREE. Write today.

The Wayne Health Institute
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State your church requirements and send floor plan for **Free Estimate** on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Communion Cup Holders.

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Bank Fixtures

RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray Liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co., Clarksville, Tenn.

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for my world-wide mail-order business. Operate from your home. Spare time. You should make $50 weekly. Experience unnecessary.

C. A. BUTLER, 400 Factories, TOLEDO, OHIO

"There is no neutrality in religion."

The days are indeed evil, unless we make them good.—George Hodges.

Summer Bible School in New York

THE BIBLE TEACHERS TRAINING SCHOOL, Dr. W. W. White, President, will conduct its fourth summer term during the six weeks, **June 16-July 28, 1915.** Ample variety of Bible and other courses.

For Missionary Candidates, Missionary Appointees, Missionaries on Furlough, Pastors, Theological Students, and other Christian Leaders and Workers.

Courses arranged in units covering two weeks each, which may be taken separately.

Write for full information to

JOHN ANDERSON WOOD, Dean of Summer School,
541 Lexington Avenue, New York.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

DEACONESSES TO BE CONSECRATED.

The consecration of deaconesses and missionaries is a service about which much interest hovers. At the Council meeting this year the following young women will be set apart for deaconess service. Miss Virginia Maud Fail, Hattiesburg, Miss.; Miss Grace Gatewood, Myers, Tex.; Miss Helen Gardiner, St. Louis, Mo.; Miss Mary Kimbrough, Clehurne, Tex.; Miss Joanna Lueth, Kansas City, Mo.; Miss Rena Murphy, Fort Worth, Tex.; Miss Daisy Ritter, Columhia, S. C.; Miss Florence Whiteside, Pine Bluff, Ark.; Miss Sophia Richardson, Milledgeville, Ga.

SALTILLO.

The city of Saltillo has always been considered one of the most heautiful, not only due to its buiidings and good streets; but also due to its beautiful gardens and orchards, and its fine climate; also on account of its dominant situation, for it is high enough to afford a beautiful panorama of the great valley in which it is located.

The attractive appearance coupled with the fine climate has made this city famous as a summer resort, and many foreigners spend the summer months there.

The Methodist people in Saitiilo made fine records in both school and Church last year, considering war conditions. The enroilment of the school is larger than it was last year, though there has heen no normai department.

They paid aii that was due on pastor's salary, Conference collections, and local expenses and had more than $100 in the treasury at the close of the year. For iocai charities they collected and distributed during Christmas week $291 (pesos). The coilections in the Sunday school amounted to more than $700 (pesos), an average of $14 (pesos) each Sunday. The school has been full, its patronage coming largely from the best families in the city. There are few churches and schools in Mexico that can give such favorable reports.

EDUCATIONAL WORK IN SIAM.

American missionaries were the pioneers in true educational work in Siam. They gave to Siam its first real school. They aided Siam in establishing the Government Educational system, and encouraged the Department of Education to establish normal training schools. They introduced the printing press into Siam, made the first Siamese type, and taught Siam the art of printing.

When the king of Siam made the first move for the establishment of a school system over Siam, he placed an American missionary at the head of the work. The present Minister of Education was at one time a pupil of a missionary, later on he became a fellow student with one of the missionaries in Sanscrit, and he stiil consults the missionaries on educational questions and iiterary subjects.

In the past twenty-five years the Presbyterian Mission at Siam has received more money from the Siamese king, princes, nobles, and common people for the maintenance of educational work, than it has received from the Presbyterian Church in America. —Educationai Work of the Bd. For. Miss. of the Pres. Ch.

"Everything that has helped to roll the world toward God had its beginning in prayer."

COUNCIL OF WOMEN FOR HOME MISSIONS,

600 Lexington Avenue,
New York City.

A former appeai for information from International Organizations practicaliy interested in work among Immigrants, hrought nearly one hundred gratifying responses.

Our Sub-Committee on Teaching English to new Americans is most anxious to come in touch with those who, in all sections of the country, are pursuing such lines of service.

Shouid this notice reach local Federations that have not as yet reported to us, we would greatly appreciate a communication from them.

Mrs. P. M. ROSSMAN.

YOUNG LADIES IN THE ORIENT.

While in Bomhay I was invited to a dinner party at the house of a young Hindoo woman. Several of the young iady assistants in the Zenana Home went too, and one or two others who, iike myself, were visiting in India. Our hostess met us with a bright smiie, and looked very sweet and pretty in her gay-colored sari, with marigolds fastened in the braids of her glossy hair. We were shown to a room furnished partly in European style, and sat down for a iittie visit. But there was not much we could talk about, for only the merest trifles, such as one would say to a child, were interesting to her. Dinner was served in native fashion, without plates, forks or spoons, and while we sat on the floor struggling with our rice and curry, our young hostess, with her mother-in-law and sisters-in-law, aunts and cousins, stood watching us and iaughing heartily at our awkward manners. After we were through, we aii went upstairs to a room on the house-top and piayed littie games. The more childish they were, the more these women seemed to be amused, and so to please them we iaughed and ciapped our hands till our heads ached.

Picture to yourself the daily life of the average heathen girl in India. She perhaps sews some on a new sari or chaddar, helps to prepare the morning and evening meais, scours the brass cooking vesseis, takes care of the children, puts fresh fiowers on the shrine of her gods, and for the rest gossips with her neighbors, with the occasional diversion of a wedding or a visit to a mela. She goes about her work in a listless, drooping way, and if her face is not marked with lines of care, it is usuaily expressionless and doii-like.

On a bright December afternoon, whiie busily packing my satchel in the Zenana Home in Lucknow—for we were to leave the city the next morning—I heard a iight rap at my door. It was one of the native young iadies, who with severai others, had graduated the day before from our mission High Schooi. We sat down on the bed together, in school-girl fashion, for a cozy little chat. There was much to talk over; the closing exercises of the previous afternoon, the studies Larii liked best and the work she had planned for her college course soon to begin. Then as we grew more confidential, she told me how she came to be a Christian, of her struggies toward a better iife, and of ali she hoped to be and do. As I listened and looked into the glowing, earnest face of this girl, I felt a strange thrili of wonder and sympathy, and when she added with quivering lips, that it was her heart's desire to help and uplift other girls in India, I siipped my hand in hers, saying, "You and i will work together for this." "Wiii you?" She questioned eagerly hending toward me. "And will you ask the young ladies in America to pray and work for this, too?" Then i toid her how many were already doing so, and of their loving interest in the girls of India as well as those of other lands. But as I sadly compared the little handful of gleaners at home with the hungry miilions in these white harvest fields over the seas, a great longing sprang up in my heart that every Christian young woman in America shouid enlist in this holy cause. With such a host of united workers, who could tell what the result would be?—Extracts from ieaflet by Miss Mary Ninde.

OUR ORPHANS.

Why should we neglect them? What is of more concern to the Church than the proper training of her young children? Let every Sunday school superintendent on one Sunday in each month stress the need of aiding these helpless little ones, and let an extra effort be made in their behalf on that day. The boys and girls could during the week deny themseives the presence of one night at the moving picture shows, or some other induigence and thus double their contributions. The teachers might give from 25 cents to $1, which is done in our Sunday school. Surely there is no greater need than this and we should not neglect our orphans. Let every pastor stress this cause in his Sunday schools.—J. H. Miner.

Lumberton, Miss.

WHAT GRANDMOTHER USED.

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to he. That is the test that Gray's Ointment has stood—successfully. The old folks aii found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and ahrasions of the skin. "Please send me by return maii one box of the oid Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equai to it." Keep a box in the house. It will save you many an ache and prevent serious blood troubles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

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Wilson's Rolling Partitions

Made to Roll Overhead or From Side

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 30,000 Churches and Public Buildings. Write for Illustrated "Partition Catalogue 4-C."

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Extension courses leading to the usual college degrees, including the B. D.; also courses leading to graduate degrees, in Theology, Arts, Education and Philosophy; also special and Commercial courses. Instruction thorough, attention prompt, prices reasonable. Especially of interest to ministers who desire to complete courses already begun. Grades accepted from standard institutions. We can interest you. Write for catalog and for full information.

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CALOMEL DYNAMITES YOUR LIVER! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

SALTS IF BACKACHY AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids so they no longer irritate, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

Finds Cure for Epilepsy After Years of Suffering

"My daughter was afflicted with epileptic fits for three years, the attacks coming every few weeks. We employed several doctors but they did her no good. About a year ago we heard of Dr. Miles' Nervine, and it certainly has proved a blessing to our little girl. She is now apparently cured and is enjoying the best of health. It is over a year since she has had a fit. We cannot speak too highly of Dr. Miles' Nervine."

MRS. FRANK ANDERSON.
Comfrey, Minn.

Thousands of children in the United States who are suffering from attacks of epilepsy are a burden and sorrow to their parents, who would give anything to restore health to the sufferers.

Dr. Miles' Nervine

is one of the best remedies known for this affliction. It has proven beneficial in thousands of cases and those who have used it have the greatest faith in it. It is not a "cure-all," but a reliable remedy for nervous diseases. You need not hesitate to give it a trial.

Sold by all Druggists. If the first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Iuka Circuit, at Harmony, April 17.
Iuka Station, April 18, 19.
Rienzi, at Thrasher, April 23.
Kossuth, at Kossuth, April 24, 25.
Wheeler, at Hodges Chapel, May 1.
Guntown and Baldwyn, at Baldwyn, May 2, 3.
Marietta, at Gilmore Chapel, May 6.
Mantachie, at Oak Grove, May 7.
Mooresville, at Oak Hill, May 8, 9.
Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.

J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Artesia, April 18, 19.
Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Oakland, at Enid, April 16.
Courtland, at Centre Hill, April 17, 18.
Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ————, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Nettleton Circuit, at Carolina, April 17, 18.
Vardaman, at Derma, April 23.
Calhoun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpeller, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Isola Ct., at Inverness, Apr. 18, 19.
Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2,
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Shaw and Merigold, at Merigold, April 18, 19.
Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Bulah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Jackson Dist.—Second Round.

Brandon and Pelahatchie, at Pela. Apr. 18, 19,
Mendenhall, at Braxton, Apr. 21,
Satartia, at Mt. Olivett, Apr. 24, 25,
Flora, at Bentonia, Apr. 25, 26,
Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.

PAUL D. HARDIN, P. E.

Durant Dist.—Second Round.

Chester, at Chapel Hill, April 17, 18.
Black Hawk, at Acona, April 24, 25.
Sidon, at Tchula, 7:30 p.m., April 25.
Durant, Wed., 7:30 p.m., April 28.
Kosciusko Station, Wed., 7:30 p.m., April 21.
Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29, 30.
Kosclusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

Holly Springs Dist.—Second Round.

Abbeville, at Union Hill, April 16.
Waterford, at Harris Chapel, April 17, 18.
Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winborn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.
Holly Springs, Miss.

CUT THIS OUT— IT IS WORTH MONEY.

If you don't want it to-day, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe: Foley Kidney Pills, for weak or disordered kidneys or bladder: Foley Cathartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well-known standard remedies for sale everywhere.

"The republic of China can not endure," said Sun Yet Sen, "unless that righteousness for which the Christian religion stands is at the center of the national life."

"That which is truly human must answer to that which is truly divine."

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

Destroyed by Lightning, Saved by Insurance

That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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Cured His Rupture

Confederate Veteran Used the Brooks Rupture Appliance and Cured Himself at Home.

Taken From a Photograph of Mr. Henry D. Banks—R. F. D., No. 11—Commerce, Ga.

Mr. Banks writes—"I am sound and so well that I can plow or do any kind of heavy work. I can truly say your Appliance has effected a permanent cure. I was in a terrible condition and had given up hope of ever being any better. If it hadn't been for your Appliance, I would never have got well. I am 70 years old and served three years in Eckle's Artillery of Oglethorpe Co. I hope God will reward you for the good you are doing to suffering humanity."

Brooks' Appliance, the modern scientific invention, the wonderful discovery that makes life worth living, for ruptured people, will be sent on trial. No springs or hard pads. Has automatic air cushions. **Binds and draws the broken parts together as you would a broken limb.** No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Full information and book on rupture, mailed free. Write today C. E. Brooks, 2033B State St., Marshall, Mich., U. S. A.

A HAPPY OCCASION.

(This interesting account of how Mrs. M. M. Hayes, affectionately called "Aunt Mag" by her many friends, was recently honored by the Methodists and other Protestants of Opelousas, La., is taken from the St. Landry Clarion of March 20. This remarkable woman is a sister of Rev. B. F. White, Rev. H. O. White, and Rev. T. B. White, all deceased, who were formerly members of the Louisiana Conference, and an aunt of Rev. R. A. Davis, a superannuate member of the Louisiana Conference, and of the late Rev. John W. Davis, who also belonged to that Conference. The Hon. H. H. White, of Alexandria, who is one of the leading lawyers of Louisiana and a widely known Methodist layman, is also her nephew. A correspondent who is weli informed concerning the character and work of Mrs. Hayes, says: "Perhaps no one has done more for Protestanism and education in Louisiana than 'Aunt Mag.' She has taught a Protestant school at Opelousas for fifty years, and she is truly a saint in Israel." One who has rendered such service well deserves to he honored.—Editor of the Advocate].

A very pretty and impressive scene took place at the Methodist Church last Sunday immediately after the Sunday school exercises. Mrs. M. M. Hayes, who is the oldest living Protestant and member of the Methodist Sunday school in this parish, had heen away for some days attending the State Missionary Conference in New Orleans, as a delegate from the Opelousas Missionary Society. Mr. Prentiss Obier announced to the large assemhiage that he had heen delegated to welcome "Aunt Mag" back to her accustomed place; and, in a few well-chosen and impressive words, expressed the profound affection and esteem which every one felt for her and the gratification all felt at her safe return from the Conference. Mrs. Hayes, deeply moved hy Mr. Obier's touching sentiments, feelingly expressed her appreciation of the same and her happiness at heing hack among those whom she loved so well. She said that she would make a full report on Friday at the meeting of the Missionary Society of her stewardship as a delegate from this city and thanked her friends for their kindness and solicitude. As a fitting mark of the great esteem in which Mrs. Hayes is held by other denominations, Mrs. Will Stewart presented Mrs. Hayes with a heautiful bouquet of roses from the Presbyterian congregation, while Mrs. C. J. Thompson presented a similar offering from the Baptist congregation; Mrs. L. E. Litteli one from the Episcopal membership, while Mrs. L. H. Mornhinveg fairly smothered her with one from her own flock. The entire assemblage then joined in a handshaking and other evidences of salutation, all of which must have been very pleasing to good old "Aunt Mag."

Mrs. W. S. Obier completed the program with a splendid rendition of the following familiar and appropriate poem:

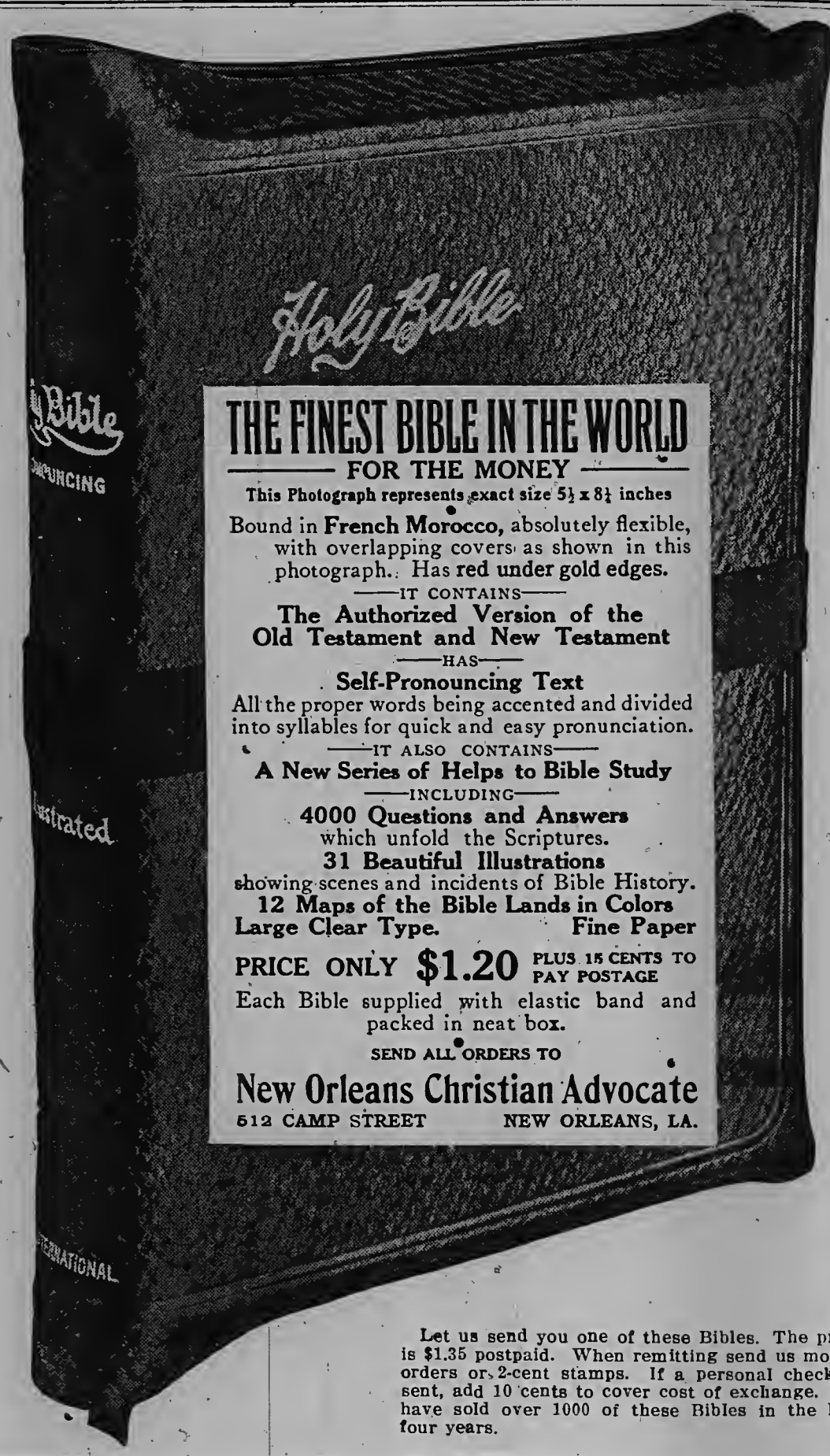
There's lots of music in 'em—the hymns of long ago;
And when some gray-haired brother sings the ones I used to know
I sorter wanter take a hand, I think of days gone hy,
"On Jordan's stormy banks I stand and cast a wistful eye!"

Tbere's lots of music in 'em—these dear, sweet hymns of old,
With visions bright of lands of light and shining streets of gold;
And I hear 'em ringing, singing where mem'ry dreaming, stands,
"From Greenland's icy mountains to India's coral strands."

They seem to sing forever of holier, sweeter days,
Where the lillies of the love of God bloomed white in all the ways;
And I want to hear their music from the old-time meetin's rise
Till "I can read my titles clear to mansions in the skies."

We never needed singing books in them old days, we knew
The words, the tunes of every one—the dear old hymn book through!
We didn't have no trumpets then, no organs huilt for show,
We only sang to praise the Lord "from whom all blessings flow."

An, so I love the good old hymns, and when my time shall come,
Before my light has left me and my singing lips are dumb,
If I can hear 'em sing them then, "I'll pass without a sigh,
To 'Canaan's fair and happy land where my possessions lie.'"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INFORMATION WANTED.

Mr. Editor: May I enquire through the Advocate as to the whereabouts of Mr. Eddie Knox? When last heard from, which was in 1911, he was at Fordoche, La. He has here a cousin who is very iii and wishes to hear from him. Any information concerning him may be communicated to me.

O. L. SIMS.

Vienna, La.

ATTENTION LOUISIANA EPWORTH LEAGUERS.

Too much importance can not be attached to the observance of Epworth League Anniversary Day, May 9, 1915. Let every League in our State carry out the splendid program that has been prepared for the occasion. Let the offering be taken, and sent at once to Mr. R. O. Coorpender, Alexandria, La., our Conference Treasurer.

W. E. THOMAS.

"LEST WE FORGET."

Galloway Memorial Fund for Old Preachers.

THE DAY APPOINTED BY THE MISSISSIPPI ANNUAL CONFERENCE FOR HONORING OUR GREATEST CITIZEN, BISHOP CHARLES B. GALLOWAY, AND ALSO FOR HELPING OUR OLD FATHERS IN ISRAEL—OUR SUPERANNUATED PREACHERS—IS THE FOURTH SUNDAY IN APRIL.

Our record up to date reads as follows:

First year	$ 131
Second year	1000
Third year	1208
Total	$2339

WHO MADE THE RECORD? DID YOU HELP?

Do you want the old preachers paid annually $500? If you do, observe Galloway Memorial Day and take a collection for this fund and send the money to Rev. T. J. O'Neil, Treasurer, Port Gibson, Miss.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 16. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3087.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, APRIL 22, 1915. CHAS. O. CHALMERS, Publisher.

STUDY ESSENTIAL.

We sometimes fear that because we are frequently led to strike at the skepticism and idiosyncrasies of superficial scholarship our readers may infer that we discount the necessity of preachers being studious and faithfully endeavoring to equip themselves for their delicate and difficult work. Certainly, we do not desire to be so understood. Every pastor ought to be earnest, painstaking, and persistent in his efforts to become truly efficient in his high and holy calling. Vastly more than a knowledge of books is required to make one an effective ambassador for Christ; yet books tend to develop and train the mind and to store it with useful information; hence they are a source of power and should not be neglected.

Our advice to every pastor is to form the habit of methodical study and to devote a considerable part of his time to mental work. And we advise against a minister scattering his reading too much: if he does that he is apt to become a mere browser, knowing a little of many things and nothing thoroughly. It is far wiser for him to concentrate his attention upon the mastery of the Bible and that greatest and most baffling of all arts—preaching and the winning of souls.

Stir up the gift that is within you, dear brother. Read and learn to think. Strive to become a cultivated and informed man—not simply for your own sake, but that you may be able to accomplish more for the Master. Mental indolence is a reproach to a Christian minister. It tends to dwarf and unmake him. You have no right to waste or to leave buried a single talent. The smallest things count in giving us influence with men. God re-enforces us, but the human instrument is an essential factor in achieving results. No truth in the history of the Christian Church is more outstanding than this. The preacher who does not faithfully endeavor to grow in intelligence as well as in grace makes a tremendous mistake. Though one may not have had collegiate advantages, there is scarcely any limit to what one may accomplish in the way of educating one's self by diligent and continuous application. The Methodist itinerancy, rightly used, is a school of no mean order. Some of its products, as Asbury McKendree, Soule, Bascom, and Munsey, for instance, have been men of wonderful information and surprising accomplishments.

BISHOP CRANSTON'S ADDRESS.

The address before the Boston Social Union some weeks ago by Bishop Earl Cranston, the senior active Bishop of the Methodist Episcopal Church and a member of the Federal Council of Methodism, on "The Unification of Methodism," was a remarkably able and impressive utterance. It was comprehensive in its scope, fraternal in spirit, and Christian in sentiment. We do not mean by this that we accept unqualifiedly all the views of the distinguished speaker, but we cannot but admire the fair-mindedness and outspoken candor with which he expressed himself concerning this great issue. We fully agree with Bishop Cranston that the question which should determine the future course of the two Episcopal Methodisms in the United States is that of "the efficiency of Methodism as a power in the kingdom of our Lord: * * * which promises the better result—union or division?" Both denominations can well afford to let by-gones be by-gones—to bury forever the unpleasant contentions of the past.

But this question of "efficiency" involves vastly more than simply the avoidance of competition and a consequent saving of money. There are things in the kingdom of our Lord that count for much more than dollars and cents and the merely outward forms of co-operation. It has often been the case that a separation of Christian bodies, rather than their union, has been necessary to promote the progress of true Christianity. It was so when the Lutheran Church was established and when the Methodist movement became detached from the Church of England. Nor are we yet willing, if we are to have the spirit of Christ and rise to a high plane of action, to admit that the only alternative to a wasteful and hurtful competition between the Christian denominations is their organic union.

There are important differences between the Methodism of the North and that of the South in the relations which they generally sustain to their educational institutions, to politics, to higher criticism, to the itinerancy, to the feminist movement, and many other things. What effect upon the Church, South, in respect to these important issues, which must bear pertinently on the question of "efficiency" in the coming years, would the merging of American Methodism into one huge ecclesiasticism have? In our opinion, this is the problem which our leaders need to figure out before determining whether we shall continue to maintain our denominational integrity, or become a fragment of a national Methodism. For our part, we are not yet ready to commit ourself to either course. We want more light before making up our mind concerning a movement fraught with such far-reaching consequences.

It is our purpose as soon as possible to publish Bishop Cranston's masterful address that our readers may see what he had to say and weigh his statements for themselves. This question is one that deserves the thoughtful and prayerful attention of the great masses of Southern Methodism. So far, this strong and statesmanlike deliverance seems to have provoked very little discussion among the Methodists of the North. With the exception of Zion's Herald, in which it was first printed, there has been almost nothing in that denomination has had is, we think, somewhat ominous. The indications are that the broad and magnanimous views set forth by Bishop Cranston and championed by Zion's Herald are not generally popular in our Sister Church, and that even so able an advocacy as theirs is powerless to awaken any enthusiasm in favor of the unification of American Methodism according to the proposed plan. Nothing definite concerning the sentiment existing in the Methodist Episcopal Church is likely to be known, however, until the meeting of their General Conference in May, 1916, when, either by their action or failure to act, our brethren of the North will disclose their real attitude toward this scheme of union.

HERE WE HAVE IT!

A layman in North Mississippi sends us the following dispatch from Philadelphia, Penn., which he states was clipped from The Atlanta Constitution: "The Biblical miracles were explained by Prof. Camden M. Cobern, explorer and archaeologist, who has just returned from Palestine, in an address here yesterday. Professor Cobern visited the oasis at Kadesh-Barnea where Moses struck the rock with his rod and brought forth water for the Israelites. He declared that Moses knew of the presence of the spring, and that he struck the rock to indicate to his followers that water was to be found there. The progress of the Israelites across the Red Sea was made possible, according to Dr. Cobern, by a peculiar phenomenon which occurs once in a century, by which the wind, blowing from a certain direction, leaves a portion of the sea bed almost bare."

Our correspondent suggests that these statements of Dr. Cobern are an exhibition of skepticism. Such old fogies as he and the Editor of the Advocate might so construe them, but those who are better informed would doubtless tell us that they are a demonstration of up-to-date scholarship. If we mistake not, Dr. Cobern is a teacher in a Northern Methodist College and writes the Sunday school notes for the Pittsburgh Christian Advocate, and we dare say that he is much in demand as a writer of review articles and as a lecturer in theological institutes. But our correspondent should not think that these suggestions of the Doctor are original and new. We rather suspect that they have a strangely familiar appearance to many who were careful readers of the Southern Methodist press a few years ago. So we may felicitate ourselves upon the fact that our Church has not been wholly outstripped in the grand forward march of religious truth.

CONFIRMATORY.

In a recent editorial we expressed the view that there is a decided tendency upon the part of other denominations to imitate the Roman Catholics and Episcopalians in the observance of the various "days" of the Lenten season. As confimatory of this, we take the following from The Outlook of April 14: "Year by year the days and seasons which commemorate the life of Christ receive increasing observance. Not only the Roman, Greek, and Anglican communions have led the way, but those Protestant bodies which once made little of Christmas and Good Friday and Easter now make more and more of those significant days." The question is, Is this trend toward ritualism wholesome? There is no doubt whatever that it exists.

WOMAN.

You say that you are but a woman—you
Who are so wonderful to me;
You tell me there is little you can do.
Little indeed that all the world can see:
There are no battles on the open plain
That you can fight as I, a man, can fight;
But who shall say your life is lived in vain,
If all my darkened days you have kept light?

Oh, little woman heart, be glad, be glad,
That you are what God made you! Well I know
How you have served me when the day was sad,
And made me better—yes, and kept me so!
Be very glad that you, in your white place,
Your little home, with folded hands, can be
A silent influence, to whose source I trace
The little good there ever was in me.

To be a woman—is there any more
That you have need to be from day to day?
How wonderful to have your heart, your store
Of purity and goodness, and to say,
"One that I love is nobler since I came;
One that loves me is better for my sake."
A woman, Oh, there is no greater name
That ever on the mortal tongue shall wake.

—Charles Hansen Towne.

THE WHOLE MAN FOR

After Satan had tried Job in the first testing God said to him of Job, "Still he holdeth fast his integrity." This is very significant.

First, it teaches us that Satan is still trying man, perhaps not in the same way, but in the way that seems to be the most effective is he trying every person to-day. Integrity means wholeness. That is, Job still held fast his undivided and larger self. He had not been reduced to a fraction of a man, he was a whole man, a man in all of the mighty meaning of that significant term. A man, a whole man! Satan, then, is seeking to reduce us to fractional parts of men. Every time he succeeds in getting a person to yield to sin, he reduces the person by that much, and he is just that much less a man in the fuller meaning of the world. Christ said to Peter, "Satan hath desired thee that he might sift thee as wheat." He desired to sift the good out, and leave him a shattered and wrecked piece of humanity, but Christ prayed and Peter was sustained and saved. So the importunity of Christ at the throne of God and the faithful prayers of loved ones has often saved us from the reducing ravages of Satan. A study of the lives of men will lead us to see that there are many lives that have been so wasted by sin that there is but the smallest fraction left. We need to learn the lesson that, as Job was sustained, so may we be; that through the indwelling power of the Christ we may be kept from the ravages of sin. It may be that we may find, as many a poor fellow has, that like the prodigal we have wasted our substance in riotous or sinful living; but, if so, we need to learn that Jesus will make up the lack in our lives, and will present us faultless before the throne of his glory, with exceeding joy! It is a most glorious fact that though a person has so wasted his life that but little is left, yet Christ will take even that little, if it is all given to him. He will forgive, he will save, and he will keep that which is committed to him against that day.

Satan is not only seeking to reduce the sinner, but he is seeking also to reduce the Christian. To reduce his usefulness! Many professors of religion have been so reduced by their indulgence in sin, that there is but little, if any, real saving power in them. He is also seeking to reduce their happiness. God has provided that every Christian may be happy, but Satan will mar that happiness if he can.—The Methodist Recorder.

THE RELIGION OF THE DAY.

"The religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary and for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed."

PARTNERSHIPS.

Rev. W. L. Doss, Jr.

I have been somewhat interested in the "Want-add" contest that has been going on in one of the city dailies. Evidently the contest was run in order to interest people in the "Want-add" columns of that paper. Indeed, those entering into this contest were advised to read the "Want-add" columns that they might be able to know how to write their lines for the contest.

All sorts of things are advertised in these columns. Some of them make the most interesting reading. Sometimes there are advertisements for business partners. Men who have a business, and needing more money to make it go, advertise for a partner who has money and who wants to make investments. Men who have money to invest advertise for partners who have a business. It is good to have the columns of a paper through which men may make known their wishes for business partners and for other things. These advertisements sometime help people to get a good start in life.

There is another partnership toward which it will be good for men to direct their attention. In order to enter into this partnership it is not necessary that men have money. It is not necessary that they have an established business. It is not necessary that they even have the good character that is so often demanded when they answer a "Want-add." There is just one thing necessary in order for men to be able to enter into this partnership. This is the willingness and the desire to go into it and the purpose to carry out their part of the contract when they do enter into it.

Young attorneys are always glad to become partners in a strong law firm. It is always a good thing for a young physician to be able to form a partnership with an older physician of experience and of great skill. The same thing is true of one entering into any other enterprise.

There is a partnership into which different ones may enter that will give them connection with One who is far greater than any mortal man. This is fellowship and partnership with Almighty God himself. We may be co-partners with him in the salvation of the people of the whole world from the sins and the evils that have gotten into their souls. Any man who will, is called upon to enter into this partnership. It may be that he belongs to that great class of people called the "down-and-outs." God will supply every need for the carrying on of the partnership. He calls into this partnership the high and the low, the rich and the poor, the learned and the unlearned. He calls all of every age and race and station to enter into this partnership with himself. He supplies the capital. He gives the increase and the profits. The dividends are paid in securities for eternity. These supply to the soul satisfaction and peace both in time and in eternity.

New Orleans, La.

THE GENESIS OF THE ANTI-SALOON LEAGUE.

By Allan Sutherland.

In view of the remarkable progress which is being made by the Anti-Saloon League in its efforts to secure a saloonless nation and a stainless flag, it is well that something should be known of its history.

In 1846, Abraham Lincoln, then thirty-seven years of age, prepared and signed the following:

Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime, and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage.

Before that time, and since, until 1893, there had been more or less irregular, individual and local efforts made to overcome the rum traffic. Such widely-known temperance speakers as Father Mathew, John B. Gough, Neal Dow, Francis Murphy and Frances E. Willard, had exerted a strong influence against it, but in spite of all that was attempted, the traffic increased, and liquor organizations were practically in control of many politicians and law-makers of our land. Apathy and indifference dominated, as a class, even Christian men and women; they were divided among themselves; and although a number of States had adopted temperance measures during the half century before 1893, yet, for the most part, these measures were either repealed or not properly enforced.

In 1874, the Oberlin, Ohio, Temperance Alliance was organized, the object of which was "by all lawful measures to suppress the traffic in the use of intoxicating liquors." From this beginning, the Ohio Anti-Saloon League developed in 1893, and had "the courage and the faith to present a common platform for the members of all temperance organizations holding a common creed so far as the Christian attitude toward the liquor traffic was concerned upon which all denominations might agree; advocating a common policy on which the good men of all parties might unite."

This was a most important step in the right direction, initiating, as it did, a unity of action which is sure of ultimate triumph.

The Ohio Anti-Saloon League was formally organized in 1893; and shortly after, the non-partisan organization known as "The Interdenominational Christian Alliance," of Ohio, was merged with it.

Within a year some three hundred local organizations were formed, legislation influenced, a few local convictions of lawbreakers secured, a State paper, the "Anti-Saloon," started, and other helpful activities inaugurated; the Anti-Saloon League had at last found a permanent footing as a State organization.

An organization, somewhat similar, had been formed about the same time in the District of Columbia, and had accomplished much good. In 1895 the American Anti-Saloon League was organized by the coalition of the Anti-Saloon Leagues of the District of Columbia and of Ohio, together with forty-five State and local temperance organizations. This League came into existence as a natural development of the reform spirit of the times. It was felt that the well-

organized and powerful liquor organizations could be and should be overthrown.

Immediately after the inauguration of the Anti-Saloon League in 1895, the work of organizing the movement in the States was begun and vigorously proseeuted. During the next five years there were twenty States and Territories in aetive sympathy with the movement. Affiliated ageneies eontributed most helpfully.

State after State has already taken aetion looking to the suppression of the saloon. * * * * The time is almost eertainly near when not less than half our States will be safely within the prohibition ranks; and surely these will shortly show such benefieent results in the betterment of their people that all other States will hasten to confer a like blessing upon those within their borders, and our great country will have the glory of boasting that it is indeed and in truth a saloonless nation under a stainless flag.

The American Anti-Saloon League Convention, to be held in Atlantic City, New Jersey, July 6-9, is expected to eontribute largely to this end, and to be the greatest demonstration against the liquor traffie this country has ever seen.

THE ATLANTA MEETING OF THE CONFERENCE SECRETARIES OF EDUCATION.

A representative and sueeessful gathering of Conferenee Seeretaries of Edueation of Southern Methodism was held in the Wesley Memorial Building, Atlanta, Ga., Mareh 31 and April 1, 1915. Delegates were present from the Alabama, Baltimore, Little Rock, Louisiana, Memphis, Mississippi, Missouri, North Alabama, North Georgia, North Mississippi, South Carolina, South Georgia, Tennessee, Northwest Texas, Upper South Carolina, Virginia, and West Oklahoma Conferenees, and the body was ealled to order by Dr. Stonewall Anderson, General Secretary of the Board of Education. Dr. G. W. Reid, of the North Alabama Conferenee, led the devotional exereises, after which Rev. O. L. Kelly of the North Georgia Conference was eleeted President, and Rev. T. H. Lipseomb of the North Mississippi Conference, Seeretary.

The meeting of the Edueational Commission at the same time in the same building brought many distingulshed visitors to the Conference, among whom were Bishops E. E. Hoss, J. H. McCoy; Mr. Asa Candler, who generously provided an automobile trip for the Conferenee to the site of the new University, Dr. A. J. Lamar, Dr. R. H. Bennett, Seeretary of the Department of Ministerial Supply and Training; Dr. W. C. Lovett, Editor of the Wesleyan Christian Advoeate; Dr. A. M. Hughlett, Presiding Elder of the Atlanta District; Dr. C. O. Jones of Trinity Church, Atlanta, and the members of the Theological Faculty of Candler University.

Bishop E. E. Hoss on Wednesday evening delivered in the auditorium of the Building a magnifieent address on the Call and Training of the Ministry.

The general subject of how Conference Secretaries of Education can be of service was the theme constantly before the Conferenee throughout all of its two days' sessions, and the program as previously outlined in the church press was thoroughly diseussed.

A committee on resolutions, consisting of Dr. James Cannon of Virginia, Rev. W. W. Drake of Louisiana, and Rev. Robert Selby of Mississippi was appointed, and embodied the results of the delliberations of the entire body during its two days' sessions in the following statement, which was unanimously adopted:

Resolved 1. The Conference Secretary of Edueation should be the leader within the bounds of his Conferenee in all matters pertaining to the educational work of the Church. To this end, as Secretary, he should thoroughly inform himself eoncerning the Standards, Plans and Policies of the Church in order that he may be qualified to lead; furthermore, he should be supplied by the Conference Board of Education with sufficient funds to enable him to perform efficiently the duties pertaining to his office.

Resolved 2. The Conferenee Seeretary of Edueation should, so far as his time may permit, aid the pastors in securing the educational assessments in full, the presidents of our schools and colleges in their work for students, endowment and equipment, and should give special attention to the work of influencing young men, both in the Church and State institutions to consider the call to preach and of assisting them to seeure the means for adequate training for the work of the ministry. In carrying on his work, he should make free use of the Conference Organ, write personal letters to the pastors, distribute literature, arrange with the presiding elders to visit the district conferenees in order to present the general edueational work of the Conferenee, visit the schools and colleges within the bounds of the Confereuee, and report conditions in the same to the Board of Education, emphasizing in his addresses, both at Conferences and at schools the claims of the Christian ministry.

Resolved 3. That our Annual Conferenee Boards of Education are requested to confer with the Boards of Education of their several States in order that some basis of agreement may be reached by which there may be genuine cooperation between the work done in the Sunday schools and in the public schools; and furthermore, our Annual Conferences are urged to make better provision for the religious development of students in State institutions by such means as may be adapted to conditions existing in the various States.

Resolved 4. That the General Board of Education is hereby requested to develop a plan by which the facts concerning our edueational work can be effectively presented to the Sunday schools of the Church.

Resolved 5. That we recommend the establishment of a connectional Ministerial Training Fund, the plan to be outlined by the General Board of Edueation and presented by the said Board to the various Annual Conferenees of the Church.

The illness of Bishop Warren Candler was greatly deplored by the Conference, and his inability to be present at any of its sessions, though he hospitably provided a generous banquet in the dining hall of the Memorial Building for the Educational Commission, the Conference of Secretaries assembled, and the Faculty and students of the Theological School.

Resolutions of thanks to the people of Atlanta who hospitably entertained the body; to Mr. Asa Candler, Bishop Warren Candler and, to the Presiding Elder of the District and the Faculty and student body of the University, were unanimously adopted.

Appreciation of the services of Dr. Stonewall Anderson in preparing the program and successfully arranging for the Conferenee was also expressed.

It was ordered that a report of the Conference should be sent by the Secretary to the Conference and General Organs of Southern Methodism.

(Signed) T. H. LIPSCOMB, Sec'y.

THAT "BRIEF SUMMARY."

I accept without the slightest hesitation or mental reservation the time honored scales of "wise and fair." I prefer however that some one in authority should pass on the wisdom and fairness of my propositions. For Brother Lipscomb to calmly appoint himself judge, jury, attorney for both plaintiff and defendant, Chief Gyascutus and court of final appeal is more than I can stand for. That was the late Bob Ingersoll's method. He would interpret (?) the Bible, then proceed to demolish the interpretation. His fire-works were interesting, but his conclusions were wholly unsatisfactory, SAVE TO HIMSELF AND A FEW OF HIS FOLLOWERS.

Brother Lipscomb is never personal (?), never attempts personal vindication (?), and he attacks nothing but principles (?). When Brother Park calls the class of the second year next December he had better explain that the examination is to be given only to those who have not taken the Correspondence Course; otherwise his "principles" may be attacked. I never once supposed that it was necessary for me to "explain" till my "principles" were questioned. None of the undergraduates seem to have misunderstood. More than one wrote me at once that he was taking the work through the Correspondence School. I promptly wrote commending, AND IN EVERY INSTANCE URGED THAT AS THE BETTER COURSE. I am giving the examination as announced. Brother Lipscomb is the only man that I know of who objects.

"If I did not bring down my game that time I never struck the mark in my life." Well, well. I wonder what the folks that Brother Lipscomb preached to when he was a "boy preacher" would say now? If they would call a man a "fool" who would waste fifty-two cartridges on one squirrel, what would they call a man who would keep on shooting after he had killed the squirrel?

Was there a line or a word in either of my articles that in the remotest way suggested "excessive individuality, incipient anarchy which is restless under any authority—is distrustful of everything but itself, and is only destructive in its tendency?" Surely not. Has Brother Lipscomb been writing about something or just using up words? Was it a temporary touch of mental indigestion, or is it chronic? In all his "Summary" not an authority quoted SAVE T. H. LIPSCOMB. My brother will have brain-fag if he isn't more careful.

Was my reference to his going to school a "fling" at his education? If he even thinks it was, I hasten to make the amende honorable. I rejoice in his good fortune. Would to God that all our young men could have as good an opportunity. My debt of gratitude to my dear old father who made possible training school, college, and university advantages for me till my health and vision were all but gone, and who would "back me to-day" if I should decide to return and attempt to finish my unfinished work, can never be paid. More, his sacrifice would shame me if I were so much as wink at indifference to educational advantages.

I append extracts from two letters recently received that speak for themselves:

"You know by fussing and fuming and spending half the last session of our Conference on the undergraduates we reduced the number from 60 to 56. At that rate we shall, by the help of the Committee on Conference Relations, get through with them after awhile."

"Have had to work hard, cutting wood by the cord, clearing land, etc.—and it has been quite a struggle for me to keep two jumps ahead of the wolf. In fact the winter has been so severe that we have really suffered for the necessaries of life. There are nine of us—we have had considerable sickness; my charge paid $300 last year. I hope to take up my course in real earnest soon, and I ask your prayers in behalf of myself and people."

"One word more." If Brother Lipscomb really fears the "democratic spirit" he had better get off the earth, for from vodka-cursed Russia to liberty-loving America, in Church and State, that spirit is PERVADING AND PREVAILING, thank God, and the signs of better times are already apparent.

JAMES H. FELTS.

Corinth, Miss.

Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

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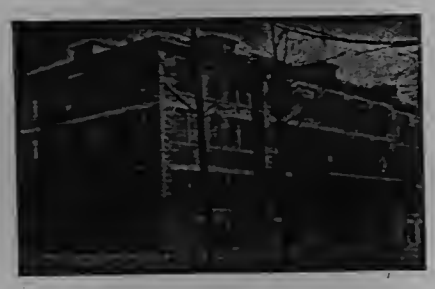

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

COMPLETE THE SPECIAL.

If anything has so far interfered with the raising or sending in of the "Centenary Special" we hope that each pastor will see that a collection covering the full amount expected of his charge is taken and in the hands of the Treasurer at the earliest possible date, since this money is urgently needed.

MEETING OF CENTENARY TRUSTEES.

A meeting of the Centenary Board of Trustees will be held at Shreveport Tuesday evening, April 27, to consider some urgent problems with reference to the work of next session, which must be settled before Commencement. There are serious difficulties to be met and all friends of the College must co-operate in the work of overcoming them; but none of those most deeply interested in the institution have any idea of suspending or giving up the work.

CALL FOR EDUCATION ASSESSMENT.

A request has been made several times for those charges which can do so to send to the Treasurer as much of their regular education assessment as possible. Doubtless the work of collecting the "Centenary Special" has obscured this call, but it is very important to get as much on account of regular assessment as possible to meet the urgent needs on the Mansfield bond issue. So far, only about $200 has been sent in.

SOME CAMPAIGN NOTES.

I spent Sunday, April 4, in Pelican. In the morning the Easter offering for the Orphanage was taken, and I exhorted for that noble cause. I trust that when the returns come in from the Conference Brother Vaughan will find that the response is as liberal as in previous years. In the evening the special education assessment was subscribed in full. Brother Power, a Centenary man, is highly spoken of by his congregation.

On Sunday, April 11, I was with Brother C. M. Morris on the Boyce charge, where the special assessment was paid, with some surplus for the regular educational assessment. Dr. B. N. Sewell, a successful physician in Boyce, and Mr. Marcus Dunnam, a successful planter on the Bayou Rapides, are both former Centenary boys. The pastor is in high favor with the people. Sister Morris is the teacher of a splendid young people's class.

R. H. WYNN.

TREASURER'S REPORT FOR THE YEAR 1915 TO DATE.

Receipts on the Centenary Special of $6000:

Alexandria District—		
B. H. Sheppard, Oakdale Charge	$7.00	
C. M. Morris, Boyce Charge	27.00	
		$34.00
Baton Rouge District—		
F. N. Sweeney, Franklinton Ct.	7.15	
J. D. Harper, Zachery Charge	25.00	
C. A. Battle, 1st Church, Baton Rouge	86.40	
J. F. Foster (Personal Pledge at Con.)	50.00	
W. A. Mangum, Denham Springs Charge	30.00	
J. B. Williams, Ponchatoula Charge	10.40	
S. J. Davies, Jackson Charge	5.00	
J. L. Evans, Tangipahoa Charge	13.10	
J. F. Foster, Amite City	25.45	
J. E. Craig, Pride Charge	6.75	
H. W. Cudd, Keener Memorial	19.00	
C. B. Powell, Clinton Charge	25.00	
J. B. Fulton, Baker Charge	33.00	
		336.25
Lafayette District—		
J. I. Hoffpauir (personal pledge at Conference)	25.00	
P. O. Lowrey, Bell City Charge	3.00	
H. N. Brown, Lake Arthur	3.10	
C. D. Atkinson, Crowley	30.50	
T. L. Bryson, Acadia Charge	23.00	
		84.60
Monroe District—		
A. I. Townsley, Rayville Charge	5.00	
H. W. Ledbetter, West Monroe	9.05	
R. H. Bamburg, Eros Charge	6.00	
Wm. Schuhle (personal pledge)	25.00	
L. C. Wilson, Mer Rouge Charge	46.00	
A. D. George, Mangum Charge	15.00	
W. J. Newsom, Bonita Charge	11.60	
G. D. Purcell, Oak Grove Charge	8.00	
C. C. Miller, Monroe	81.25	
		206.90
New Orleans District—		
S. H. Werlein, First Church	98.00	
D. L. Griffin, Slidell Charge	5.85	
T. V. Peters, McDonoghville	30.00	
F. R. Hill, Felicity	31.30	
W. W. Drake, Carrollton Ave.	42.00	
W. L. Doss, Epworth	2.70	
A. W. Hoffpauir, Covington Charge	11.40	
J. S. Rutledge, St. Tammany Charge	7.00	
		228.25
Ruston District—		
A. G. Shankle, Minden (Mrs. J. M. Miller)	1.00	
H. B. Vandenburg, Ringgold Charge	11.55	
W. J. Porter, Bienville Charge	10.00	
J. M. Henry, Ruston	20.00	
W. E. Akin, Elmore Charge	7.00	
J. G. Snelling, Homer	63.00	
S. S. Bogan, Winnfield Charge	20.00	
		132.55
Shreveport District—		
A. C. Holder (personal subscription)	25.00	
S. D. Howard, Many Charge	17.00	
J. C. Rousseaux, Zwolle Charge	30.00	
J. M. Brown, Haughton Charge	25.00	
J. C. Price, Grand Cane Charge	7.00	
J. L. Williams, Greenwood Charge	17.00	
		121.00
Independent Contribution—		
Rev. George D. Parker, Brazil	5.00	
		5.00
Grand total, Centenary Special		$1,148.55

Receipts from Brown Subscription Cards:	
H. T. Young, Pleasant Hill Charge	$1.00
D. Beach Carre, New Orleans	25.00
R. A. Meek, New Orleans	6.25
Dr. G. S. Brown, Felicity, New Orleans	5.00
J. L. Bell, Felicity, New Orleans	5.00
Mrs. Denton, Carrollton Ave., N. O.	1.00
	$43.25
Receipts from Educational Assessment:	
F. R. Hill, Felicity, New Orleans	$20.00
J. M. Henry, Ruston	20.00
W. W. Drake, Carrollton Ave., N. O.	35.00
	$75.00
Receipts from Centenary Special	$1,148.55
Receipts from Brown Subscription Cards	43.25
Receipts from Education Assessments	75.00
Grand total of receipts from all sources	$1,266.80
Disbursements for stationery, stamps, printing, etc. $44.31	
Remittances to R. H. Wynn, President Centenary College 1139.49	
	$1,183.80
Balance in bank	$83.00

C. A. BATTLE, Treas.

April 16, 1915.

THE CANDLER SCHOOL OF THEOLOGY.

Dear Dr. Meek: We are nearing the end of our year's work here in the Seminary and I am glad to say that it has been a most successful year, especially when one considers the fact that this was the first year. The Church was most fortunate in getting together such a company of men as those who compose our Faculty. Dean Durham, although comparatively a young man, is a man of large sympathies, breadth of outlook, and a deeply spiritual nature. Of course, it is unnecessary to say that our Chancellor is a great soul, a man whose life is an inspiration to every young minister who is so fortunate as to come in contact with him. The whole atmosphere is spiritual and I cannot but believe that the ministry which is being typed here will be of the highest evangelistic kind.

There will be only two of us to graduate this year, Rudolph from Kentucky and myself. I am glad that I will be able to go out in the first class of an institution which I believe is destined to be one of the greatest in the country.

Thanking you again for your interest in my behalf, I am, sincerely yours,

Atlanta, Ga. ROBT. H. RUFF.

AN INVIDIOUS COMPARISON.

By Rev. B. J. Dodson.

I have watched the campaign for Centenary College with deep interest and have been much pleased with the space you have given to the matter in your most excellent journal. Nothing could be finer than the co-operation thus displayed between all the forces of Methodism in the Louisiana Conference, and, if it succeeds, as it should and as I trust it will, there will be "glory enough for all" in the assurance that this historic institution is to continue to serve our Church and pour into its life vast dividends of trained and consecrated workers.

It is said that "comparisons are odious," and it would seem to be somewhat tactless to make a distinction between the activities of different classes, as was done in your issue of April 1, between men and women in the article on "Taking Stock." No one wishes to detract in any degree from the work of our women. It is worthy of all praise. But the men are not a negligible quantity yet, and we are appealing to them to come to the assistance of Centenary.

I have been wondering what would happen if the leaders of Louisiana Methodism, both clerical and lay, should swing actively into the campaign for Centenary, stumping the State for it just as our politicians do for office and with a like enthusiasm and fervor. The prize in this case is much the richer of the two, and is also superior from the fact that it will furnish a blessing to all. Would it not be well thus to enlist in an active canvass for funds all the stronger men of the Conference—the Parkers, the Carters, Carre, Henry, id genus omne? The prospect is enough to fire the imagination of a duliard.

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Church News

The Book Committe of the Methodist Episcopal Church, South, will meet in Richmond, Va., on May 5.

* * *

A Peking (China) press dispatch reports that Bishop Bashford, of the Methodist Episcopal Church, has salled for the United States.

* * *

It is stated that Japan is demanding of China that she open wide the door to the propagation of Buddhism under Japanese direction and influence.

* * *

Dr. F. J. Prettyman, chaplain of the United States Senate, recently delivered an illustrated lecture on the Holy Land to the students of Emory College, at Oxford, Ga.

* * *

The Baltimore Southern Methodist of April 8 stated that Bishop A. W. Wilson had sufficiently recovered from his recent attack of asthma to be out again. We trust that he will soon be in his usual health.

* * *

The spring meeting of the College of Bishops of the Methodist Episcopal Church, South, will be held in St. Louis, May 5-10. The Bishops will be entertained at the Washington Hotel while in the Missouri metropolis.

* * *

After a two weeks' revival campaign, Dr. W. B. Ricks, pastor of the Southern Methodist Church at Columbia, Tenn., received into the Church on April 4, 114 persons, about 70 of whom joined on profession of faith.

* * *

Judge E. C. O'Rear will take the stump in Kentucky in the interest of State-wide prohibition. He and United States Senator Beckham, who also is an ardent opponent of the open saloon, will campaign together.

* * *

Dr. Chapman and Mr. Alexander are now conducting a revival meeting in Charlotte, N. C. The former is quoted as saying, "This is the greatest time in twenty-five years to preach the gospel. This is true in this country as well as abroad."

* * *

Bishop E. E. Hoss will preach the annual sermon at the approaching Commencement of Emory College. The Bishop's many friends will be pleased to know that he expects to take an episcopal district when the assignment of Annual Conferences is made in May.

* * *

The Central Methodist Episcopal Church, South, of Mt. Airy, N. C., was recently blessed with a revival in which there were 380 conversions and reclamations. In the six Southern Methodist churches in Winston-Salem, in the same State, 322 members were received on Easter Sunday.

* * *

The church of which Dr. George P. Eckman, the retiring editor of the New York Christian Advocate, is to become pastor is Elm Park, Scranton, Penn. It has a membership of 2000 and a Sunday school enrollment of 1800. Scranton is the center of the anthracite coal mining section of the Keystone State, and has a population of 130,000.

* * *

At the recent session of the Baltimore Conference, which was held in Washington, D. C., Mr. Josephus Daniels, Secretary of the United States Navy, who is a layman in our Church, made a brief address, from which we take the following: "I was born in a Methodist home and rocked in a Methodist cradle, and if there is anything in me, I owe it to my Methodist mother and my Methodist training. We may adopt new methods to meet new conditions, but we must not depart from the old creeds and the teachings of the good old Methodist faith. Let us hold fast to the old faith and old creeds, and seek inspiration at the old altars."

CARELESS COUNTING.

Mr. Editor: Furnishing answer to your editorial inquiry in your issue of April 8 in regard to the number of members in the North Mississippi Conference, I give you the following data:

In 1909 we had reported 53,992 members. In the year 1910 the pastors reported 5439 accessions and 2577 removals, which should have given us a net gain of 2862, instead of 2055; whereas, we reported a total of 56,047 members, a discrepancy of 807. In 1911 we had reported 4798 accessions and 2770 removals. Our gain should have been 2028, instead of the reported 282, a discrepancy of 1746. In 1912 there were reported 4850 accessions and 2936 removals, which would have given a gain of 1914, instead of the pitiful 103, as recorded from total figures, a discrepancy of 1811. In 1913 there were reported 5604 accessions and 3579 removals; but the total figures from membership column show a gain of 487 instead of 2025, a discrepancy of 1538. In 1914 the figures as corrected by me since Conference by careful accounting and getting the report from a charge where there was a mistake of 379 members against us, show that we have now a reported membership of 57,737 with 83 local preachers, or a total of 57,820, **a gain of 826 in members and local preachers.** However, we had reported last year 5306 accessions and 2993 removals, which should have given us a gain of 2313 members instead of the gain of 818 which we show, exclusive of the gain of 8 in local preachers, a discrepancy of 1495 members. Now add the figures showing the discrepancy for five years and you have a total of 7397 members, a number equal to one of the largest of our districts! Add these figures to our present reported membership, and we should have 65,134 members and 83 local preachers. I can go back a bit further and show you that in our slip-shod counting, we have let a whole Conference the size of North Mississippi glide through our fingers, for one set of our figures would put us far beyond 100,000 members.

I am pleased to note that the Examining Committee for Admission on Trial is now required to test the candidates on elementary book-keeping. It is my humble judgment that the very first question asked should be, "Can you count?" It is my further judgment that a Methodist preacher who cannot count his members, his gains and his losses in members, and make his numbers tally, is unfit to have charge of the "ninety and nine." The average discrepancy per pastoral charge in our Conference last year was between 9 and 10. At this rate would not the wolves have devoured the "one that strayed" long before the average preacher knew it was lost? After having served three years as Statistical Secretary and eleven years as Secretary of my Conference, I am forced to believe that very many of our preachers make their reports from memory at the seat of the Conference session. Possibly the presiding elders might help a little by reminding the pastors on their FIFTH round that they will have to report the number of members to the Conference.

Pardon me if my words seems sharp, but a discrepancy of 7397 members in five years shows careless counting somewhere.

That we in North Mississippi are not the only sinners is shown by the fact that the minutes of the Mississippi Conference for 1914 give the total number of accessions as 6661 and of removals as 4127, which would give a gain of 2534; whereas the minutes show a loss of 1617, a discrepancy of 4151 members, not **dollars**, but **members!** Brother Secretary Watkins, I really believe my preachers can beat yours counting, poor as they are!

J. R. COUNTISS, Secretary.

THE LOUISIANA STATE SUNDAY SCHOOL CONVENTION.

By Rev. C. A. Battle.

In Garig Hall, on the Campus of the Louisiana State University, one of the most picturesque spots in the South, the State Sunday School Convention held its twenty-ninth session, beginning on Tuesday morning, April 13, and closing Thursday evening, April 15. The number of delegates was very large and came from all over the State. The hospitable city of Baton Rouge entertained them gladly. The Convention, every one must admit, was a success. It was spiritual, uplifting, and the impressions will doubtless be lasting in the minds of many. The atmosphere of the body was reverent and spiritual. The sessions were all well attended and the audiences always gave close attention to the speakers. Many who perhaps have heretofore not been quite convinced of the usefulness and the necessity of the expense and trouble of the State Convention that is held yearly have been turned toward it favorably. It had a good effect upon the delegates and upon the people of Baton Rouge.

The reports from the parishes was to the writer the most interesting of all the sessions. The delegates from the various parishes sat together and rose when their parish was called. One of the delegates reported for the parish organization, telling whether the parish convention had been held, how many ward conventions had been held, what amounts had been pledged and raised for the support of the State work. Then all recited a passage or Scripture together. On Wednesday the collection was taken for the support of the State work. The sane manner in which it was taken pleased everybody. Cards were passed through the audience and they were asked to make a pledge according to their conscience. We do not know exactly the sums pledged, but we were told that a substantial amount was realized.

The Sunday School Convention is popular with the Sunday school people of the whole State. This is proved by the fact that so many were willing to come, paying their way long distances for the pleasure and profit of attending. This is a good endorsement of the work. Mr. Van Carter, the General Secretary, Miss Susie Juden and Miss Marguerite Hugo, his assistants, are very much beloved as earnest Sunday school workers. They are painstaking and hard-working leaders; the people like them and are willing to follow their guidance. We hope they will have many years of success in this work. The Sunday schools of the State cannot help being better organized and better taught by supporting this organization.

Mr. F. Salmon, of Slidell, was unanimously elected president of the Association for the coming year. Mr. Carter and Misses Juden and Hugo hold their same places, of course. Shreveport will be the next place of meeting, having sent an earnest invitation from the Chamber of Commerce.

A fine program was rendered. Mr. W. C. Pearce of the International Association, Dr. A. T. Robertson, Louisville, Ky., Miss Minnie E. Kennedy, Birmingham, Ala., Miss Nannie Lee Frayser, Kentucky, Prof. E. O. Excell, Chicago, Ill., and Mr. Alvin W. Roper, a musician from Indiana, were the leading Convention workers. Many others made speeches who are of local reputation. The writer feels that Mr. W. C. Pearce and Miss Nannie Lee Frayser deserve more than usual commendation for their great talents in their lines of work.

Besides the writer, the members of the Louisiana Conference who attended the Convention, to his knowledge, were: H. W. Bowman, J. E. Craig, H. W. Cudd, S. J. Davies, W. W. Drake, A. D. George, J. F. Foster, J. B. Fulton, A. J. Gearheard, J. L. Evans, R. H. Harper, F. B. Hill, Louis Hoffpauir, W. W. Holmes, H. S. Johns, J. J. Kelly, T. D. Lipscomb, H. B. Perritt, C. B. Powell, S. D. Roberts, W. D. Thomas, A. I. Townsley, A. W. Turner, J. B. Williams, and R. H. Wynn.

Baton Rouge, La.

"If God writes 'opportunity' on one side of open doors, he writes 'responsibility' on the other side."

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REV. J. S. PARKER.

Rev. James Sims Parker, late of the Mississippi Annual Conference, was born at Lauderdale Springs, Miss., December 12, 1850, and died at the home of his daughter-in-law, in Hattiesburg, Miss., on December 18, 1914. Funeral services were held for him in Court Street Church on December 20, conducted by the writer, assisted by Dr. E. H. Mounger, Rev. C. W. Crisler, Rev. D. E. Kelly, Rev. L. J. Jones, and Rev. O. S. Lewis. His tired body was laid to rest in the city cemetery by the side of his son James, who went away in April last.

He was one of six children born to his parents, two of whom are now living. The mother died when James was a small boy, but the second marriage of the father brought into the lives of the children a second true mother. For her, Brother Parker carried a deep and tender affection to the day of his death, and she loved him as her own son. The father was not a Christian, but the deep religious life and unceasing efforts of the stepmother was the agency, under God, which brought salvation to that house. James was converted and joined the Methodist Church at the age of fourteen, and at once felt a call to the ministry. "I conferred not with flesh and blood," he said, "but at once began preparation for my life's work." He attended the village school until his seventeenth year, when he matriculated at Southern University, Greensboro, Ala., remaining there three years, completing his junior year.

The data is not at hand to give the time he was licensed to preach, or the time of his ordination. While still a boy preacher he was invited to hold a meeting at Lauderdale Springs, the home of his family, and in this meeting his father was converted aud joined the Church. The erection of a family altar in the home followed the father's conversion.

Brother Parker was admitted on trial in the Mississippi Conference in December, 1870. With the exception of four years in the supernumerary relation, he continued in the active service in this Conference until the middle of October last year, when he was violently seized with his fatal illness. After some weeks of sickness at his home in Seminary, he was carried to the South Mississippi Infirmary at Hattiesburg, and was placed under the care of Dr. W. W. Crawford; but the work of his disease had gone too far to be arrested by human means, and, after a month's stay at the Infirmary, he was carried to the home of his widowed daughter-in-law, where he was tenderly cared for until early in the morning of December 18, when death came.

The following gives the order of his pastorates, and the time of service: Enon, one year; Mayersville, three years; Wilkinson, three years; St. Helena, four years; East Feliciana, two years; St. Helena, second term, two years; Sharon, two years; Benton, two years; Newton, two years; Hattiesburg, two years; Lumberton, one year. At the close of his pastorate at Lumberton, he asked for and was granted a supernumerary relation which was continued through four years. After this, he served Westville, one year; Caseyville, one year; Gulfport, two years; Poplarville, two years; Shiloh, one year; Laurel, Fifth Street, two years; Summit, two years; Lintonia, one year; Jackson, Rankin Street, two years; Angullla, one year, Adams, one year; Seminary, one year.

While on the Wilkinson charge, in 1875, he was united in marriage to Mrs. M. J. Wood, whose father, William Fenn, was for many years an honored member of the Mississippi Conference. Sister Parker was fitted for her responsible position by early training in an itinerant's home, and by native gifts richly cultivated. She has been a large contributor to the success of Brother Parker's pastorates, but now suffers the double loss of her itinerant husband, and the itinerant's work. In this family were reared five children—three of these being the children of Sister Parker by a former marriage. James W., the oldest son, died on April 17, 1914. The children remaining are: B. B. Parker, Denison, Texas; Mrs. D. B. Hoover, Talisheek, La.; Mrs. W. F. Ford, Nashville, Tenn., and K. P. Wood, Angullla, Miss.

This memoir would not be complete without a reference to Brother Parker's home life. A young man is never more attentive to his bride than he was to his wife until the day of his death. To the children in the home he was a companion, and his contact with them was marked by a deep affection. A son could not give to a mother more affection and care than he gave to his wife's mother. He always spoke of her as "our dear Mother," and tenderly cared for her to the end of a long life. Always provident, he was able to give the children of the home needed advantages, and to make provision for the material comfort of his widow. She now lives in a cozy little home in Hattiesburg, which he provided in the day of his strength.

He was a brotherly man. At all times courteous and affable, he would go half-way and more to make friendships, and when made, he never broke them. I cannot recall ever having heard him speak unkindly of any one. His judgments of people were always formed and expressed in charity. His eyes were quick to see the good, and if they saw the bad, the tongue was enjoined to silence. The gossip that reached his head was buried there. He let all blush-causing stories decay in the rubbish heap.

His was the true spirit of the itinerant preacher. He was sometimes given long moves and hard fields of labor, but never complained that he had been afflicted in an appointment. However small the field, there was labor enough to do to employ all his powers, and he worked under a conviction that there was a fitness in his gifts and the needs of the charge. He went to the task with an optimism that was inspirlting, feeling that what ought to be done could be done. But few men were more successful than he in dealing with discouraged pastorates.

Brother Parker was an untiring, impartial, sympathetic pastor. His energy made heavy drafts on his physical strength. He closed a revival meeting, in which he was doing the preaching, to take his death bed. The rule of his life was to spend no more time anywhere than was necessary. His cordiality and brotherly approach opened to him the confidences of people in all walks of life. The ministries of his pastoral life blessed the home of the rich and the poor alike; and his going in and out from home to home was a great shuttle in weaving the brotherhood of man. It required no effort for him to rejoice with the joyful and to weep with the sorrowing. They were his brothers, and that which touched them touched him. The great hopefulness of his life, has often put to flight the gloomy forbodings of discouraged souls.

Brother Parker was not an ordinary preacher. The delivery of his sermons was most pleasant. To a dignified bearing and graceful movements, was added a full and rich voice. The subject matter of his sermons was thoughtful and well arranged. With a splendid diction and a fine grasp of the thought, his sentences were concise. It was easy for the hearer to give him attention. Theological speculation had no charm for him. His sermons were practical and Scriptural. The supports for his positions were taken from inspiration and the facts of life, rather than from the vagaries of science. There was a strong evangelical note in his preaching, and revival fires were frequently kindled in his services. That will be a great host in the Father's house who have come up through his ministry.

The death of his son, James, brought to Brother Parker a great sorrow, which augmented the ravages of the disease which had preyed on him for some time. He felt that the end could not be far off. More than once he was heard to say that the year 1914 would end his course on earth. The writer called to see him just before leaving for the Annual Conference at Columbia. With a semi-paralyzed speech, he requested a superannuate relation, and added: "Tell my brethren I will probably never meet them again in Conference, but they will know where to find me."

"What is death? oh, what is death?
'Tis the snapping of the chain;
'Tis the breaking of the bowl;
'Tis relief from every pain;
'Tis freedom to the soul;
'Tis the setting of the sun
To rise again to-morrow,
A brighter course to run,
Nor sink again in sorrow.
Such is death! yes, such is death!"

GEO. H. THOMPSON.

SOME OF THE SPEAKERS ANNOUNCED.

Dear Dr. Meek: Will you please let me state through the Advocate that we will have with us at the Seashore Divinity School, Dr. G. L. Robinson, of the McCormick Theological Seminary, Dr. W. J. Young of the Candler School of Theology of Emory University, and Dr. Allen Hoben of Chicago, who is known as the boys' preacher of that city? We hope one of our Bishops will be with us, but have not yet made a definite engagement with any of them. Let the date of the approaching session be kept in mind—June 22 to July 1, 1915. ROBERT SELBY, President.

Brookhaven, Miss.

TO-DAY OUR OPPORTUNITY.

I often think of the great drama of life—of the millions who have performed their part therein, and have passed on to the great beyond. Some of these countless numbers have made a good record, and become bright stars to light the King's highway and lead others to the Celestial City. But alas! many have proved faithless and neglectful of the Master's business, and have failed to have their names written in the "Lamb's Book of Life"—and are not known of him.

We are the actors of to-day. Do we realize the shortness of the time allotted us? Do we remember that a just Judge notes each act, each word, each thought and holds us to strict account for all the deeds done in the flesh? That at the harvest our sheaves will be demanded?

Ah, we will be there, and what a disappointment it will be if we have no sheaves to lay at the Master's feet! IDA LEWIS.

"We never know the great heart that loves us best until we throw ourselves upon it in the hour of our despair."

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The Home Circle

THE WREN FAMILY.

By Harriet Ives.

The Wrens are a family of three;
Marsh Wren, and House Wren, Winter Wren—see?
They're wee and winsome, all dressed in brown,
And dalntier birds are seldom found.

The Winter Wren is extremely shy,
Its voice a strong, melodious cry.
From those who know, I've often heard
'Tis quite as small as a humming-bird.

The Marsh Wren rests where the wet swamps gleam,
Her music low as a bubbling stream,
A nest like cocanut round it weaves,
Yet hole at the top for entrance leaves.

More friendly yet is the small House Wren,
Who builds near homes or abodes of men.
Busy and hustling, cheery and strong,
It sings to its brood a rare sweet song.

These home-loving birds say unto you
That work with love is happiness true.
This much I will tell you, much more then
You may very well learn from the wee brown wren.

—Our Dumb Animals.

THE RIGHT KIND.

Not all boys would have done as Harry Shepler, who was in the Signal Service. Harry was ordered one morning by a sergeant to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major that officer said to him:

"Are you the young man who disobeyed orders this morning?"

"Yes, sir, I am."

"Why did you do it?"

"Simply because I did not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who has the courage of his convictions. You are not obliged to report at the canteen."

In a letter, Shepler, in reference to this incident, gave as the reason for his ability to stand firm the fact that he would not dishonor his mother nor the Sunday school which had taken such an interest in him while he was a scholar.—Sunday School Times.

NEVER THROWN AWAY.

Anne, a bright young graduate of a business college, had no difficulty in obtaining her first position. She was set to work in the same office with another young woman just a few years her senior in years and in office experience.

It fell to the older girl to teach the new recruit the routine of the work. Her way of doing this training—trying as it must have been to an already busy worker—and her ways generally, were a much-needed revelation to the young learner. The effect was soon evident to her pleased family. This was voiced by a younger brother.

"Say, Anne," he demanded, "you aren't sick, are you? What's making you so nice and polite lately?"

Instead of the tart retort that the former Anne might have given, the reformed Anne laughed. "Am I really, Bobby? Oh, I'm so glad it's beginning to show—and I'll tell you the secret. Miss Wilson, the other girl down at the office, is so nice and polite always that she's making me ashamed to be anything else. Day in and day out she's just quietly pleasant and kind; to her superiors, to outsiders who come bothering her, often needlessly, to me, in spite of my blunders and the work she has to do extra in training me. I've been watching her to see how she does it; and I've discovered that she is nice and polite because she is sincerely kind-hearted. I spoke of it one day, and she smiled and said perhaps that might have something to do with it, but that she had learned that kindly politeness was good business, both at home and in public. She added that it's really the only legal way to act— according to the law of kindness. So, if I'm less hateful now, it's because I'm trying to keep those laws a little better than I did."

It is droll Nixon Waterman who declares that "kindness is not thrown away, even though shown toward the members of one's own family." It is this kindness that wears as well at home as it does outside that makes the sincerely "nice and polite" people. For those who keep everywhere the divine law of kindness are surest to keep the man-made rules of polite usage.—Pittsburgh Christian Advocate.

WHAT THE CHILDREN LEARNED.

"I don't want to wear my rubbers!" Ethel grumbled.

"Why-ee!" said grandpa. "The duck puts its little red rubbers on when it walks in the soft, cold mud."

"I don't want to practice my music!" complained May.

"Why-ee!" said grandpa. "The locust has worked hard at the scales ever since it was old enough to know how. Now it can sing from low z to high z and back again without an uneven note."

"I don't want to stop to wash my hands," said Ned.

"Why-ee!" said grandpa. "The ant stops and cleans up whenever it gets soiled. Its feet are covered with hairs that make a good brush, and it lets not a bit of dust stay on its body."

"I don't want to help in the garden!" and Ray pouted.

"Why-ee!" said grandpa. "The worm helps Tom every day, for as it crawls along, it turns the bit of dirt over and over with the queer little hooks on its body, and that keeps the ground nice and soft."

"I don't want to fill the woodbox full of wood," declared Ted.

"Why-ee!" said grandpa. "The humblebee goes steadily from one blossom to another, and never stops until its honey bags are quite full of honey."

"I don't want to take this note to the village," said Jack.

"Why-ee!" said grandpa. "The pigeon carries messages for a long, long way; they are tied beneath its strong wings."

And what do you suppose those little children did?

They sat right down beside the lilac bush, and promised each other that they would not grumble any more; they were so much ashamed to find that the duck and the locust, the ant and the worm, the bumblebee and the pigeon were all better natured than they.—Gertrude W. Fielder, in The Youth's Companion.

EPWORTH LEAGUE ANNIVERSARY DAY.

For the first time Epworth League Anniversary Day this year by action of the recent General Conference takes its place among the days of special observance in the Church. The Second Sunday in May will hereafter be known as Epworth League Day and is to be observed by every chapter throughout the Church. It is a great thought: that of our more than four thousand Epworth Leagues, Junior, Boys and Girls, and Senior, all uniting in a great celebration of the natal day of the Society that has meant so much to the Church and is so full of promise of Christian development for them.

One feature of the program is an offering for Epworth League Extension to be made in every chapter. This is to be used in advancing Epwork League work, one-half in our own Conferences, the other half through the Central Office. The proceeds are therefore to be sent as soon as possible to the Treasurers of the Conference Epworth League Boards, by whom they will be disbursed according to the new law: one-half in the Conference in which contributed, the other half will be remitted by these Conference Treasurers to the Central Office of the Epworth League in Nashville.

The Program has been published by Smith & Lamar, and may be had at any of the depositories—Nashville, Tenn., Dallas, Texas, Richmond, Va. Price one dollar a hundred, or 15 cents a dozen. A sufficient number of copies should be ordered for the whole congregation, as the service is not for the League only, but for the whole Church.

HAS THE RIGHT RING.

(The utterance below is an extract from the salutatory of Dr. W. D. Bradfield, the new editor of the Texas Christian Advocate.)

In its editorial conduct your great organ shall stand unflinchingly for a positive evangelical theology. Theological liberalism has never yet made a great Church nor a great nation. An apologetic gospel never yet has awakened deep convictions. The great theologies are experimental. Paul's experience made his theology. John Wesley's theology was the theology of a great experience. Bishop McKendree's experience, not his learning, made him the great power in our early Methodism. The editor believes with all his soul that the need of to-day is for the preaching of the great doctrines of Christianity which are verifiable in human experience. The editor is equally convinced that the best expression of Christianity since the days of the Apostles is Methodism.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

SOME ROMAN CATHOLIC METHODS.

A correspondent at Bunkie, La., writes us as follows:

"It is our opinion here that the Protestant people of Louisiana should know something of the tactics that are being used by the Rev. Mr. Doran, the priest in charge of the Catholic car that was recently dedicated in New Orleans. The car, together with the missionary efforts put forth by those in charge of it, attracted much attention here both among the Roman Catholics and Protestants. All who heard Mr. Doran admit that he is both an orator and a scholar. But, as is usually done by Catholic priests, he preached all Protestants out of the Church and denounced all Protestant ministers as impostors. He also denounced the Masons and read publicly what he called the pledge of the Masonic Lodge, which of course was spurious. After reading the pledge from a little pamphlet, he stated that he had a number of such pamphlets for sale, but when he was applied to for them he said that he had just sold out. The publisher was later written to, but he also replied that his stock of these pamphlets was exhausted.

"After the Rev. Mr. Spencer, the local Baptist minister had challenged him to a debate, Mr. Doran read the challenge and answered that when Mr. Spencer had harmonized the divisions among Baptists he would debate with him. Mr. Spencer then sought a hearing in our local paper, but its columns were not open to him, though he did finally manage to get a statement into it by paying for its publication at advertising rates.

"The car left here on Sunday, March 28, with the announced purpose of visiting Alexandria, and going from there to Cheneyville; but instead of going to Cheneyville it went to Lafayette, where the Rev. Mr. Cotey, a converted Catholic, was holding a revival meeting under the auspices of the Baptist Church. It was, therefore, inferred by many here that Mr. Doran changed his plan with a view to counteracting the influence of the meeting that was being conducted by Mr. Cotey."

We have printed this letter to inform our people as to what is going on, and, in our opinion, but little comment upon it is needed. It can scarcely be said to be surprising that Mr. Doran saw fit to unchurch Protestants and to attack the Masons, or that he was averse to a public discussion. Such is usually the course of Romish priests, but we are glad to know that it is not always so. The Outlook of April 7 told of a report being made at the late session of the New York East Conference of the Methodist Episcopal Church in which it was stated that at Newburgh the Roman Catholics and Protestants had cooperated in a campaign to increase Church attendance.

But if Protestants are to be thus attacked, it behooves their ministers to bestir themselves to see that they are safeguarded from being misled by being properly informed. The Evangelical Churches of Protestantism have nothing to lose, but much to gain, by having the light turned fully on. Though we should avoid the narrow and intolerant spirit so often exhibited by the representatives of Roman Catholicism, we may well learn valuable lessons from their alertness and enterprise. A better indoctrination of our people is one of the imperative duties of the hour. In our judgment, we are not half as wide-awake to the importance of this work as we ought to be.

OUR FAST DEVELOPING UNIVERSITY.

Our new University at Atlanta, Ga., continues to go steadily forward. The final steps to make Emory College a part of the institution have recently been taken, and the Trustees of the University have voted to appropriate $12,000 toward the maintenance of that College during the present session, which will bring its income this year up to about $42,000. It is stated that the resources of this department of the University will be gradually increased until it has a yearly income of at least $60,000.

Arrangements have also been effected by which the Atlanta Medical College, which has a faculty of 100 members, a student enrollment of 369, and an alumni numbering 3000, will come into the hands of the Trustees of Emory University. Along with this transfer, will come the property owned by this Medical College, amounting to $260,000, and a cash endowment of $25,000, and to this endowment fund our Trustees have decided to add at once $250,000.

Nor is this yet all the good news. Dr. J. W. Lee, of St. Louis, distinguished as a scholar and author, has been collecting for years a library of philosophy numbering several hundred volumes, and he has announced that he will give this fine collection, said to be the most complete in the South, to Emory University. Truly, we Southern Methodists are making educational history these days. Our Church never did a wiser thing than when she declared that she will do the work of instructing and training her youth in institutions that she herself owns and controls, and set her face forward to carry out this policy. Her spirit in this matter has challenged the admiration of the world and heartened other Christian denominations.

AN ADDITIONAL WORD.

Some of our readers will doubtless remember our spirited reply to the protest of Rev. C. C. Selecman, of Los Angeles, Calif., in the Advocate of February 18. Further reflection and developments that have taken place since that time have deepened our conviction as to the questionable propriety of some of the things permitted in the Trinity Auditorium as they have been reported in the Church press. (What these things are we will not now take time to state). But while this is true, we feel that at one point we did Brother Selecman an injustice. In replying to the charge that we are excessively meddlesome, which we thought was undeserved, in the heat of the debate we fastened upon our opponent the other extreme, by charging him with being blind and indifferent to sin and worldly tendencies. It was wrong for us thus to impeach his spirit and we sincerely regret having done so. While we know brother Selecman personally, we have not been associated with him sufficiently to warrant us in expressing an opinion as to his bearing and work as a Christian minister. Men may differ widely as to their views and methods, and yet their aims may be equally worthy. Our brother is undoubtedly a man of unusual gifts, and we have no wish to discredit him to the slightest extent before the public. Rather would we strengthen and help him if we could. We may feel that it is our duty to express ourself further concerning some features of the Trinity Auditorium management, since such things are contagious and are liable to extend to other congregations; but if so we hope to do it in a wholly impersonal way.

We have made this statement entirely of our own accord. Brother Selecman has asked nothing at our hands, and no one else has sought to influence us in the matter. It has long been our rule if convinced that we have done any one an injustice of any kind to try to make the proper acknowledgment and reparation. This is what has prompted us to speak in this instance. With all our faults—and they are many—we have never had any of that pride which aspires to pose as being infallible and inerrant.

THE SEASHORE DIVINITY SCHOOL.

As has been announced in the Advocate several times, the Seashore Divinity School will this year begin on June 22 and close on July 1. Those having the program in charge have announced several of the speakers who, they say, are men of capacity and scholarship and have been highly recommended to them by competent authorities.

We know of no place anywhere that affords so many advantages for institute work as the Seashore Camp Ground. The situation is beautiful; the sea breezes are invigorating; the Tabernacle is in every respect an admirable structure, and the accommodations in the way of lodging and board are good and comparatively inexpensive. In our judgment our Church is not making as much as she ought of the opportunities furnished by this fine property by the seaside, which is almost envied by other denominations. Let all our pastors who can, arrange to attend the approaching session of the Divinity School. We dare say that they would find their brief stay there pleasant and profitable. This School is under the direction of the Alabama, Louisiana, and Mississippi Annual Conferences. These bodies should give it their close supervision, and seek to improve and strengthen it and make it in every way a real blessing to the Methodism of this section.

DEEPLY MOURNED.

My Dear Dr. Meek: Our whole community was saddened beyond expression when the news of the death of Sister J. L. Dantzler reached us. She died at her home in New Orleans on the 12th inst, from the effects of a severe burn. Her remains were brought here and interred in the Griffin Cemetery on April 13. She held her membership in the Moss Point Church. She was greatly loved by every one for her many excellent qualities of heart and mind. Our whole community is in the habiliments of sorrow. But the gloom is softened by the Christian's hope.

B. F. JONES.

Moss Point, Miss.

The death of Sister Dantzler was indeed touchingly sad. Along with his host of friends, we profoundly sympathize with Brother Dantzler and the other stricken loved ones in their sore bereavement. May God comfort and sustain them!

OUR LAST ISSUE.

The last issue of the Advocate, so far as it related to the subject of education, was entirely in the hands of Rev. W. W. Drake, the Louisiana Conference Secretary of Education. With the exception of the editorial on page 8, entitled "The Church Must Educate," which was written by the Editor, Brother Drake gathered all the material and arranged it in the forms. This statement should have been made last week. We do not know any Conference Secretary of Education who is more active and energetic than Brother Drake.

MRS. R. F. HENRY DEAD.

Under date of April 17, Rev. W. L. Duren, of Columbus, Miss., sent us the following note: "I write to tell you of the death at this place of Sister Henry, mother of Dr. W. G. Henry, pastor of the First Methodist Church at Jackson, Miss. She leaves four other sons, among them Dr. T. H. Henry, who lives in Columbus and is a member of our First Church. She was a frail woman, and her decease was not unexpected. She was unable to attend the burial of her husband last July. She submitted to an operation

last November, but it was unavailing. The end came yesterday after a lingering illness of two weeks in a hospital here."

We regret to be apprised of Sister Henry's death, and we extend sympathy to the bereaved members of her family. We trust that a fitting memoir will be furnished the Advocate in the near future.

PERSONAL AND OTHER NOTES.

A fine meeting is in progress at Pachuta, Miss. Rev. D. E. Kelly is assisting the pastor, Rev. A. B. Barry.

Rev. W. M. Schuhle writes that the date of the Monroe (La.) District Conference has been changed to July 13-15.

Dr. A. F. Watkins filled the pulpit of the Galloway Memorial Church of Jackson, Miss., last Sunday both in the morning and evening.

At a recent meeting in Jacksou, Miss., Mr. W. P. Kretschmar, of Greenville, Miss., was elected President of the Mississippi State Y. M. C. A. An excellent choice!

The Sardis (Miss.) District Conference will meet in Batesville instead of Coldwater. The date remains unchanged. So writes the presiding elder, Rev. J. W. Dorman.

A series of revival services is being conducted at Mer Rouge, La., this week, in which Rev. L. C. Wilson, the consecrated pastor, is being assisted by Rev. A. Inman Townsley, of Rayville.

Rev. L. L. Roberts sends us a post-card picture of the new Gibson Memorial Church of Vicksburg, in which the Port Gibson District Conference will meet on April 27. It presents a fine appearance.

"Everything is moving upward with us." So writes Rev. T. L. Oakes, of McCool, Miss., in a business letter to our office which brought us 7 subscriptions, 2 of which were new. Thanks, brother, for your kindness.

Rev. P. A. Sowell, of Jeanerette, La., spent most of last week in New Orleans with relatives, and while here favored our office with a call. We are always glad to see Brother Sowell, who invariably has something worth hearing to say.

Rev. H. Wade Cudd, pastor of the Keener Memorial Church of Baton Rouge, La., began a revival meeting last Sunday. He will do his own preaching, except as he is assisted by Rev. H. W. Bowman, the presiding elder, and other resident pastors.

"The Minutes of the Annnal Conferences for 1914," edited and tabulated by Mr. J. L. Kirby, are out in their usual form. No Methodist minister's library is complete without "The General Minutes" of his Church. Send for a copy. The price is 50 cents, net.

Rev. O. W. Bradley, our brilliant young pastor at Winona, Miss., reports a gracious revival at that place, which stirred the town considerably and resulted in 38 additions to the Church, with others yet in prospect. He was assisted by Dr. J. L. Weber, of Memphis, Tenn.

"The Lord is with us, and the outlook here is becoming more and more encouraging." So writes Rev. E. H. Cooley, our stirring pastor at Wainut Grove, Miss. Brother Cooley's letter brought us a club of 5 subscriptions to the Advocate, for which he has our thanks.

Brother pastor, will you see that your Sunday school observes Children's Day this year? The time fixed for its observance by our Book of Discipline is "the fourth Sunday in April, or as near thereto as is practicable." Let us all join in making a great success of this occasion.

Rev. W. L. Duren, of Columbus, Miss., writes: "A revival campaign is in progress in the First Methodist Church here. Rev. J. O. Hanes, of Birmingham, one of our general evangelists, is with us. The services have been going on for a week and we have made a splendid start."

The open air Y. M. C. A. service in Lafayette Park, this city, on the afternoon of Sunday, April 11, was conducted by Rev. R. H. Harper. At the close of Brother Harper's sermon Dr. A. O. Brown, the Secretary, made a proposition and 35 men signified their desire to live a better life by standing up.

In a business letter to our office, Rev. M. F. Adams appends the following note: "I am enjoying my work and things are moving forward. The ladies' society gave us a nice pounding last week, which was greatly enjoyed." Much may be expected of this capable young itinerant in the coming years.

Let every pastor in the Mississippi Conference see that "Galloway Memorial Day" is observed and a collection taken in his charge next Sunday, April 25. This is a matter of great importance; so do not fail to do your part, dear brother. The object of this movement is to help the superannuates and the widows and orphans of preachers.

Rev. E. G. Wood, of Standard, La., writes: "My work is in fine shape. I have received into the Church since Conference 58 members, 52 of whom joined on profession of faith. I have yet two meetings to hold, in which I am expecting to carry the number of additions far toward the 100 mark."

There will be nineteen law graduates at Millsaps College at the approaching Commencement. An excellent picture of this fine law class appeared in a recent issue of the Memphis Commercial-Appeal. This department of Millsaps College has a most superior record, as indeed has that entire institution.

Dr. S. H. Werlein, of this city, is booked to preach the Commencement sermon for the Franklinton (La.) High School. The Doctor performed this service once before, and so well pleased were the Franklinton people with the sample of his preaching which he gave them that they desire more of it.

Dr. I. W. Cooper, of Brookhaven, Miss., and Judge J. R. Bond, of Brownsville, Tenn., both of whom are members of the General Board of Education, were due to meet in Jackson, Tenn., to inspect Lane College Tuesday of this week. They will submit a report to the Board of Education which will meet in Nashville to-day, April 22.

We regret to be informed that Rev. Paul H. Grice, of Brooklyn, Miss., has lately been ill and was forced to spend three weeks in a sanitarium, but are glad to know that he is now much better. There has also been considerable sickness among his people. His work, however, in spite of these hindering causes, is stated to be in a fairly good condition.

Rev. J. R. Roy, of Gilbert, La., writes optimistically of the work in his charge. The attendance upon the preaching service is large, and from 50 to 100 are present at the weekly prayer meetings. Brother Roy is mindful of the interests of the Advocate as he mingles with his people, and our mailing files show that his efforts to circulate it are not unavailing.

Rev. W. J. Johnson, pastor of the First Methodist Episcopal Church, South, of Beaumont, Texas, has lately visited his father, Colonel J. M. Johnson, of Holmes County, Miss., who is quite ill. He passed through New Orleans last week on his way back home, and wrote us a card during his brief stay here. We regret very much that we missed seeing him.

We hope that those who have sent us matter which perhaps they expected to see printed in this issue of the Advocate will be a little patient with us. We have received more copy than usual lately, and the issuance of a special edition last week has congested things somewhat. We are doing the best we can with the space at our disposal. We wish that we had much more.

Rev. M. B. Sharbrough closed a fine meeting at Columbia, Miss., last week, in which he had the assistance of Rev. W. B. Hogg, of Meridian, and Rev. W. J. Ferguson, of Mt. Olive. There were 34 persons who gave their names for church membership. Brother Sharbrough's report of his meeting, which reached us too late for this issue of the Advocate, will be published next week.

Writing from Holiandale, Miss., on April 16, Evangelist T. J. Norsworthy says: "We are in a meeting here which promises great things. Rev. L. W. Cain has wrought well among these people and has their unbounded confidence and love. Rev. E. R. Smoot, our pastor at Cleveland, Miss., is leading the singing. God has certainly blessed him with a wonderful voice. Our congregations are large."

Rev. J. A. Wells, pastor of the Topisaw (Miss.) Circuit, reports that his recent quarterly conference was more largely attended than any that has been held on that charge since his connection with it. The reports were good, much interest was manifested, and Brother Selby, the popular presiding elder, delivered a stirring sermon on "Pastoral Evangelism." Brother Wells thinks that there are evidences of a spiritual awakening in his field.

A meeting will be held at the Athenaeum in this city in the interest of the suffering Christians of Armenia on Monday evening, April 26, at 8 o'clock. Addresses will be made by Dr. Helier, a Jewish Rabbi, the Rev. Dr. Coupland, rector of Trinity Episcopal Church, and Dr. S. H. Werlein, pastor of the First Methodist Church. Dr. George Summey will offer prayer, and Dr. A. O. Brown will sing. The public is cordially invited to attend.

At Homewood Chapel, in Scott County, Miss., on March 30, by Dr. I. W. Cooper, Miss May Neal Ellis, daughter of Rev. and Mrs. J. C. Ellis, and Rev. D. Y. Register of the Alabama Conference were united in marriage. The bride is a graduate of Whitworth College where she was awarded the highest honors. Mr. Register is an accomplished young minister of much promise. We extend to the happy young couple our congratulations and best wishes.

Rev. J. H. Smith, of Carrollton, Miss., says: "They are giving us fine congregations here, and we receive many expressions of appreciation. While I am writing, some concrete work is being done on the front of the parsonage yard. I seem to be among a royal people." Brother Smith has sent the Advocate a brief tribute to Brother T. J. Durrett, whose death was announced last week; but, with much reluctance, we were forced to postpone its publication until our next issue.

From a letter from Rev. N. B. Harmon, pastor of our First Church at Gulfport, Miss., we take the following items: "Our congregation on Easter Sunday overflowed both the lower auditorium and gallery. The attendance upon our Sunday school averages 350. We have raised about $800 since Conference for the interest on our debt. We will have Rev. Charles Lane, of Georgia, with us in a meeting beginning on the last Sunday in April, and we are expecting a visit from Bishop Morrison some time in May. The field here presents wonderful opportunities."

In a note to the Editor, Rev. G. E. Cameron, pastor of our First Church at Alexandria, La., states that the results of his recent great meeting are most gratifying. The congregations at the preaching services (both in the morning and evening) are taxing the capacity of the church auditorium; the prayer meeting attendance has been greatly increased; the Sunday school is larger than ever before, and conversions and additions to the Church are still taking place. A continuing revival is of the Scriptural type and is what we need everywhere.

A note from Rev. J. C. Ellis, of Homewood, Miss., written on April 13, contained the following statement: "We are to bury to-day dear old Brother Samuel R. Weems, who celebrated his 100th birthday on the 24th of last September. He was the father of our sainted Dr. J. M. Weems. You will remember that you printed his picture in the Advocate some months ago." Brother Weems was evidently a most worthy and remarkable man. He has left behind a good record, and he doubtless found a rich reward awaiting him. We extend sympathy to the bereaved.

The following friends, to whom we have not expressed our thanks elsewhere, have sent us two or more subscriptions within the past few days: Rev. J. M. Wyatt, Ackerman, Miss., 2; Rev. R. E. Rutledge, Florence, Miss., 8; Rev. John G. Sloane, Gibsland, La., 4; Rev. C. R. A. Brantley, Indianola, Miss., 3; Rev. A. F. Moore, Pleasant Hill, Miss., 3; Rev. B. F. Lewis, Crystal Springs, Miss., 4; Rev. J. H. Grice, Glancy, Miss., 2; Rev. W. W. Hartsfield, Golden, Miss., 5; Rev. W. T. Woodward, Sicily Island, La., 3; Rev. C. H. Strait, Rocky Springs, Miss., 3; Rev. W. B. Alsworth, Perth, Miss., 2; Rev. W. M. Young, Amory, Miss., 10; Rev. O. W. Bradley, Winona, Miss., 2; Rev. W. R. Williams, Buena Vista, Miss., 4; Rev. W. L. Blackwell, Van Cleave, Miss., 9; Rev. F. B. Ormond, (South) McComb, Miss., 6.

THE AMOUNT INCREASING.

Dear Dr. Meek: I am pleased to state that by actual count the Easter contributions to the Orphanage by the Methodists of Louisiana are now well above $3000, and when the other churches and Sunday schools not yet heard from report there is reason to believe that we will have the $5000 asked for, and needed, to carry us through the summer months. Thus far the collections have been equally as good as they were last year, and we trust that complete returns will show them to be far in advance of them. Thanking one and all for their generous help in our time of need, and praying the blessings of God on our good and great people,

I am gratefully,
ROB'T W. VAUGHAN,
Sup't La. Methodist Orphanage.

HOME FOR A CHILD WANTED.

A home is desired for a fine baby boy, weighing 9½ pounds and normal in every respect. He was born in New Orleans on Friday, April 16. The father is dead and the mother is very young. The child may be legally adopted. Address M. N., New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On March 20, 1915, Mrs. A. T. MOSLEY was called to rest. Mrs. Mosley was 71 years of age, being born on Nov. 29, 1844. She was a devout Christian and a member of the Methodist Episcopal Church, South, having joined this Church 25 years ago at Rocky Springs, Miss. The funeral service was conducted by Rev. W. W. Murry, and the body was laid away in the Lodabar Cemetery to await the resurrection morn. May those who were near and dear to her be ready to join her when the summons comes to them. Her pastor,
J. W. EVANS.

JOHN SAMUEL HOLDER was born on Feb. 1, 1880, and passed from this life on April 2, 1915. He leaves a wife, four children, a mother, two brothers, five sisters, and many friends to mourn his going; but we do not mourn as those who have no hope. His living testimony was, "I am ready," and we have every reason to believe it true, because his daily walk in this life proved it. He was a faithful member of the Methodist Church for thirteen years, and he was serving both as steward and as Sunday school superintendent at the time of his death. He will ever be missed from the little town and from the church which he so much loved. May the good Shepherd help us to live as beautiful a life as that of our deceased brother, so that when the summons comes to us also we may join him in heaven, where there shall be no more partings. His pastor.
PAUL H. GRICE.

JUSTINIE MAY HUFFMAN GRAY was born near Moseley, Miss., on Nov. 18, 1881, and on Mar. 10, 1915, was laid to rest in the Shiloh Cemetery at Shiloh, Rankin County, Miss. She was married to Mr. J. Robert Gray on Dec. 12, 1899. In the year 1902 at the Shiloh Camp Meeting she professed religion and joined the Methodist Episcopal Church, South, from that time on living a devout Christian life, being ever faithful and loyal to her church. She leaves to mourn their loss a father, a mother, brothers, sisters, and a devoted husband and seven little children. O may God's richest blessings abide in this home and comfort these sad hearts! Jesus said of the little maid: "She is not dead but sleepeth." Let this thought bring comfort concerning this dear mother. While we cannot understand this dispensation of God's providence, we know that he doeth all things well. But if the spirit of Him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. So little children, while mamma cannot come to you, you can go to her. Her pastor,
J. W. EVANS.

Mrs. ELIZA JANE BARKER was born at Beauregard, Miss., on Jan. 5, 1858, and died at Pollock, La., on April 5, 1915. Sister Barker was converted at the age of 17 at Henington Camp Grounds, near Crystal Springs, Miss., and joined the M. E. Church, South, the same year, 1875. She, with her husband, moved to Pollock, La., in the fall of 1899, and placed her certificate in the Methodist Church at Pollock. Sister Barker was one of the sweetest Christian characters I ever met. She could find a bright side when everything looked dark. Her death will be mourned by all who knew her, and the Church will miss her never-tiring hands. When a new preacher was sent to Pollock, she was usually the first to meet his family, and minister to their needs. On the day of her funeral, wicked men walked the streets and declared that she had lived a perfect Christian life. Sister Barker was nursing a sick relative at Selma, La., when she was seized with pneumonia and suffered for only a few days. Her husband and three children preceded her to heaven some years ago. She leaves to mourn their loss four sons, two brothers, and one sister as follows: C. W. Barker of Cushing, Texas, E. L. Barker of Houston, Texas, S. R. and R. R. Barker of Pollock, La.; her brothers, S. M. White of Wesson, Miss., and W. N. White of Selma, La.; her sister, Mrs. Ada Barker, of Fayette, Miss. There is no guess-work as to where she has gone. All business was suspended in Pollock for the funeral and the church was crowded to its utmost capacity. The service was conducted by the writer, assisted by Rev. I. M. Bryan (Baptist) of Verda, La. May God send the comforting Spirit to the bereaved hearts, and may this draw them in love nearer to him. My expression as to her life is the prayer: "Lord make me as perfect as she." E. G. WOOD.

IN MEMORIAM.

The Woman's Missionary Society of Broad Street Methodist Church, Hattiesburg, Miss., wish to express their deep sense of loss in the death of one of their most faithful members, Mrs. Mariah P. McInnis, which sad event occurred at her home in Hattiesburg, February 22, 1915.

We as friends, neighbors, and coworkers in our Master's vineyard wish to bear testimony to her earnest, sincere life and to the help and encouragement which she was so ready and willing to give. No matter what the issue was, Mrs. McInnis was one on whom we could depend, always wearing a cheerful smile and speaking an encouraging word. We were sure of a hearty welcome to her home at any time. Oh, how we miss her; especially we of the Missionary Society and her Sunday school class! Yet we feel that our loss is her eternal gain, and we are sure that she has gone on to her heavenly home, prepared for her from the foundation of the world. We truly thank our Heavenly Father for the gift of this beautiful character and for the privilege of being permitted to associate with her; therefore, be it resolved:

1. That we extend our deepest sympathy to the sorrowing family and loved ones, praying always that the Holy Comforter may continually abide with them and sustain them.

2. That these resolutions be placed on the records of our Society, that a copy be sent to the bereaved family, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. Lizzie Leech, Mrs. Laura Cuhley, Mrs. J. B. Wright, Committee.

REV. IRVIN ROBERTS DEAD.

Rev. Irvin Roberts, a local preacher on the Van Cleave charge, was buried last Thursday at 3 p. m. He had been a local preacher for 48 years and had served as a supply a number of times. He died full of faith and good works. He was happy to the end. He planned his burial service, designating who should assist in the service. He was conscious up to the last moment. It was his prayer to die while the sun was shining and while dying he requested those about him to sing, "Jesus is all the world to me." He died as he had lived, trusting only in God. W. L. BLACKWELL.

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TO BROOKHAVEN DISTRICT DELEGATES.

Brethren: Please send me at once the names of all delegates to the Brookhaven District Conference to be held in Monticello, May 11. Also send the names of all charge leaders and local preachers. You are requested to state who may be depended upon to come. It will be a great accommodation to the people of Monticello if all will come via Wanilla, on the Mississippi Central from Brookhaven; thence to Monticello, arriving at 11:15. If you come on the B. and P. from Brookhaven, you will not get here before 1 o'clock or later, and, of course, the people will have to prepare extra dinner. There are two passenger trains daily on both the N. O. G. N. and the M. C. The morning M. C. train from Brookhaven gets to Wanilla at 9:50, and you get a train on the N. O. G. N. to Monticello at 11. The afternoon M. C. gets to Wanilla at 5:20, and you get a train to Monticello at 7:15, arriving at Monticello at 7:30. Come in the morning if possible, and by all means come the first day; come to stay to the close, and don't forget to pray that God may give us a great conference.

JAS. V. BENNETT, P. C.
Monticello, Miss.

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From the Field.

Franklinton, La.

The work here seems to be progressing fairly well. We have a splendid people to serve and are well satisfied. The stewards at Franklinton raised my salary $200 this year and are paying it monthly. Zona, also, pays monthly. This work is fast becoming one of the choice appointments of the Louisiana Conference. We collected $50 for the Orphanage at Franklinton, and Zona is yet to be heard from. I think the collection will be at least $60. Our Sunday school is one of the best in the Baton Rouge District. Brother Bowman is getting along nicely with the work on the district. He is known over this way as the "surprising elder." Brother Sweeney is happy in his work.—J. A. McCormack.

Morgan City, La.

April 4, 1915, Easter Sunday, was the 37th anniversary of the laying of the corner-stone of Pharr Chapel, Morgan City, La. The day was well observed. We had beautiful music and a fine sermon from Rev. R. W. Vaughan. The congregation was the largest that has been in the Church in years and a class of fifteen united with the Church on profession of faith. Among this number was Miss Mary Elizabeth Pharr, daughter of Mr. J. A. Pharr, the superintendent of our Sunday school, and a granddaughter of Capt. Jno. N. Pharr who, with his wife, was such an active factor in every good work in this community, and through whose activity and generosity we may claim to have a church in both Berwick and Morgan City.—C. C. Wier.

Jackson, La.

We are getting on very nicely in the Jackson charge. Despite the unusual amount of rain and the consequent flooding of the creeks, the pastor has missed but few appointments. After two years spent in educational work, and two more in a chaplaincy, I am again an itinerant. On account of previous training however, there needed to be but little time spent in adjustment. The ladies of the church had thoroughly renovated and repaired the parsonage before the arrival of the preacher and his family. Fortunately, being an alumnus of the old Centenary, I found many friends in Jackson and a warm and continuous welcome was accorded me. We have a good Sunday school, under the care and direction of Dr. A. R. Holcombe, and an efficient corps of teachers, an interesting and developing Epworth League, a well attended prayer meeting, and a board of stewards who hold monthly meetings and are doing some things, and promise more. "Capt." Bob Austin will keep them alive, and Dr. Lea will keep them well, so prosperity is sure to ensue. Financially we are doing better all the while. The Ladies' Aid Society is carrying out present plans, and is laying greater ones. Spring is here at last, though slightly delayed, and promises to stay this time. Rev. H. W. Bowman is the presiding elder of this district. He has been with most of us and is coming again. In fact, he is a coming man. He preaches a right good sermon and is interested in the affairs of the Church. I think I shall keep him for my presiding elder for a while—at least, until the Bishop thinks I may do worse or better. Bishops sometimes land us in strange places. Some people told me I must write, so I am writing this letter. There are other things I might report, but think this sufficient for the present. The Advocate is fairly well circulated among our people. Orphanage Day was held in our Sunday school and church. Brother Vaughan will hear from us when all the funds are collected. But I promised to quit.—S. J. Davies, P. C.

There is nothing in the world which gives so much rest to the soul as to do the will of God.—F. B. Meyer.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Port Gibson District, at Gibson Memorial Church, Vicksburg, April 27.
Brookhaven District, at Monticello, May 11.
Hattiesburg District, at Sumrall, June 1.
Jackson District, at Terry, May 18.
Meridian District, at Waynesboro, May 4.
Seashore District, at Bond, May 25.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Greenville District, at Tunica, April 22-25.
Aberdeen District, at Houlka, April 29-May 2.
Sardis District, at Coldwater, May 16-19.
Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Holly Springs District, at Duck Hill, June 1-3.
Columbus District, at Crawford, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, June 1-4.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, June 22-24.
Alexandria, at Bunkie, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Grenada College, Grenada, Miss., May 23.
Port Gibson College, Port Gibson, May 2-4.
Mississippi Conference Training School, Montrose, Miss., May 8.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.
Seashore Divinity School, Seashore Camp Ground, June 22-July 1.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney.

All mail intended for me should be directed to my address, Sardis, Miss.

Send Children's Day money to Rev. V. C. Curtis, Lexington, Miss. When the collection of the assessment made by the Sunday School Board for the work is taken, send it to Brother Curtis also.

You just ought to see how the preacher and superintendent take hold of the work in Okolona. These two men, assisted by a fine lot of teachers, raised their school to the standard of efficiency in a very short time.

Last year Ittabena led the Conference with a collection of more than $70 on Children's Day. Ten more churches like this would enable us to double the work for our Sunday schools. Let us double our work.

What do you think of a teacher that spends fifteen minutes in the study of the lesson Sunday morning? Then what about a teacher that spends from fifteen to twenty-five hours a week on the study of God's Word? The latter counts for something; the former counts for ——.

On a recent Sabbath afternoon that princely fellow, S. A. Brown, hired a car and took the field secretary to Shannon. Brother Brown told of some of the great things that were said at Tupelo by the leading men and women of the State Convention. In a very short time the Sunday school was raised about 40 per cent. The people at Shannon have caught the spirit of Bible study.

Echoes from the State Convention held at Tupelo are heard in the remote parts of the State. Some good people may think that Brother Fred Long is not doing a great work for the Sunday schools of the State; but one thing is certain, and that is, he will go on doing the work of the Lord for all the people until he is called up higher. May he live to labor a long time!

Pittsboro, Calhoun City, and Banner were visited. These three schools were raised from a low grade to the top. Brother Shearer had prepared the way for our work and he led his people step by step until they agreed at each of these churches to have standard schools and to do standard work in each of the departments. These were three great days. One small boy gave his heart to God and his name for church membership at Calhoun City.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

SEASHORE CAMP GROUND TRUSTEES.

The Seashore Camp Ground Trustees met Thursday, April 15, and named officers for the ensuing year as follows: L. N. Dantzler, president; S. A. Tomlinson, vice-president; Dr. W. L. Woodruff, recording secretary; S. H. Meyer, financial secretary; Dr. W. T. Bolton, treasurer; S. J. Otis, chairman of executive committee.

The board of trustees is composed of twenty-one members from Alabama, Louisiana, and Mississippi, seven to each State, as follows:

Alabama—Rev. J. S. Frazier, R. A. Smith, Ashbel Hubbard, R. P. Roach, W. A. Lott, W. T. McGowin, Dr. W. L. Woodruff, all of Mobile.

Lonisiana—Rev. F. R. Hill, Jr., H. H. Ahrens, A. S. Daniels, W. F. Sherwood, S. H. Meyer, Rev. W. W. Holmes, New Orleans; J. R. Abels, Ponchatoula.

Mississippi—L. N. Dantzler, Dr. W. T. Bolton, Biloxi; H. A. Tomlinson, Rev. M. L. Burton, Rev. W. H. Huntley, Gulfport; J. S. Otis, Logtown; W. E. Lampton, Columbia.

Rev. W. H. Van Hook, president of the school, reported a successful year, the school being practically on a self-sustaining basis. R. P. Bell was retained as ground keeper, and Mrs. Ella Miller of Mobile is to have charge of the restaurant, Kelier Lodge and Epworth Hall.

Announcements were made as follows: First Thursday in April and last Thursday in September, regular dates for holding spring and fall meetings of the board of trustees; meeting of Divinity School, June 22-July 1; camp meeting for ten days to commence July 14.

Aside from the board of trustees, there were present at the meeting Rev. C. W. Crisler of Hattiesburg, representing the board of directors of the Seashore Divinity School, and R. P. Aldridge of Mobile.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga. from Shuptrine Co., Atlanta, Ga

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Second Round.

Pine Grove Ct., at Pine Grove, May 1, 2.
Ponchatoula, at Lee's Landing, May 6.
Springfield, at James Chapel, May 8, 9.
Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Zwolle, April 30.
Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.
Centenary Commencement will be from June 6 to 9.
Mansfield Commencement, from May 30 to June 2.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Calhoun, at Downsville, Wed., April 28.
Sicily Island, at Ferriday, May 2.
Winnsboro, at B. Prairie, May 8.
Gilbert, at Wisner, May 9.
Eros, at Douglas, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.
District Conference at Farmerville, June 15, 17.

WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Gueydan and Abbeville, at Abbeville, May 1, 2.
Vermilion, May 2, 3.
Houma Mission, at Houma, May 8, 9.
Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.
District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

Campti, at Davis Springs, April 24, 25.
Selma, 8 p.m., April 28.
Bunkie, at Marksville, May 1, 2.
Jena Missionary Institute, May 5, 6, 7.
Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

GIRLS WITH BEAUTIFUL FACES OR GRACEFUL FIGURES.

American girls have a world-wide reputation for beauty, but, at the same time, there are girls in our cities who possess neither beauty of face nor form, because in these instances they suffer from nervousness, the result of disorders of the womanly organism. At regular intervals they suffer so much that their strength leaves them; they are so prostrated that it takes days for them to recover their strength. Of course, such periodic distress has its bad effect on the nervous system. The withered and drawn faces, the dark circles and crow's feet about the eyes, the straight figure without those curves which lend so much to feminine beauty are the unmistakable signs of womanly disorders.

When a girl becomes a woman, when a woman becomes a mother, when women pass through the changes of middle life, are the three periods of life when health and strength are most needed to withstand the pain and distress often caused by severe organic disturbances.

At these critical times women are best fortified by the use of Dr. Pierce's Favorite Prescription, an old remedy of proved worth that keeps the entire female system perfectly regulated and in excellent condition.

Mothers, if your daughters are weak, lack ambition, are troubled with headaches, lassitude and are pale and sickly, Dr. Pierce's Favorite Prescription is just what they need to surely bring the bloom of health to their cheeks and make them strong and healthy.

If you are a sufferer, if your daughter, mother, sister need help, get Dr. Pierce's Favorite Prescription in liquid or tablet form. Then address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y., and receive confidential advice from a staff of specialists, that's free; also 136-page book on women's diseases sent free.—Adv.

DON'T DENY YOUR BOY

THE priceless benefits of a vacation at Camp WONDERLAND in the glorious ozone-laden climate of mountainous Western North Carolina.

Right Now is the Formative Period

when his mind and body demand careful tutoring from those who can direct his work and play with intelligence. Above all he needs the tonic of pure air, sunshine and outdoor recreation.

Educational

Individual coaching by competent teachers in any studies desired to prepare your boy for Fall examinations.

Athletics

Under selected instructors who will act as companions in base ball, tennis, basket ball, rowing, swimming, fishing, horseback riding and mountain climbing.

The camp is under the most able management and charges **very reasonable.** Write quickly to Col. J. C. Horner, No. 6, Myers Park, Charlotte, N. C., for FREE illustrated prospectus.

"Doubt is not something to be proud of. It is an enemy to be fought."

GRANDMA USED SAGE TEA TO DARKEN HAIR

She made up a mixture of Sage Tea and Sulphur to bring back color, gloss, thickness.

Common garden sage brewed into a heavy tea with sulphur and alcohol added, will turn gray, streaked and faded hair beautifully dark and luxuriant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray, or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonic, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Hair Remedy," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell, because it does it so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray hairs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.

PARKER'S HAIR BALSAM

A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

DROPSY TREATED, usually gives quick relief, soon removes swelling and short breath, often gives entire relief in 15 to 25 days. Trial treatment sent free DR. THOMAS E. GREEN, Successor to DR. H. H. GREENS SONS, Box H, Chatsworth, Ga.

No. 666

This is a prescription prepared especially for **MALARIA** or **CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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YOU NEED MEDICINE AT THIS TIME

Everybody is more or less troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. Ask your druggist for this medicine and get it today. Nothing else acts like it. Get Hood's.

EPWORTH LEAGUE CONFERENCE.

The Executive Committee of the North Mississippi Conference Epworth League met at Tupelo, Miss., Thursday night, April 8, and planned for an Epworth League Conference to be held at Grenada, Miss., June 7-9. The Conference will open on Monday night, June 7, and will close Wednesday night, June 9. On the first night will be given the address of welcome and the response, and President E. F. Puckett's address. Rev. J. M. Culbreth, of Nashville, Assistant Secretary, will deliver an address Tuesday night and Dr. Rawlings, of Nashville, will speak on Wednesday night. An inspirational program is being arranged and it is hoped the conference will be a great success. Let our Epworth Leaguers plan to come.

Attention, Fellow-Leaguers!

The second Sunday in May is Anniversary Day. Let our Epworth League Chapters observe it. The Epworth Era calls attention to it in the April issue, giving us the reasons for its observance:

1. To celebrate the beginning of the Epworth League, in May, 1890.

2. To make the work of the Epworth League known to the congregation and to the community.

3. To provide funds for the extension of the Epworth League to churches where there are no Leagues and for increasing the output of free literature for campaign purposes. The offering taken on this occasion is to be divided equally between the Annual Conference Epworth League and the Central Office.

These helpful suggestions are also added:

1. Order at once of Smith & Lamar a supply of the Anniversary Day Programs, which are ready. Price, $1 a hundred.

2. Call the Council together to make careful plans for a successful celebration.

3. Tell all the members of the League about the approaching anniversary and ask them to lay aside as much as they can for the offering. Announce the occasion to the whole congregation frequently enough to make an impression, and ask all the people to come to the service prepared to make a liberal contribution to the cause.

4. Then prepare thoroughly for the service, using the Anniversary Day Program.

If any pastor desires to organize an Epworth League, if he will write me I will be glad to assist him.

H. G. HENDERSON,
President North Mississippi Conference Epworth League Board.
Sardis, Miss.

MR. J. T. SHARP.

The subject of this sketch, John Thomas Sharp, was born at Abbeville, South Carolina, April 15, 1834, and peacefully "fell on sleep" at his home at Sharpsburg in Madison County, Miss., on March 16, 1915. When quite young he removed with his parents to the State of Georgia, coming to Mississippi in the year of 1856.

He, being a civil engineer, was first employed in the construction of that part of what is now the Alabama and Vicksburg Railroad between the towns of Brandon and Morton. Later he enlisted in the Confederate Army and served as a member of the engineering corps of Gen. Joseph E. Johnston.

After the war he continued the work of railroad building, taking a contract on the old Mississippi Central, now the Illinois Central, in the northern part of the State. For a time he was engaged in merchandising in the community in which he lived. Later in life he devoted his time exclusively to his extensive farming interests.

On March 28, 1861, Brother Sharp was married to Miss Sue Ewing who died in the year 1870. On December 26, 1877, he was married to Miss Ida Ewing, a sister of his first wife, who is left with four children, two sons and two daughters, to mourn their irreparable loss. Soon after his second marriage our brother gave his heart to God and united with the Methodist Episcopal Church, South, remaining a faithful and active member until the day of his translation to the Church Triumphant.

During most of his life as a church member he held official relationship. He was a steward and trustee of the church at Soule's Chapel, in the Camden charge, at the time of his death. As a steward he looked diligently after the interests of his church and the welfare of his pastor, often going far beyond his allotted part rather than see the financial claims go unpaid. Perhaps next to the sacred circle of his own home none will miss him so much as the faithful pastor.

As a citizen and neighbor, Brother Sharp stood for the highest standards of moral and civic righteousness. All good causes found in him a loyal friend and champion, and that which was evil an uncompromising foe. His ideals were high and noble, and he trod unswervingly the right path as his God enabled him to see it.

But it was in the home that his virtues shown with greatest lustre. Here he reigned supreme in the confidence and affection of his wife and children. The devoted son who bears his name writes: "Never do I remember hearing him speak an unkind word in his home. His bearing towards me was more like an older brother than a father." The eldest daughter writes: "He built a happy earthly home for his loved ones and by his life set an example which if followed will make sure our heavenly home." There are in the Mississippi Conference many pastors and presiding elders who will read these lines with throbbing and responsive hearts as they recall this home of genuine culture, piety, and Christian hospitality —this home where the messenger of the Cross has always found sympathizing friends and a royal welcome.

As Brother Sharp's life was active and useful, so the eventide was beautiful and serene. He was remarkably free from the infirmities and weaknesses incident to old age. Though past four score years, to an unusual degree he retained his mental and physical strength. To the last, he was actively engaged in the affairs of life, especially in things pertaining to his home and Church. His going was peaceful. After only a few days' illness, soothed by the tender ministries of skilled physicians and devoted friends, and surrounded by his loved ones on earth, he closed his eyes to open them again upon the unfading glories of Heaven.

On the following day, after impressive services conducted by his pastor, Rev. H. N. McKibben, he was tenderly laid away in the neighborhood cemetery to await the resurrection morn.

"Servant of God, well done;
Thy glorious warfare's past;
The battle's fought, the vict'ry won,
And thou art crowned at last."

PAUL D. HARDIN.
Jackson, Miss.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Saucier, at McHenry, April 24, 25.
Hub, at Pineburs, Thurs., p. m., April 29.
Columbia, May 1, 2.
Coalville, at Poplar Head, Thurs., May 6.
Brooklyn, at McLaurin, May 8, 9.
Mentorum, Wed., May 12.
Americus, at Tanner's, May 15, 16.
Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Laurel, Second Avenue, April 24.
Laurel, Fourteenth Avenue, p. m., April 25.
Laurel, First Church, April 25, 26.
Raleigh, at Raleigh, April 27.
Garlandville, at Camp, April 30.
Rose Hill, at Paulding, April 31 and May 1.
Newton and Montrose, at Newton, May 1, 2.
Clarksburg, at Clarksburg, May 7.
Shiloh, at Forest Hill, May 8.
Forest and Morton, at Morton, May 9, 10.
Trenton, at Poikville, May 11.
Johns, at New Prospect, May 12.
Homewood, at Gasque, May 15, 16.
Harperville, at Hillsboro, May 17.
Lena, at Contrell, May 18.
Walnut Grove, at Good Hope, May 19.
Carthage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

Drink Coca-Cola

and as you lift the glass to your lips reflect that three million or more glasses of this wonderful beverage are consumed each day—making it indeed the great National drink.

Delicious and Refreshing

Demand the genuine by full name —all the wise do likewise

THE COCA-COLA CO.
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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A VISIT TO THE CO-OPERATIVE HOME, CORINTH.

By special invitation we spent one night in the Co-operative Home while in Corinth attending the Annual Meeting. To our minds there is no institution in all North Mississippi that is doing for the working class of young women what this one is doing. The time has come in the commercial world when girls and women must, of necessity, earn their own living. Unfortunately the time has not yet come when the beginner can command a salary sufficient to pay her board in a suitable home, and how far do you have to search, my friends, to find some girl or young woman who has fallen by the wayside because of the lack of a proper environment?

Having been asked the question, "What is this Home?" we are giving our own answer as we saw it. A comfortable, neatly kept, well regulated home, presided over by a dignified, sympathetic, efficient woman, in whom the mother instinct that exists in the hearts of all good women, has become so well developed that she takes these girls not into a cheap boarding house, but into a home, where each girl or young woman pays a certain amount, and in turn is expected to help Miss Daniel in making a home. To us the arrangement seems ideal. When a mother sends her daughter out into the business world she fears, and not without cause, the snares and pitfalls that surround her child; but with the combined influences of such an institution and such a woman as "our deaconess," much of the evil will pass them by unharmed.

As we gathered around the table and partook of the hospitality of the Home, we saw the refining, elevating influence disseminated over these girls, and again as we gathered in the neat little parlor furnished by the good people of Corinth, and listened to the singing by sweet, though untrained voices, we were made to exclaim, "Oh, that every town had a place to be made HOME for the working girl!" And why not? It would not only be a blessing to the young women in your town who are working to earn their living, but it is a pretty fair business proposition for some one. We do not necessarily need to have a church institution; any community can establish such a home with its own City Board, and get some good responsible woman to act as matron.

The Corinth Co-operative Home has indeed demonstrated to us something of what can and should be done for the working girl, and the people of Corinth, regardless of denomination feel, and of right, proud of their achievement.

Mrs. WALTER CAMPBELL.

REPORT OF SUPERINTENDENT OF STUDY AND PUBLICITY, MISSISSIPPI CONFERENCE.

The report of the work done in the department of Mission Study and Publicity for the first quarter of 1915 is the best report I have been able to send to headquarters during the two years that I have been a Conference officer. In fact, the report strengthened my faith to such an extent that I am almost ready to believe that by the end of the year the Mississippi Conference can take its rightful place among the Conferences of Southern Methodism, that of leader. And why not? We have within our Conference as strong material with which to work as can be found anywhere, but our Conference can only be as strong as the weakest auxiliary in it.

The Conference officers can only report what the auxiliaries report to them, so you see how necessary it is that each auxiliary officer report to her corresponding Conference officer. If the auxiliary has done nothing, it should be so reported. If it were possible to value one auxiliary report more than another, I would place the highest value for this quarter on the report received from an auxiliary which has been organized only a few weeks, yet the superintendent of study and publicity filled in her name and address and returned the blank. Now at the end of next quarter I am expecting one of the best reports in the Conference from this auxiliary.

It may be of interest to know the names of the auxiliaries which made glad the heart of the Conference superintendent of study and publicity this quarter. The following auxiliaries reported: McHenry, Waynesboro, Columbia, Magnolia, Canton, McComb (Adult), McComb (Young People), Vicksburg (Young People), Hazlehurst, Yazoo City, Millsaps auxiliary, Silver Creek, Mt. Olive, Natchez, Jackson (Capitol Street), Fernwood, Mendenhall, Collins, Meridian (Central), Saucier, Meridian (Fifth Street).

Collins Auxiliary.

The Collins Auxiliary reports: "Our auxiliary holds three meetings a month, first for business, second, Mission Study, which the members say is one of the best meetings, third, literary meeting. We have twenty-five members with an average attendance of about fourteen. The programs are so arranged that all take some part. The devotional service for the business meeting is always conducted by the officers giving each an opportunity to lead. The superintendent of social service gives a program once a quarter; in fact, every department of our work is well organized. In each department the year book is used in carrying out the programs. All leaflets and bulletins received are used and found very helpful." Mrs. J. L. NEILL.

OUR FRENCH WORK.

The Council has maintained two deaconesses in the Houma Mission during the past year. Houma is the center of the richest country of the United States—the "Sugar Bowl of America," it is called. Only 400 square miles of this land is under cultivation, while 149,000 people get their living there. It is, perhaps, the most densely settled rural section within the United States. In all the Protestant Churches combined there are not more than 1000 white Protestants, leaving 99,000 people as much unevangelized as any other section controlled by Romanism.

The mission at Houma was opened six years ago, when Rev. C. V. Breithaupt and his wife were sent there by the Louisiana Conference. One congregation had been organized in Lafourche Parish, with some 50 adherents or probationers, a short time before he went there. Now there are nine congregations or communities, to which this pastor, two deaconesses, one assistant French pastor, one local preacher, and five exhorters minister. These French workers have been converted and gotten to work in these six years.

Miss Iles, our first deaconess there, has had charge of the country work this year, while Miss Kate Walker has worked in the town of Houma. There are eighty miles of this rich, densely populated section along Terrebonne Bayou, where one never gets beyond the sight of houses or people. It is eighty miles of "front yards," as these French people have bought small acreages for truck gardening or sugar cane patches. The homes are small cottages, built much like each other. A message can be sent from one house to another for these eighty miles.

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Gaivez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and Doesn't Salivate or Make You Sick.

Listen to me! Take no more sickening, salivating calomel when bilious or constipated. Don't lose a day's work!

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

EAT LESS AND TAKE SALTS FOR KIDNEYS.

Take a glass of Salts before breakfast if your Back hurts or Bladder bothers you.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids so they no longer are a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.

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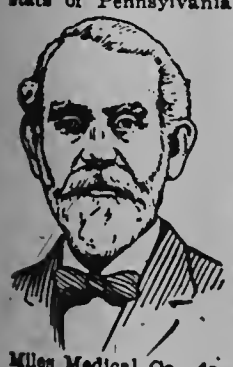

"This is Thanksgiving day in the state of Pennsylvania, and I want to devote a part of it in writing a letter to you. On the 26th day of November, '10, I was stricken with heart trouble. My family physician called it Angina Pectoris. I had from one to five attacks in 24 hours, in the latter part of December, 1910. I wrote to the Miles Medical Co., for information concerning my case, and in reply I received a very kind and instructive letter, which I handed to my family doctor, and he told me to use your Remedies in connection with the medicine he gave me, so I did. I used five bottles of Dr. Miles' Heart Remedy and seven bottles of Dr. Miles' Nervine. I was confined to the house for about four months. The action of my heart is now, and has been normal for the last six months. I can truly recommend Dr. Miles' Nervine and Heart Remedy to do what they are intended for, if used according to directions. I thank you kindly for your advice in answer to my monthly reports. I am now sixty-seven years of age, have been in the mercantile business for thirty-five years and lived retired for the last thirteen years."

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Lincoln, Penna.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Rienzi, at Thrasher, April 23.
Kossuth, at Kossuth, April 24, 25.
Wheeler, at Hodges Chapel, May 1.
Guntown and Baldwyn, at Baldwyn, May 2, 3.
Marietta, at Gilmore Chapel, May 6.
Mantachie, at Oak Grove, May 7.
Mooresville, at Oak Hill, May 8, 9.
Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.

J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Crawford's, at Shafer's, April 24, 25.
Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Olive Branch, at Oak Grove, April 24, 25.
Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ————, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Vardaman, at Derma, April 23.
Calhoun City, at Pittsboro, April 24, 25.
Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Dublin Ct., at Rome, Apr. 24, 25.
Drew Ct., at Barksdale, Apr. 25, 26.
Schlater Ct., at Sunnyside, May 1, 2.
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Tunica and Robinsonville, at Tunica, April 25, 26.
Benoit and Bulah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Jackson Dist.—Second Round.

Satartia, at Mt. Olivett, Apr. 24, 25.
Flora, at Bentonia, Apr. 25, 26.
Eden, at Carter, May 2, 3.
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9.
Yazoo City, May 9, 10.
Benton, at Zeiglerville, May 15, 16.
District Conference, at Terry, May 18, 21.
Edwards, at Clinton, May 23, 24.
Jackson, Millsaps Memorial, p. m., May 23.
Sharon, at Thornton's Chapel, May 29, 30.
Canton, p. m., May 30.
Madison, at Pocabontas, June 3.
Jackson, Galloway Memorial, June 6.
Jackson, Capitol Street, p. m. June 6.
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13.
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.

PAUL D. HARDIN, P. E.

Durant Dist.—Second Round.

Black Hawk, at Acona, April 24, 25.
Sidon, at Tchula, 7:30 p.m., April 25.
Durant, Wed., 7:30 p.m., April 28.
Kosciusko Station, Wed., 7:30 p.m., April 21.
Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29, 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10.
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winborn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.
Holly Springs, Miss.

CUT THIS OUT— IT IS WORTH MONEY.

If you don't want it to-day, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe: Foley Kidney Pills, for weak or disordered kidneys or bladder; Foley Catbartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well-known standard remedies for sale everywhere.

BROOKHAVEN DISTRICT CONFERENCE.

Monticello, May 11, 1915.

The conference will convene at two o'clock on the afternoon of May 11, in the Methodist Church, Monticello, Miss.

All the preachers of the district, with the charge leaders and the delegates-elect, are expected to answer to roll call at the first session. Please do not allow anything to prevent this, if possible.

The conference sermon will be preached by Rev. I. L. Peebles at eight o'clock in the evening of the first day, after which the Sacrament of the Lord's Supper will be administered.

The following committees are appointed:

License to Preach—W. H. LaPrade, F. B. Ormond, C. J. Stapp.

Admission on Trial—I. W. Cooper, J. A. Moore, T. H. King.

Orders—B. F. Lewis, G. H. Galloway, T. B. Cottrell.

Local Preachers—I. L. Peebles, J. M. Morse, L. E. Alford.

Quarterly Conference Records—J. L. Smith, W. N. Thomas, W. W. Nelson.

A. B. Society—W. H. Saunders, J. W. Thompson, S. N. Young.

Let the Quarterly Conference Records be on hand the first day.

The following subjects will be discussed by the persons designated, during the session of the conference:

"The Church Conference, Its Value," etc.—G. H. Galloway.

"Pastoral Visiting, Its Value," etc. J. M. Morse.

"The Pastor and Education"—J. A. Moore.

"The Pastor with the Church Leader and Mississippi Committee"—J. W. Thompson.

"The Pastor in the Use of the Discipline"—J. A. Wells.

"Pastoral Evangelism"—W. H. LaPrade, I. L. Peebles.

"The Pastor and Church Finances"—P. H. Enochs.

"The Layman's View of the Pastor"—N. L. Hutchison.

"The Pastor and the Church Paper"—W. H. Saunders.

A part of an afternoon session will be given to the Laymen's Work.

The program on the Layman's work, and for the laymen, will be arranged by V. D. Youngblood, district leader. A note from Brother Youngblood says that this feature of the conference promises great things. Please let every charge leader be present as a member of the conference. Unless there is need for a change, this special feature will be held on Thursday afternoon, May 13.

ROBT. SELBY, P. E.
Brookhaven, Miss.

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Fine Music, Lectures, Visatarss, Excursions. Write for Announcement.

The days are indeed evil, unless we make them good.—George Hodges.

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Guaranteed not to show holes for 4 months.

BESIDES that, you get pure-dye, elastic-top, snug, ankle-fitting, nice-looking Hosiery that wears as long and looks as good as the 25c kind. Help your husband put money in the bank. Buy Whit-Leather and economize.

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NEW ORLEANS DISTRICT NOTES.

Through the courtesy of the Editor and Publisher of the Advocate, space will be given every week for items of interest from the New Orleans District. I have asked for this space because I believe the readers of the Advocate everywhere are interested in our work in New Orleans, the largest distinctly Southern city in the bounds of our Church, the city in which the Advocate itself is published, and will read with pleasure this news column from week to week. I believe, too, it will be of great help to the district. It will create an interest on the part of our people in the Advocate, which ought to be in every Methodist home in this city. It will help us in establishing a connectionalism which we must have to do the work we ought to do. Let every preacher and layman in the district be a booster for the Advocate. Rev. R. H. Harper, Rev. A. J. Gearheard, and Rev. W. L. Doss, constitute the committee which shall have charge of this "News Column." All news items should be in the hands of the committee by Friday of each week.

W. W. HOLMES.

NEW ORLEANS DISTRICT CONFERENCE.

The 1915 session of the New Orleans District Conference was called to order in the Carrollton Avenue Church on April 8 at 7:45 p.m. Rev. W. W. Holmes, the presiding elder, was in the chair. After roll call, Rev. A. J. Gearheard was elected secretary. Brother Holmes announced the usual number of committees to look after the several interests of the Church, and nominated the following preachers as a licensing committee to serve in the interim between district and Annual Conference: S. H. Werlein, F. R. Hill, Jr., W. W. Drake, R. H. Harper, W. L. Doss, Jr., and A. J. Gearheard. The committee was elected. The rest of the evening was occupied by hearing addresses by Mr. W. S. Holmes, Conference Lay Leader of Baton Rouge; Rev. R. W. Vaughan, of the Orphanage; Rev. W. W. Drake, Conference Secretary of Education, and Rev. H. W. Van Hook, President of the Seashore Camp Ground School. A collection amounting to $30 for the Seashore Divinity School was taken, and the first session closed.

The second day's sessions were of great interest. The day was properly begun. At 11 o'clock Brother Holmes delivered an inspiring pastoral sermon, using Elisha as an example for preachers of all the ages. The sermon was a revelation to the pastors of both their duties and opportunities. The Sacrament of the Lord's Supper was administered to all present. At noon a most delightful luncheon was served by the ladies of Carrollton Avenue Church.

Friday afternoon was occupied by a round-table discussion of the work and needs of all the charges. The spirit of the session was beautiful, and in the spirit of brotherliness each one tried to help solve the problems of the charges. The delegates were delighted with the way the work is opening up along the Lower Coast, the infant charge of the district. After the reports were all in, the names of local preachers and elders were called and the roll of local preachers was completed. Brothers J. H. Stafford, J. C. McLean, R. L. Schroeder, P. C. Carpenter, T. B. Clifford and S. A. Seegars are licensed to preach for the year 1915-16, the last two having been licensed by this conference. H. H. Ahrens, W. G. Evans and E. N. Evans are local elders in good standing. The Secretary was instructed to furnish the foregoing list with correct addresses to the Secretary of the Louisiana Conference for record. After a short address by Dr. J. T. Sawyer, the afternoon session closed.

The last session was a full one. Mrs. C. F. Niebergal gave a most charming account of the work being promoted by the women of the New Orleans District. Bogalusa was selected as the next place of meeting. A report by R. M. Brown on the condition of quarterly conference records went to record. A summary of all the reports of the district was read by A. J. Gearheard and by vote of the conference he was asked to submit it to the Advocate for publication. C. O. Chalmers represented the New Orleans Christian Advocate. Four ballots were taken by the laymen for delegates to the Annual Conference and the results were as follows: W. W. Carre, G. D. Shands, W. B. Thomson and C. O. Chalmers were elected delegates, and H. H. Ahrens and G. W. Robotham were made alternates. W. S. Sherwood and S. H. Meyer were re-elected trustees of the Seashore Camp Ground.

At this time a lively discussion was precipitated by a motion calling for a financial statement from the financial secretary of the Camp Ground and asking that a committee be appointed to audit the Camp Ground treasurer's books. Opposition developed and some really good speeches were made. The motion finally prevailed and Brother Holmes appointed G. Wasson, C. F. Niebergal and E. Alvis as an auditing committee and instructed them to report back to this conference next year.

The secretary was instructed to write a letter of condolence to the family of the late Rev. G. A. Guice.

Looking back at this session of the New Orleans District Conference, there is much that could be said about it. There were 76 delegates present, which surpasses all former records for attendance. There has been a net increase in membership of 247 since Conference. The devotional exercises conducted by Dr. S. H. Werlein, Rev. D. L. Griffin and Rev. F. R. Hill, Jr., were real seasons of grace. The resolution committee prepared and delivered a set of resolutions that stood for something more than commonplaces. The presiding elder was in the chair for the first time as such, but proved himself to be master of all the details of his work. He told the conference that he was serving this district with a definite plan for results and as each pastor made his report there was evidence that the plan was getting results. Not a person failed to perform his part on the program and every pastor but one responded to the conference with either his presence or a written report. In all, there was nothing amiss and the Conference was a success from the opening session to the final benediction.

A. J. GEARHEARD, Secretary.

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Let us send you one of these Bibles. The price is $1.35 postpaid. When remitting send us money orders or 2-cent stamps. If a personal check is sent, add 10 cents to cover cost of exchange. We have sold over 1000 of these Bibles in the last four years.

OBSERVE CHILDREN'S DAY.

At this late hour we come to you, pastors and Sunday school superintendents of the Louisiana Conference, with the urgent request that you make every possible effort to have a Children's Day at every church, if you have not already planned for this. The change of the day may be a little inconvenient to some, but observe the day if you have to do so later. In justice to the children, even if you can not make it elaborate, have it. Take your collection and forward it to the treasurer, Mr. W. A. McKennon, Shreveport, direct, and at once. Read paragraph 265 of the late Discipline, take time to explain, and put your whole heart into it, and make it a great day for all. May our Master help you to make it so!

J. A. ALFORD,
Sec'y Louisiana Conf. S. S. Board.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 17. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3088.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THUSDAY, APRIL 29, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Say not my soul, 'From whence
Can God relieve my care?'
Remember that Omnipotence
Has servants everywhere."

* * *

There is no better way to help people religiously than to live a consecrated, holy life among them. And the door of opportunity to this highest form of service is wide open to all.

* * *

Billy Sunday, with numerous helpers to support, received $50,000 for nearly three months' work in Philadelphia, and those who do not like the famous evangelist made much ado about it. Jack Johnson, the negro pugilist, received $30,000 for a brief performance on a single afternoon in Havana, and scarcely a note of protest has been heard. Comment is unnecessary.

* * *

We speak of the past as being gone, but it is never wholly so. In an important sense, it ever abides with us. A character in a recently published story is truthfully made to say: "We are today very much what we did and thought yesterday, and we will be tomorrow, in great part, what we do to-day." How important, therefore, it is to live right continuously!

* * *

There has never been a truly great Christian minister who was not a man of the people. Luther's heart was with the masses, and so was Wesley's. The same might be said of Spurgeon and General Booth, perhaps the two mightiest princes of the Kingdom that have been in the world since the colossal man of Epworth "fell on sleep." Of our Lord himself, it was said, "The common people heard him gladly," and it was among them that he lived and chiefly wrought. Every pastor ought to be a big-hearted commoner, seeking to touch people in all the walks of life. God is no respecter of persons, and every human being is priceless in his sight.

* * *

When Jesus was on earth he never sought to entice people into becoming his disciples by offering to gratify their pleasurable emotions or selfish appetites. His appeal was to their deep sense of need and obligation. To be sure, he held up before them the wealth of the Heavenly Father's love and the rich provisions of his grace, but along with it he presented faithfully to their view the self-denial and self-sacrifice that would be required. When an enthusiastic Scribe announced his purpose to follow him, he replied, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." To seek to win men to the Church by appealing to wrong motives is to reduce Christianity to the low level of the heathen religions. Its challenge to the heroic in man has ever been one of the potent elements of strength in the Christian faith. This may repel some, but only those who are thus won will worthily represent our Lord.

A TIMELY AND INSPIRING APPEAL.

In the Presbyterian (Philadelphia) of April 22, under the caption, "BACK TO THE FUNDAMENTALS," the following significant and timely appeal is published:

"The undersigned, ministers and laymen of the Presbyterian Church, appeal to our churches, ministers, church officers, and church courts to unite in action in defense of the fundamentals of our common faith.

"In view of the deep unrest in the religious thought of the day, we believe that pronounced and persistent emphasis should be placed on the integrity and authority of the Bible as the Word of God, the deity of our Lord Jesus Christ, his vicarious atonement on the cross—the only way of salvation—and his resurrection.

"We believe these doctrines should be preached from our pulpits, and that the sessions of our churches should insist that this be done.

"We suggest, furthermore, when a church is seeking a minister to be its pastor, that it shall not call any man save one who unreservedly and heartily accepts the great fundamentals herein enumerated and taught by our standards.

"We have been led to express this belief and to offer these suggestions under the deep conviction that only on such a basis can the Church succeed in its mission, and the Gospel of Christ be propagated to his glory and according to his own will.

"May we not urge you to unite with us in prayer that all our churches, ministers, and officers may feel the supreme importance of this appeal?"

This earnest message is signed by Dr. Maitland Alexander of Pittsburgh, Penn., the present Moderator of the General Assembly of the Northern Presbyterian Church, Dr. M. A. Matthews of Seattle, his predecessor in that responsible office, by scores of prominent ministers, and by laymen representing leading Presbyterian Churches of the country, from the Atlantic to the Pacific Ocean. Included in this list are such men as Dr. David J. Burrell of New York, Dr. J. Wilbur Chapman, the well known evangelist, Dr. Charles R. Erdman, Professor of Christian Homiletics and Pastoral Theology in the Princeton (N. J.) Seminary, Dr. D. S. Kennedy, editor of The Presbyterian, Prof. George L. Robinson, of the McCormick Theological Seminary, John Wanamaker of Philadelphia, and a large array of others of equal attainments and distinction. Yet this is said to be only a beginning.

Dr. M. A. Matthews, Chairman of the Voluntary Committee that prepared this stirring address, says: "Many have written urging the taking of even more strenuous steps. Letters from earnest men are still arriving, asking that their names be attached. We had only a short time to send out letters to the different sections of the country from which to secure a general expression. Thousands of pens would leap from their scabbards into fingers, controlled by faith, to subscribe the names of men who have not bowed their knees to Baal nor turned aside to the flesh-pots of pagan thought. Their names continue to come and perhaps we will publish them later. * * * Sessions are urged to take the suggestion made and to examine ministers thoroughly. This is the crucial age. * * * The country needs to come to its knees in prayer, and to the daily study of God's Word."

We are highly pleased to see this sound and timely statement issued by representatives of the Northern Presbyterian Church, which is one of the most alert, virile, and rapidly growing religious denominations in the United States, and there are two or three things that we desire to say concerning it.

1. When such a body of men as those who have sent out this address feel moved to speak thus there can no longer be any doubt that orthodox Christianity is seriously menaced in this country. They can not be brushed aside as mere alarmists or pessimists. We have been telling the readers of the Advocate for some time that this was the true situation, but the correctness of our representation seems to have been largely distrusted. We could scarcely ask for a stronger confirmation of what we have been saying in these columns for months and years than is furnished by this clear and emphatic deliverance.

2. The men issuing this appeal are among the ablest and best equipped representatives of the Christian Church in America. What they have said cannot be discredited by sneering out, "They are ignorant mossbacks."

3. Though our Presbyterian brethren have sounded this bugle call only for their own denomination, we should like to see it rally those who are loyal to the "faith once delivered unto the saints" in all the Churches. Especially would we be gratified if the Methodist Episcopal Church, South, would take a like definite stand for the preservation of the fundamentals of Christianity and likewise resolve to begin faithfully to use the administrative forces of the Church to achieve this end. Nothing short of this will avail. Those who are propagating the "New Thought," which is in reality nothing but the old exploded skepticism and heresies that disturbed the Church in the past revamped, care comparatively little for occasional criticisms in the pulpit and press. But if our Bishops, our Boards of publication, and our Conferences would begin to make it clearly understood that utterances by our preachers and teachers impeaching the integrity and authority of the Holy Scriptures and clashing with the views of evangelical Christianity will not be lightly passed over, it is probable that things would soon begin to wear a different aspect.

Let none think that there is no need for this. With the exception of the Unitarians, the Congregationalists, and possibly the Episcopalians, the Northern Methodists are perhaps more largely under the influence of this rationalistic teaching than any other of the Protestant Evangelical denominations, and many in our Church are trailing along after them. Yet in the face of this perfectly obvious trend there is a strange inactivity among us concerning it. Which of our leaders, for instance, has protested against the publication in our Methodist Review Quarterly, uncombated, of the vicious writings of German and other unsound theologians? How many of our Southern Methodist papers are speaking out emphatically against this subtle propaganda, as The Presbyterian of Philadelphia, The Presbyterian of the South, and some of the ablest organs of other Churches are doing? The great body of our people are yet sound, but they need to be awakened to the true situation. **Is there not among those who have the prestige and influence to do so, some one who will lift up the banner of orthodox Methodism and sound a rallying call to the conservative forces of the Church, as the leaders of the Northern Presbyterian Church have done in their denomination?**

FANNY CROSBY.

(One evening of the Sunday meetings in Philadelphia, the death of Miss Crosby was announced, and the following poem by Miss E. E. Hewitt, the well-known hymn writer of Philadelphia, was read. It had been written on receipt of the news of Miss Crosby's death. Those familiar with Miss Crosby's hymns will note the skill with which Miss Hewitt has woven lines from these hymns, into her tribute, which follows.)

Away to the country of sunshine and song,
Our songbird has taken her flight;
And she who had sung in the darkness so long,
Now sings in the beautiful light;
The harp-strings here broken are sweetly restrung
To ring in a chorus sublime.
The hymns that on earth she so trustfully sung
Keep tune with eternity's chime!

What heart can conceive of the rapture she knows
Awakened to glories so bright,
Where radiant splendor unceasingly glows,
Where cometh no shadows of night?
Her "life work is ended," and over the tide,
"Redeemed" in his presence to stand,
She knows her Redeemer, for her crucified,
"By the print of the nails in his hand."

O, "Blessed Assurance"—the lamp in her soul
That made earthly midnight as naught!
A "new song" of joy shall unceasingly roll
To him who her ransom had bought.
To "Rescue the Perishing," her great delight,
What bliss, in the Homeland, to meet
With those she had told of the Lord's saving might,
Together to bow at his feet.

Good-bye, dearest friend, good-bye for awhile;
You walk in the shadows no more;
Around you the sunbeams of glory will smile;
The Lamb is the light of that shore!
Some day, we will meet in the city above;
Together, we'll look on his face;
Safe, "Safe in the Arms" of the Jesus we love;
Together we'll sing, "Saved By Grace."

—The Presbyterian (Philadelphia.)

FAITH'S BETTER KNOWLEDGE.

Dr. J. H. Jowett.

Mental conclusions and spiritual experiences are two quite different things. Reason may gather piles of knowledge concerning the historic Jesus, but reason alone will give me nothing about the risen Christ. I want to know the Jesus of history, but I want to have communion with the Christ of faith. Such knowledge of the Lord comes to us through the act and attitude of faith. Faith is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is execution of the verdict.

It is of momentous importance to remember that the core of faith is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude and every choice and will in life is stamped with the pleasure and fear of God.

THE CONQUESTS OF PEACE.

Phillips Brooks.

There is nothing good or glorious which war has brought forth in human nature which peace may not produce more richly and more permanently. When we cease to think of peace as the negative of war, and think of war as the negative of peace, making war and not peace the exception and interruption of human life, making peace and not war the type and glory of existence, then shall shine forth the higher soldiership of the higher battles. Then the first military spirit and its work shall seem to be but crude struggles after, and rehearsals for, that higher fight, the fight after the eternal facts and their obedience, the fight against the perpetually intrusive lie, which is the richer glory of the riper man. The facts of government, the facts of commerce, the facts of society, the facts of history, the facts of man, the facts of God, in these, in the perception of their glory, in the obedience to their compulsion, shall be the possibility and promise of the soldier statesman, the soldier scientist, the soldier philanthropist, the soldier priest, the soldier man. "The sword is beaten into the plowshare, the spear into the pruning hook." "The war drum throbs no longer, and the battle flags are furled." But it is not that the power of fight has perished: it is that the battle has gone up on higher ground and into higher light. The battle is above the clouds.

VOLTAIRE AND THE BIBLE.

The circulation of the Scriptures increases as time goes on. Our readers will be interested in the following from The Christian, a London weekly: "It is but little more than a century ago that Voltaire prophesied that "in a hundred years the Bible would be an extinct book." How has that prophecy been fulfilled? From 1804 to 1817, the total issues of Bibles and portions of Scriptures in all Europe and America were about three million copies, or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible Societies of the world, which exist for the specific purpose of publishing the Work of God without note or comment, issue the whole Bible or portions of it in over 500 languages, and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recently been gathered for the first time, and these add 10,000,000 copies to the annual output. This total of 28,000,000, is more than 120 times the annual output of a century ago. Thus does the ever-living Word of God put to shame the ignorance of foolish men."—The Christian Intelligencer.

BIBLE READING AND DANCING IN OUR PUBLIC SCHOOLS.

Rev. J. B. Risk, D. D.

One argument that is strongly urged for substituting instead of the Bible carefully prepared selections, is that the Bible to be read in the public schools is for the benefit of the children of all the people without regard to sect or religious belief, and that for this reason all controversial passages of Scripture must be avoided.

All controversial passages must be avoided! If all controversial passages must be avoided, that means the throwing out of the whole Bible from our public schools; for there will always be in the schools all shades of opinion represented, and the children of agnostic and infidel parents would controvert and deny the whole of revelation.

Is it not here clearly apparent to the most obtuse that this driving out of the Bible from the public schools is not simply a defeat of the religious elements of the community, but that it is a victory for the infidel and secularistic forces—the basest, and most dangerous elements in our national life?

And where shall the line be drawn? What sort of an emasculated Bible are we going to have in the public schools? It will not do simply to say that it will be a selection from the whole Bible; for if a selection be made at all it must be selected from the whole Bible, but may not by any means include all of the books of the Bible—as, for example, we have selections from Wordsworth by his disciple and admirer Matthew Arnold, and yet whole tracts of Wordsworth's poetry are not represented.

But if the Bible may not be read in the public schools for fear either of contamination to morals or of arousing controversy, shall dancing be taught in the public schools, and shall our public school buildings be used by classes in dancing?

Remember that this is not a question simply of allowing dancing; it is an attempt to make us indorse a propaganda of dancing; to train the children of our homes in the art of dancing whether they will or not, or without respect to whether their parents are opposed to its practice or not. It throws the aegis of the public school's protection over the dance, and exposes our young men and women to frequent temptation in these functions presided over by teachers who act as chaperons. Is this to be unanimously and enthusiastically indorsed? Surely not. It is getting to be the fashion to make charges of immorality against the public schools. Startling revelations of laxity of morals in the public schools have, it is said, profoundly moved communities. We are shocked as we read of charges of immorality such as were made against the public schools at the National Educational Convention held last July. This we trust, however, is but another form of the old and exaggerated calumnies of Romanism against our public schools.

But if the Bible with its power of religious uplift is driven out of our schools, and the dance with its demoralizing fascinations is fostered, then the fear is that what Romanism has steadily claimed, although we know that chameleon-like Rome changes to the sentiment of the hour—she sees lately that she has gone too far, and now she claims to love the little red schoolhouse—but this change, if change it be, was wrought not by the cowardice of those who would basely surrender American ideals, but by the mighty protest of those who have manfully stood up against the machinations of this unscrupulous hierarchy; but if the dance shall supersede the Bible, Rome's old and persistent cry "that the public school is the hotbed of immorality" may yet to some lamentable extent come to be true.

We disclaim here that we have made extreme statements against the Romish Church. We would accord to men of every faith the right of conscience and the protection and inestimable advantages of our Christian civilization. But we believe that American institutions and ideals should be conserved.

We do not advocate an antipapal panic; nor have we much sympathy with those Protestant ministers who, forgetting the history of the past and blind to the encroachments which this vast ecclesiasticism has already made, think it shows true breadth of mind and serenity of culture to rail at those who lift up a voice of protest against papal domination in our civil and political and distinctly American institutions.

No, these liberalists are hardly consistent; for a well-known writer—the most extreme type of such a publicist—after all his tirade against the men who, alive to the issues of the hour, are guarding the welfare of State and Church, is compelled to concede that "if it is not true of all Roman Catholic hierarchs, it is true of some that their ambition to rule the State is not well concealed." And at last he is forced by the inevitable pressure of the situation to acknowledge what we alone contend for. "I think," he says, "that there is need of resisting such tendencies."

That the dance in the public school is a menace to the morals of the community is shown by a statement recently made by a prominent minister of this city; for if there is even a shadow of truth in the statement "that in his investigations of city conditions he found that the dance-halls—many of them—were open fields of solicitation for the panderer, and recruiting-stations for the brothel;" if this be so, then how can we put our imprimatur upon dancing lessons in the public schools which train our children in the art and render more easy the transition to these places of temptation?

Let no one be guilty of base compliance or of cowardly surrender in this matter.

Shall we take the ground that it is of no use to oppose it; that the spirit of the time favors dancing? No, surely not!

"Say not the times are evil; who's to blame?
And fold the hands and acquiesce; O Shame!
Stand up, speak out, and bravely, in God's name."

It has been acknowledged by those representing our public school system that the social dance, under chaperonage of teachers, is a function in high school life; more than this, it has

been acknowledged that the dance in a modified form is taught in connection with the eveniug school activities. In the opinion of many, the courts would grant an injunction against such use of our high school and public school buildings. We are anxious to maintain great moderation of statement. We all believe in large tolerance, and in the spirit of charity. But, surely, this is a matter that calls for plain speaking.

We believe that the Protestant Churches of our and of every other city in our land where these abuses exist, representing in these great issues the moral forces of the community, should interpose objections to this subversion of a public trust; to this misuse of our educational machinery; to this flagrant and unblushing assault on the sentiment and conscience of the best elements in our Christian Churches.

On the one hand, the sentiments and prejudices of the agnostic, anarchistic, Jewish and Romish elements of society must be seduously guarded, by emasculating the Bible to be read in the public schools; on the other hand the religious sentiment and conscience of the Christian people who would shield their children from these contaminating influences must be violated by the pandering of our public school system to and by the use of our public school buildings for, the social dance.

These are questions, indeed, which should stir our entire citizenship. The situation which we confront brings us face to face with these grave and important issues. We can not escape and be true to ourselves from the responsibility thus thrust upon us. Aud we believe that the churches we represent and the patriotic people of the community who love American institutions, and American ideals expect us, as the issues have been clearly drawn, to stand fast to our principles and ideals.—Pittsburgh Christian Advocate.

"OUR SUPERANNUATED PREACHERS."

A Plain Statement by a Superannuate.

Dear Dr. Meek: Your recent strong and timely editorial on the above subject, together with an editorial on the saiue subject in our General Organ, suggests to me the propriety of writing a plain statement of my experience with the hope of thereby helping to get this important subject on the heart and conscience of the Church.

I was an active itinerant Methodist preacher for twenty-seven years. Now, with an experience of something more than three years as a superannuate, I am fully convinced that during those twenty-seven years, I was very far from having a due appreciation of the delicate situation of the superannuate, and of his claim on the Church. Not that I have one word of complaint to make personally—no, not that; for really it seems to me, that I have received rather more consideration than the average of my brethren. Yet I do confess that I have felt very sorely the fact that the Church to which I gladly gave the strength and love of my life has no adequate plan by which to provide for the comfort of myself and family. So, for the reason above given, I ask that your readers bear patiently with me while they read the following plain statement.

The first twenty-five years of my effective ministry were spent in the North Mississippi Conference. In my judgment, this Conference ranks among the very best in the Connection, in the spirit of genuine brotherhood that pervades it. I know that my brethren of this Conference loved me while I was associated with them in the work, and I know that they love me still.

At the end of the twenty-five years, my health was seriously impaired. With the hope that by a change of climate, I might be able to continue in the work, and at the same time regain my health, I transferred, and for two years was an effective member of the Central Texas Conference. Viewed from every angle, this is easily one of the very greatest of all our Conferences.

After two years, my improvement in health not being sufficient to justify continuing in the work, I asked for and received a superannuate relation. I held this relation in the Central Texas Conference for two years, at the end of which time, still not being able to take work, I transferred back to North Mississippi, feeling that this was clearly the proper thing to do.

For a number of years just prior to leaving North Mississippi, my salaries were from $1200 to $1600 a year, and those whom I served conceded the fact that this was not really as much as was needed for the support of my family. However, we managed to live on it and keep out of debt.

During the two years of service in the Central Texas Conference, I labored under serious hindrances, and my support was so meager that I became considerably involved in debt. So, at the time of my superannuation, I found myself in debt, with shattered health, with an invalid wife, with no house to live in, with no house furniture, and with a necessarily expensive family to be provided for. To intensify the gravity of the situation, it was thought best that I should live in a somewhat different climate, the change involving a move of 300 miles. I had no one to depend on for financial aid except the Church.

At the same Conference at which I superannuated the Joint Board of Finance very kindly gave me $50. At the close of the first year I received from that board $400; at the end of the second year $300. Then I transferred back to the old home Conference, and at the end of the third year received from the Board of Finance of that Conference $175, making $925, for the three years—fully $400 less than was necessary to support us one year, when there was no house rent to pay, no furniture to buy, and practically no medicine bills.

The disease with which I am troubled has proven a treacherous one. I have from time to time fallen back just enough to prevent any substantial improvement in my health. In spite of all my expressions of hopefulness now and then made, I am still a sick man. I am at this time suffering from having unintentionally and unconsciously overtaxed my strength when I was feeling especially well.

My wife is still an invalid, and I am still paying house rent. Pardon me for making the case so bad. I am simply trying to make a plain statement. I can fancy some one asking, "How have you lived?" Well, of course, we have practiced economy to the limit, and have done what we could, under the conditions to make something ourselves. The first year I tried the milk and butter business on a small scale, operating on borrowed money. I found that expenses consumed practically all the profits.

The second year we tried the boarding house business and handled quite a good deal of money, but most of it went for paying grocery bills and house rent. Besides, my wife's strength was not equal to the strain. The third year I simply did such little jobs as I could get about town and some of the childen have been able to help a little.

Besides this, many of our friends in Mississippi and some in Texas, have on two accasions, responded generously to a kind cry of distress, that went out in our behalf. Many of the contributions were accompanied by sweet messages of love and the memory of them fills me with gratitude to this hour. I confess, however—whether it be the wrong or the right spirit—that the necessity for such appeals is deeply humiliating to me. How much less embarrassing both to me and to my friends, and how much more creditable to the Church it would have been, if in these times of emergency, relief could have been given in a quiet way, through some regularly organized plan of the Church! How much better still if the annual appropriations from the Board of Finance could have been large enough to have prevented these emergencies! For example, suppose the check the third year could have been for $500, instead of $175. What a relief it would have been both to me and to some of my creditors!

The one thing that troubles me now is that my income from all sources has not made it possible to keep out of debt. If fortune smiles on us, we can hope to make a living from now on; but it is going to be very hard indeed to have any surplus for the payment of old debts; particularly so, if even some slight disaster should come. I know that I have much to be thankful for; I am trying to be strong and patient. But in spite of myself, as the burden has pressed heavily from month to mouth, through these years, my soul has cried out within me, O Lord, how long, how long?

In closing, let me ask my friends and all who may read this to believe me. I do not write in the spirit of complaint; I am not sour. I simply desire to impress upon those active in the work of the Church, the lesson that I have learned by sore experience.

I still love the Church. To give her many more years of service would be my highest pleasure. And though I am denied this privilege, my highest interest is in her welfare.

I rejoice in the success of Dr. McMurry in his noble work for Church Extension; I am profoundly thankful for every forward movement in the great cause of missions, and for the many evidences of a general awakening in the interest of our colleges and universities; but can a great Church, capable of managing so well her other great interests afford to continue such inadequate provision for those who have made possible her great history and her far greater prospects? (Pardon this seeming immodesty).

Another word ought to be said: I am sure that my case is a somewhat extreme one. There are perhaps some claimants who are fortunate enough not to need more than the small amounts which they receive; perhaps others need to have these amounts only slightly increased. Still, doubtless there are many others whose experiences, if written, would not appear strikingly unlike this one.

W. C. HARRIS.

Uvalde, Texas.

MORE GIFTS TO EMORY UNIVERSITY.

In a communication telling of a large donation of valuable books to Emory University by Dr. J. W. Lee of St. Louis, an announcement of which has already been made in the Advocate, Bishop W. A. Candler further says:

"Dr. Fitzgerald S. Parker has recently sent an autograph letter of Bishop Enoch George, which will be added to the collection of rare autographs in possession of the University.

"Dr. Franklin N. Parker has sent a copy of the "Discipline" published in 1817. It is the purpose of the authorities of the University to collect a complete set of all Methodist "Disciplines" from the beginning of Methodism in America until the present time.

"Rev. H. H. Smith, of the Virginia Conference, has sent a photograph of the old Ebenezer Academy, one of the first institutions of learning established by American Methodists, having been erected in 1785.

"Scarcely a day passes without some valuable addition being made to the library or generous contribution given to the University."

The cotton crop of the past year, according to the Federal Census Bureau of Statistics, amounted to 15,873,002 actual bales, or 16,102,147 bales on the basis of 500 pounds to the bale. The crops of the three preceding years were as follows. 1913—13,982,811 actual, or 14,156,486 500-pound bales; 1912—13,488,539 actual, or 13,703,421 500-pound bales; 1911—15,553,073 actual, or 15,692,701 bales averaging 500 pounds each. These were the largest antecedent crops; so it will be seen that the crop of 1914 was the biggest ever produced.

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A MIRACLE FOR EDUCATION.

God blesses those movements that are for the uphuilding of his kingdom. It is perfectly proper to pray for divine help and the leadership of the Holy Spirit in a thing that we know is right. Prayer should he specific. A Christian should strive to accomplish a specific thing. It is well to pray for the whole world, hut it is hetter to pray for one man and keep after that one until he is won. Christ stopped a whole procession in order to save Bartimaeus, and deserted a multitude in order to take dinner with Zacchaeus. Christ died for the whole world, but he concentrated on one thing if that one thing was important.

It is important that the Church educate her sons. She must direct the studies of her young ministers. This is not a new policy. Elisha was the head of a great college to which came the sons of the prophets. He had some trouhle about convenience and equipment, and it was decided to move the school from Samaria to Dothan. The school was poorly equipped and one of the hoys horrowed an ax with which to work. The old story had its usual ending. The boy got into trouble over what he had horrowed. Borrowed capital has often been borrowed trouhle. But the sons of the prophets were engaged in a great work. God was with them. Eilsha performed one of his miracles by the power of God in order to hring to completion that college for the training of young prophets.

If Centenary College stands for what harmonizes with Christianity, then it is a proper subject of prayer. If God made a miracle possihle in order to establish a school for the prophets in the days of Elisha, will he not do the same to-day? We need Centenary to stand forth as the center of Christian education in Louisiana. Then we need specific prayer for the hand of God to rest upon some person that something miraculous may be done. Our God, who raised the ax and caused the iron to swim, can operate in a heart and cause something of consequence to he done for the cause of Christian education in Louisiana.

AN INTERESTING STORY.

During the recent hard times, many have heen the calls upon the Provident Association of Shreveport, La., for material assistance. Some weeks ago a young man of eighteen presented himself with a different request from that of the others, which had been for transportation, lodging, food, clothes, medicine, etc.

Said he, "What I want is an education; if I get that, I can get all these other things myself."

This young man is a native of Budapesth, Hungary, without a relative in America, his older hrother, with whom he sailed, having died in New York.

His manner seemed so sincere that a good Christian woman who consecrates much of her time to helping boys, and a most sympathetic pastor became deeply interested and managed to enter him in Centenary College. He has proved to me most worthy and appreciative.

Recently in a revival service Karl Winkler yielded his heart to Jesus at the altar of First Church, was hrightly converted, and applied for church membership. R. H. WYNN.

BACCALAUREATE ADDRESS AT CENTENARY.

The Baccalaureate address at the Centenary Commencement will be delivered by Dr. O. A. Wright, who is one of the most successful and influential business men of Shreveport and one of Centenary's hest friends. Dr. Wright is a fine product of the Church college, having received his education in one of the Northern denominational institutions, his success in the field of education heing attested by the degrees of Ph. D. and LL. D., which he has won, and his success in business is no less distinguished. As teacher of a great Bible class in the Sunday school of the First Methodist Church in Shreveport, he has shown his interest and efficiency in religious work. It is reported that 135 persons were in attendance on his class on a recent Sunday. From his reputation as a convincing and inspiring speaker, it may he safely predicted that those who may have the pleasure of hearing the Baccalaureate address on Tuesday, June 8, have a treat in store for them.

TREASURER'S REPORT.

Receipts for all purposes (previousiy acknowledged)		$1,266.80
Receipts on Centenary Special of $6000:		
A. J. Bonnette, Sulphur Charge	$22.00	
J. G. Sloane, Gibbsland Charge	10.75	
R. S. Walton, Bunkie Charge	18.00	
F. R. Power, Pelican Charge	17.50	
W. F. Henderson, Mooringsport Chg.	4.75	
E. L. Cargill, Campti Charge	30.00	
L. I. McCain, Dubach Charge (in full)	50.00	
J. G. Snelling, personal pledge	50.00	
		203.00
Receipts from Education Assessment:		
C. A. Battle, First Church, Baton Rouge		100.00
Total		$1,569.80

C. A. BATTLE, Treas.

April 22, 1915.

THE SECRET OF SUCCESS.

The entire history of the Church has proved that the secret of any successful movement is to be found in prayer. The modern missionary movement ahouuds with illustrations of this axiom of Christian faith, as doors of opportunity have heen opened, gigantic difficulties overcome, and large gifts have heen secured in direct answer to definite prayer. In our educational work in Louisiana we are face to face with an imperative and pressing obligation to provide adequately for our institutions; great difficulties are in the way, and if our needs are to he met, God must touch the heart of men of means and lay on them the hurden of providing for the Christian education of our children. It is time for us, as a Conference, to offer definite, united prayer to God for the solution of our problem.

DR. THADDEUS P. BELL

Practice Limited to the Medical and Surgical Treatment of the

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And the Correction of Errors of Vision.

814 Audubon Bldg., New Orleans, La.

"THE ADVOCATE."

Dear Doctor Meek: In the issue of the Advocate of April 8, on the first page, column three, you make this quotation from a writer in the Baltimore Southern Methodist: "As a whole, our people do not read Methodist papers sufficiently to know what we stand for, or what we are doing in the world;" and your comment is: "We are inclined to think that this is lamentably true."

I wish to say that eleven years in the pastorate have convinced me of the truth of this observation. Each charge, except one, to which I have been appointed had very few subscribers to the Advocate, which is the organ of the Conference; and other church papers are scarcely heard of. Your statement and my experience have caused me to investigate somewhat as to the real and possible circulation of the New Orleans Christian Advocate in its legitimate territory.

I wish first to state that I am supposing that the Advocate has 7000 subscribers, and the calculation here made is on that hasis. According to the census of 1910, Louisiana and Mississippi together had a white population of 1,727,197. If we make no allowance for increase in population, this would give one Advocate for every 246 white people. Thus, as a general proposition, it is quite obvious that comparatively few people will learn anything of "What we are doing in the world." Now let us look at the proposition another way.

The 1910 census shows that the above named States had 361,593 white families, which would show one Advocate to every 51½ families. **Could we not reach more of these by a little systematic work?**

The average size of all families within the hounds of the Advocate's territory was 4.75; and, using that number—furnished by the Government—as applicable to our church population, our Conference organ has 32,000 families from which it might justly expect support. Now, if we are to grant that the present subscription list represents a family for every paper taken, there are left some 25,000 families who do not receive their church paper. The 7000, present list of subscribers, multiplied by 4.75—the number in the average sized family, equals 33,250 people now reached by this paper directly in their homes. But since Louisiana and Mississippi have a Southern Methodist membership of 152,000, there are 118,750 Southern Methodists in the two States who do not read the Conference organ.

Louisiana shows one member in twenty, or one family out of four, who take the Advocate.

If "knowledge is power," let our brethren bestir themselves to get our people more into touch with this great source of church knowledge—our Conference organ. W. W. PERRY.

Haynesville, La.

A FEW STILL LEFT.

I yet have a few dozen copies, perhaps one hundred or more, of my hook, "Autobiography of Rev. H. P. Lewis," which I would like to sell as I need the money. Several brethren, preachers and others, have spoken or written to me how they enjoyed the hook and what a help it has been to them. One of our Jackson preachers told me he had read the hook twice, was reading it again, and enjoyed it as much as he did the first time he read it. Write me at 826 N. W. Street, and I will send as many copies as you think you can dispose of at 25 cents per copy.

Jackson, Miss. H. P. LEWIS.

A GOOD SPRING TONIC.

Perhaps your pastor needs a tonic. The best tonic that you can prescribe for him is to go to him with real earnestness and anxiety and ask him, "What can I do to help the cause of Christ?" When your pastor has had a number of doses of this tonic he will be stimulated to new zeal and activities, and you will find your church entering upon a great spiritual revival.—Christian Observer.

Church News

Bishop Earl Cranston, of the Methodist Episcopal Church, has purchased a residence in Washington City.

* * *

According to The Continent, the newly appointed chief of police in Washington City is a Sunday school superintendent.

* * *

The Watchman-Examiner says that Charles H. Spurgeon averaged one convert a day during his forty years' ministry in London.

* * *

Candler College, at Havana, Cuba, has capacity for 101 students, and has enrolled during the present session 108. A place in that institution is at a premium.

* * *

Rev. George D. Parker, of Brazil, who is in the United States on a furlough, has recently filled a number of appointments in Southern Florida in the interest of missions.

* * *

Hon. Josephus Daniels, Secretary of the Navy and a Southern Methodist layman, will deliver the Commencement address at the Ohio Wesleyan University, at Delaware, O., on June 16.

* * *

The American University (Methodist Episcopal), at Washington, D. C., has two magnificent buildings—the College of History and the McKinley Memorial— completed. This institution is now in operation.

* * *

Dr. L. W. Munhall will conduct evangelistic services in the Bible Institute at Los Angeles, Cal., in May, and Dr. J. Wilbur Chapman will be in charge in June. It is stated that the new building has in it an auditorium with 4000 sittings.

* * *

The Southwestern University, at Georgetown, Texas, is issuing monthly a large four-page paper which comes from the press brimful of interesting matter bearing on the affairs of that institution and the subject of education in general.

* * *

Plans for erecting a memorial to Fannie J. Crosby in her home city of Bridgeport, Conn., are now well under way. The citizens of that place have donated a site for the memorial and the work of raising $160,000 for its construction has been begun.

* * *

Miss Nannie B. Gaines, who is one of the foremost missionaries of the Southern Methodist Church and who for several months has been resting and recuperating in the United States, sailed for the Orient from San Francisco a few weeks ago.

* * *

Dr. Shailer Mathews and Dr. Sidney L. Guilick, who went to Japan on a mission for the Federal Council of the Churches of Christ in America some months ago, have returned to the United States. A dinner complimentary to these gentlemen was given in the Hotel Astor, New York City, on April 19, tickets to which were sold at $5 each.

* * *

Dr. W. E. Martin, president of the Woman's College (Methodist) at Montgomery, Ala., has resigned to become co-president of the Ward-Belmont College, at Nashville, Tenn. Acting for the Board of Trustees, a special committee is now seeking to find a new head for the Alabama institution with which Dr. Martin will sever his connection.

* * *

According to the Midland Methodist, plans are under way, to co-ordinate Sullins, Martha Washington, and Emory and Henry Colleges—all in the Holston Conference. The scheme is to make Sullins a junior college, to let Martha Washington hold its present place an A-grade college for girls, and to make Emory and Henry an A-grade college for boys. It is expected that the faculties of these institutions will interchange to some extent.

The will of the late Mr. J. R. Toberman, of Los Angeles, Cal., gave the Board of Missions of our Church $25,000, and placed in the hands of the Board $20,000 for city missions in Los Angeles. The latter sum has been used to establish the Homer Toberman Clinic. It will be remembered that Mr. Toberman, in 1903, gave the Woman's Home Mission Society $10,000 for the erection of the Homer Toberman Home, which is also in Los Angeles.

* * *

In an article in the Texas Christian Advocate of April 8, Rev. E. H. Mowre, of Portland, Oregon, vigorously dissents from the action of the Federal Council of Methodism in favor of having our Church to withdraw from Seattle. He claims that our congregation in that city paid for all purposes next to the largest amount paid by any church in the Columbia Conference, and that in Seattle only one person in forty is a member of any Protestant denomination.

* * *

Dr. Spencer, of the Central Methodist Advocate (Kansas City), states that Hon. R. N. Baskin, former Chief Justice of Utah, has lately brought out a startling book on Mormonism. In commenting upon the need for this volume, Dr. Spencer says: "It is well known that Apostle Whitney's book is absolutely untrustworthy as a record of Mormonism in Utah, and the History of Utah by Bancroft was in reality written by a coterie of Mormons or men under Mormon influences."

* * *

Mrs. Florence Bridges, Secretary of the Dallas (Texas) Sunday School Association, gathered complete statistics of the attendance upon the Sunday schools of the various churches in that city on April 4. The summary by denominations was as follows: Baptist—attendance 5953, offering $188.31; Methodist—attendance 4951, offering $153.65; Presbyterian— attendance 3240, offering $115.24; Christian (Campbellite)—attendance 3054, offering $54.97. The Baptists have in the city 16 Sunday schools and the Methodists 17. Of the Baptist schools, one had an attendance of 1640, and another an attendance of 1211; the largest attendance at a Methodist Sunday school was at Ervay Street—697.

* * *

Our Mission Board in the April number of the Missionary Voice acknowledges the reception of a communication from the Rockefeller Foundation announcing its purpose to appropriate money for the work of medical missions in China, and expressing a desire to co-operate with the various Church Boards. Whether such an alliance would be wise, we do not know. Certainly the conditions prescribed by Mr. Rockefeller's Foundation ought to be very carefully scrutinized before the Churches agree to enter into co-operation with it. The influence of large wealth in the hands of men who do not believe in a pure Christianity is, in our opinion, one of the gravest perils of the Christian Church in this day.

* * *

In the Presbyterian (Philadelphia) of April 15 Prof. Andrew F. West, a member of the Presbyterian Church and a teacher in Princeton University, undertakes to justify the action of President Hibben in refusing to let Billy Sunday preach in any of the Princeton buildings. His defense is in reality a severe attack upon the famous evangelist, from which the Editor of the paper vigorously defends him, showing that Dr. Munhall has also been barred from coming to Princeton, while Dr. Fitch of Andover, who holds views that are largely Unitarian, has been cordially welcomed there. The manner in which the Presbyterian papers generally are speaking out against liberalism is very much to their credit. They are much more aggressive than most of the Methodist papers.

It is stated that Secretary Daniels has designed a white flag with a blue eagle to be known as the "Vice-President's flag." The Times-Picayune suggests that this design may have been intended to symbolize the Vice-President's pacificist tendencies, and that Mr. Daniels "figured it out that the white flag would naturally make the eagle blue."

FROM LABOR TO REWARD.

Brother Durrett, pastor of the North Carrollton Circuit, died suddenly of apoplexy in the parsonage at North Carrollton, Miss., on April 8. Brother Durrett was not the pastor of the town of North Carrollton, but the parsonage for the circuit is there, and Brother Durrett had lived in the midst of these good people for about eighteen months, and by his true and consecrated life he had won their confidence and affection.

Brother Durrett had been in feeble health for sometime,-but when it was known that he had passed away, it was a great shock to us all of both old Carrollton and North Carrollton.

The last sermon Brother Durrett preached was for me on Sunday night, April 4. He told us earnestly about Jonathan and his armor-bearer and their victory. The last public Scripture reading Brother Durrett did, was on Wednesday morning, April 7, at our Preachers' Association. He read the fifth chapter of 2d Corinthians, which begins, "For we know if this earthly house of our tabernacle were dissolved we have a building of God eternal in the heavens." How appropriate for a last reading! Brother Durrett was ready for the Master's call.

Before the family left with his body on the 2 o'clock train for Amory, Miss., his old home, where it was to be buried, we had a farewell memorial service in the church in North Carrollton which was largely attended by people from both towns, and many loving tributes were paid to the holy man of God. With Brother P. S. Crain, pastor of the Presbyterian Church, and Brother A. C. Mason, pastor of the Baptist Church, assisting, the writer conducted the service.

Several of Brother Durrett's members attended the service. Oh, how they loved him! Again and again we heard the expression, "What will we do without him?" But God buries his workmen and carries on his work.

With tender sympathy for the bereaved family and a prayer that God's grace may be sufficient for them, we desist.

J. H. SMITH,
Pastor of the Carrollton Charge.

ANNUAL MEETING OF MISSION BOARD.

The Board of Missions will hold its annual meeting in Nashville, Tenn., beginning on May 11. The conditions under which the board meets will render this session of peculiar interest and importance. One of the things that will come up for consideration will be the amendment of the charter of the board requiring a full attendance of the members. The board will need to give careful attention to its finances in the making of appropriations due to the depressing financial conditions that prevail, in order that our mission work may not suffer. The by-laws and manual are to be adapted to the changes that have been made in the constitution of the board, and other items of important business incident to the beginning of a new quadrennium will be before the board.

Our vanity would do all things at once; God takes his time and puts us all to shame.—Aaron Watson.

ENLARGE YOUR DAY

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A WORTHY AND USEFUL LAYMAN.

When, about 8 o'clock on the morning of December 6, 1914, the soul of William Bridges Campbell took its flight from its earthly dwelling place, the Lord received into his eternal fold one who had proved himself a faithful and trusted servant on earth.

William B. Campbell was born in Athens, Tenn., June 20, 1850. He was reared in an orthodox Presbyterian home amid Christian surroundings. Until his conversion at the age of 48 years he is known to have beeu religiously inclined and to have lived under the influence of Christianity. His activities after conversion in the cause of Christ were marked with influence. So that the period of his nearly sixty-four years of life was a consistent record.

His conversion was, in a degree, unique. It did not come when under the spell of an impassioned preacher; nor was it amid the confusing influences of a throng. It was in the quiet of his own room, with a Bible in his hand. A notation on a memorandum sheet in his Bible bears a simple record of the occasion. We know the time and the place by the few words of the memorandum: "In the corner by the trunk." To his wife, who found the sheet and wondered at its meaning, he explained the circumstances under which he experienced a thorough conviction of his sins and his duty to his Savior.

This conversion took place in July (?) 1898; and marked the beginning of his serious activities for Christ. The remaining sixteen years of his life were marked by effective work, both in the Church and among fellow workmen with whom he came in contact.

It was perhaps among his fellow workers of the Street Railway system that he accomplished some of his most lasting work for the Master. As an employee at the Arabella barns, and later at the Carrollton barns, he never lost an opportunity to talk with other employees about their souls' salvation and their duty in religious matters. This personal work was actively prosecuted until his retirement from these duties about two months prior to his death.

Soon after his conversion, Mr. Campbell was first married, Miss Marietta Agnes Baird becoming his wife. Together they joined the Methodist Episcopal Church, South, becoming connected with the Louisiana Avenue Church. After about a year and a half their membership was transferred to the Carrollton Avenue Church, where they were active workers, Mr. Campbell having charge of the Primary Department of the Sunday school work, and his wife being a teacher in the Sunday school.

His conscientiousness was exemplified in this work. His duties in earning a livelihood kept him awake practically all of Saturday night; yet after having had only a few hours of sleep and rest, he arose Sunday morning to attend to his duties in the Sunday school, after which he would return home for additional rest. He was entrusted with the duties of stewardship and trusteeship in the Carrollton Avenue Church, which he performed with honor and fidelity.

Of the first union in marriage one child, Bethula Sedgely Campbell, who remains to mourn his decease, was born. The wife died in 1905.

In 1909 Mr. Campbell, together with his widow, Elizabeth Fisher Campbell who was married to him in 1906, transferred his membership to Epworth Church. He was a trustee of that Church and always very much interested in its work. His employment at night kept him from attending many of the services, but he very often came in the morning after having been up and at work all of the previous night. His presence was always a source of help to the preacher and to those who were in attendance at the services. In his visits to the home of Brother Campbell his pastor was always helped and received a blessing.

PAUL RENSHAW.

Man takes account of our failure, but God of our striving.—Elizabeth Gibson.

IMPRESSIVE SERVICES.

By J. D. Barbee.

For nearly two weeks recently our pastor, Rev. John Tillery Lewis, conducted revival services in our Church, assisted by his four brothers, Revs. Barney, Henry, James and Osmond Lewis, all of them members of the Mississippi Conference. The appearance of these five brothers in the pulpit together was most impressive, and the singing of the famous Lewis quartette was both pleasing and inspiring. Each of the brothers preached and all of them spoke with great earnestness and effectiveness.

The attendance upon these services was quite remarkable. I have never seen a meeting so largely attended in the Methodist Church in Greenville. Indeed, never, but on two occasions, to-wit, when Bishop Galloway and Bishop Hoss occupied the pulpit, have I seen such congregations in the Methodist Church as have regularly attended these services. The community has been edified, the Church revived, and unquestionably great good has been accomplished by the ministrations of these devoted brethren. They will ever find a warm welcome when they come this way again. Any community will be fortunate to secure their services.

At the closing service on April 20, which was largely attended despite the threatening weather, the following resolutions were adopted by the unaimous vote of the congregation:

"Whereas the Lewis brothers, James, Barney, Henry and Osmond, have conducted the revival services at the First Methodist Church of Greenville, Miss., for the past two weeks, and

"Whereas, we feel that the Church and its membership, as well as the commuuity as a whole, has derived great benefit from their ministrations and services, as well as from the elevating and unusual spectacle of five brothers consecrated to the service and ministry of God, and,

"Whereas, we feel that the lives of these brethren are tremendous tributes to the sanctity of the Christian home in which they were reared, the holy influence of their sainted mother and honored father, and the saving power of the religion whose ministers they are, and whose teachings they exemply in their lives, and,

"Whereas, the services conducted by them and our own pastor, their brother, Rev. Tillery Lewis, have in our opinion resulted in a great spiritual uplift to this church and community, and in the acquisition of new converts to the faith of Christ; therefore

"Be it resolved, that the thanks of the First Methodist Church of Greenville, Miss., as a body and for its individual members and on behalf of the people of Greenville, be tendered these brethren for their presence with us, their services rendered us, their example, and the beautiful music rendered by them during the services conducted; be it further,

"Resolved, that our best wishes go with them into their several homes to which they are returning, and that we hope for them increased happiness and spiritual success.

"Be it further resolved, that a copy of these resolutions be given the Brothers Lewis, and a copy thereof be printed in the Greenville papers.

"W. P. KRETSCHMAR,
PERCY BELL,
C. R. COCK,
Committee for Official Board."

A POINTED INQUIRY.

Mr. Editor: In March 1910, Dr. G. B. Winton published a note in the Southern Christian Advocate under the heading "Vanderbilt: A Personal Word." A section of that note is this: "1. No movement is now on foot, nor within my knowledge of the government of the University has any been even indirectly proposed, to alienate Vanderbilt University from the Methodist Church. I should most vigorously resist such a proposal were it made." The following is at the bottom of the card: "The above card has my hearty approval and is correct in every particular.—J. H. Kirkland."

Four years after that card was written the Appellate Court of Tennessee took the University away from the Church—completely alienated it, saying that we had no property rights whatever in it. Dr. Winton was a trustee and Dr. Kirkland was Chancellor. Did they know what they were aiming at? Did the Court give them more than they could "ask or think?"

As the Vanderbilt matter is now settled, it is pertinent to ask, how far did these men intend to go? They said "no movement is now on foot" or even "indirectly proposed to alienate Vanderbilt University from the Methodist Church." These men were on the board which had the management of the whole affair. When the judgment was rendered, did they show any sign of dissatisfaction? Did Dr. Winton or Dr. Kirkland "vigorously resist" in any way? Dr. Kirkland marched at the head of a thousand students to celebrate the victory of the board and the alienation of the University from the Church. Did he forget to "vigorously resist?" Did either of these gentlemen make any effort to resist this alienation? It seems that they did not, but one of them treated the Church with aggravated contempt. It is not good morals to say they will resist alienation, and then when alienation comes not only to accept it but glory in it. Can men be sound in morals who do such things? Will they teach young men better morals thau this?

Another thing. I understand that some of our connectional officers not only approve the course of the Vanderbilt board in their dealings with the Church, but have advised young men to attend Vanderbilt University in preference to our own schools. In view of the open contempt which the Vanderbilt people have shown for the Church, it is amazing that any of our connectional officers or any one holding official place in our Church should do this thing. If it be true, they ought not be kept in office any longer. We should have men connected with our offices who are loyal to the Church. We ought to retire every man or woman who is making any effort to build up Vanderbilt at the expense of our own University.

La Grange, Ky. C. J. NUGENT.

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A dreamy boy, with brown and tender eyes,
A castle-builder, with his wooden blocks,
And towers that touch imaginary skies.

A fearless rider on his father's knee,
An eager listener unto stories told
At the Round Table of the nursery,
Of heroes and adventures manifold.

There will be other towers for thee to build;
There will be other steeds for thee to ride;
There will be other legends, and all filled
With greater marvels and more glorified.

Build on and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries!

—Henry Wadsworth Longfellow.

ONLY A PUMPKIN.

"And I will bring a pumkin," said little Johnny Travis soberly. "My mamma said I could give a pumpkin."

"Only a pumpkin!" said Fred Nelson, out on the edge of the group. "I wonder what he thinks Mrs. Lucas can do with a pumpkin." Of course Johnny did not hear this, but the others did. "I'm going to take a basket of potatoes."

The children at the school—the little red schoolhouse at the turn in the road—were planning a shower of nice things for poor Mrs. Lucas. The old lady lived near the schoolhouse, and they were very kind to her. The big boys carried in wood and water for her, and the big girls helped her with her housework, while the little ones did what chores they could. The week before somebody had stolen all her hens, and the poor lady felt very much discouraged.

"My mamma said I could take a basket of apples," said Susie Flint. "I guess I can take some bread, too."

"And I am to have two hens to give her," said another. "My papa said he would go down and mend the lock on her hen-house door, so no thief could get in again."

"That is a good idea," said a big boy. "I'll get my father to let me bring some hens, too."

When the teacher had the list ready it certainly looked very long and nice, and they hoped Mrs. Lucas would like the things. "And all the things good and useful!" said Nellie Frost, looking over the list. "All but that pumpkin John Travis promised. Poor Mrs. Lucas hasn't a drop of milk to make a pumpkin pie. And Johnny's folks are about the richest in the district. That's the way it always goes, though."

Late that night the little procession went down the road, and very soon the good things were silently placed in the little sitting-room. Mrs. Lucas could not hear very well, so they were not afraid of being caught. The chickens squawked a little at having to find new beds in a strange place, but even their noise did not disturb the owner of the little brown cottage.

"Children! Come in! I want to show you something," called Mrs. Lucas next morning as they went to sweep her paths and do her chores. "I do believe the fairies were here last night. Somebody left a lot of good things for me."

Of course the young people all trooped into the little house, and there were the things just as they left them the night before. The pumpkin was on the table where Johnny had put it, and the chairs and tables and floor were crowded with baskets and boxes and bundles.

"Dear me! I upset something," said the poor old lady, as her arm struck the pumpkin and it rolled down on the floor. "There goes my pumpkin! Well, it doesn't matter, as I have no milk and eggs to make pumpkin pies with."

The pumpkin broke all to pieces as it smashed on the floor, but instead of seeds and yellow pulp out rolled dozens of little bundles. The wondering old lady picked them up and opened them one at a time, to find stockings, money, handkerchiefs, a little can of fragrant tea, and so many good things that she had a lap full.

"What a nice way to give things," cried the children. "We thought it was only a pumpkin and didn't amount to anything."

"It is the best pumpkin I ever saw," said the old lady. "I wish it had some seeds, so I could raise a whole crop of this kind of pumpkins."

And little Johnny Travis, out at the edge of the group, this time laughed happily to think that his little pumpkin joke had brought such happiness to Mrs. Lucas and his schoolmates, for he had heard the whisperings, and he knew that they thought "only a pumpkin" was a very tiny gift, even though the yellow globe was as big as a pumpkin could grow in a long summer.—Hilda Richmond, in the Michigan Christian Advocate.

TRUSTWORTHY.

"You will be careful of it? There is a check inside," said Robert's mother, as she handed the letter she had just sealed to her son.

"I'll take it right to the post-office and mail it before I do the other errands," the boy responded, and went his way. As the door closed behind him Aunt Mary, on a visit from a distant State, shook her head dubiously. "I wouldn't trust the best boy living with a such a letter as that," she declared grimly.

Mother smiled serenely. "Perhaps you would if you had already trusted him many times and found him trustworthy every single time," she said.

This reply tells the secret of how to win such high praise.—Methodist Recorder.

HIS QUICK TEMPER.

They were talking about a certain naughty boy who had just done something rude. "He has a quick temper," was the excuse some one put forward for him.

"Is he quick at his lessons?" was the question.

"No," was the reply.

"Is he quick at sports?" the questioner went on. Again the answer was "No."

"Is he quick in obedience?"

"No."

"Well," said the questioner, with a twinkle in his eye, "if he has so little quickness he'd better use it where it will do him some good. It's clear waste to put it on his temper."—The Lutheran.

JUNALUSKA MISSIONARY CONFERENCE.

The Mission Board will hold its Annual Summer Conference at Junaluska, North Carolina from the 9th to the 20th of July next. The success of the meeting last year was so pronounced as to encourage the secretaries to expect a like success this year. The plan of the Conferenee will be similar to that of last summer. The daily program will be Study Classes in the early morning, Institute work in the middle of the forenoon, and platform addresses at 11 a. m. and in the evenings. The afternoons will be kept free for rest and recreation. The Conference missionary secretaries will hold their annual meeting during this period. The whole meeting will be one of special interest to missionary leaders and students of missionary methods in progress. It is especially desirable that pastors should be present at this Conference and also that lay leaders should make their arrangements to attend. There will be increased facilities for entertaining those who may attend and every effort will be made to make the occasion not only profitable, but of interest to all.

THE CARNEGIE FOUNDATION.

It is rumored that the Carnegie Foundation is bankrupt. Mr. Morrell Sayre, who was an official in connection with it, affirms this. Mr. Clyde Furst, who is secretary of the Foundation denies this, hut Mr. Furst admits that since the ten million dollar foundation was ereated as a pension fund for college professors it has had to be increased on three different occasions. A total of three millions has been added.—Northwestern Christian Advocate.

A REAL DAY IN LIFE.

By Mr. W. F. Hamilton.

A day spent in the span of life,
Amid churches, creeds and clans;
What does it profit, creating strife,
And shooting venomed darts in the soul of man?

If a brother is weary and in need,
A dusty, rocky pathway he has trod;
If in the Savior you believe, do a kind deed,
Help him in his struggle on to God.

A day, a small white ray, spent in toil,
Living each moment near the Savior's side,
Will cause Satan's poisoned arrows to recoil,
They never harm, if in us Christ abide.

Remember that from the stars, the blue above,
Gushes forth a fountain, a cure for all pain,
Flows a river of everlasting love,
Then praise God again and again.

Give your brother or sister a kindly smile,
While the darkened pathway of life they plod,
Make their burdens lighter, traveling life's weary miles,
Strengthen their faith, love, and hope in God.

What does life hold for you in her azure folds,
Ere the sun of your life sinks beyond the western hill?
Remember, O man, the prophets of old
Said, "Lord we submit to Thy Divine will."

Friends, submit to the Master's Sovereign sway,
Make your choice, let God command;
Go through life praising him all the way,
Speak naught but good of any man.

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ROBERT A. MEEK, Editor,
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Editorial

GREAT SUFFERING IN POLAND.

That there is great suffering in Poland as a result of the European war found further attestation a few days since in a letter writen to Mrs. Robert Von Moschzisker, Chairman of the Polish Division of the Emergency Aid Committee of Philadelphia, by Mr. Henry Sienkiewick, the author of Quo Vadis. The distinguished writer, who has been on the ground, states that 7,000,000 soldiers have been fighting over the fields of Poland during the last eight months, that 15,000 villages have been destroyed, and that more than 1,000,000 people are homeless and in dire distress. He bimself is at the head of a reiief commission which, he said, had been able to raise and disburse only about $100,000. On the reception of this communication $5100, Pennsylvania's first contribution to the Polish sufferers, was immediateiy forwarded to Mr. Sienkiewick.

The splendid philanthropy cailed forth by this gigantic war is one of the few silver linings to the dark cloud which it has spread over more than half the world. Never before in the annals of the human race has there been such an extended manifestation of sympathy for those overtaken by disaster and such an expenditure of money and humane effort to help the milllons in poverty and distress. There is not a single battlefield on which armies are engaged in strife, or a single land in which war has wrought its wreck and ruin, where the influence of Christianity is not being graciously felt. Horrible as it yet is, war is not what it would be if the spirit of the Son of man were not abroad in the earth.

NOT UNFRIENDLY TO THE NEGRO.

Even and anon the charge is made, or the insinuation is thrown out, that the people of the South are unfriendly to the Negro. Such, however, is not the case. The great body of the Southern people have a feeling of sympathy and kindness toward our colored population. The States of this section of the Union have for many years been taxing themselves heavily to provide free schools for Negro children, and the door of opportunity here stands open to the members of the colored race to an extent that is not surpassed, if indeed it is equaied, in any other part of the United States. The notion that the North is more disposed to treat tbe biack man justly and help him than is the South has little to sustain it. As is weli known, there are communities on the other side of the Ohio river in which not a single Negro is allowed to settle. What the colored man needs is not so much charity and expressions of sentimentality concerning his past and his future, as a chance to acquire a reasonabie amount of knowledge, to earn a livelihood, and to enjoy in security the fruits of his toil. Though we do not claim that the South has measured fully up to her duty to this large and needy element of her citizenship, we do affirm that what she has done in this respect, when all the circumstances are considered, is without a parallel in the annals of human history. Such utterances bearing on this subject as that which recently appeared in "Life" and as some which have been published in "The Independent" are gross and unwarranted misrepresentations of a nobie, generous, and high-minded people, who ever since the Civil War have been heroically struggling to carry worthily their tremendous burdens.

The following statement by Prof. Booker T. Washington, perhaps the abiest representative of his race in the world, made during his recent visit to Louisiana, is weil worth considering in this connection:

"Here in the South the colored man can buy property in practically every section, and on easy terms, even if it is true that in some cities it has been thought proper to pass laws preventing the Negro from buying property in certain sections. But such laws, from my point of view, are not only unjust, but useless, because every biack man in the South is abie to use good common sense in selecting the place where he will live. Here in the South we are surrounded by a class of white people whom we know and who know us. I have studied the white man in many parts of the world, and I am free to say that the Southern white man, in ali that concerns the Negro's life, is wiiling to give the Negro a chance that is seldom offered him by any white man outside of the South. This I say despite the fact that I know the Negro is often imposed upon and treated with injustice."

SOME DISTINGUISHED BIBLE READERS.

The Bible was never so widely circulated as it is to-day, as is shown by the figures given on page 2 of this issue of the Advocate. It is to be feared, however, that many who would not be wiiling to be without a copy of the Book of Holy Writ, are far too negligent in reading it. But there are not a few of the world's foremost men who, amid their pressing duties, find time to read a portion of the Holy Scriptures every day. As tending to confirm this statement, we quote the following from "The Religious World" Department of The Times-Picayune, which is conducted by Mr. William T. Ellis:

"Recent British publications have borne witness to the habits of daily devotions of the late Lord Roberts, of Admiral Fisher and of Lord Kitchener, commanders respectively of the fleet and the army. That the King of England himself is a daiiy reader of the Bible is shown by a letter from his private secretary, Lord Knollys, to an inquirer:

"'I have had the honor of submitting your letter to the king, and am directed to inform you in reply that it is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daiiy, and that he has ever since adhered to his promise.'"

A SPLENDID TRIBUTE TO MR. BRYAN.

In a Washington letter to a recent issue of the New Orleans Times-Picayune, Daisy Fitzhugh Ayres thus refers to Mr. W. J. Bryan, Secretary of State of the present National Administration:

"The Secretary of State came to our studio dance the other afternoon only he came after the dancing was all done. Or, rather, the dancing was all over as soon as the phantom footfall of our peerless one was even faintly suspected upon the stair. Because, you know, nobody dast to dance or drink or cuss or smoke or throw stones or kiss the girls when Mr. Bryan is on the grounds.

"No indeedy! He don't stand for no monkey-business like that—Billy don't. He's mighty particular about us. It's killingly funny to see the young folks stand in awe, and stop red-handed, hot-footed in the middle of the most inspiring fox-trot, when the word goes forth, 'the Philistines be upon us!'

"The Secretary of State had been invited to the studio that afternoon, for a private view of himself. As big as life and half as handsome, in canvass and oils, our premier reposed upon an easel in a strong northern light, fresh from the palette of Mr. Michel Jacobs, an attractive young artist of Paris and Washington, and the rest of the world."

If what is here said concerning Mr. Bryan is true, it is certainly very much to his credit. Whatever may be his proper rank as a statesman, we are, as we have before said. Inclined to believe that of all our noted public men, this distinguished son of Nebraska is the most pronounced and consistent in his Christian life. Would that many more of those in high public places were like him in this respect! Though it is scarcely to be thought that she intended to do so, the correspondent of The Times-Picayune in the foregoing reference paid Mr. Bryan a very lofty tribute.

THE FACTIONS IN MEXICO.

The situation in Mexico is so chaotic that it is very difficult to obtain clear and dependable information from that torn and distracted land. The following statement recently contained in a dispatch to the New York Times, for which we are indebted to The Literary Digest, seems to be somewhat more definite than most of the news dealing with Mexican affairs published in the daily papers:

"The five factions operating in the field consist of the Villa-Zapata coalition, controlling a broad strip running south from the American border to Southern Mexico; the Carranza forces, which occupy the eastern seaboard and some garrisons on the west coast; the forces of Gen. Eulalio Gutierrez, occupying portions of the States of San Luis Potosi and Nuevo Leon; the bands of Gen. Inez Salazar, operating in the States of Chihuahua and Sonora in the vicinity of the Mexican Northwestern Railroad; and independent troops of the State of Yucatan, in revolt against Carranza and not affiliated with any other faction."

THE WOMAN'S MISSIONARY COUNCIL.

The meeting of the Woman's Missionary Council of the Methodist Episcopal Church, South, lately held in Little Rock, Ark., was an occasion of much interest. The address of Miss Belle Bennett, the President, was a strong and suggestive utterance. Mrs. F. S. Parker, of Nashville, Tenn., performed the duties of secretary with her accustomed tact and skill. The reports of the various officers were full of interest and showed the work to be in an encouraging condition, though suffering to some extent as a result of the situation produced by the great European war. The special devotional services were in charge of Mr. S. D. Gordon, and Dr. Josiah Strong, of New York, was present and delivered some informing and helpful messages. There were nine young ladies desiring to go to the foreign field, among them being Miss Olive Watkins Lipscomb, a daughter of the late Rev. G. H. Lipscomb of the North Mississippi Conference. There were ten candidates for places as deaconesses, and in the number was included Miss Maud Fail, of North Mississippi. The pledges taken on Tuesday night, April 20, footed up to the sum of $224,520. The Conferences in the Advocate's territory promised the following amounts: Louisiana, $4125; Mississippi, $5000; North Mississippi $4500. The next session of the Council will be held in Atlanta, Ga.

LAW ENFORCEMENT IN VICKSBURG.

Ever since the State prohibition law went into effect in Mississippi there has been more or less complaint concerning its violation in Vicksburg, and within recent months there seems to have been a good deal more lawlessness than usual in that historic city. This has led the ministers and other good citizens there to inaugurate a fight for the betterment of conditions, and this movement has been ably supported by the Vicksburg Herald, which is controlled by Capt. J. S. McNeily, the most brilliant editor in Mississippi and one of the ablest writers in the South. We scarcely need to say that our two pastors in Vicksburg, Dr. T. B. Holloman and Rev. L. L. Roberts, are making their influence felt in this campaign for civic righteousness. Vicksburg is in many respects one of the most interesting cities in the United States, and we sincerely hope that the moral element of its citizenship will

succeed in wiping out the disregard for law and order which is giving it an unenviable name abroad. Such a state of affairs as has been described as existing there is a reproach to any people.

PERSONAL AND OTHER NOTES.

Bishop J. C. Kilgo has recently led a successful revival campaign in Waco, Texas. When on his way to the Lone Star State, the Bishop spent a Sabbath in Shreveport, La., where he delighted our First Church congregation with his preaching.

In a business note to our office, bringing us some subscriptions, Rev. A. L. Davenport, of Walnut, Miss., says: "The work is moving along nicely on the Chaiybeate Circuit." We are pleased to know that this faithful pastor is having a good year.

The contract was let for a new church in De Ridder, La., on April 23 and the work of construction will begin at once. Rev. W. S. Henry, the popular pastor of this congregation, is activo in carrying forward all the interests of the Kingdom.

Our esteemed brother, Rev. J. H. Foreman, of Silver City, Miss., sent us a few days since 5 new and 3 renewal subscriptions, for which we extend him our thanks. It scarcely needs to be said that Brother Foreman is giving a good account of himself in his present field of labor.

Rev. J. T. Abney, of Bay Springs, Miss., in a communication bringing us some names for our mailing files, appends the following note: "The work in this charge is moving along smoothly. We are having large congregations, and the indications are that things are on an upward trend."

We acknowledge the reception of an attractive card from Rev. and Mrs. Francis R. Power announcing the arrival in their parsonage home at Pelican, La., of a babe, Annyemaye Power, on April 21, 1915. We extend congratulations to the happy parents, and pray God's richest blessings on the little one.

Rev. C. T. Floyd, of Abbeville, Miss., reports that his work is progressing favorably and that the outlook is quite hopeful. Brother Floyd has been looking after the interests of the Conference organ in his field, and we acknowledge ourselves indebted to him for a club of 6 subscriptions, forwarded on April 17.

The Board of Trustees of Centenary College met in Shreveport, La., this week. Rev. W. W. Drake and Rev. W. W. Holmes, of this city, attended. Brother Holmes went by way of Ruston, that he might fellowship for a brief season with his former parishioners and many friends in that progressive Methodist center.

We are informed that the Missionary Institute recently held at Boyce, La., was a great success. Among the best features of the occasion was a spiritual and inspirational address by Mr. T. W. Holloman and a delightful and helpful talk by Mrs. G. E. Cameron on "How to Increase Missionary Interest in our Sunday Schools."

Rev. I. T. Reames, pastor of the Queenshorough Church, Shreveport, La., finds much to keep him busy in his developing field. Notwithstanding the prevailing business depression, $300 has been raised on the church debt since Conference, and he is hopeful of wiping out the remainder of the indebtedness on his house of worship by the close of the year.

Referring to the recent session of the Gallatin (Tenn.) District Conference, the Midland Methodist says: "Bishop Murrah presided on Saturday and preached on Saturday and Sunday, and the session was a most profitable one. The Bishop was in a happy mood, and to say that the people enjoyed his visit and preaching would be to make a mild statement. Bishop Murrah is very popular in the Tennessee Conference."

Dr. A. F. Watkins, President of Millsaps College, left Jackson for Chattanooga, Tenn., last Monday, where he will attend the Southern Educational Conference, now in session in that city, of which body he is Secretary. Referring to the work at Millsaps College in a note to the Editor, Dr. Watkins says: "The college is doing well. I think that we are winding up one of the best sessions in the history of the institution."

Rev. H. W. May, presiding elder of the Alexandria District, writes as follows: "A site for the erection of a church has recently been secured at Reaves, La., a new sawmill and turpentine town, and a building committee has been appointed. I am planning for a revival campaign there in the month of May. The preachers of this district are happy and hard at work, and a spiritual wave seems to be sweeping over our territory."

On Sunday, May 30, Dr. Stonewall Anderson will preach the Commencement sermon of Whitworth College, and on the evening of the same day Rev. H. B. Watkins, of Natchez, will preach the annual sermon for the Y. W. C. A. On Monday, May 31, Dr. E. H. Mounger will deliver the Alumnae Address, and on June 1, at 8 p. m., Dr. Stonewall Anderson will deliver the Baccalaureate Address. Whitworth is rounding out a fine session.

Our Church at Ripley, Miss., of which Rev. R. P. Neblett is the energetic pastor, is planning for a great Sunday School Rally on Tuesday evening, May 20. The principal address of the occasion will be delivered by Mr. W. A. Chisholm, a well known worker connected with the International Sunday School Association. Mr. H. R. Spight is chairman of the Committee which has in hand the work of arranging for the contemplated rally.

In a note to the Editor, Rev. Paul D. Hardin, presiding elder of the Jackson District, says: "Everything over the district is encouraging. No nobler and more faithful band of pastors can be found anywhere. I am glad to state that work has been resumed on the new Galloway Memorial Church and that this splendid structure will be pushed to an early completion." We are grateful to Brother Hardin for a cordial invitation to attend his district conference.

Bishop R. G. Waterhouse, upon the advice of his physician, has recently gone to Johns Hopkins University, Baltimore, Md., for special medical treatment. His condition is not thought to be grave, and it is expected that he will soon be able to resume his labors. We regret to know that this faithful servant of the Church has been even temporarily unwell, and we trust that he will be careful to safeguard his health until he is assured that it is perfectly restored.

Rev. Leon I. McCain, of Dubach, La., who has the good habit of making things go forward where he labors, writes: "We are making progress along all lines. Our offering for the Orphanage on Easter Sunday amounted to about $70. We have raised in full our assessments for foreign, domestic, and Conference missions, and also the whole of our Centenary Special assessment. The congregations are so large at Dubach that our present house of worship is proving inadequate."

The Commencement sermon of the Memphis Conference Female Institute, at Jackson, Tenn., will be preached on May 9 by Rev. J. H. Felts, of Corinth, Miss., and Rev. E. M. Mathis, of Henderson, Tenn., will preach at the evening hour on the same day. The Baccalaureate Address will be delivered by Dr. J. E. Winston of the University of Mississippi on May 12. There are in this institution this year fifteen candidates for literary diplomas, and several who will be awarded special diplomas and certificates.

Through the courtesy of Rev. and Mrs. J. S. Purcell, we received an attractively printed invitation to attend the Commencement exercises of the Mississippi Conference Training School, at Montrose, Miss., April 23-27. The Commencement Sermon was preached on April 25 by Rev. J. R. Jones, of Meridian, and the Epworth League Sermon by Rev. W. W. Graves, of Newton, at the evening hour of the same day. The Baccalaureate Address was delivered on Tuesday, April 27, by Mr. H. P. Heidelberg.

Rev. Stonewall Anderson, D. D., Secretary of our General Board of Education, will make an itinerary in Louisiana in the interest of the educational campaign now on in this State during the second week in May. Rev. W. W. Drake, the Conference Secretary of Education, hopes that Dr. Anderson's visit will help to so arouse the Methodists of Louisiana that they will see to an extent that they have never before done the opportunity presented in our Church schools, and the necessity of strengthening and equipping them.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. J. V. Bennett, Monticello, Miss., 6; Rev. J. C. Chambers, Sumrall, Miss., 2; Rev. F. R. Power, Pelican, La., 7; Rev. R. F. Harrell, Centreville, Miss., 5; Rev. J. A. Wells, Topisaw (Miss.) charge, 2; Rev. A. J. Bonnette, Sulphur, La., 2; Rev. M. W. Porter, Harperville, Miss., 3; Rev. Paul H. Grice, Brooklyn, Miss., 6; Rev. W. W. Nelson, Pleasant Grove (Miss.) charge, 3.

As is stated in our New Orleans Notes appearing on another page, the Rayne Memorial Church, this city, is soon to be thoroughly overhauled, modernized, and generally improved. This historic church edifice is situated on the beautiful St. Charles Avenue, perhaps the finest street in any Southern city, and the Methodists of this entire section will be glad to learn that this finely located house of worship is to be made more imposing and attractive. We congratulate Dr. F. R. Hill, Jr., and his congregation upon this forward movement.

We are indebted to Mrs. Vic T. Hoyle, of Tupelo, Miss., the accomplished President of the North Mississippi Conference organization of the Woman's Missionary Society, for a copy of the handsome program of the Fifth Annual Session of the Woman's Missionary Council, which met in Little Rock, Ark., on April 14 and adjourned Wednesday of last week. The Editor was also a subscriber to The Council Daily and tried to keep up with the proceedings of that great gathering. Our Southern Methodist women are doing a magnificent work for the Master.

A letter from Rev. J. H. Holder, our pastor at Pontotoc, Miss., written from the Cragmont Sanitarium at Black Mountain, N. C., states that he is there with Sister Holder, who has been ill for quite awhile, and who will remain there for several weeks. We are pleased to know, however, that her physicians have given assurance that she will recover her health, though they state that it may take some time for her to do so. Brother Holder expects to return to Pontotoc this week and will come by Chattanooga on his way home and look in on the Southern Educational Conference, now being held there.

Dr. I. W. Cooper, President of Whitworth College, was in New Orleans last Monday and called at the Advocate office, but, much to the Editor's regret, he was not in and missed seeing him. The Doctor attended the meeting of the General Board of Education in Nashville last week, and while there sent us a post-card picture of "The Hermitage." Perhaps no man in our territory is so much in demand on Commencement occasions as is Dr. Cooper. He preached the Commencement sermon for the Vancleave (Miss.) High School last Sunday, and has had on his slate this spring some eight or ten similar engagements.

Dr. J. S. York, of Rayville, La., passed through New Orleans last week en route to the Louisiana State Medical Association in Lake Charles, and paid the Advocate office a visit; but, being absent, the Editor did not have the pleasure of seeing him. Our esteemed friend penciled on a sheet of paper on our desk the following message: "Have called to see you several times, but have not found you in. I have about come to the conclusion that this paper has no editor, but only a 'devil,' as he has been the only one I have seen." Nevertheless, we do occasionally find our way to the Advocate office, though our principal work shop is at home.

It was our pleasure to worship last Sunday morning at the Louisiana Avenue Church, of this city. In the absence of the pastor, Rev. A. J. Gearheard, who was assisting in a meeting at Slidell, La., the pulpit was filled by Rev. W. W. Holmes, presiding elder of the New Orleans District, who delivered an eloquent and informing sermon on "The Life of David Livingstone." We do not know when we have seen so many children and young people present in a congregation, and their behavior was perfect. One who discourses to such an audience from week to week certainly has an opportunity to sow seed that may produce a glorious harvest in the coming years.

From the Magnolia (Miss.) Gazette of April 21, we take the following: "According to the latest news received in Magnolia, the condition of Mrs. Geo. W. Eichelberger, formerly Miss Mattie Alford of this county, continues to be critical. Mrs. Eichelberger underwent an operation for appendicitis in Atlanta about two weeks ago, and since then has been very ill. Last week, the doctors declared that she was afflicted with pellagra in its most malignant form and that her recovery was extremely doubtful." We sympathize with Dr. Eichelberger and the relatives of his stricken wife in this time of great anxiety, and pray that they may have with them the conscious presence of the Heavenly Father. In the absence of any later information, we cannot but hope that ere this Mrs. Eichelberger's condition has materially improved.

VISITORS APPOINTED.

The following brethren have been appointed by the Executive Committee of the Board of Education of the North Mississippi Conference to act as Visitors to Grenada College and Millsaps College. They will be expected to visit these institutions during the approaching Commencement, look carefully into their affairs and report to the Conference the results of their investigations:

Visitors to Grenada College: Revs. J. M. Wyatt and R. O. Brown.

Visitors to Millsaps College: Revs. L. M. Lipscomb and W. M. Young.

Greenville, Miss. J. D. BARBEE, Chairman.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JOHN W. ENNIS was born on August 24, 1895, and departed this life on July 15, 1914, being nearly 19 years of age. He was killed accidentally by electricity while at his post of duty. He was working for promotion and had expected to be promoted in a short time. At the time of the accident his first thought was for his mother and his young sisters and brother. He joined the Methodist Church when a small child and remained a member until his death. The remains were laid to rest at his home church in Greendale, in the presence of a large number of friends and relatives all of whom loved him. We all miss him so much, and it grieves our hearts to give him up, but we sorrow not as those who have no hope.

ONE WHO LOVED HIM.

HILDRETH LEEROY BUFORD, the only child of Frank and Bell Buford, departed this life on Jan. 8, 1915. He lacked a few days of being one year old, but he had been here long enough for mother's and father's hearts to be centered in him, and for them to learn to love him dearly. All was done that skill and love could do, but to no avail. God saw fit to call him to a hetter world, and just as the sun was sinking in the west his pure spirit went back to God, who gave it. We laid his body to rest in Truslow Cemetery to await the resurrection of the dead. May God comfort the grief-stricken parents with the sweet anticipation of meeting him in the glory world, where there will no more death nor sorrow, and where God shall wipe away all tears from our eyes.

W. R. GOUDELOCK, Pastor.

On April 5, 1915, the many friends and loved ones of Campbelle Smith met at Oak Grove (Miss.) Cemetery, and laid his body away to await the resurrection morning. Brother Smith was born on June 9, 1855. Early in life he joined the Methodist Church and lived a consistent member of the same until death, part of the time serving as a steward of his Church. Brother Smith had many trials in his earthly life, but always bore his burdens without a murmur. As a citizen he was of the finest type. In December, 1884, he married Miss Bettie McLendon, and to them were given four sons and one daughter. He leaves his wife, three sons and his daughter to mourn the loss of hushand and father. He was confined many months to his room, and the greater part of the time to his bed, before his spirit took its departure to the other world; but through all his suffering, he never murmured or complained. May the Lord bless, keep and comfort the bereaved ones; and may they not weep as those without hope, but may they all he prepared to meet him in 'the By and By.'

R. H. CLEGG, Pastor.

JAMES WILLIAM PROUTY was born on May 10, 1843, near Athens, Ohio. His parents died when he was young, and he was reared in the home of Mrs. Wm. Watkins, whose husband was at one time sheriff of Bond County, Ill. Brother Prouty was converted and joined the Methodist Episcopal Church when a young man, and when he came to Mississippi he joined the Methodist Episcopal Church, South. In his temperament he was bright, sunny, and joyous; and whatever his cares may have been he burdened no one with them, and although he suffered much during his last sickness, he never complained. Up to the end he declared that God had been good to him, and manifested a living faith in his Redeemer. He died on March 30, 1915, and was buried the following day in the Black Water Church Cemetery in Kemper County, Miss. He leaves a faithful and devoted wife, three noble sons, and four affectionate daughters to mourn his departure. To the bereaved family, their many friends extend sympathy, and we pray God's blessings upon them, that they may be as faithful as he, and finally go to dwell with him in that land where partings never come.

C. A. SCHULTZ, Pastor.

MEMORIAL RESOLUTIONS.

(Adopted by the Ladies' Aid Society of the Methodist Church, Woodville, Miss.)

Whereas it has pleased our heavenly Father to call from our midst one of our best and most faithful coworkers, Mrs. F. D. Lewis, whose noble Christian life was an inspiration to all with whom she was associated;

We, the members of this Society, wish to express our love and appreciation of the beautiful life and faithful work of our president and dear friend, whom we will so greatly miss, and whose place can never be filled; therefore, be it resolved:

1. That as a Society we know that we have lost one of our most efficient members. We shall miss her words of encouragement, her wise counsel, her ready sympathy.

2. That we, her friends, extend to her sorrowing family our unbounded sympathy and trust that the knowledge of her long and useful life will alleviate the grief with which their hearts are filled.

3. That we request the publication of these resolutions in the Woodville Republican and the New Orleans Christian Advocate, and that they be placed on the records of our Society.

Signed: Mrs. N. B. Richardson, Mrs. Josie O'Fallon, Mrs. H. B. McGehee.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Camhronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werleln, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage: residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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From the Field.

Eucutta Ct., Miss. Conf.

The second quarterly conference of the Eucutta Charge was held April 6 at New Hope Church. All the churches were represented. General conditions on the charge appear to be fairly good. Brother Geo. Thompson, our able presiding elder, preached at 11 a. m., a splendid sermon to an appreciative congregation. As chief pastor of the district, his presence is always welcomed in our charge. A recent visit from Miss Rosalie Edwards, State Sunday School Field Worker, also one on April 11 and 12 from our Field Secretary, Brother R. A. Maddox, brought messages of information and inspiration to our people at Eucutta, Goodwater, and Boyles Chapel; who had representatives present Sunday attending the institute.—Chas. E. Downer.

Houma, La.

We have just closed a meeting in Houma in which I was assisted by Rev. A. F. Vaughan of Franklin, La. In many respects this was the best revival we have ever had here in Houma. Brother Vaughan had just closed a meeting in his own church in which he had 58 accessions; so he was in good trim when he came to us. We had 19 accessions, a number of reclamations, and a spiritual quickening of the Church which is fine. Brother Louis Hoffpauir comes to me to-day for another two weeks' seige in other parts of the field. Brother Anatole Martin has had 8 accessions over in Lafourche this year. Brother Martin Hebert spent about three days with us, but was called back to his work.

April 20. C. V. BREITHAUPT.

Pachuta, Miss.

Dear Dr. Meek: We are in the midst of the greatest meeting that has ever been held in the town of Pachuta. The preaching is being done by Rev. D. E. Kelly, Conference evangelist of the Mississippi Conference, and the music is in charge of Brother John Kelly, of Gloster, Miss. There has never been anything like this meeting in this country—never such crowds of people, never such interest, never so many conversions, reclamations, confessions, and restitutions. All who had differences have made friends, burying their old hatchets, and everybody loves everybody else. The first time the door of the church was opened 25 joined, nearly all on profession of faith. Glory to God for such preachers as Brother Kelly. The meeting will close some time during the week, and Brother Kelly will go to assist Brother Jim Lewis, at Slidell, La.—A. B. Barry, P.C.

April 19, 1915.

New Albany, Miss.

Dear Dr. Meek: We closed our revival services here on Tuesday night, April 20, Brother J. A. Bowen was with us through the whole of the meeting, and rendered most acceptable service as a preacher, personal worker, and in the social circle. The meeting was deep and far-reaching, and the spirit of Christian fellowship and Christly love was the most pronounced I ever witnessed. Men often wept out of a sense of his great love for them. I was constantly reminded of Paul's words: "The love of Christ constraineth me." We saw in this meeting the vast difference between flattery and encouragement. Brother Bowen doesn't flatter, but encourages the saints; he denounces sin, but in a way not often heard. The vision of Love eternal, of eternal divine longing for the salvation of this world is never allowed to fade from the mind. I have also had this other truth impressed on my heart, namely, IT TAKES A HEART OF LOVE TO REALLY PREACH A GOSPEL OF LOVE. But given a heart of real burning, self-sacrificing love preaching God's great gospel of love—you have that that will win. It has won with us; it has won elsewhere; it will win everywhere. Eighteen were received into the Church Sunday morning, and there will be possibly 25 in all. Things go well with us here. Our people are faithful, loyal, and aggressive. This is a delightful church to serve.—S. L. Pope.

South Mansfield, La.

Dear Dr. Meek: At the last session of our Annual Conference I was read out for South Mansfield. This is a mission field—a saw mill town and an oil field. There was no organization at the oil field. The hills were dotted with tents, very few people living in houses. During the first three months we had rain and mud in abundance; but now we have dust and we need rain. Early in the year Brother T. H. Morris, the pastor at First Church in the town of Mansfield, arranged with me to get the evangelist Rev. J. E. Green of Houston, Tex., to hold a tent meeting at Naborton, the oil field appointment; and then at Mansfield, finishing up the campaign at South Mansfield. The tent arrived and was put up on April 3, and Brother Green being present began the meeting that night. The congregation was small at first but the crowd increased and on the last night of the meeting the tent was full. Brother Green did the preaching to the satisfaction of all, Brother Morris assisting him with his presence, prayers and several good talks. We closed the meeting on the night of April 16, with 25 accessions to the Church, and we organized the church with that number. Brother Green is now assisting Brother Morris at Mansfield and we look for him at South Mansfield about May 1. In conclusion I will say that Rev. T. H. Morris planned the campaign and stood by it. He had great faith in it and put forth earnest efforts, which of course resulted in victory. When the campaign is finished I think we will have more good news to write. The end is not yet.—S. S. Holladay, P. C.

MEETING AT COLUMBIA, MISS.

On Sunday, April 11, we closed a two weeks' series of revival services, in Columbia, Miss. Rev. W. B. Hogg, and Rev. W. J. Ferguson, our helpers, did good preaching, each in his own unique way. Both of these brethren are earnest and spiritual men.

The meeting did not reach out much in the way of gaining members, but much good was done in the churches, which was needed and will abide. Four adults were added to the Church and about 30 children from our Sunday school, between the ages of seven and eleven years, became applicants for membership. These will be received as soon as the pastor is satisfied as to their having a fair understanding of the step to be taken—some earlier and some later according to their ages and mental and spiritual development. They will be kept under special pastoral supervision and training until their reception, and then put in charge of a class leader

The other Churches here—Baptist and Presbyterian—showed a brotherly interest in the meeting. Rev. Zeno Wall, the Baptist pastor, very rarely missed a service, while the Rev. Mr. Bowling, of the Presbyterian Church, attended most of the time. This we appreciated. M. B. SHARBROUGH.

Columbia, Miss.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Send Children's Day money to Rev. V. C. Curtis, Lexington, Miss.

Como has paid $24, the full assessment for the work of the Sunday School Board. Lexington has paid $10. The work has been going nearly five months and these are the only churches that have paid anything so far.

Myrtle Circuit has a large membership. The Sunday school workers under the leadership of Rev. E. H. Cunningham will never take a vacation until the entire membership has an invitation to join the Sunday school. Myrtle takes her place in the standard class.

Of course, Oxford is in the standard class. This church has the best of preachers to look after its varied and growing interests. The Sunday school is richly endowed with the full, ripe Christian life of Dr. A. W. Melden, the superintendent. The Oxford church is alive to the fact that it touches the life of our entire State.

The Greenville district leads the Conference in Sunday school work. The membership of the church is only three hundred more than are in the different departments of the Sunday school. Only four churches are without Sunday schools. Brother Lagrone has put Clarksdaie in the standard class. He is correct in believing that he has one of the best schools in the Conference.

IN THE OLD DAYS.

How close to our hearts are the memories of our childhood. When you were a barefooted little urchin running in the grass, and munching green apples, you were abie to digest anything and feel all right the next day. Sunshine and good air gave you an appetite. For many peopie it is impossible to get out in the sunshine and good air, and for those who are doomed to sit for hours within four walls, perhaps alongside of consumptives or those suffering from catarrh or other disease, it means sickness and ill-health. Indigestion is only one of the many symptoms of impure biood as weil as a disordered condition of the stomach. Fifty years ago, Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., found that certain barks and roots manufactured by using glycerine without the use of alcohol or opiates, made into a concentrated extract, which he called Dr. Pierce's Golden Medical Discovery, made a stimuiating tonic for the stomach, helped the digestion and assimilation of the food and eradicated poisons from the biood. This is nature's cure for indigestion, and by correcting the stomach, and thereby feeding the biood on pure materials, the red biood corpuscies are increased and the body established in a healthy state. No one suffers from catarrh who has plenty of red biood corpuscies and a good digestion. Catarrh in all its forms is a stagnation of the blood. Introduce pure red biood into the system by taking the "Medical Discovery" and health is assured. Dr. Pierce's Golden Medical Discovery has borne the stamp of public approval for nearly half a century, and will do more to improve the health than any other remedy.—Adv.

Dr. Pierce's Pleasant Pellets, the best laxative and liver regulator, cures constipation, biliousness and headache.

WINONA DISTRICT CONFERENCE.

All who expect to attend the Winona District Conference at Drew, May 28-30, will please send me at once their names and let me know on what train they will arrive. We have each day two trains going South, one at 6:55 a. m. and one at 4:50 p. m., and two going North, one at 9:45 a. m. and one at 7:40 p. m. Let each pastor let me know how many will come from his charge. You, Mr. Editor, the old pastors of the Church here, and the presiding elders of the Conference have a special invitation, and all others from out the district that can come will be welcome. Come praying for a good meeting, brethren.

J. W. RAPER.

CORINTH DISTRICT CONFERENCE.

The Corinth District Conference will be held at Ripley, Miss., May 20-23. Rev. W. D. McCullough will preach Thursday at 7:30 o'clock p.m. On Friday at 8:30 a. m. the business session will begin. Bishop Waterhouse is to preside. The following committees are appointed:

For License to Preach and Admission on Trial—L. M. Lipscomb, S. L. Pope, E. H. Cunningham.

For Deacon's and Elder's Orders—J. H. Felts, W. C. Carlisle, D. L. Cogdell.

Come up, Mr. Editor, and be with us at the conference.

J. H. MITCHELL, P. E.

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MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Columbia, May 1, 2.
Coalville, at Popiar Head, Thurs., May 6.
Brooklyn, at McLaurin, May 8, 9.
Mentorum, Wed., May 12.
Americus, at Tanner's, May 15, 16.
Vancleave, at Shiioh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Rose Hill, at Paulding, April 31 and May 1.
Newton and Montrose, at Newton, May 1, 2.
Clarksburg, at Clarksburg, May 7.
Shiloh, at Forest Hill, May 8.
Forest and Morton, at Morton, May 9, 10.
Trenton, at Poikville, May 11.
Johns, at New Prospect, May 12.
Homewood, at Gasque, May 15, 16.
Harperviiie, at Hiiisboro, May 17.
Lena, at Contreli, May 18.
Walnut Grove, at Good Hope, May 19.
Carthage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

Port Gibson Dist.—Second Round.

Hermanviiie, at Sarepta, May 1, 2.
Washington, at W., May 7.
Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Anguilla, at ———, May 29, 30.

District Conference at Gibson Memorial Church, Vicksburg, beginning at 3 p.m., Tuesday, April 27.

T. W. ADAMS, P. E.
Fayette, Miss.

Summit and E. McComb, at Summit, a.m., May 2, 3.
McComb, Centenary, p. m., May 2, 3.
Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Haziehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

Meridian Dist.—Second Round.

Meridian (Central), May 2, 3.
Meridian (Fifth Street), May 2. 4.
Waynesboro, May 7.
Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Scooba, at Wahaiac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Mathervilie, at Salem, May 29.
Ciark, at Manassas, May 30.
Daleviiie, at Andrews Chapel, June 4.
Portervilie, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

The District Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Hattiesburg, Main Street, May 2, 3.
Silver Creek, at Oakdale, May 5.
Estabutchie, at Eminence, May 8, 9.
Coliins, May 9, 10.
Mt. Olive, at Wisner, May 12.
Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Eden, at Carter, May 2, 3,
Jackson, Rankin St., at Pearson, May 5
Lake City, May 8, 9,
Yazoo City, May 9, 10,
Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfieid, June 19, 20.

PAUL D. HARDIN, P. E.

Give your heart to God and your life to earnest work and loving purpose, and you can never live in vain. —Punshon.

Do not forget to meditate and pray as well as work. A portion of God's Word is also needed each day. The Bible is our best guide.—Reformed Church Record.

"He that serves God with gladness in the morning, will find in God his peace when the day is far spent."

NOTICE.

On the first day of June the Hattiesburg District Conference will meet at Sumrall, Miss. As the Church conferences elect the delegates, I wish to call the attention of all the brethren to this and ask them to have these elections as soon as possibie and send the names of the delegates, alternates, and the charge lay leaders to me.

JOHN C. CHAMBERS,
Sumrail, Miss.

LOUISIANA STATE EPWORTH LEAGUE CONFERENCE.

The annual meeting of the Louisiana State Epworth League will be held in New Orieans June 17-20.

We sincerely desire every pastor to co-operate with us by sending several delegates from the League of his church or churches. Much will be gained from the program and fellowship to assure more efficient work in the home chapter.

Please send names of delegates to Miss Minnow Moore, New Orleans, La., in care of the First Methodist Church.

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On April 3, 1915, at the Greensburg parsonage, by Rev. R. V. Fulton, Mr. CLARENCE W. KEMP and Miss LILLIE FREEMAN, both of Chipola, La.

At Cockrum, Miss., on April 16, 1915, at the home of the bride's parents, by Rev. F. H. McGee, Mr. JEWELL J. CLAYTON and Miss VERA LYNN ELDER.

The only easy life is the unworthy life; the only worthy life is the arduous life, toiling, battling, bleeding, dying. What soul that is honest with itself does not know this?—Bishop Brent.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW ORLEANS DISTRICT NOTES.

In the Parker Memorial Sunday School 218 were present on April 18. Only two teachers were absent, and one of those was out of the city.

Rev. A. J. Gearheard is assisting Rev. D. L. Griffin in a meeting at Slidell. In his absence Sunday, the presiding elder preached at the Louisiana Avenue Church at the morning hour, and Rev. W. G. Evans filled the pulpit at night.

On Sunday, April 18, five persons were received into the Louisiana Avenue Methodist Church, one by letter and four upon profession of faith. As an evidence of her lively interest in church affairs, one of these, Mrs. Evans, at once subscribed to the Advocate.

In this connection, Rev. T. V. Peters he baptized an infant recently and that stated at the Preachers' Meeting that the parents subscribed to the Advocate. May the good work go on, not only in baptizing infants and receiving persons in the Church, but also in placing such good and instructive reading in the Methodist homes of the city.

Plans are now being made for the payment of the indebtedness on the Rayne Memorial parsonage and an extensive remodeling of the church building. It is said that it will be practically a new structure, "scarcely recognizable" as the house of worship which has stood so long at the corner of St. Charles Avenue and General Taylor Street.

After the session of the District Conference, Rev. W. W. Holmes appointed Rev. F. R. Hill, Jr., Rev. A. J. Gearheard, and Rev. T. V. Peters, a Missionary Committee to consider beginning Christian work in Amesville and Harvey. They report that the services of Miss Winnie Thorton, of the McDonoghville Church, have been secured, and that she is now engaged in a house-to-house canvass in the field named.

The meeting of the District Sunday School Union, Tuesday evening, at Rayne Memorial, was well attended. Interesting talks on different phases of Sunday school work were made. The Union moved to suggest to all the schools May 22 as a union day for a picnic at City Park, and it is probable that all the schools will act upon the suggestion. It is also expected that sports will be arranged in which representatives from the various schools will participate.

The Carrollton Avenue Sunday school broke all its former records on April 18, with an attendance of 172. On Easter the school raised $42 for the Orphanage. On that day the church raised over $850 as an Easter offering on the church debt. Ten persons were received into the Church, three by letter, and seven upon profession of faith. This makes the total of those received by the Carrollton Church to date, twenty-seven. Once a month the prayer meeting service is given to the study of Missions —the "Call of the World" is the book used.

"He that prayeth for another is heard for himself."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

New Orleans District—Second Round.

Mary Werlein Mission, p. m., April 11.
McDonoghville, a. m., April 18.
Parker Memorial, p. m., April 18.
Louisiana Avenue, a. m., April 25.
Carrollton Avenue, p. m., April 25.
Slidell, May 1, 2.
Second Church, a. m., May 9.
Felicity, p. m., May 9.
Plaquemine, May 15, 16.
Plattenville, May 22, 23.
First Church, May 30.
Epworth, a. m., June 6.
Rayne Memorial, p. m., June 6.
St. Marks, p. m., June 8.
Bogalusa, June 13.
St. Tammany, at Fitzgerald, June 19, 20.
Algiers, a. m., July 4.
St. Paul, p. m., July 4.
Orange Grove, July 7-11.

The month of May will be observed as Advocate month throughout the New Orleans District. Our goal is two hundred new subscribers or renewals for the month. Every church in the district is urged to co-operate.

The Seashore Divinity School will be held at Seashore Camp Ground June 22 to July 1. Our preachers will please make no engagements to conflict with this important meeting.

W. W. HOLMES, P. E.

Baton Rouge Dist.—Second Round.

Pine Grove Ct., at Pine Grove, May 1, 2.
Ponchatoula, at Lee's Landing, May 6.
Springfield, at James Chapel, May 8, 9.
Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Many, at Many, May 1, 2.
Shreveport, First Church, May 9, 10.
Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Haynesville, at New Salem, May 1, 2.
Bienville, at Bryceland, May 3.
Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Sicily Island, at Ferriday, May 2.
Winnsboro, at B. Prairie, May 8.
Gilbert, at Wisner, May 9.
Eros, at Douglas, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.
District Conference at Farmerville, June 15, 17. WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Gueydan and Abbeville, at Abbeville, May 1, 2.
Vermilion, May 2, 3.
Houma Mission, at Houma, May 8, 9.
Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.
District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

Bunkie, at Marksville, May 1, 2.
Jena Missionary Institute, May 5, 6, 7.
Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE BIBLE IN THE PHILIPPINES.

In the Philippines, very many different languages and dialects are current among the islands of that great archipelago. Tagalog, however, is the chief language in Manila, and the central provinces of Luzon, as well as in many of the smaller islands, and is spoken altogether by about 1,500,000 people. The complete Bible in Tagalog was the earliest to be printed in any language of the Philippines, and was first published at Manila in 1905. Since that date, the Old Testament has been revised by the Rev. C. N. Magill of the American Presbyterian Mission, who has been assisted in his task by educated Filipinos. He has also prepared a set of references for the New Testament, in the text of which he has made certain necessary corrections. This revised Bible is now being printed.

WHEN EVERY EFFORT TIRES YOU OUT

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today and being at once on the road to health and strength.

Your blood is impure and impoverished. It lacks vitality. Your digestion is poor, and all the functions of your body are impaired..

Ask your druggist for Hood's Sarsaparilla. It will build you up quicker than anything else. It gives strength to do and power to endure.

DANGER FROM LITTLE WOUNDS.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Don't take any risk. Apply a little Gray's Ointment—it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820—for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25c a box—at druggists—and it will save you many an ache and possibly a life. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

Since Jan. 1 three adult Koreans have been baptized at our San Francisco Korean mission, eight men and an infant at the Sacramento Korean mission, and two adult Japanese, man and wife, at the Walnut Grove mission—thirteen adults and one child. We hope these are but drops preceding a plenteous shower.—William Acton, San Francisco.

Brother Accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. W. E. Stokes, Mohawk, Florida.

RHEUMATISM

For rheumatism, lumbago and similar diseases try X-Ray Liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

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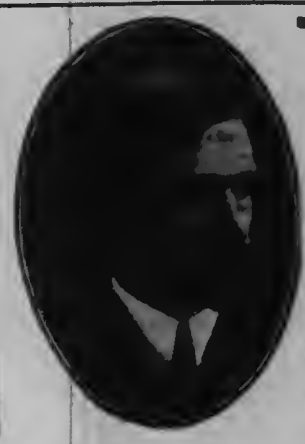

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Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISS MARY ELIZABETH SMITH DEAD.

Our beloved deaconess, Miss Mary E. Smith, passed from her earthly father's home to her Heavenly Father's home on Wednesday, March 31, after a protracted illness. She was consecrated a deaconess by Bishop Ward at Houston, Texas, in 1908 and served three years as head resident of the Wesley House, at Louisville, Ky., and for eighteen months as Church deaconess at St. John's, St. Louis, Mo. She was given a year's leave of absence for study and matriculated at Chicago University in the fall of 1913, but was unable to enter upon the work. As the author of "In Bethany House" she is known throughout the country.

A PEACE MOVEMENT AMONG CHRISTIAN WOMEN.

If sounds of war be borne to us on every breeze, nevertheless peace is in the air, for never before have so many minds and hearts been concerned with the means of bringing about the reign of love heralded by the Prince of Peace nearly two score centuries ago.

The minds of the people being diverse, the methods vary according to the spirit of the seekers, and there are various organizations and movements, all with the same object. The latest endeavor comes from the Christian women of America, beginning with those who have long had the world vision of a federation of all nations in the Church of Christ, in the missionary societies.

Realizing as they do the futility of anything savoring of political effort at this time when the neutrality of America is its greatest asset, they have asked themselves what they can do to bring about the desired end. Clearly the answer has come that only through the spirit of God can such a consummation be attained, and so they have planned to make use of their strong, ready forged weapons, prayer and persuasion.

To this end they have formed a Christian Woman's Peace Movement, whose object is to stimulate existing organizations and individuals to work for peace along these lines. When it is asked what women can do, they reply with a number of suggestions which are available for everyone, hoping that the sense of united effort will have its influnece upon those who have sat still wishing they could do something to stay the horrors of war, yet feeling their powerlessness.

First of all, they urge all women to cultivate a spirit of love and peace, laying aside all race prejudice and bitterness against any nation or nations, since each thinks the right is on its side. A study of the New Testament and its ideals of peace will help to this end. They can talk peace or write for peace, distribute literature and call attention to articles and books on the subject, all of which will create public sentiment. Above all they can pray without ceasing for the blessing of peace.

Not the least of the possibilities is the teaching of children that heroism is not a part of war alone, but that peace has heroes unnumbered quite as worthy of emulation, and that patriotism may be shown in many ways. One way in which this can be done is by means of a Pageant of Peace, which has been arranged and may be presented in every town and city, being adaptable to places of all sizes.

The missionary societies of all the Churches are in sympathy with this work, and it is asked that each one of them shall devote a portion of every meeting to prayer for peace and something to direct the thoughts to this end. The first specific request that is made is to have the ministers of all the Churches preach on peace on Memorial Sunday. When it is remembered that there are 700,000 ministers in the United States, the tremendous force they could exert will be understood.

A call for a day of prayer for peace on the Fourth of July is going out through the various woman's missionary boards, hoping that the thought of what peace has done for our country will stimulate others. As there are more than 3,000,000 women enrolled in the foreign missiouary societies of America alone the possibilities before them are seen. There is nothing in the program that the most retiring woman cannot attempt, nor is there any limit to the scope of the influence the most active may exert. It is a call to the women of America of every creed, of every race affiliation and of every class. "Peace in our time, O Lord," is the prayer they breathe. And prayer is an immeasurable force.—"Federation Bulletin," by request of Mrs. H. W. Peabody, Beverly, Mass.

THE DEMAND AND THE SUPPLY.

One-third of our working force in Brazil has dropped from the ranks during the past year. It would require ten new workers to restore us to our regular number.

Korea is calling this year for three evangelistic workers, three nurses, and two teachers.

China asks for three evangelistic workers, three teachers, three schools, one doctor and one nurse.

Japan wants two evangelists and the demand is repeated and urgent.

This is a total of 28 new workers needed to keep our work upon its present basis of efficiency. We are sending out only nine missionaries to recruit the ranks. The supply is only one-third of the demand. Our demand is for strong, well equipped young women and the money for their support.—Council Daily.

MISS BENNETT'S MESSAGE TO THE COUNCIL MEETING IN LITTLE ROCK, ARK.

After briefly discussing the meaning of organic union Miss Bennett made a plea for unity of spirit in our new order of work. She dwelt with earnestness upon the need of united and self-sacrificing effort as we face the great world crisis. Her one recommendation was: A campaign of church-wide organization:

"The task committed to us is one the angels in heaven might covet, and our divine Leader is saying to us as he did to his chosen people of old: 'Speak unto the children of Israel that they go forward.' We must advance. I come to you therefore in this message with one insistent appeal. Let this historic Council meeting be further marked as the beginning of a church-wide campaign of organization. Here and now draft and mature plans, and go back to your Conferences to make the remaining months of this calendar year memorable as the greatest season of united successful effort in organizing missionary auxiliaries in unorganized congregations, the church has ever known. 'We can do it if we will.' May I not add, 'We can do it and we will?'"

From Miss Bennett's message we find that there are 12,000 congregations in our connection without missionary societies. No wonder she had the vision of campaign organization! In 1900, the assessment on the membership of the entire church for foreign missions was but twenty-nine and two-thirds cents per member. In 1914 the assessment had slightly increased, but the membership had grown until we averaged less than twenty cents per member.

The message closed with the following words:

"The Woman's Missionary Society is your organization called into existence by your prayers, in answer to the appeal of our Lord Jesus Christ. An hour of crisis has come and he still appeals for your help and mine.

He cannot fail us. God grant that we may not fail him."

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MILK DIET for HEALTH

If you suffer with stomach trouble, faulty nutrition, indigestion impoverished blood, Kidney or Liver Disease, or nerve trouble, you should know the value of MILK DIET. *Properly taken* it is Nature's Certain Way of rebuilding the wasted organs and rejuvenating the entire system. Let us tell you how it successfully restores Digestion, Pure Blood, overcomes obesity, builds flesh, etc., and how it can be taken at home. ***PARTICULARS FREE.*** *Write at once.*
WAYNE HEALTH INSTITUTE, Box 835, DETROIT, MICHIGAN

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All you need do is to send us **this advertisement, your dealer's name** and three trade-marks—the large, red words **"MERRY WAR"** cut from can labels of

MERRY WAR LYE.

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Heavily Plated With Pure Silver

Genuine Guaranteed WM. ROGERS & SON OAK DESIGN SUGAR SHELL FREE

Only One To Each Family On This Special Offer

You'll find uses every day for **Merry War Lye** Disinfecting — Cleaning — Softening Water—Feeding Hogs and Poultry—Soap-making and many others. **Full directions on label. With your Sugar Shell we will tell you how you can get a Complete Set of beautiful Oak Pattern Tableware to match — and absolutely free—enough to furnish your table elegantly for a lifetime.**

Your dealer has **Merry War Lye** or can easily get it for you.

Be sure to give us your own and your dealer's name and address.

E. MYERS LYE CO. Dept. 21 St. Louis, Mo.

PROTECT THE POULTRY.

Every poultry raiser should, if possible, raise several times as many fowls as he knows he will require for the following year—this gives him a better chance for selection in the fall. Greatest care should be taken in the prevention of disease. The following directions are safe and reliable for keeping fowls sturdy, to better enable them to resist White Diarrhoea, Diarrhoea from Indigestion, Cholera, Roup, Limberneck, Gapes and Worms. Thoroughly mix one teaspoonful Merry War Lye in two gallons of drinking water. Or it may be mixed with dry feed or mash by thoroughly dissolving one teaspoonful of Merry War Lye in one pint of water, which should then be stirred into two gallons of dry feed or mash. Feed regularly. Poultry raisers who have tried this simple and inexpensive treatment are enthusiastic in its praise.

WHITE FLOATING SOAP.

You will never know how great is the satisfaction of using a mild, home made, white soap that floats, until you have tried it. Easy to make, too: just put two quarts melted grease into a kettle; then stir one can of Merry War Lye which has previously been dissolved in a quart of hot water and allowed to cool until luke warm, into the grease; add immediately one cup of ammonia and two tablespoonfuls of borax dissolved in half cup of warm water. Stir five minutes; beat the warm soap until it is too stiff to be handled, and put away to cool. Do not use until four weeks old. (All soap improves with age). This formula which is so simple that anyone can follow it makes, at small cost, a batch of excellent floating soap which will give the greatest satisfaction in use.

CALOMEL WHEN BILIOUS? NO! STOP! MAKES YOU SICK AND SALIVATES

"Dodson's Liver Tone" Is Harmless To Clean Your Sluggish Liver and Bowels.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

SINCE CONFERENCE.

By Rev. H. H. Lewis, Sr.

Mrs. Martha R. Howard, widow of the late Rev. P. Howard of the Mississippi Conference, was married early in the year to Mr. Owens.

Rev. Ralph Bradley, one of the superannuated brethren of the Mississippi Conference, is supplying a charge in the North Mississippi Conference. Some of our old "war horses" are still able to do effective work.

Brother S. M. Thames, a retired member of the North Mississippi Conference, is now making his home in Jackson, and lives out on West Street, not far from Millsaps College.

Dr. W. G. Henry, our pastor of the Galloway Memorial Church, was recently called to the funeral of his mother. He is passing through an experience I had to undergo more than forty years ago. Precious mother! Mother in Glory! Name and thought so sacred.

Two from the Honor Roll of our Conference, Dr. W. C. Black and Rev. J. S. Parker, have answered to the roll call from on High.

The protestant ministers of Vicksburg are bending their efforts towards the proper enforcement of the prohibition laws of the State in that city. Our preachers are always strong champions of law-abiding-citizenship.

April 22, 1915.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

Whole Family Benefited By Wonderful Remedy

There are many little things to annoy us, under present conditions of life. The hurry, hard work, noise and strain all tell on us and tend to provoke nervousness and irritability.. We are frequently so worn out we can neither eat, sleep nor work with any comfort. We are out of line with ourselves and others as well.

A good thing to do under such circumstances is to take something like

Dr. Miles' Anti-Pain Pills

to relieve the strain on the nerves. Mrs. J. B. Hartsfield, 82 Plum St., Atlanta Ga., writes:

"I have on several occasions been vastly relieved by the use of your medicines, especially the Anti-Pain Pills, which I keep constantly on hand for the use of myself, husband and two sons. Nothing in the world equals them as a headache remedy. Often I am enabled by the use of one or two of the Pills to continue my housework when otherwise I would be in bed. My husband joins me in my praise of the Anti-Pain Pills and Nervine."

Dr. Miles' Anti-Pain Pills

are relied upon to relieve pain, nervousness and irritability in thousands of households. Of proven merit after twenty years' use, you can have no reason for being longer without them.

At all Druggists, 25 doses 25 cents.

MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Wheeler, at Hodges Chapel, May 1.
Guntown and Baldwyn, at Baldwyn, May 2, 3.
Marietta, at Gilmore Chapel, May 6.
Mantachie, at Oak Grove, May 7.
Mooresville, at Oak Hill, May 8, 9.
Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.

J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Cedar Bluff, at Siloam, May 1, 2.
Shuqualak, at Cooksville, a.m., May 8, 9.
Cochrane, at Dancy, p.m., May 9, 10.
Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Pleasant Hill, at Baker's Chapel, May 1, 2.
Sardis, at Cold Springs, May 8.
Sardis, May 7, 9.
Wall Hill, at ——, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ——, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Aberdeen, May 2, 3.
Okolona Circuit at Grady's, May 8, 9.
Greenwood Springs, at Friendship, May 12.
Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Schlater Ct., at Sunnyside, May 1, 2,
Tutwiler Ct., at Glendora, May 2, 3.
Minter City Sta., at Minter City, May 8, 9.
Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Benoit and Buiah, at Shipman's Chapel, May 1, 2.
Shelby and Alligator, at Alligator, May 2, 3.
Cleveland, May 9, 10.
Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Durant Dist.—Second Round.

Ackerman, at Weir, May 1, 2.
Hesterville, at North Union, May 9, 10.
McCool, at Liberty Chapel, Thurs., May 6.
West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29, 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

Holly Springs Dist.—Second Round.

Mt. Pleasant, at Union, April 24.
Ashland, at Black Jack, April 30.
Lamar, at Mt. Hope, May 1, 2.
Paris, at Palestine, May 8.
Pine Valley, at Bruner's Chapel, May 9, 10.
Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winborn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.
Holly Springs, Miss.

Will Relieve Nervous Depression and Low Spirits

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, arouses the liver, drives out Malaria and builds up the system. A sure Appetizer and aid to digestion. 50c.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Port Gibson District, at Gibson Memorial Church, Vicksburg, April 27.
Brookhaven District, at Monticello, May 11.
Hattiesburg District, at Sumrall, June 1.
Jackson District, at Terry, May 18.
Meridian District, at Waynesboro, May 4.
Seashore District, at Bond, May 25.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Aberdeen District, at Houlka, April 29-May 2.
Sardis District, at Batesville, May 16-19.
Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Holly Springs District, at Duck Hill, June 1-3.
Columbus District, at Crawford, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, May 24-28.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, July 13-15.
Alexandria, at Bunkie, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Grenada College, Grenada, Miss., May 23.
Port Gibson College, Port Gibson, May 2-4.
Mansfield College, Mansfield, La., May 30 to June 2.
Mississippi Conference Training School, Montrose, Miss., May 8.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.
Louisiana State Epworth League Conference, New Orleans, June 17-20.
North Mississippi Epworth League Conference, Grenada, June 7-9.
Seashore Divinity School, Seashore Camp Ground, June 22-July 1.

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TO THE EPWORTH LEAGUES OF NORTH MISSISSIPPI.

Attention is hereby called to three things:

1. To "Anniversary Day," the second Sunday in May, which is to celebrate the beginning of the Epworth League in May, 1890, and to help you in bringing the League to the attention of your people, as well as to provide funds for the future work, both for the Central Office and for your Conference League Board. W. E. Kenedy, Columbus, Miss., is the Treasurer to whom money should be sent. See Era of April, page 132.

2. Learn what "C. M. F." means. See Era of February, page 323. Send in your "Chapter Membership Fee" and get your Certificate from the Central Office. This takes the place of the "Ten-Cent-Assessment" and dignifies the work of the League and gives you license to carry on the work in your local Chapter.

3. Plan at once to have one or more representatives at the "League Conference," at Grenada, June 7-10. There will be a good program, good music. We will meet in a good town, and we hope for good weather. Do not neglect this important matter. It will mean life to your League as well as prove that your League has life.

R. P. NEBLETT,
Secty. Conf. League Board.
Ripley, Miss.

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Winterssmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

NAMES WANTED.

Will the preachers of the Newton District please send me the names of delegates to the district conference? Be sure, as far as is possible, to let me know who will attend.

JAS. G. GALLOWAY.
Philadelphia, Miss.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

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No Boxing—No Brushing
Every Animal Its Own Doctor
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It Will Do The Rest
A Handy Medicine—
It Suits 'em Too
Saves Time, Labor and Veterinary Bills
You've tried the rest—
Now use the Best
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Best Worm Medicine and Tonic Ever Produced

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P.S. You will never buy stock powders after trying our Medicated Salt Brick. Medicated Salt costs less but is not as convenient or economical. We sell it, but if you want it why not buy the medicine from us and make it for less than half? It's easy mixed—we tell you how. B. S. R. Co.

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if you find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen ponnds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cnre nlcer of the stomach. I am writing this volnntarily and trust it will fall in the hands of many who are so unfortunate as to he afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a nnmber of years my wife has heen a sufferer from indigestion and nervons debility, and her condition had reached such a stage as to hafle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she hegan using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric tronhles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, hut none have given me snch relief as yonr Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in tbis conntry, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold ofone of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfuliy recommend the nse of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and hladder tronhles, and in nervous and sick headaches, and find tbat it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and hladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water bas been remarkable—its action on my livermost marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has heeh a great benefit, I may say a great hiessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
M. L. STEPHENS.

Carlisle, S. C.
It is fine for liver tronhles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Colnmbia, S. C.
I suffered for eight years with kidney tronble and inflammation of the hladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virginina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for hladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with hladder tronble. Couldn't stand on my feet three minntes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a had kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 8, 1914
My doctor said I would have to he operated on for gallstones, hut since I have heen drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Colnmbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Sbandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers
J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.
I have heen for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused hy uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 18. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3089.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 6, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

The best place to start a revival is in one's own heart.

* * *

More field hands are urgently needed in the Church, but of officials and dress paraders we have "a plenty and to spare."

* * *

"According to your faith, be it unto you," is the law of the spiritual kingdom. If we believe but little, we can accomplish but little religiously either for ourselves or others.

* * *

Martin Luther said that the doctrine, "The just shall live by faith," was to him "the gate to paradise." Such it has been to discerning, seeking souls in all the ages. The mightiest movements of Christianity have found their origin and inspiration in this great truth. Luther learned it from the writings of Paul, and Wesley from the writings of Luther. The wonder is that the Church should ever have allowed this fundamental doctrine to have become so obscured that it needed to be re-discovered. But men seem to be more blind to the simple, spiritual truths of Christianity than to anything else. It is not unusual for them to stand poverty-stricken amid the rich glories of the Christian faith, without seeing or appropriating them.

* * *

We have noticed of late that politicians addressing religious assemblies seem to be given to a voluble advocacy of Church union. This can scarcely be said to be surprising. The average politician doesn't care enough about the Churches to bother himself about the things for which they stand. In the same address in a Campbellite Church in this city on a recent Sabbath evening, Speaker Champ Clark was reported as expressing the hope that the prize fight in Havana would come out right and stating that the Northern and Southern Methodists ought to unite. But even this was somewhat better than he since did in an attempted lecture in Little Rock, if we may believe the statement concerning his effort there which appeared in a late number of the Western Methodist.

* * *

The opinion seems to prevail to some extent that scholarship and religious liberalism go hand in hand, but this is not true. Perhaps the best educated ministry in the South is that of the Presbyterian Church, which, so far as we are able to judge, is quite orthodox. The right kind of education is a safeguard against the subtle snares of modern unbelief. The trouble with Methodism, North and South, within recent years has been that its theological teaching has been too much tinctured with German rationalism. Orthodox Southern Methodists, who are in an overwhelming majority, should see that this pernicious influence is kept out of our new universities, even if to do so they have to raise a storm that will stir the Church from center to circumference. This is their golden opportunity.

A SIXTH SENSE.

In Hebrews it is said that Moses endured all the vicissitudes of his great career, "as seeing Him who is invisible." The man who can not "read between the lines" will never understand the poets. The man who sees in one of the old masterpieces only so much paint, only a picture of material objects, more beautiful in nature than on canvass, will turn away from a Raphael, or an Angelo, to the comic section, or to a penny print.

The man who can not hear the unheard will never be feelingly moved by the concord of sweet sounds. For there is no music in the curious symbols of the scale, arranged in relative positions on sheets of paper; there is no music in the stops of the organ, nor yet in the lofty pipes that tremble responsive to the touch of the master's magic hand. The music is in the soul of the organist, and through that which is only a grand instrument, he speaks to the deepest emotions and longings of the human heart. And God pity the man who cries that the instrument is at fault, or gives the master the blame, when there is no response, no music in his own soul.

A small lad was flying his kite in the twilight. "What are you doing, my boy?" a man paused and asked. "Flying my kite," the boy replied. The man looked up into the darkening sky and saw nothing. "Why, I don't see any kite," he said. "I don't, either," answered the boy, "but I feel it pull." You and I have not seen God at any time, but we may feel his presence in our lives.

"How do I know whether a man or a camel passed by my tent last night?" a wise old Arab asked. "By his track in the sand." So we know that God has passed in blessing by the habitations of his creatures by his mighty footprints in the sands of time. The whole creation is a vast and sublime symbol of the Great Architect. So we read in the Nineteenth Psalm.

Science is said to be a most exact thing. Its truths are said to be clearly proven and conclusively demonstrated, to rest upon inexorable mathematics. But science also requires faith. It depends, in many instances, upon axioms which are incapable of proof. What scientist has ever seen an atom, or sailed away in an aeroplane through the "illimitable ether?" Yet upon unseen things may rest theories of worlds and systems.

So it is with strange inconsistency that some scientists would rule out the sixth sense of faith in religion, and bring an eternal God within the limits of the laws of matter.

In an age when there are some such scientists it is very satisfying to turn from an explanation of how a column of air vibrates in the pipe of an organ and produces sound; to listen to the music of the master as his fingers move in harmony over the ivory keys.

It is very satisfying to say with those who once read in our hearing from a certain old Book and sent our own names heavenward on the breath of prayer, "I believe, I believe." It is good to know that a Shepherd leads us in green pastures and by still waters. And when we are called to walk with halting footsteps down the dark valley of the shadow of death it is good to fear no evil, because Thou art with us, because thy rod, and thy staff, O God, they comfort us. In the hour of sorrow blessed is the hope that can

> "Reach a hand thro' time to catch
> The far-off interest of tears."

In the hour of penitence it is life to know that our "Redeemer liveth." And in all the pilgrimage of life it is enough to believe that we journey, with the friend of God, toward "a city which hath foundations, whose builder and maker is God."

Then God pity the man who cries that the instrument is at fault, or gives the master the blame, when there is no response, no music in his own soul.

> "Like tides on a crescent seabeach,
> When the moon is new and thin,
> Into our hearts high yearnings,
> Come welling and surging in,
> Come from the mystic ocean,
> Whose rim no foot has trod—
> Some of us call it Longing,
> And others call it God."

R. H. H.

CONGREGATIONAL SINGING IMPORTANT.

We have lately read "A Life of Martin Luther," by Lovick Pierce Winter, which is an excellently written and charming volume. It sketches the career of the great reformer in a manner that holds the attention of the reader from the first page to the last and leaves him profoundly impressed with the greatness of both the man and his work. The following is a quotation from this informing and stimulating publication:

"It was about this time that Luther turned his attention to providing hymns for the people. The early Christians sang, as we know from the testimony of the apostles and from the report to the Roman Emperor by Pliny the Younger. But through the Middle Ages Rome had discouraged congregational singing. She relegated this important part of public worship to choir boys and others specially designated for the purpose, and the singing was done in Latin, a language utterly foreign to the common people. For a thousand years the voice of song had been silent in the Church, with only an occasional outburst of sacred melody. It is not surprising that spiritual life reached its lowest plane. When the Church's praying is done by priests and preachers, and its singing is done by choirs, no matter how grand the chant or anthem, spirituality wanes to its death."

Is not this last sentence worth meditating upon in this day?

Getting people into the Church is not necessarily building up the Kingdom: that depends upon what their motives in coming in are. The cause of Christ is stronger with some people outside of the Church than it is with them in it. We want more members of the right sort, but not of any sort.

MORE RELIANCE UPON GOD NEEDED.

(In an editorial in a recent issue of the Advocate we tried to utter a word of warning against the tendency to ignore and leave out God in the so-called twentieth century religion. The following extract from Bishop Candler's great sermon at the late session of the Baltimore Conference, which has since come under our eye, bears so impressively upon the same point that we are led to give it a place in our columns.—Editor's note.)

I alluded yesterday to the great sermon of Canon Mosely in which he warns against magnifying our mission more than our relation to God. We need to lay it to heart. We have many discussions of methods now, many discussions of plans, much of what they call far-seeing policies—a phrase that is not in the New Testament; much of strategic points and ecclesiastical statesmanship—a lot of pretentious rubbish. Worship! **Everything that we are relying upon that leaves Him out of account in the end will be a disappointment to us.** We need to go back to the Church's great source of power—standing in His presence, praying to Him, looking to Him for deliverance and crying, "Lord, save us or we perish." It is not in us to care for His Church; not in us to fashion a ship that shall outride the storms. He can make a storm bigger than any of our ships. We must rely upon Him who is God of wind and storm and head over all the forces of heaven and earth.

PROHIBITION AND THE GREAT WAR.

The readers of The Commoner have doubtless followed with interest the growth of prohibition in Europe. The war is throwing a ghastly light upon the evils of intemperance. Russia was the first of the belligerent nations to realize the menace of the traffic and she acted promptly and with remarkable results.

Then came France, with the prohibition of absinthe. The press dispatches report that her legislature is now considering the entire liquor question. Germany, too, has found restrictions necessary.

Now comes Great Britain with a terrific indictment. Lloyd George, one of the greatest men who has appeared in British politics in recent years, is quoted as saying—"We are fighting Germany, Austria, and drink, and so far as I can see the greatest of these three deadly foes is drink." He adds, "We have a great conviction based on accumulating evidence that nothing but root and branch methods would be of the slightest avail." King George, in a letter written recently, expresses a willingness to set an example in total abstinence.

It is found that even patriotism, inspired by the most pressing national needs, is not sufficient to overcome the demoralizing influence of intemperance. The war, awful as it is, will confer upon the world some real benefits if it opens the eyes of the people to the fact that the use of alcohol is even more to be feared than the slaughter of the battlefield. If, as is estimated, the people of the United States expend on liquor each day one-tenth of the cost of the war now raging in Europe, what is the cost of drink to the belligerent nations? When it is remembered that this cost is CONTINUING while war is only intermittent, is it strange that public sentiment is rising against the liquor traffic?—The Commoner.

THE ABOLISHMENT OF THE DEATH PENALTY.

Duke C. Bowers.

The question in regard to crime should be: What and how is the best way to handle it in order that society shall be protected and the criminal made better?

Is the death penalty a deterrent of crime? Judge W. C. Cherry, of Nashville, writes: "At one time England tried to discourage piracy by hanging and allowing to remain strung up the bodies of the pirates at the mouth of the Thames. In six months piracy had increased tenfold."

Brand Whitlock states: "In the debate in the House of Lords on the bill to abolish the death penalty for stealing from a dwelling house to the amount of fifty shillings, Lord Chief Justice Ellenborough declared that, if the bill passed, 'the property of every householder in the kingdom would be left wholly without protection.' But his lordship's fears have not been justified in England."

The death penalty has been abolished in Rhode Island since 1852, in Michigan since 1847, in Maine since 1887, in Wisconsin for quite a number of years, in Kansas since 1907, in Holland since 1860, in Saxony since 1868, and in Belgium since 1831. It has been abolished in Italy, Switzerland, Sweden, Norway, Denmark, Portugal, and elsewhere.

The average number of homicides committed in the States where the death penalty has been abolished is far below those committed in the States that still retain capital punishment.

The Governor of Maine during 1914 stated: "The sentiment of our people is now so strong against capital punishment that it may be safely assumed that it will never again be enacted in Maine."

The Governor of Michigan said: "So far as this office knows, no concerted effort has been made at any time within twenty or twenty-five years to reinstate capital punishment, the general opinion prevailing that the laws of this State, punishing by imprisonment for higher crimes, are satisfactory."

The Governor of Kansas: "There is general satisfaction with the present law. There is absolutely no question in this State of a return to capital punishment."

The Governor of Wisconsin: "The effects of the abolition of capital punishment in this State have been so satisfactory that no effort has been made to return to the old method of punishment."

If the experience of the States that have not now the death penalty is such, then how can one keep from feeling that capital punishment is not necessary as a deterrent to crime? The experience is that life imprisonment is as great a deterrent as is needed for the protection of society. This being the case, the death penalty is unnecessary and is, therefore legalized murder if practiced.—Missionary Voice.

EMORY UNIVERSITY.

By Rev. S. A. Steel, D. D.

It is a matter of profound satisfaction to see the interest that is being manifested in the new university we have undertaken to establish at Atlanta. The cause it represents, the faith it expresses, the zeal it has already evoked, and the scale on which it has been projected, all awaken the highest hopes for its future. For one I hope it will become the pride of every Methodist south of the Ohio and east of the Mississippi, as the Dallas University will be that of the west. But there is one point on which I am especially solicitous, and that is that it shall be kept immovably true to the religious teachings of the Church that is founding it. We lost Vanderbilt through carelessness at this point. So far as all the moral and religious purposes for which we founded Vanderbilt were concerned, the institution was lost to the Church before the legal robbery was consummated through its domination by the infidelity that had crept into it. Our legal title to the property of Emory University may be as clear as crystal, and after our sad experience with Vanderbilt, I suppose will be made as safe as possible. But if the faith of our fathers is not to be lost there as in Nashville, we must be on the alert. We know now how unscrupulous anti-church sentiment is when it gets a hand.

The announcement is being made that Emory University has added to it the Medical College of Atlanta—I believe that is the name of the institution that has recently been made a part of the new university. As far as I know, this is a good move, and the university is to be congratulated on such a valuable addition. But it recalls very vividly a conversation I had with Bishop McTyeire. I was on a visit to Nashville and walking along Spruce Street, when he was coming down the street in his buggy. Driving up to the sidewalk, he stopped me, asked me what I was doing there, and said to me, "Get right in and go to dinner with me." I accepted his invitation. When I was seated in the buggy, he said that he had just come from a meeting where they did some things he thought I would be glad to hear about. Then he told me they had just merged into Vanderbilt some department of an institution there in Nashville, I am not now sure just what it was. He asked me what I thought of it. I told him I did not know enough about it to express an opinion on the case, except in a general way; but I thought there was great danger in that process. "How so?" he asked. I then said that by taking over the faculties of other schools in that wholesale way there was danger, as I saw it, of getting men who were not in sympathy with the ideal of Vanderbilt, men who could not be assimilated to the system of a church school. I will never forget the way in which, arching his eyebrows in his peculiar manner, he said, "There is danger there. We must watch that point."

It was at that point that the foe entered our fortress. They took over and incorporated into the institution, men who had no sympathy with the Church, some who were positively antagonistic to church education, and they did not rest till they put us out of our own house. Men like Dr. Kirkland, and those who backed up his policy, will do it again if we give them a chance. Rank infidelity was taught in Vanderbilt University. One of the theological students, who attended McKendree Church, of which I was pastor, came to see me about what he ought to do. He was taking a course in Biology, and he said that his professor stated to his class that there was no need of the hypothesis of a God to explain nature. It was self-explanatory. Biology, and the laws of mechanism, made everything clear! KEEP INFIDELITY OUT OF EMORY UNIVERSITY. I know Candler is on guard. I have the highest confidence in him. But the Devil tricked McTyeire, and got Vanderbilt. Let us keep our eyes open at Emory University. Let none teach there but those who believe. If that is to be narrow, then let us be narrow. Better be narrow and go to heaven, than broad and go to hell. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it."

Columbia, S. C.

"PASTOR RUSSELL" AGAIN.

We have received a number of letters about "Pastor Russell" as he calls himself, some inquiring, some criticising, some defending. We have let the matter lie over for some weeks because it is a very disagreeable subject, and we hate to touch it; but we cannot refuse to utter a needed warning in answer to inquiries.

Mr. Russell gives the lie to Jesus Christ most emphatically, and is therefore an enemy of Christ. No one who knows the teaching of Christ could accept Mr. Russell's teaching without consciously turning his back on Christ. The reason why so many persons who think themselves Christians become infatuated with this self-constituted "prophet" is that they do not really know Christ, because they have never really studied his teaching.

Russell quotes the Bible to them, just as the Devil quoted the Bible to Jesus, picking out texts to suit himself and giving them a meaning to suit his purposes. But Jesus knew his Bible and therefore could not be fooled by specious quotations from it. Unfortunately an intimate acquaintance with the Bible is almost a lost art among church members. And persons who like to think that they have got hold of some wonderful new truth are easily captivated by this man's plausible sophistries.

And the fact that Mr. Russell is able to spend many thousands of dollars to get his sermons published as advertisements in the daily papers shows that he must have a splendid faculty for getting money out of his disciples. No preacher of truth could afford to squander money in that way, but people who become infatuated with such a man as Mr. Russell is are ready to pour out money like water at his bidding.

The Continent says that two Chicago dailies, the Tribune and the Herald have cancelled Mr. Russell's advertising contracts, "and the former openly apologized to its readers for having published the pastor's sermons even for cash."

When even a secular daily paper is ashamed of having published these sermons as advertisements, religious people should have more wisdom than to think they can get any light from them.—New York Weekly Witness.

"THE UNIFICATION OF METHODISM."

(The substance of the memorable address delivered before the Boston Social Union on March 8, 1915 by Bishop Earl Cranston, Senior Bishop of the Methodist Episcopal Church and a member of the Federal Council of Methodism. We are indebted to Zion's Herald for this extended report of this very able utterance.—Editor of the Advocate.)

To proceed intelligently we must first understand the present treaty relations of the two Episcopal Methodisms. Every good Methodist should recognize the Cape May "Declaration and Basis of Fraternity" (1876) as a sacred and inviolable covenant. It contains the first agreed statement of the status created by the events of 1844, and covers all disputed points between the two churches down to 1876. This declaration, which was the condition precedent to further fraternal negotiations, affirmed:

1. That both Churches were equally legitimate branches of Episcopal Methodism, having a common origin in the organization of 1784.

2. That "the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members to adhere to that communion," (not to "constitute" or "create" but "adhere to"—as a body already lawfully existing).

3. That since its organization the Church, South had been "an evangelical church, reared on Scriptural foundations."

4. That the ministers and members of the two bodies "constitute one Methodist family though in distinct ecclesiastical connections."

Upon that treaty interpretation of the relation of the two churches, duly ratified by our General Conference (1880), all subsequent intercourse has been predicated. By that vote of the General Conference of 1880 all contention over what was done or meant in 1844 was officially closed. Between 1876 and 1908 through continuous interchange of fraternal messengers there have been evolved the Commission on Federation and finally the Federal Council, which is really a court of arbitration composed of six Bishops, six ministers and six laymen, with authority to adjust cases of conflict arising in territory occupied by both churches.

In 1910 there was held at Baltimore a joint meeting of the commissioners of the two Episcopal Methodisms and the Methodist Protestant Church, at which meeting the following statement was adopted preliminary to a discussion of the practicability of union between the three bodies.

It was agreed that these Churches "are equally apostolic in faith and purpose and have a common origin in the Methodist Episcopal Church organized in 1784. They are joint heirs of the traditions and doctrinal standards of the fathers and have proved their loyalty to the faith and spirit which characterized early Methodists."

In the spirit of this statement the commissioners proceeded to explore the contested ground that lay between them and to formulate a series of "suggestions" indicating the obstructions to union encountered in this preliminary survey; but their report, though very informing, was not presented as a final plan. This document, on our side much misunderstood because hastily judged, has since, with one item omitted, been substantially approved by the Church, South, and by a unanimous vote of its General Conference proposed as a basis of negotiations for ultimate unification. The omission related to the status of the Negro in the reorganized body, which point is referred to later. The "suggestions" offered by the Joint Commission gave to the colored membership of the Churches concerned an equal place as one of the Quadrennial Conferences. The Church, South, expresses now a preference for a separate organization in fraternal relation, but I do not believe that point will be insisted upon. My own belief is that so important a matter should be decided by the colored brethren for themselves, without pressure either way. Self-reliance is an indispensable quality of manhood. But in any event our educational help to that race must continue for a while. We notice as the next preliminary the present working status of the two churches. It means much that the two General Conferences have proceeded so far as they have in their fraternal action in the face of the steadfast belief of our Southern brethren that our Church was barred by the Plan of Separation from entering the South. They feel aggrieved and yet they do not refuse to be friends. We should honor them for that. The war carried us into the South and we have done a work that our Southern brethren could not have done. Our Conference organizations and consequent connectional obligations have anchored us there. Our Bishops, ministers and members are doing the work that falls to them in the order of the Church, and we cannot regard their relations to our body as discreditable to either them or the Church they serve. Our attitude is consistent in that we do not challenge the right of our Southern brethren to go where they will in the North. But our agreed principles of federated or co-ordinated effort do not give peace along our borders, and the first attempt to use the joint court of arbitration started a controversial excitement that threatened the internal peace of our Church. For myself I do not believe that federation can go on to perfection as a remedy for family troubles. There is but one Voice that can quiet this tempestuous sea, and that Voice bids us be one and love as brothers should.

As to the plan for unification outlined by the Joint Commission and now before the Churches, it is fair to say that no well-informed leader, North or South, expects it to be adopted without modification. This is not the place to discuss constructive details. We must first agree on the fundamental principles to be followed in the work of reorganization.

Pronounced for Methodist Unification.

As for myself, I speak for Methodist unification because I must. Woe is me, if I preach not this gospel of reconciliation. It must be admitted that the declaration made or sanctioned by the two General Conferences in reciprocal statements have the force and sanctity of treaties duly signed and officially published; that these agreements contain concessions and recognitions which place both Churches upon an equal footing, and under equal duty as to further negotiations. That being true, these negotiations should proceed from the point already attained, and not from the period of disruption. Whatever has been settled by these treaty agreements must stand unquestioned. Of but two points may I speak here—the duty of unification, and, in briefest outline, the essential principles underlying the proposed plan.

From the "divine side" the first consideration with every loyal soul will be, not any man's will or wish, but the efficiency of Methodism as a power in the kingdom of our Lord. Its mission is to save and to serve. Which promises better results—union or division? Are the separated bodies of Methodism, for example, faithfully representing the normal apostolic Church, with its one body, one spirit, one Lord, one faith, one baptism? Let us come still closer to the issue. Today, now, in America, under one national flag, does our divided Episcopal Methodism fairly express to the world the saving grace of Jesus Christ? Our answer must be that, on the contrary, these two Methodisms among all ecclesiastical bodies of to-day present the most conspicuous example of perverse persistency in perpetuating strife where unity should prevail.

It is passing strange how both Churches could trust their ecclesiastically inexperienced converts of Japan to unite, but dare not manifest any such degree of confidence in American Methodism, that we can combine schools and publishing interests and co-ordinate missionary work in China and Korea for economy's sake, and that the Gospel be not blamed, but balk before all such practical fellowships and economies where our own long-seasoned Methodist preachers and people in America are concerned, and where waste and hurt are so much greater.

It ought not to require argument to show that an apostolic Church will obey Christ. The chief discouragement in the outlook for unification today is that the most distinctive teachings and commands of our divine Lord are forgotten or ignored in his family strife. It is not preposterous to ask, Do these two Episcopal Methodist apostolic Churches recognize the authority of their acknowledged Lord? If they do, why are they not one communion to-day? And if all their preachers and people and properties and institutions really belong to him, why should the first question in considering any proposed plan of union be, What will the plan give to us, and what to them? Who will have the better in the bargain? It does seem as if these two apostolic bodies should be asking rather, What will our Lord receive by the arrangement? What advantage will accrue to his kingdom? What waste will be avoided? What increase of power and efficiency to his Gospel and its influence among men may be expected? Is that test too severe for our kind of apostolicity?

Inconsistency of Present Attitude.

The inconsistency of our present attitude may best be perceived in the light of a concrete illustration in the disregard by governments of the laws of righteousness, which to-day is disturbing the peace of the world. But before the Church can condemn human governments for their failure at this point, let her look to herself. As a matter of fact, the Church of Christ is untrue to the ethical principle which she is seeking to enforce upon human governments. Every Church must in its behavior towards other bodies of Christians be as sincere, as obedient to the law of love, as unselfish, as the individual Christian is required to be. How can a Church, then, escape the imputation of shameless hypocrisy when it is constantly discrediting its own evangel by an attitude of jealousy and partisan self-love toward other bodies of disciples? That "all denominations do it" does not change the Word of God, nor heal the broken law of love. The bane of our denominationalism in America—Methodism included—is the spirit of self-aggrandizement. Where is our tribunal for the settlement of inter-denominational controversies over territorial invasions and rights of precedence in occupation? Where is our Methodist palace of peace? Two great General Conferences spent forty years and a lot of money and sentiment in building one, known as the Federal Council of Methodism, but the first attempt to use it spread a local controversy over a continent. It simply proved that the whole head was sick and the whole heart of American Methodism faint from the long burning fever of family strife. Until the Church shall become Christian, let no man say that Christianity has failed with the nations.

Ecclesiastical greed and denominational strife have obscured the vision of the Christ. The only strife that is more deadly and defiant of decency than church strife is a family quarrel over the division of the family estate. What we have had in American Methodism is a combination of the two. For after all, what have we been contending over? The bald answer is: **Territory.** It is not worth our while to go into details. When we stop fighting over what belongs to God, and begin

to behave ourselves as God's children should behave, all the outcry about "invasion" on one side, and "our rights and our mission" on the other side, will cease.

The Spirit of Sectionalism.

The tallest ghost that stalks over the battlefields of Methodism is the spirit of sectionalism. We are liable to think of the South as more provincial than ourselves. However, it is quite possible that to our Southern brethren we may appear somewhat provincial in our high valuation of our own missionary propaganda, when we pass by great multitudes of unevangelized foreign-born people in the North, whose thoughts and ways are a menace to our cities and our most cherished institutions, and when we skimp our own clamoring Western frontiers that we may specialize among our own countrymen in the South, where, by our own clear admission, there is already a Methodism "equally legitimate and apostolic" with our own, and a population distinctively American by birth. It is not a welcome suspicion that there may be a taint of sectionalism in our own brand of Methodist legitimacy, but we may not be taking the better way to prove the contrary.

It should be a great comfort to remind ourselves that it was not Methodism that made the South sectional. Moreover, it would be as untrue to say that any Church is responsible for the institution of slavery as to say that any church is responsible for the tariff issue in our own day. I venture to say here in New England that had we been born in the toils of an inherited labor and property system which had already become imbedded in our State constitutions and thoroughly ingrained into all our people's habits of thought, so that our politics, our education, our ethics, and our religious training had all been predetermined for us, we would have been held by every impulse of loyalty to our environment. Surely we of this generation can be fair in our estimate of the South.

Let me quote here another statement agreed upon by the Joint Commission of Methodism in 1910, and sanctioned by our General Conference in 1912:

"We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves respectively, and separated regretfully, believing that only such action could insure their continued access to the people they were called to serve."

I believe that statement to be honorable to our Church. Others may think as they may, but I cannot censure those shepherds of souls in either section who, seeing the storm at hand, tried to save their sheep from scattering.

The institution that sectionalized the South is gone. The mental habit which it generated cannot be eradicated in a day; but it is rapidly changing. The Christian Advocate of Nashville, the official organ of Southern Methodism, said recently:

"It seems almost incredible that the most desperate defense of slavery that ever occurred in human history took place only half a century ago. * * * Yesterday millions of intelligent men, many of them good men, believed in slavery. To-day no one can understand how such a belief could have been held."

Some of our leaders do not yet realize that it will take another war to put slavery back upon the South. The whole nation had to pay the penalty for the national sin. But now, reunited, it is retrieving its losses and multiplying its resources. Why should Methodism go on paying the penalty forever? The National Government is dominantly of the longdreaded sectional South—and the Union is still safe. But it is a shame to the Churches of Jesus Christ that they have lagged so far behind partisan politicians and sagacious business men in the path of reconciliation and reconstruction. We should, by every Christ-like motive and impulse, have been the leaders.

Confronting the Task.

At last, however, we confront the task. On what and for what shall we build? And what shall we build? Shall we make the old feud our corner-stone, and start with the war of 1844, or shall we build on the chief corner-stone, Jesus Christ? Architects may differ, but for a living Church I would choose a living Christ. Love is the only peacemaker. Does some one say, It takes two to love, as it does to quarrel? Yes, but these two Churches have been courting across the fence for nearly forty years. If they have not been lying, they do love each other—when they are not fussing about 1844 or 1876. The trouble is in the line fence.

And that brings up the property question. What will we turn over to them? What will they turn over to us? Nothing. If we have been telling the truth to tax collectors all these years, God has some property which our Church holds in trust, and the other Churches that may come into the reorganization have some property by the same tenure. Not a foot of this real estate, not a dollar of endowment, belongs to any Bishop, or preacher, or layman, or congregation. That simplifies matters. How the problem clears up when we put our deluded selves out of the way! A unified Methodism could protect all property and guarantee its lawful use, both civilly and administratively far better than any one of the separated bodies could do it alone. Unification contemplates the merging of the capital and opportunities which God has entrusted to these equally apostolic and legitimate branches of Methodism—and this for his glory. Much of this capital could at once be turned from competitive to co-operative use.

It does not seem quite ingenuous for any one who has ever heard of "E pluribus unum" to object to the proposed plan as meaning unification by division. The fact is, we start with division in its very worst form. Methodism is just now where the country would have been had the Confederacy succeeded. We should then have had two governments at least, with divergent interests and no end of friction along the border, with further division ever impending. It was this that caused the Civil War. That war was not waged to destroy slavery, but to save the Union. The main question having been settled—that the American people were to be one nation and not two or more—the people of the restored States were finally allowed to resume their normal status of autonomous government under the amended National Constitution, to which all the other States were also bound to conform. Thus God makes a mighty nation when he has his way with the people; and so he will make of our divided Methodism a mighty Church, if he can have his way with alienated Methodists.

No Fears for the Future.

Once united, I have no fear for the peace of our Zion. The Spirit of Christ never suggested the good of threatened absorption. Let us fairly try the call of brotherhood—and in this business brotherhood means simply an equal chance under a fairly balanced government. Taking our National Constitution as our guide, this means a government having its power from the people governed, its policies determined by the will of the majority, expressed in a free ballot, under constitutional provisions that give adequate protection to the minority. These distinctly American principles must be admitted if we are to work hopefully for the reorganization of Methodism. All the other Methodist bodies, being smaller than our own, will rightly ask some form of protection for minority constituencies entering the union. Instead of calling such a concession of them a surrender to the weaker body—a capitulation—I would call it the highest possible expression of real greatness. This, first, because it is Golden Rule justice, and second, because it lifts the whole movement on our part above suspicion of ambitious worldly expediency to the high plane of loving obedience to the Spirit of Christ.

Here is the crucial question: Is the Methodist Episcopal Church great enough to give to other divided communions, which, like our Methodism, hold the essentials of unity, the inspiration of a great example; or will she insist that as a condition of union the other Methodist bodies, so often invited to consider terms, must, if they come, pass under the domination of her numerical majority? This is testing the quality of our purpose in seeking to unite Methodism. We may hide it from the sight of our people under obscuring appeals to sectional prejudice or selfish denominational pride; but that course, it seems to me, would be a miserable confession that we have been seeking an increase of power under the pretext of a holy impulse. Our sole aim should be increased efficiency in God's work.

Ready for Reorganization.

I am ready, therefore, for a reorganization of Methodism under one General Conference, supreme in all connectional affairs, except as limited by the restrictive rules. In view of the diversities existing among the peoples to be included in the reorganization, and firmly believing that contact with and a better knowledge of each other would soon result in a cohesive Methodistic homogeneity—and that is all we should aim at—I am willing that local administrative affairs should be left to the proposed Quadrennial Conferences, with power to make such regulations as may suit the people served. A great Quadrennial Conference should be entitled to at least as much consideration as a State of the American Union. In doing this, the suggested plan proposes nothing worse than that the Annual Conferences, including lay delegates, shall choose their house of representatives as they do now, and that the Quadrennial Conferences, as such, shall choose the senate, with equal representation from each jurisdiction, and that no legislation can be passed without the concurrent action of both houses. Should any legislative act be challenged by the connectional court of appeals, it would have to run the gauntlet of all the Annual Conferences, just as proposed constitutional amendments do now.

And this kind of government is what some of our brethren are calling "unification by division"—whereas, in fact, it substitutes unity for existing division, confidence for suspicion, peace for contention, co-ordination for scatteration, and Scriptural consistency for unholy rivalry between two or more great church families which are now contentiously trying to spread Scriptural holiness over these lands!

Brethren of the ministry, seek the vision shining in the face of Jesus Christ. Then remember that the prophet is not only to publish the vision, but to proclaim in unwavering faith the divine certainty of its realization. The people are burdened and busy. They look over to their leaders for the timely word and the impelling inspiration. Never have I heard challenged my utterance of three years ago—that it is in the power of the Bishops and editors of divided Methodism to guide the people into organic union. I still believe it, and here reiterate that fixed opinion. But if there be Bishops who will not lead, and editors who will not heed the twentieth century call to unselfish brotherhood—in the church as well as in Wall Street—then let the laymen stand forth in their might, and in terms of the coin of both realms, material and spiritual, demand as God's stewards that this war of waste shall cease, and that God's Suirit shall have free right of way to the hearts of men through a Gospel hindered no longer by petty sectional jealousies or selfish denominational aims, or the personal ambitions of its recognized ambassadors.

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

A BEAUTIFUL SPOT.

By C. A. Battle.

On Tuesday, April 27, 1915, the writer went to Mansfield, La., in the interest of Mansfield Female College, as one of a committee of three from the Board of Education of the Louisiana Conference. The other members of this committee were Rev. W. W. Drake and Rev. J. M. Henry. We met the following members of the Board of Trustees of the College in the office of Major H. T. Liverman: R. T. Moore, A. H. Jordan, D. C. Boyd, R. E. Bobbitt, H. T. Liverman, and S. A. Kidd. Other members of the Board of local residence would have been present but they happened to be away from the city. The meeting was in no sense official, and it was intended to be merely a conference between the official committee of the Board of Education and the members of the Board of Trustees of the College that all points of relationship between the two bodies might be exactly understood by all. The gathering was a happy one: the spirit prevailing was brotherly and co-operative. It seemed to be the concensus of opinion that a bright future was in store for the College.

Perhaps there is no spot in Louisiana that is more inviting than the campus of Mansfield Female College. The grounds are very extensive, covered with grass: great oaks, stately pines, sycamore and cedar trees adorn the campus, making it shady and comfortable for recreation and athletics. The main building of the College is an imposing structure of brick three stories high, to which has been added an annex that furnishes fine classrooms and dormitory apartments. The dining room is behind the dormitory and is connected with it by a covered passage which protects the girls from any exposure during bad weather. The First Methodist Church of Mansfield, a beautiful brick building that is handsomely furnished, is situated just off the campus, and it is as convenient as it could possibly be for the student body to attend church.

The President, Brother Bobbitt, showed us through the classrooms and the dormitory apartments. The writer was surprised and much impressed with the comforts and conveniences of the dormitory rooms. The rooms are electric-lighted, heated by gas, well furnished, and presented the appearance of rooms in a family of means and of refined tastes. Some of them are indeed beautifully furnished. They are large and well ventilated. Nice bathrooms with every convenience are accessible from every room.

We were also impressed with the orderliness and becoming behavior of the girls of the student body on every occasion. We visited them in their classrooms, saw them at leisure, and took dinner with them in the dining-room. A protracted meeting was being held by Rev. T. H. Morris, the pastor of the First Methodist Church, and Brother Bobbitt and his good wife took those of the student body who found it possible to go to all the services. One could not but be forcibly impressed by the mark of efficiency that was shown from every side. Mansfield College is undoubtedly a fine school and no parent could scarcely regret sending his daughter to this institution.

The city of Mansfield is attractive. It appears to be quite prosperous; it has a population of over four thousand, the facilities of two first-class railroads, and is the capital of De Soto Parish. The inhabitants of the city appear to be in good financial condition; and it is said that many of the citizens of Mansfield are very wealthy.

This was the writer's first visit to this prosperous community and he is delighted to have the opportunity of saying a few words of unstinted praise for the people and the place. The next session of the Louisiana Annual Conference will be held at Mansfield and we anticipate one of the most pleasant visits possible on that occasion.

Baton Rouge, La.

MEETING OF CENTENARY COLLEGE TRUSTEES.

On call of the Chairman, the Board of Trustees of Centenary College met at the First Methodist Church in Shreveport on Tuesday evening, April 27. The purpose of the meeting was stated by Dr. Wynn to be the discussion of plans for the work of next session, the call being made necessary by the fact that some matters of importance needed careful consideration before the regular meeting at Commencement. The whole situation was carefully considered, the work of the campaign for endowment was discussed, and while no statement was ready to be given out for publication, the entire feeling of the Board was characterized by hopefulness for the future, and a strong determination to carry the work of placing the College on a firm basis to a successful completion.

DR. WYNN'S PLAIN FACTS FOR LOUISIANA METHODISTS.

In the statement sent out by Dr. Wynn according to the order of the Conference, to be placed in the hands of every Methodist in the State, there is an unanswerable appeal for immediate and generous action for the benefit of Centenary that can not fail to stir the loyalty and liberality of everybody interested in the future success of Methodism in Louisiana. Let the preachers see that this appeal is put into the hands of their people, and then second the appeal by discussing the needs of the College with them. It is to be hoped that no discouraging or pessimistic note will be sounded by any preacher or leader of our people.

* * *

Nothing is more necessary to the success of our Colleges at this time than practical working friendship on the part of their natural friends. The success of a college, no matter how rich, is dependent on securing the "raw material," the boys or girls on whom its work is to be expended. Let everybody who knows a boy or girl who may go to college, send the name to Dr. Wynn or Brother Bobbitt.

DR. ANDERSON IN LOUISIANA.

Dr. Stonewall Anderson, General Secretary of Education for our Church, accompanied by Dr. R. H. Wynn, President of Centenary College, is making a brief tour of the Louisiana Conference this week, preaching the gospel of Christian Education and enlisting interest in Centenary College. His itineracy includes Rayville, Ruston, Alexandria, New Orleans and Lake Charles.

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)	$1,569.80
Receipts on Centenary Special of $6000:	
H. J. Boltz, Bayou La Chute Ch...	$ 20.00
J. O. Bennett, Jonesboro Charge	16.05
P. A. Swan, Longville and Elizabeth	5.00
C. A. Battle, First Church, Baton Rouge	2.00
F. R. Hill, Jr., Rayne Memorial, N. O. (In full)	117.00
Paul F. Daniel, Mooringsport Ch.	25.00
A. A. Bernard, Iota Church of Eunice Charge	6.00
J. F. Foster, Amite City	1.00
W. F. Henderson, Sr., Mooringsport Charge	9.36
T. J. Holladay, Coushatta Charge	2.50
	$ 203.91
Total	$1,773.71

C. A. BATTLE, Treasurer.

WORTH THINKING ABOUT.

A pertinent question has been propounded by an esteemed exchange. It is this: Why should we appoint young ministers as students in institutions of learning that are hostile to the faith of the Church? We have had enough of a "thinly veneered agnosticism" masquerading in the name of scholarship. That much of this is fostered in a number of universities is beyond controversy. We do not believe that our young ministers ought to be thrown into them with the consent of the authorities of the Church. The world may be faithless, and educational institutions may flaunt their infidelity in the face of the Church and charge us with narrowness; but the Church of Jesus Christ is the custodian of a faith—a very definite faith in certain very well defined eternal realities as they have been revealed to us in the Word of God. It is our business to stand for these things, and we shall be recreant to our trust and forfeit our relationship to Christ whenever we abandon them. It is all well enough to claim the liberty to think for ourselves, and Protestantism has never denied this right to her sons; but infidelity to the cardinal truths of the gospel cannot cloak itself in that thin disguise. Men can think without flying into the face of divinely revealed truth; and, when the Church appoints her young ministers to educational institutions, they ought to be such institutions only as stand for the fundamentals of Christian truth.—Raleigh Christian Advocate.

MORE CHAPLAINS.

During the next three years the Secretary of the Navy will appoint twenty-eight or thirty new chaplains in the United States Navy. Congress has provided for an increase from twenty-four to fifty-two naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint fifteen or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age, of good character, education and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1000 men is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The Associate Secretary of the Federal Council of the Churches of Christ in America, 1111 Woodward Building, Washington, D. C., will be glad to receive and answer inquiries.

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GREENVILLE DISTRICT CONFERENCE.

The 1915 meeting of the Greenville District Conference convened at Tunica, Miss., on Wednesday, April 21, at 7:45 p.m. The opening sermon was preached by Rev. E. R. Smoot, one of our promising young preachers of the North Mississippi Conference.

The first business session was called to order by the presiding elder, Rev. Hal S. Spragins, Thursday morning at 8:30. Rev. A. T. McIlwain was elected secretary. After roll call the President announced the usual committees to look after the several interests of the Church. The charges were called and the preachers gave a good account of their work. It was gratifying to note that practically all the preachers reported many additions to the Church since the beginning of the Conference year. One of the important features of the first session was an able address by Rev. L. P. Wasson, on "The Importance of Team Work in Carrying Forward the Work of the Church." The first session adjourned with preaching at 11 o'clock by Rev. W. C. Lester.

Afternoon session, Thursday: After hearing further reports from the charges, Brother J. H. Sherard made an interesting and encouraging report on the condition of the Methodist Orphanage at Jackson. Brother W. M. Williams, manager of the Orphanage, was then given the platform and spoke in the interest of that worthy institution of the Church. Brother Williams told how God had heard his prayers, also the prayers of the children of the Home, and had sent sufficient money, through the good people of Mississippi, to pay all debts and put the Home in good shape financially.

The local preachers of the district were called and the license of F. C. Williams was renewed and the character of J. D. Parmer, a local elder, was passed. The following were elected a licensing committee: J. J. Brooks, W. C. Lester, E. M. Shaw and J. T. Lewis. With the announcement that Rev. T. H. Lipscomb, Secretary of the Conference Board of Education, would preach at 7:45, Conference adjourned.

Friday, morning session. After reading of minutes of last session, the following resolution was adopted:

"Whereas affliction prevents Bishop R. G. Waterhouse from presiding over this session of the Greenville District Conference, be it resolved:

"That we, the members ofthis Conference, express our regret and disappointment in his absence, and extend to him our sympathy and regard."

Rev. R. H. B. Gladney, Sunday School Field Secretary, was given the platform and spoke in the interest of the Sunday school work, giving some very interesting and helpful instruction regarding this important work.

Brother J. H. Sherard made an interesting report for the committee on Hospitals, and the secretary was ordered to send a copy of the report to the following church papers for publication: New Orleans Christian Advocate, Midland Methodist, Nashville, and the Western Methodist, Little Rock. Brother Sherard also made a very impressive talk on the importance of Hospital work. Brother H. M. Ellis, agent for the Methodist Hospital at Memphis, was introduced to the conference and spoke in the interest of that institution. Brother W. S. Lagrone also made a short address in behalf of the Hospital. Rev. J. R. Countiss, President of Grenada College, was introduced and spoke in the interest of that worthy institution. With preaching at 11 o'clock by Brother L. P. Wasson, the conference adjourned.

Friday, afternoon session: A resolution, urging every pastor in the district, who had not already done so, to observe Hospital Day and Grenada College Day, was adopted.

Mrs. Dr. Shaw was introduced to the Conference and made a short talk on Woman's Work. Dr. Sullivan, representing Millsaps College, was introduced and spoke in the interest of that institution.

Brother J. D. Barbee read an able paper on "Our Duty to the Negro."

The following were elected delegates to the Annual Conference: J. H. Sherard, J. T. Mathis, J. D. Barbee and H. D. Chaney.

Prof. J. R. Brinston was given the platform and made a very able address on "The Layman's Place in the Church." Reports from all committees were made and adopted. Prof. J. R. Brinston was elected District Lay Leader.

In response to the question, "Where shall the next Conference be held?" E. M. Shaw, pastor at Benoit, placed Benoit in nomination, and this place was unanimously chosen as the next meeting place.

A resolution, thanking the pastor, Rev. A. C. McCorkle, and the hospitable people of Tunica, for their hospitable and cordial entertainment of the delegates of the Conference, was adopted. A special resolution of thanks was extended the citizens of Tunica and vicinity for the auto ride furnished the delegates immediately after final adjournment.

After singing, "Praise God from Whom All Blessings Flow," the presiding elder pronounced the benediction, which brought to a close one of the most helpful and interesting sessions of the Greenville District Conferences ever held.

We would not overlook the fact that the success of the Conference was due in a great measure to the efficiency of our presiding elder, Brother Spragins, who had a well arranged program which added much to the interest and profit of the occasion. The manner in which he dispatched the business of the Conference proved him to be possessed of unusual executive ability. He was positive and firm in all his rulings, but all his acts were tempered with love. We feel fortunate indeed in having such a lovable character as Brother Spragins as our presiding elder.

A. T. McILWAIN, Secretary.

ROBERT MARION KAISER.

Tuesday morning, February 23, 1915, was made a sad and notahle anniversary to our Brother and Sister W. J. Kaiser and family by the death at Starkville, Miss., where he was a student in the Mississippi A and M College, of their son and brother, Robert Marion Kaiser. He was born at Natchez on August 31, 1896. Besides his father and mother, he leaves four brothers and two sisters to grieve for his going. One sister had gone before and without douht gave him a joyous welcome in the better world.

In 1914, in the midst of one of the largest and brightest classes the Natchez Institute ever had, Marion graduated, certainly the equal of the most efficient and faithful among them all. His fine record as a High School student was being fully lived up to as a Freshman at the A and M College, when disease laid its hand upon him and, before his hurriedly summoned parents could realize his danger, took him away from earth forever. That they reached him and ministered to him during those last few days will always be a matter of grateful memory to them.

In February, 1911, this pastor received him into our Church here. To the vows taken then he was steadfast. His many friends among our delightful circle of boys and girls here have repeatedly declared that none was better prepared for the high call that so unexpectedly came to him. His friends at college hore high tribute to his good life, to his fidelity to duty, to his love of his Bible, and to his quiet, uniform life of prayer. How sweet a comfort this has been to those who have so grieved at his going! Sweet shall this writer's memory he of the industrious boy at home, busy at his daily taks; sweet also of him on the athletic field, where his prowess was acknowledged by all; sweet the memory of the earnest-hearted student—a quiet, persistent leader; sweet of him at home—a bountiful giver and receiver of a family's affection. But sweeter than all is the memory of him as the devoted young Christian, with the face of his youth toward the Sun of righteousness.

Scarcely nineteen years' old, bright, fresh, strong, happy, Marion, shall we grieve for you as for one who fell defeated, his work unfinished? No, no! Success is fulfilling not ours, but God's plan for us, and as you came and lived your nineteen years among us, your precious alabaster box of ointment broken, the world left fragrant with a happy, pure memory, our faces turned much more steadfastly toward heaven with determination to follow—who could say more truly, "I have finished the work thou gavest me to do!"

Not in all our pastorate has the nature of a funeral borne so high a tribute to a departed one. Friendship without restraint unloosed its sympathy and poured it into wounded lives. Tears made the only language of the multitude who followed him to the grave. The lingering winter gathered from the hidden warmth a wealth of lovely flowers and covered deeply the sacred mound. Grief was hushed by gratitude for so much love and so much tenderness.

On the other side the angels, doubtless, sang a song of triumphant gladness, because in such a scene death had no real sting and the grave no victory, thanks be unto God!

H. B. WATKINS.

Natchez, Miss., April 17, 1915.

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LITTLE CHILD TO LOVE.

When there's a little child to love the world's a sweeter place,
With more of resurrection in the wild old daily race;
So many things to think about you never knew before,
And one more life to love, my dear—thank God for one life more!

When there's a little child to love the weary way turns sweet
With blossoms where we used to find rough rocks beneath our feet;
A little child to love and rear and pity and behold--
Thank God for one more life, my dear, with all its dreams of gold!

When there's a little child to love the skies turn sweet again
And in the sunlight of the days we soon forget the rain;
A little life leans on us and longs to fill its part—
Thank God for one more child to love while love still rules the heart!

When there's a little child to love the little cares seem less,
The echo of a childhood laugh has such a way to bless;
More human beauty fills the earth and softer grows the strife—
Thank God for one more life to love, for one more little life! —Baltimore Sun.

A STRANGE PET.

In a country town in northern Pennsylvania there lives a little old man who sells milk, carrying it from house to house morning and evening in a small hand-cart. There is nothing strange about that, but his companion on these daily trips is the very strangest you ever heard of—an old gray goose, who follows him about in the most dignified manner, and stands watch over the cart, letting no one go near it in his master's absence. His name is Major, and his master says that he is just as useful as a dog would be.—Our Dumb Animals.

FLITTERMICE.

By Margaret W. Leighton.

When you see the bats flitting about in the twilight, you may be sure spring has come to stay. All winter long they have hung in bunches, heads downward, in their gloomy caves and hollow trees. Now they are hurrying to make up for their long fast by catching as many gnats as possible. How many of the tiny insects it must take to satisfy a flittermouse after a five months' fast!

Mrs. Bat is a model mother, and never neglects her children to go hunting or gossiping with the neighbors. When she is ready to leave home, she says to them: "Come, children, hook on, and we will go a-flying." What a fine air ship for the baby flittermouse! Each one has strong hooks on his wings, and with these he fastens himself to his mother's fur, and away they all go as happy as can be.

Did you ever know that many of the little wood folk never venture out in the daytime? But when the first stars begin to twinkle in the evening sky, they open their eyes, stretch their limbs and their wings, and cry to one another, "Wake up! Time for breakfast!" and troop out to work or play or hunt, as the case may be. The flittermice are night lovers; but once in a while you will see one hanging in a tree fast asleep in the daytime.—Boys and Girls.

LOST IN THE WOODS.

"We're lost!" exclaimed Ethel. "We're lost! I never saw this little creek before."

"We're lost, we're lost!" echoed Ruth. "O, I want to go back, I want to go back!" and she set up a very dismal cry.

Billy said nothing, but it came over him suddenly that he was the only boy, and the oldest of three besides, and that if his little cousins reached camp before dark he must find the way for them. If they were not in before dark, then the men would take Watch and some lanterns, and Watch would put his nose close to the ground, just as if he were smelling a rabbit, and he would follow their trails and find them. Watch could do that, he knew. But it was not pleasant to think of spending even a part of the long night all alone by themselves in the big, dark woods, and so Billy thought hard.

"Ah, holler!" he said. "One, two, three, now!"

And they shouted, even little Ruth, whose voice was choked with a sob.

"Now, listen," he directed.

They listened, but there was no answer, only the chatter of a squirrel on a branch above and the "caw, caw," of the crows as if they were making fun of them.

"Try again," he said.

And again they shouted and listened, and no answer came.

Ruth began to cry once more; Ethel's chin was quivering and her eyes full of tears, and Billy saw clearly that if he showed a moment's weakening there would be a panic.

"Papa told me," he began, his voice very even and unconcerned, "that if I ever got lost in the woods I must holler first, and then, if nobody answered, I must make a 'base' by tying my handkerchief to a bush, and then keep trying different directions until I found the right path. But he said I mustn't go far, and keep turning back to the base, and holler every time I came back."

The others began to look more hopeful.

"Now this," he went on, tying his handkerchief to a bush, "is our base, and whatever you do, you mustn't lose it. We'll go off, one one way and one another, and every step or two you must break over a bush, so you can find your way back to the handkerchief. You see the underside of the leaves is a different color, so you can see them right away. Just go a little way, and then if you don't find a path or anything, you must follow back and start over. It'll be lots easier for three than for one, because we can holler to each other. Now——"

"But we can't do that!" exclaimed Ethel.

"Why not?"

"Why, Ruth is too little and she is too tired. We've walked a long way, and—and if we leave her alone, she'll cry."

That was all very true, and Billy thought again.

"She'll have to stay at the base," he said. "But —now—I'll tell you," as there came a brilliant idea, "she must sing, good and loud; then we can't lose the place. See, Ruth!" and he explained.

Ruth nodded a grave approval of the suggestion and then complacently sat down upon the moss-grown log.

"I'll sing 'Ve Friend of Little Children,'" she said. "I've heard it in ve Sunday school; all ve verses. Good-bye."

She waved her hand, and as Billy and Ethel disappeared into the undergrowth, breaking bushes and calling now and then, they heard behind them the voice of little Ruth singing in the lonely woods:

"Vere's a Friend of little children
Above ve bright blue s'y;
A Friend who never changes,
Whose love vill never die."

A couple of rods away Billy climbed upon a stump to get a wider view, but all looked unfamiliar. There were the trees and flowers that were the same in all parts of the woods; there was the calling of cows, who must have known where the camp was, and who would not tell. But nowhere was there a sign of heaten path or any "blazed" tree or a glimpse of the white canvass of the tents.

He was nearing the top of a little hillock, and Ruth, hidden among the dense brush, had finished her song and begun again, when suddenly he stopped and listened. Was the voice fainter? Or—no; it was moving away. What could it mean?

It was dangerous hurrying; one might miss the trail. But he went back from broken bush to broken bush twice as fast as he had come, and stopped, panting, at the base. There hung the waving bandkerchief, there was the moss-grown log, but no sign of Ruth or of Ethel. He shouted and listened, and then the next moment Ethel burst through the undergrowth.

"What's the matter?" she asked.

"She's gone."

Ethel was crying now and very badly frightened.

"Ruth!" shouted Billy at the top of his voice. "Ruth, come back! Come back here!"

"I ca-a-n't come back. He won't let me."

Ethel's tears burst out afresh, for this sounded very bearlike. Could it be some animal dragging the child away? They dared not think what they would do; they could only press on.

"What's the matter?" he called.

"Tell us who is with you."

"He've got me by ve dress. Let go, you naughty, bad—let go or I'll stwike you—I'll——"

And the rest was lost in a sound of scuffling and sobs.

The rescuers were hurrying as fast as they could, but there was danger of having no sound to guide them. They looked this way and that, and Billy called once more:

"Ruth, Ruth," he commanded, "sing, sing loud as you can! We'll be there in a minute!"

And in obellence came through the matted undergrowth, in broken and interrupted snatches, tears in the child's voice, but bravely, as well:

"Vere's a Friend--of little chil'ren—
Above—ve bright—blue sky—
A Friend——"

And then, as they burst through a tangle of sumac and hazel they saw it all—faithful Watch, with his teeth firmly set in Ruth's skirt and dragging her relentlessly along in spite of her cuffs and kicks.

That night, when Billy lay snug in bed and the rain he so loved to hear had begun to fall softly upon the canvas roof, he called:

"How did Watch happen to come looking for us, mamma?"

"Aunt Lida sent him. She said: "Watch, I haven't seen the children for a long time. You go find them;' and off he started as if he knew what she meant.

"But I think," said Billy, "that 'the Friend of little children' helped a good deal."—Youth's Companion.

The progress of missions in the present day shows that the Gospel has a power mighty as ever, and adequate to every condition of human life.—J. T. Mitchell.

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Editorial

THE WORLD'S MOST PHENOMENAL MAN.

Napoléon Bonaparte, though his great talents were chiefly directed to unworthy ends, is almost universally conceded to have been the most masterful man of modern times. Indeed, in a number of respects he seemed scarcely to be human, as, for instance, in the extraordinary slowness of his pulse, in the little sleep that he required, and in his wonderful capacity for labor and achievement. We have seen the statement (we do not know how authentic it is) that Mr. Gladstone declared that he had the most marvelous brain that was ever in a human skull. Of him Lord Rosebery, said by some to be the most brilliant living Englishman, in his interesting volume, "Napoleon—the Last Phase," says: "He represents a combination of intellect and energy which has never perhaps been equalled—never, certainly, surpassed. He carried human faculty to the farthest point of which we have accurate knowledge. Alexander is a remote prodigy, too remote for precise comparison. To Caesar the same objection is applicable. Homer and Shakespeare are impersonal names. Besides, we need for comparison men of action and business. Of all these great figures it may be said that we do not know enough. But Napoleon lived under the modern microscope. Under the fiercest glare of scrutiny he enlarged indefinitely the limits of human conception and human possibility. Till he had lived no one could realize that there could be so stupendous a combination of military and civil genius, such comprehension of view united to such grasp of detail, such prodigious vitality of body and mind."

As an illustration of the phenomenal mental activity of this extraordinary man, we quote also from Lord Rosebery's work, referred to above, the following account of how he fed upon the world's literature: "When he was a scholar at Brienne the frequency of his demand for books was the torment of the college librarian. When he was a lieutenant in garrison he read ravenously and indiscriminately everything he could lay his hands on. * * * Later, we read of his tearing along to join his armies, his coach full of books and pamphlets, which he flung out of the window when he had run through them. When he traveled with Josephine, all the newest books were put in the carriage for her to read to him. And though he declared that his reading was purely practical, he always had a traveling library of general literature, with which he took great pains. He had planned a portable collection of three thousand choice volumes which should be printed for him. But when he found it would take six years, and a quarter of million sterling, to complete it, he wisely abandoned the project. Even to Waterloo he was accompanied by a traveling library of eight hundred volumes, in six cases—the Bible, Homer, Ossian, Bossuet, and all the seventy volumes of Voltaire. Three days after his final abdication we find him writing for a library from Malmaison—books on America, his chosen destination, books on himself and his campaigns, a collection of the Moniteur, the best dictionaries and encyclopedias. Now, in his solitude he devoured them—history, philosophy, strategy, and memoirs. Of these last alone he read seventy-two volumes in twelve months. Nor was he by any means a passive reader; he would scribble on margins, be would dictate notes or criticisms."

What other man in human history ever exhibited such an insatiable intellectual appetite? And what a tragedy it was that powers so transcendant should have been devoted to selfish and improper purposes rather than to the promotion of the good of humanity!

IN FAVOR OF UNION.

In their recent session at Des Moines, Ia., the Bishops of the Methodist Episcopal Church, after stating that the formal and official response to the paper on the unification of Methodism approved by the Southern Methodist Church and the Methodist Protestant Church would have to be made by the General Conference of their denomination, which will meet in May, 1916, unanimously adopted the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and in life and that their essential unity must in due season express itself in outward and organic forms. Without presuming to pronounce the terms of the union, we declare ourselves earnestly in favor of organic union with the Methodist Episcopal Church, South, and such other Methodist bodies as may share our common faith and experience.

"Moreover, we declare ourselves in favor of such a union on terms that shall provide ample and brotherly protection for any minority."

FACULTY ANNOUNCED.

Bishop E. D. Mouzon, who is the Dean of the Faculty of the School of Theology of the Southern Methodist University at Dallas, Texas, has announced the members of the faculty of that department of the University, as follows:

Department of English Bible—Paul B. Kern, A.M., B.D., Murfreesboro, Tenn.

Department of Hebrew and Old Testament Interpretation—Ivan Lee Holt, B.D., Ph.D., Cape Girardeau, Mo.

Department of New Testament Greek and Interpretation — Frank Seay, A.M., B.D., Southwestern University.

Department of Pastoral Theology and Religious Education—James Kilgore, A.M., D.D., Houston, Texas, with Frank Reedy, A.B., as assistant, who will offer courses in Sunday School organization.

Department of Christian Doctrine — Frank M. Thomas, A.M., B.D., D.D., Louisville, Ky.

Department of Church History—Gross Alexander, B.D., S.T.D., D.D., Nashville, Tenn.

Bishop Mouzon states that the Southern Methodist University will open next September, the exact date to be announced later.

BISHOP WATERHOUSE BETTER.

A note from Bishop Waterhouse, written from the Johns Hopkins Hospital, at Baltimore, on April 28, stated that his three weeks' stay there had proved to be appreciably beneficial to him physically. His physicians had given their consent for him to attend the meeting of the College of Bishops in St. Louis, Mo., this week and some other connectional meetings; but they insisted that all other engagements should be canceled and no new ones made for several weeks. The Bishop has been suffering from a high blood pressure and it is thought to be necessary that he desist from all active work for a season. His condition, however, is not considered very grave, and it is believed that a few weeks of rest will effect a complete restoration of his health.

Bishop Waterhouse requests us to state that he greatly regrets his inability to be with the brethren of the North Mississippi Conference in their district conferences, as he had planned to do. He was especially anxious to lend a helping hand to the work in that part of the field. His address for some time will be Emory, Va.

COST OF WORLD'S GREAT WARS.

Mr. Edward Ewing Pratt, Chief of the Bureau of Foreign and Domestic Commerce of the United States Department of Commerce, in an address to the Detroit (Mich.) Board of Trade on March 9, presented the following figures on the cost of wars:

	Total Cost.	Cost Per Day.	Cost Per Capita.
Crimean War ...	$1,699,600,000	$2,036,700	$10
U. S. Civil War.	5,000,000,000	3,392,130	159
Franco-Prussian.	2,534,400,000	11,572,603	33
Russian-Japanese	2,675,000,000	4,972,119	16
First Balkan	940,000,000	4,331,797	20
Second Balkan..	450,000,000	15,000,000	28

In the present European War the loans thus far have been as follows:

	War Debt.	Per Capita Debt.
Great Britain	$1,560,000,000	$34
France	1,815,000,000	46
Germany	2,600,000,000	39
Belgium	130,000,000	17
Austria-Hungary	1,815,000,000	35
Russia	2,600,000,000	15
Servia	130,000,000	44

Grand total present war: Debt, $10,650,000,000; cost each day, $50,000,000; per capita debt, $28.

TO OUR PASTORS IN LOUISIANA.

Dear Brethren: Please urge every congregation to pass at once resolutions requesting the special session of the State Legislature to amend the laws of Louisiana so as to protect dry territory. The desired amendments will be presented by the Anti-Saloon League. Get your resolutions printed in the secular papers, preferably in a daily. This is a most urgent matter which admits of no delay.

A. W. TURNER,
Superintendent of the Louisiana Anti-Saloon League, Shreveport, La.

PERSONAL AND OTHER NOTES.

Rev. W. H. Bowman writes: "The date of the Baton Rouge District Conference has been changed to June 8-11. The place of meeting remains the same—Kentwood, La."

The Sunday school of our Church at Lexington, Miss., has an adult Bible class with an enrollment of 75. Mr. H. H. Elmore is the teacher of this class and Mr. W. M. Meek is its president.

Rev. Hugh C. Castles of Harrisville, Miss., has our thanks for a club of 5 subscriptions from his charge. He is pleased with the progress that is being made by the churches to which he ministers.

It is stated that the Protestant Chapel at the Lepers' Home near this city is nearing completion and that it will probably be dedicated in June. About $200 more is needed to finish this urgently needed structure.

Rev. J. E. Stephens, of Duck Hill, Miss., writes: "The pastors in the Holly Springs District are requested to send me at once the names of all delegates who will attend the District Conference, soon to be held at this place."

Rev. Jasper L. Smith, of Gallman, Miss., writes encouragingly of the work in his field. He has been pressing the claims of the Advocate among his parishioners and his letter brought us a club of 5 subscriptions. Thank you, brother.

Rev. V. C. Curtis, of Lexington, Miss., has been quite ill for ten days or two weeks. He was somewhat better last Sunday, his fever having receded to about a degree. We trust that he will soon be up and able to resume his loved employ.

Under date of May 3, Rev. Paul F. Daniel, of Logansport, La., writes: "A new 8-pound baby girl, Sarah Frances, arrived in our parsonage home this morning at 5:35 o'clock." We congratulate the happy parents, and pray God's blessings on the little one.

The Protestant Ministers' Association of New Orleans held its regularly monthly meeting last Monday morning. It was well attended, and was gracefully presided over by Rev. W. W. Holmes, presiding elder of the New Orleans District, the newly elected president of that organization.

We are glad to state that Col. J. M. Johnson, of Acona, Miss., who has been seriously ill for some weeks, is considerably better, and that the indications now point to his recovery. Col. Johnson is the father of Rev. W. J. Johnson, the capable pastor of our First Church at Beaumont, Texas.

Rev. W. L. Anderson, of Sayre, Oklahoma, writing in the Texas Christian Advocate, highly compliments Bishop Murrah's preaching and presidency at the late session of the Clinton District Conference, in that State. Everywhere that Bisbop Murrah goes he seems to make a fine impression.

In a personal note to the Editor, Judge J. G. McGowen, of Water Valley, Miss., says: "Brother T. H. Dorsey is well on the way in his fourth and most successful year at this place, and every department of the church is doing better work than ever before in the history of our congregation."

The spring meeting of the College of Bishops of the Methodist Episcopal Church, South, is being held in St. Louis, Mo., this week. Douhtless by the time this issue of the Advocate is in the hands of its readers the plan of episcopal visitation for the current year will have been announced.

The Commencement sermon of the Louisiana State University, at Baton Rouge, will be preached on Sunday, May 30, by Dr. H. M. DuBose of Atlanta, Ga. We repeat this announcement, as some of Dr. DuBose's friends from a distance who desire to attend may have forgotten the time when he is to be in Baton Rouge.

We acknowledge ourselves indebted to Brother P. M. Franklin, of Delay, Miss., for a club of six subscriptions, forwarded on May 1. Brother Franklin states that this is the thirteenth year that he has performed a similar service for the Conference organ. He may be assured that his kindly interest in the welfare of the Advocate is much appreciated.

Rev. W. S. Lagrone began a revival meeting at Clarksdale, Miss., last week. He is being assisted by Evangelist J. O. Hanes, of Birmingham, Ala. We are informed that Brother Lagrone is having a most successful pastorate at Clarksdale. His Sunday school has overflowed the church and he has been forced to provide temporary quarters for some of the classes.

From a recent issue of The Western Methodist (Little Rock, Ark.), we take the following: "Rev. W. Fred Long, who was for some time the State Sunday School Secretary in Arkansas, has occupied a similar position in Mississippi since he left our State, and judging by the reports of his activities, he is the same cheery, pushing, successful worker that he was when here."

Rev. E.. Nash Broyles, of Durant, Miss., preached the Commencement sermon for the Ackerman (Miss.) High School last Sunday. Brother Broyles' pulpit at Durant was filled in his absence by Rev. J. M. Wyatt, of Ackerman. The new church at Durant is going up rapidly and promises to be a thing of beauty. It will cost when completed and fully furnished approximately $15,000.

Rev. M. M. Black, of Canton, Miss., has had an attractive card printed announcing the subjects of his sermons for a month, beginning with April 25. The night series is specially designed for young men, and includes the following themes: "The Young Man and His Dreams"; "The Young Man and His Friends"; "The Young Man and His Equipment," and "The Young Man and His Capital."

In a letter to our office bringing us a number of subscriptions, for which he has our thanks, Rev. J. T. Lewis, of Greenville, Miss., says: "As a result of our recent twelve days' meeting, in which I was assisted by my four brothers, we will have about 25 accessions to the Church. Besides this, the services were a great blessing spiritually to those who were already of the household of faith."

Rev. A. T. McIlwain reports that his work is moving along nicely in the Glen Allan (Miss.) charge. We have heard from several sources that the people of that community are much pleased with the ministry of Brother McIlwain. He states that Children's Day was successfully observed at Glen Allan on April 25, and that it will be observed at the other churches of his charge in the near future.

We are printing in this week's issue of the Advocate an article on, "The Abolishment of the Death Penalty," for which we are indebted to The Missionary Voice. We do not mean to commit ourself to the views therein set forth, but this question is one that is commanding increasing consideration and we thought it well to bring it to the attention of our readers. There is wisdom in looking at both sides of an issue.

The Southern cities are beginning to seek the services of Evangelist Billy Sunday. He has already given Louisville, Ky., a definite date, and has promised to come to Memphis, Tenn., when the way opens; and a Committee, consisting of Dr. George Summey, Dr. S. H. Werlein, and Rev. U. D. Mooney, has been appointed by the Protestant Ministers' Association of New Orleans to take up the work of bringing Mr. Sunday to the Crescent City.

We extract the following from a personal letter from Rev. H. S. Spragins, presiding elder of the Greenville District: "Rev. E. M. Shaw is in the midst of a good meeting at Shipman's Chapel, near Cleveland, with Rev. J. A. Poe helping him. He received 19 persons into the Church last Sunday morning, the larger number of them on profession of faith. The services will continue through this week. A letter from Brother Lagrone states that his meeting at Clarksdale has opened well."

In the oratorical contest at the recent Commencement of the Mississippi Conference Training School at Montrose, Miss., which was held under the auspices of the Waldo Moore Literary Society, the medal was awarded to Mr. Leland Clegg, a young local preacher 17 years of age, who is a son of Brother C. M. Clegg, of Enterprise, Miss., and a brother of Rev. R. H. Clegg, of Porterville, Miss. The judges in the contest were Rev. J. R. Jones of Meridian, Mr. O. M. Abney of Montrose, and Dr. Griffin of Laurel.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. L. T. Sargent (Okolona, Miss., Ct.), 6; Rev. W. J. Dawson, Bolton, Miss., 3; Rev. R. A. Allums, Blodgett, Miss., 11; Rev. T. H. Porter, Olive Branch, Miss., 6; Rev. C. A. Battle, Baton Rouge, La., 3; Rev. W. M. Young, Amory, Miss., 4; Rev. Chas. E. Downer, Shubuta, Miss., 5; Rev. A. M. Bennett, Sarah, Miss., 4; Rev. P. H. Howse, McLain charge, Miss. Conf., 2; Rev. D. R. McDougal, Kossuth, Miss., 3.

Sister Lewis, the wife of Rev. J. T. Lewis, our pastor at Greenville, Miss., was operated on for appendicitis in a sanitarium at Greenville on Thursday, April 29. She stood the trying ordeal well and a note from Mr. Robert Somerville written on May 1 stated that her condition was at that time thought to be quite satisfactory. We hope that her recovery will be speedy and complete. (Since the above was written, a note from Rev. H. S. Spragins, bearing date of Monday, May 3, brings the information that, though she has suffered considerably, Sister Lewis continues to do well.)

Rev. F. L. Appiewhite says: "Please state that my address is Tylertown, Miss., R. F. D. No. 3, Instead of Fernwood, as is announced in the Journal of the Mississippi Conference. I am living within the bounds of the Fernwood charge, which probably accounts for the mistake. I am farming at present with a view to building up my health, as well as to make a living. Rev. W. H. Saunders is doing a fine work on the Fernwood charge. He is an energetic pastor and a forceful preacher. The new church at Knoxo, which is an excellent structure, is about completed and will probably be dedicated soon."

Rev. W. A. Bowlin, of Sherman, Miss., in a note to our office a few days ago, said: "My work has an upward tendency and the outlook is good. I took up the task of raising my Conference collections early in April and have succeeded in getting about 50 per cent of the assessment at each place so far. I feel sure that we will pay everything in full. Mrs. Bowlin's health has not been good of late." Brother Bowlin's communication brought us some additional subscriptions. We regret to note what he says about Sister Bowlin's physical condition, and we trust that it will soon improve.

No pastor in our patronizing territory is more painstaking in looking after the interests of the Advocate than Rev. W. M. Young, of Amory, Miss., and we desire to express our high appreciation of the good service which he has lately rendered our paper in his charge. If more of our pastors were like Brother Young in this respect, the Conference organ would have a much larger circulation. Brother Young is in his fourth year in his present field and he has done a monumental work. If he does not mind, the extraordinary record that he has made may lead the Bishop to draft him into the presiding eldership again.

Dr. J. T. Sawyer, of New Orleans, preached last Sunday at 11 o'clock a.m. for Rev. R. M. Brown, the wide-awake pastor of our church in Algiers. He reports that he had a large and attentive congregation, and that he greatly enjoyed being with this worthy flock on the other side of the river. He found in session upon his arrival a Sunday school completely filling the basement of the house of worship, with Brother Sid Daniels in charge. More room is needed, he thinks, and he declares that the proposed new church should be built as soon as possible to accommodate this steadily growing Sunday school and church.

Rev. W. J. Wood, of Sweatman, Miss., sends us a new subscription, and adds: "I am trying to get all of our church officials to take the Advocate. I cannot see how Methodist workers and Methodist families can get along without their church paper." Brother Wood has touched the weak spot in many of our congregations. One who is uninformed as to the progress of the Master's cause cannot render the intelligent service that is needed to promote its various interests. What sort of a politician would he be who completely ignored the press of his party? It is even more important for the followers of Christ to keep up with the affairs of his increasing kingdom.

A correspondent informs us that the recent session of the Greenville District Conference at Tunica, Miss., was largely attended, and was up to the high-water mark in every respect. This is not surprising. The presiding elder of that district, Rev. H. S. Spragins, is a most capable leader and he enjoys to an unusual extent the confidence and affection of his associates in the work, both clerical and lay. This is the district with which the Editor is connected and it was a distinct disappointment to him that he could not be present. Rev. R. H. B. Gladney was on hand and effectively represented the Sunday school cause. The Conference Board of Education was represented by Rev. T. H. Lipscomb, who preached an able sermon on "The Call to the Christian Ministry."

Mr. J. D. Barbee, of Greenville, Miss., who recently was in Jackson to attend the Y. M. C. A. meeting held there, writes as follows: "In company with my friend, Mr. W. P. Kretschmar of Greenville, I visited Millsaps College, with which he was much impressed. It was the first time I had seen the new Main Building. If it be true that 'a thing of beauty is a joy forever,' they have much in this new structure to make them happy. It is an architectural beauty and seems to be well adapted to its uses. The chapel especially is very attractive. I also inspected, while in the Capital City, the Galloway Memorial Church which is in process of construction. It is a building of vast extent, and will doubtless be of great advantage to those who will use it and to Methodism in Mississippi."

Prof. W. H. Holtzclaw, Principal of the Utica (Miss.) Normal and Industrial Institute for the training of colored young men and women, writes us appreciatingly of our editorial, "Not Unfriendly to the Negro," which appeared in a recent issue of the Advocate. Among other things, he says: "I have seen the two races under various conditions in different parts of this country, and, like Dr. Washington, I have been forced to the conclusion that the South is, all in all, the best place for the Negro and that the Southern white man is his best friend; and furthermore I do not believe that the Southern white man has anywhere in the world a friend who is more loyal and faithful than the Southern Negro." Prof. Holtzclaw is the author of a volume entitled, "The Black Man's Burden," which has been highly commended by many of the leading journals of both the South and North.

THE TYRANT WAR.

O monstrous War, your carnage turns to blood
the dew of morn;
Your cruel hand has blighted generations yet
unborn!
You force brave men of vigor death in woeful
form to face,
And leave unfitted weaklings to be fathers of a
race.
You ruin mighty cities with your hostile torch
and shell,
Then you treat your helpless victims to a vision
of their hell.
You spread disease and famine as you torture
and bereave,
You stay the hand of progress in her effort to
achieve.
May Man through coming ages from your power
find release,
And feel the blessed comfort of a universal peace.
—Susan Fishner Milner, in Kansas City Journal.

SELF-SACRIFICING.

Some deep and significant giving of one's self there must be in any personal relation that is to greatly count. Sacrifices increase love. Our hearts are where our treasures are. Where we have invested little, we shall care little. And one need not be surprised to find that his Christian life means little to him, if he has not been willing to render to Christ the sacrifice of time, of thought, of attention, of giving, of talents that should really mean something in helping to bring to its goal that great kingdom of God that is to satisfy the longing heart of our Lord.—Henry Churchill King.

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Obituaries.

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On March 10, 1915, the death angel visited the home of Brother and Sister Joe Horn and bore away little VERA. She was only about nine years old and in disposition was a model child. We can not understand why one so young should be taken from us. She was indeed a true child in her home where she is so sadly missed; but we know that our Father doeth all things for the best and we must bow in humble submission to his will for we know that she is safe in the arms of Jesus. Our hearts go out in tenderest sympathy to the lonely heart-broken father and mother, and to them we would say, "Look up, for Vera is just across the river, and you will find her there with other dear ones where there is neither pain nor separation." We laid her body away in Mount Nebo Cemetery to await the resurrection morn. T. G. ADAIR, Pastor.

Mrs. TRACY ELIZABETH BARR (nee Robinson) was born in Clarke County, Ala., on Sept. 14, 1847, and died in Jackson Parish in Louisiana, on March 14, 1915. The deceased was a pupil of this writer during the Civil War, near Grove Hill, Ala., and at that early age her gentle manners and the transparent candor of her guileless spirit, made her a favorite with all her associates. She became a member of the Horeb Baptist Church in early girlhood, and when she, with her father and mother, left Alabama and came to Louisiana in 1884, at once became a member of the Salem Baptist Church, near Enos, Jackson Parish, and remained a faithful member until called to her reward. Soon after locating in Louisiana she was united in marriage with J. M. Barr, who together with one son, Frank R. Barr, survives her. She leaves many relatives and friends to mourn their loss. T. J. FORD.

In sweet remembrance of little HERBERT EUGENE BEARD, who was born on Dec. 24, 1914; and died on Feb. 17, 1915. He was the infant son of Mr. and Mrs. Willie I. Beard.

A little one from them is gone
A voice they loved is still,
A place is vacant in their home,
Which only Christ can fill.

The One who is high over all, saw fit in his infinite wisdom to call this little tender flower from Brother and Sister Beard and plant it in his beautiful garden above, to bloom, "making heaven the sweeter" through all eternity. He knew not a sorrow nor care, neither did he know sin in its odious forms. Jesus emphatically said, "For of such is the kingdom of heaven." We cannot understand why God took him. But we know that our Father doeth all things well. And may his grace enable those who sorrow to say, "Thy will be done."
HILARY S. WESTBROOK.
Waynesboro, Miss.

The subject of this sketch, JAMES FREEMAN EVANS, was born on August 6, 1900, and died on April 10, 1915. He was the eldest son of Mr. and Mrs. A. P. Evans. He was ill for only four days, when death came to his relief. Oh! 'Tis hard to have the ties of friendship and love severed by the icy hand of death, while in this old world of mutation. His place is vacant in the home, and none can fill it. He has gone to that home from whence no traveler returns. He was permitted to shed sunshine in his home and joy in his parents' hearts for only fourteen short summers. May the faith of the bereaved ones be made strong in God, in this dark hour of sorrow. His funeral service was conducted by the writer at Big Rock Church on April 11, 1915, in the presence of a large concourse of relatives and friends. He will be greatly missed. This is one of those strange mysteries that we can not understand now but we have God's promise that we shall know hereafter.
HILARY S. WESTBROOK.
Waynesboro, Miss.

IN MEMORIAM.

Mrs. Z. M. Stephens, a charter member of the New Albany Woman's Missionary Society, died on April 4, 1915. The following resolutions were adopted by this auxiliary:

Even as the spirit of God hath made us, and the breath of the Almighty hath given us life, so, when it pleaseth him, he doth send his messenger to call us hence. That messenger hath called one of our members,

And whereas, our beloved friend, Mrs. Z. M. Stephens, has, in answer to the summons, entered into rest in that house not made with hands,

And whereas, her expressed faith, her useful life, her never-failing charity in word and deed have borne witness that she was a true Christian, therefore be it resolved:

1. That we, the members of the Woman's Missionary Society will, while life lasts, keep, in our hearts, her memory.

2. That as a body from whom her wise and kindly counsel has been taken, while we deplore our own loss, we thank our heavenly Father for her example and influence.

3. That to her sorrowing husband, children, and other dear ones, we bring our tenderest sympathy with the prayer that he who alone can give the peace which passeth understanding, may dwell in their hearts and comfort them.

4. That a copy of these resolutions be sent to the family, to the town papers, and to the New Orleans Christian Advocate for publication, and that they be entered upon the minutes of our Society.

Signed: Miss Ida Cameron, Mrs. T. D. Rice, Mrs. W. T. Boswell.

ENTERED INTO ETERNAL REST.

Mrs. Julia C. Bailey, born Sept. 7, 1849, died April 14, 1915, at the residence of her daughter, Mrs. J. R. Henderson, at Shelby, Miss.

The interval of time spanned by the years between the two dates mentioned above, an interval connecting the cradle and the grave, covers a life record that was beautiful in its consecration to lofty ideals, a life sacred to home ties and friends, to every relation that had Duty for its watchword and Love for its key-note.

The daughter of Mr. and Mrs. A. J. Weissinger, of Carroll County, Miss., Mrs. Bailey was reared according to the best traditions of the Old South, so many of which have become obsolete in a newer and more strenuous age. To be true to her home, her family, her friends, her church, was her conception of loyalty and the trust she owed to God the Father, in whose sight she lived, and to whom she so fearlessly rendered back the life he had given.

Mrs. Bailey was twice married, first to Mr. Richard Shryock, and of this union were born three sons and one daughter. In December, 1880, she was married to Mr. W. S. Bailey of Tate County, Miss. Of this union were born five children. Two of her nine children died in early infancy, and two others later in life, one a son, W. W. Shryock, who was just entering upon young manhood, the other, Gypsie Bailey, just budding into womanhood. The other five survive her, and to them her memory will become sweeter as the years roll by.

Mrs. Bailey was a consistent member of the Methodist Church, quiet and unostentatious in her religious life, but having a firmness of conviction that befitted her strong character. She was a woman of remarkable poise and dignity, one to whose native ability years of reading and observation had added their stores of knowledge. The home over which she presided was a center of Christian influence, blessing all who came in touch with it.

After her husband's death, and as her health slowly declined, she made her home with her children, whose tender care greatly brightened the path which led to the inevitable end—the grave.

So conscious was she of approaching death that she prepared the minds of her loved ones to anticipate its approach, and when the grim messenger came she met his as one,

"Who wraps the drapery of his couch
about him,
And lies down to pleasant dreams."

Then sweetly falling asleep, she awoke to the glories of that City "Whose builder and maker is God."
A FRIEND.
Shelby, Miss., April 20, 1915.

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From the Field.

Campti, La., Charge.

Dear Dr. Meek: Once in a while, I give some account of my work through the Advocate, so I am now asking for a little space. I wish to say we have been kindly received by the people of the charge. They had been very thoughtful and kind in preparing for us even before our arrival. Some new furniture had been bought as well as groceries for the larder. It goes without saying that we appreciate these material blessings. Our second quarterly conference was held at Davis Springs Church (my old home church) last Saturday and Sunday. That is where I worshiped years before I entered the ministry. This occasion very much resembled the quarterly meeting of some years ago. Brother H. W. May, our presiding elder, was with us and preached three most helpful sermons. He seems to have things well in hand, and is a very busy man. We are making some progress. The layman's missionary committee has been elected for each church on the charge, and a missionary committee has been appointed for each of our three Sunday schools. We will observe Children's Day here next Sunday; and the other two schools will observe the day soon. We have recently organized at Campti a Bible Study Circle, which meets weekly in the homes of the members. I believe this is destined to do much good. The outlook for a good year's work is encouraging. The Lord willing, I will be with our pastor, Rev. P. A. Swann, in the near future at Elizabeth in a revival meeting. Pray for us, brethren, that the meeting may be a great success.—E. L. Cargill, P. C.

Pontotoc, Miss.

Dear Dr. Meek: Old friends of Pontotoc will be glad to have a message from this place. Our predecessor, Rev. W. D. Wendel, wrought well during a three years' pastorate. In spite of ill health he helped to carry through, oftentimes directing and helping from a sick bed, the seemingly impossible task of paying off the large church debt. With our beautiful new church out of debt, we will soon begin to build a parsonage in keeping with our church and town.

Our work grows with surprising rapidity. Our congregations have been large, and our prayer meetings well attended with increasing interest on the part of those attending. The Sunday school under the wise direction of that great layman, Mr. W. A. Boone, has grown in attendance from less than one hundred to 242 on a recent Sunday. We had the pleasure of receiving into the Church two bright young men on profession of faith at the morning service recently. The Epworth Leagues are both doing good work.

The brethren, with a purpose to put Pontotoc at the front, took full time and made the salary $1400, with the purpose of adding to it another hundred dollars next year. They pay monthly which is a great relief to the preacher in charge.

One other thing particularly we desire to emphasize is the spirituality that characterizes all the church work. The church and Sunday school are well organized and it is the power in the organization that makes it go. Each Sunday morning at 9:30 the officers and teachers meet in the church parlor for fifteen minutes of prayer and consultation. It is seldom that any one of the twenty or more are not there. Fifteen minutes before the eleven o'clock service the official board and pastor meet in the church parlor for a season of prayer. Almost invariably there are as many as eighteen present. These two prayer circles "set the pace" for the services of the day. What a joy to be pastor of such a people who hold up the pastor's hands continually and are always seeking opportunities to show him and his family kindnesses! You can see how easy it is for the superintendent of the Sunday school to stand and exhort the unsaved to come to Christ, and how natural that the pastor should make every service an evangelistic one. Great is Pontotoc and greater still to be.—J. H. Holder, Pastor.

Booneville, Miss.

Dear Dr. Meek: Four months of this Conference year have gone, and we seldom have as much bad weather in the same length of time as we have had in these four months. But spring has come again and with it the birds and flowers. The earth is covered with a carpet of green, the trees have budded into new life, all nature is alive; and we are made to exclaim, "The Lord is good," and "How wonderful are his works."

The church work here under the leadership of our pastor, Rev. L. M. Lipscomb is progressing nicely. Our congregations at preaching services are large and attentive. We have a fine midweek prayer-meeting with an average attendance of about fifty, and it is growing in numbers and interest at every meeting. We have a number of men and women who will lead in prayer. We also have an Epworth League that is doing good work. Our Sunday school is one of the best. We have in the person of Brother J. J. Taylor one of the best superintendents in the Conference, and with a larger attendance and the united support of the church, we might have a banner school. On last Sunday we observed Children's Day and the exercises were both inspiring and uplifting. It was the best Children's Day service this writer ever attended. There were not seats enough for all who were present. The regular program was used and the children were well drilled both in recitations and singing. It was indeed a beautiful sight to see so many children occupying the front pews and engaged in rendering praise unto the Lord. We have as fine children in Booneville as can be found anywhere and we are proud of them. They are the men and women of to-morrow. God grant that they may be more faithful and efficient than we of to-day have been. Brother Lipscomb gave them a short and inspiring talk. A good collection was taken, the benediction was pronounced and we went home feeling it was good to have been there.

The prospect for a great year in Booneville was never better and we are looking for and expecting a great revival. Brother Lipscomb is a strong preacher, a model pastor and an untiring worker. He is loved not only by his flock but by the whole people.

Brother Armour, pastor of the Booneville Circuit, is making a fine impression upon his people and the work is progressing under his leadership. He is a citizen of our town and preached for us once.

Brother E. C. Sullivan also lives here and is rendering us valuable service. Doctor, we hope to see you at Ripley at the District Conference. God bless you and the Advocate.—Harry W. Rees.

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Sunday School

MISSISSIPPI CONFERENCE NOTES.

By R. A. Maddox.

The Field Secretary has just finished the work in the Hattiesburg District, working all the places as requested by the presiding elder, except two. We had a very good institute at each place and organized a Sunday school at Hathorn, on the Silver Creek charge. At other places we organized Teacher-training Classes and Bible Classes, started Home Departments, Cradle Rolls, and awakened interest in general.

The next work is in the Meridian District, as follows: District Sunday School Institute at Meridian on May 5; at Enterprise, May 8 and 9; at Pachuta, May 10 and 11; at De Soto, May 12 and 13; at Buckatunna and Clara, May 14 and 16; at Scooba, May 25 and 26; at De Kalb, May 27 and 23; Moscow, at Shiloh, May 29 and 30; at Porterville, May 31 and June 1; at Lauderdale, June 2 and 3; Vimville, at Coker's Chapel, June 5 and 6.

The following program will he executed at the District Conference Sunday School Institute of the Jackson District, at Terry on May 18:

"The Graded Lessons," by Rev. R. P. Fikes; "The Pastor's Place in the Sunday School," by Rev. B. E. Meigs; "The Primary Department," by Mrs. Sue Brame; "The Intermediate Department, or Teen Age," by Rev. W. G. Henry; "Teacher-training and the Finances," by R. A. Maddox. A Round Table for 20 minutes. Sunday school Sermon by Dr. A. F. Watkins.

The Sunday school at Sumrall has been doing things of late. They have almost as many in the Primary Department of the school now as were in the whole school at the beginning of this year. But Brother J. C. Chambers, the pastor, and Brother Campbell, the superintendent, never stop until they have done all.

HAVE YOU OBSERVED CHILDREN'S DAY? IT IS NOT TOO LATE. SEE IF YOU CAN DOUBLE YOUR OFFERING OF LAST YEAR.

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Under the skillful leadership of Judge McGowen, our school at Water Valley is forging ahead toward the one thousand goal. That sounds big, but it is true.

Rev. W. M. Young, of Amory, is watching his school grow into one of the big ones. With a teacher like Dr. Baker and a class like Nine Plus One no wonder this school is nearing the three hundred mark.

Rev. W. B. Baker, pastor of the Hickory Flat circuit, has organized two new schools recently and is working hard to make these schools do good work. The name of his superintendent at Hickory Flat is, A. Darling.

Fifteen of our Sunday schools come up to the standard of efficiency. There may be others; if so, brother superintendent, let us know it and you will thus provoke others to good works. Help us get thirty-five more this summer and we will have the revival fires burning perpetually.

The Children's Day services heard from so far are said to be the best ever held. Let the whole column of five hundred schools fall into line and bombard the strongholds of Satan this year. It is possible for this to be done if we can find leaders for the children.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

BELZONI, MISS.

Dear Dr. Meek: I have just closed a nine days' meeting at Belzoni and have received into the Church 25 on profession of faith and 4 by letter. Brother J. E. Thomas, of Itta Bena, led the services. He delighted my people with his strong gospel sermons. Our church has more than doubled in membership during the past three and a half years. We have completed two new churches and put pews in the church at Swiftown that cost $402, all of which is paid except $93.78. We have improved the parsonage materially. The entire town was greatly blessed during our meeting and we trust that much good has been accomplished. The outlook is "as bright as the promises of God." O. L. SAVAGE.

JACKSON DISTRICT CONFERENCE.

At Terry, Miss., May 18, 1915.

We are planning to make our approaching District Conference an occasion of great interest and profit. We are very anxious to have a full attendance of both preachers and laymen. Wednesday morning, the 19th, will be devoted to the Sunday school work and the afternoon to missions. Interesting programs have been prepared and it is especially important that the charge lay leaders be present on this day.

Will the pastors please see that the Quarterly Conference Records are brought to the Conference and presented to the Committee for examination?"

Let all local preachers who desire passage of character and renewal of license be present, or if this is impossible, send written reports as required by the discipline.

Let those who have not sent in names of delegates, do so at once. It is important that the brethren reach Terry Tuesday afternoon on the train over the Illinois Central due in Jackson at 4:55 p. m., in order that they may hear the opening sermon by Brother Forsyth that night and be on hand for the organization of the Conference at 8:30 next morning.

PAUL D. HARDIN, P. E.

Jackson, Miss., April 30, 1915.

THE TUPELO CONVENTION.

Dear Dr. Meek: Mr. W. C. Pearce, of Chicago, made some good statements in his address of Thursday evening at the Mississippi State Sunday School Convention, at Tupelo, Miss. He said, in part: "All the work of salvation is founded upon teaching, and home teaching is counted the most important; parental duty can not be relegated to others. Sunday school teaching is great, and teaching by the pulpit and by the printed page are not to be dispensed with, and are vastly important. Church people are to be Christians, rather than simply of some church attachment and church belief, and the man true to his own Church is more reliable in dealing with the other Churches and with the general work of God. The man who can be counted on in his own home is more to be trusted in dealing with other homes. Independence, pluck and push are all needed, and personal effort is at a premium, but the hand of help, the opportune 'boost' is exceedingly to be appreciated for lending inspiration to a proper effort and to individual aspirations."

Mr. Pearce spoke in glowing terms of this Sunday school occasion, and of the captivating hospitality of the Tupelo people, and all without so much as a reference to the mazes of "psychology" or to the profundity of "worth while."

A late auto call at Shannon by the Sunday School Field Secretary, Rev. R. H. B. Gladney, was courteously dealt with by the Sunday school people here. "His speech was all right," they said. Brother Gladney remarks of this school in his Advocate notes, "In a very short time the Sunday school was raised about 40 per cent." Naturally, it raised during his visit and helpful services, and the gains have been pronounced and constant during the several recent months. Come again, Dr. Gladney. The parsonage residents were sorry to have been absent. A. H. WILLIAMS.

Shannon, Miss., April 24, 1915.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Camhronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage: residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

EXERCISE AND GRECIAN BEAUTY WHAT IT MEANS.

Many thousands of women are now-a-days paying attention to physical culture and the proper exercise of their body muscles, where, thirty years ago or fifty years ago there was no thought expended on this science, which is quite necessary to physical beauty. The reason the Greeks, both men and women, excelled in beautiful and symmetrical forms was because of the attention they paid to the proper exercise. Then, too, they were untrammeled by corsets, shoes and the inconveniences of clothing. To the minds of some women the idea of physical exercise conveys only the idea of hard fatiguing work. Mild exercise continued day after day is best for the body and spirits and health. Without proper exercise there can be no health, and without health there can be no real beauty.

There is no stronger proof of the sound remedial value of Dr. Pierce's Favorite Prescription than that it restores the wasted form to its wonted roundness.

The mighty restorative power of Dr. Pierce's Favorite Prescription speedily causes all womanly troubles to disappear—compels the organs to properly perform their natural functions, corrects displacements, overcomes irregularities, removes pain and misery at certain times and brings back health and strength to nervous, irritable and exhausted women.

It is a wonderful prescription prepared only from Nature's roots with glycerine, with no alcohol to falsely stimulate. It banishes pain, headache, backache, low spirits, hot flashes, dragging-down sensations, worry and sleeplessness surely and without loss of time.

Sick women are invited to consult Dr. Pierce, by letter, free. Address Dr. Pierce, Invalids' Hotel, Buffalo, N. Y.—Adv.

FACTS THAT COUNT.

Though John R. Mott has circled the globe four times, he has but one aim in his journeyings, and that is to survey and strengthen the forces at work for the evangelization of the nations and to get the ear in particular of the hosts of students in the great universities. The eagerness with which they flock to hear him in Egypt, Russia, India, China and Japan shows how the balance is wavering at these seats of learning between Christianity and agnosticism. For many thoughtful young minds in non-Christian lands have long ago ceased to be satisfied with the religion of their fathers.

FINDS A CURE FOR PELLAGRA

All Skin Eruptions Gone. Doctors Now Convinced Mrs. Vaughn is Entirely Well.

Mrs. C. H. Vaughn, Millville, Ark., writes: "There is nothing I ever could do but what I can do it now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra.

"All the doctors that waited on me are convinced that your remedy is a real cure."

There's the true word from a cured patient. If you have Pellagra, or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Raughn, who has fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope. Get Raughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Advertisement.

NEW ORLEANS DISTRICT NOTES.

On Wednesday evening, April 28, Rev. Hugh Jamieson delivered an illustrated lecture on Esther in the Sunday school rooms of Parker Memorial Church. A large number were present and enjoyed the lecture very much.

The prayer meetings at Felicity Church are largely attended. The Sunday congregations have increased. The pastor states that almost every Sunday some one is received into the Church upon profession of faith, and that the people of Felicity are full of heart and hope.

On April 18 there were seventy-six present in the Wesley Bible Class of First Church. Mr. C. F. Niebergall is the teacher of this class. The attendance in the whole Sunday school is the largest since the occupancy of the present church edifice on St. Charles Avenue. The attendance upon the regular services is large, and members are received almost every Sunday.

The condition of Epworth Church is better than it has been for a very long time. Thirty-eight new members have been received into the Church since Conference. The attendance at the different services of the church has very materially increased recently and the spirit of all the people is much better and more hopeful. The present pastor is in his fourth year, and he believes that the condition of the church is better now than at any other time since he has been pastor. There is a good future before this young and growing congregation. The completion of the church building is very much needed. The congregation is hopeful of being able to complete it within a few years. The membership is largely made up of young people.

On Friday of this week, May 7, at 6:30 p. m., a "Methodist Get-Together Banquet" will be given in the Social Hall of the First Methodist Church. Addresses will be made by leading laymen and women of the Church in this city. This is a move toward bringing the Methodist forces of the city into closer and more sympathetic relationship, and it is hoped that a very large attendance may be had. One who ought to know has stated that a very substantial repast will be prepared. The moderate cost of 35 cents per plate should insure a large attendance. A proportionate number of tickets has been sent out to each church and may be easily secured by those desiring to be present at the banquet. Some of the women have declared that there will not be more than two hundred present. Some of the preachers have claimed that there ought to be four or five hundred present. Let us see who are right.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

New Orleans District—Second Round.

Second Church, a. m., May 9.
Felicity, p. m., May 9.
Plaquemine, May 15, 16.
Plattenville, May 22, 23.
First Church, May 30.
Epworth, a. m., June 6.
Rayne Memorial, p. m., June 6.
St. Marks, p. m., June 8.
Bogalusa, June 13.
St. Tammany, at Fitzgerald, June 19, 20.
Algiers, a. m., July 4.
St. Paul, p. m., July 4.
Orange Grove, July 7-11.

The month of May will be observed as Advocate month throughout the New Orleans District. Our goal is two hundred new subscribers or renewals for the month. Every church in the district is urged to co-operate.

The Seashore Divinity School will be held at Seashore Camp Ground June 22 to July 1. Our preachers will please make no engagements to conflict with this important meeting.

W. W. HOLMES, P. E.

Baton Rouge Dist.—Second Round.

Denham Springs, at Holden, May 9, 10.
Hammond, at Hammond, May 10.
Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Cotton Valley, at Pleasant V., May 8, 9
Haughton, at Benton, May 10.
Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Gilbert, at Wisner, May 9.
Eros, at Douglas, May 12.
Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brooklyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.

District Conference at Farmerville, June 15, 17. WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Lafourche Mission, at Fayport, May 9, 10.
Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.

District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

Jena Quarterly Conference, 9 a.m., May 8.
Trout and Good Pine, May 8, 9.
Pollock, Wed., 11 a.m., May 12.
Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Mentorum, Wed., May 12.
Americus, at Tanner's, May 15, 16.
Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5, 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Shiloh, at Forest Hill, May 8.
Forest and Morton, at Morton, May 9, 10.
Trenton, at Polkville, May 11.
Johns, at New Prospect, May 12.
Homewood, at Gasque, May 15, 16.
Harperville, at Hillsboro, May 17.
Lena, at Contreil, May 18.
Walnut Grove, at Good Hope, May 19.
Carthage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

Port Gibson Dist.—Second Round.

Natchez, May 8, 9.
Harriston, at Mizpah, Tues., May 11.
Roxie, at ———, Wed., May 12.
Rolling Fork, at ———, May 16.
Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Angullla, at ———, May 29, 30.

T. W. ADAMS, P. E.
Fayette, Miss.

Brookhaven Dist.—Second Round.

Buford, at Hopewell, May 8, 9.
District Conference, at Monticello, May 11.
Adams, at Ebenezer, May 15, 16.
Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Hazlehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

LOSS OF APPETITE IN THE SPRING

Loss of appetite is accompanied by loss of vitality, vigor or tone, which is a more serious loss. It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what they need for the proper performance of their functions.

Ask your druggist for Hood's Sarsaparilla. It makes the rich red blood your whole system demands. It is not simply a spring medicine—but it is the best spring medicine.

Meridian Dist.—Second Round.

Enterprise and Stonewall, at Stonewall, May 16.
Meridian (Seventh Avenue), May 19.
Scooba, at Wahalac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Matherville, at Salem, May 29.
Clark, at Manassas, May 30.
Daleville, at Andrews Chapel, June 4.
Porterville, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

The District Conference at Waynesboro will open May 4, at 7:30 p. m.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Prentiss, May 15, 16.
Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.

District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Benton, at Zeiglerville, May 15, 16,
District Conference, at Terry, May 18, 21,
Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30.
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.

PAUL D. HARDIN, P. E.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

LET US SEND YOU OUR RUPTURE APPLIANCE ON ONE WEEK'S TRIAL BEFORE ANY PAY. It is a "pain killer," soft, cool, comfortable. Holds rupture in place. Instant relief. Cures large per cent of cases. The wearer forgets he is ruptured. Nothing like it. No one should miss this great opportunity. If satisfactory remit 75c. Otherwise return and you own nothing. Write Us To-day.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"The Woman's Missionary Council has determined on a Church-wide campaign of organization. There are 19,000 churches in Southern Methodism and only 7000 with Missionary Societies, Adult, Young People and Junior in them.

"There are more than 1,200,000 women and girls in the Church and less than 200,000 who are members of the Woman's Missionary Society.

"Our slogan must be an auxiliary in every church and every woman a member.

"Let the Church be belted with a prayer circle that should not cease, night or day, to cry to God for this great uninterested multitude."

A NEW FIELD FOR THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council has entered Japan. For 25 years the General Board has had a great school for girls in Hiroshima under the leadership of Miss Nannie Gaines. It has also had a school for training Bible women with a great woman of God, Miss Maude Bonnell, as its principal, and Miss Bennett as assistant.

A new era has dawned, and after years of materialism, Japan is recognizing the power of Christianity. It is said that the 125,000 Christians of Japan hold as much power in the thought of the people as do the 52,000,000 Buddhists who have held an age-long sway.

Appeal after appeal has come from the missionaries on the field for the entrance of the Woman's Council. Bishop Atkins and Dr. Cooke, the missionary secretary, came back from their recent visit to these Oriental missions pleading for the same. The times are critical—critical for the General Board as well as for the Council; but God's leading seemed so clear that, after earnest prayer and long consideration, the women of the Council decided by an overwhelming vote to enter this white harvest field. They have taken for support the Bible School, with its trained evangelistic native workers, the four missionaries who direct these Bible women, two new missionaries to be sent out, and six kindergartners.

The cost will be as follows: One Bible School, $1730; two missionary Bible teachers, $750 each; two missionary evangelists, $750 each; two new missionaries going out this year, outfit, travel and salary, $1000 each; 19 Bible women, $75 each; six kindergartners, $125 each.

Salaries for two missionaries and for four Bible women have already been pledged. Are there not other individuals who above and beyond that which they have given in the past, will help our Lord win the heart and home life of Japan? The money must be raised over and above our present obligations.

Miss BELLE H. BENNETT.

BUDDHISTS IN AMERICA.

Prominently in front of the Buddhist Booth at the Panama-Pacific Industrial Exposition, in San Francisco, is posted the following:

Number of Buddhists in the world, 580,000,000. Number of Buddhists in the United States of America, 80,000. Number of Buddhists in California, 30,000. Number of Buddhist churches in California, 74. Number of Buddhigh priests in California, 17. Church schools in California, 15. Night schools in California, 3. Hospitals in California, 2. Publications in California, 6. Sunday schools in California, 11. Young Men's Buddhist Associations, 12. Members of same, 2,550. Young Women's Buddhist Associations, 10. Members of same, 871. Number of school teachers in California 50. Pupils of same, 850. Value of property devoted to educational work, $10,000. Kindergartens in California, 6. Value of church property in U. S. A., $250,000. High Priests and Bishops in America, 2.

A large poster prominently displayed, reads as follows:

"International Buddhist Congress, August 2-7, 1915. Fifty noted speakers from India, Burmah, Siam, Ceylon, Japan, China, Europe, England, and America."—Council Daily.

APPOINTMENT OF NEW FOREIGN CANDIDATES.

Miss Olive Lipscomb, Mississippi Conference, China. Miss Charlie Holland, Texas Conference, Japan. Miss Maud Mathis, Texas Conference, Brazil. Miss Ruth Brittain, North Alabama, Brazil. Miss Ellie Gray, North Georgia, Korea. Miss Mary Sue Brown, Central Texas, Brazil. Miss Kate Hackney, West North Carolina, China. Miss Ethel Brown, Virginia Conference, Brazil. Miss Annette Gist, Florida Conference, Japan.

WHAT THE MISSIONARIES SAY.

In this, the first year that Chinese women have been allowed to compete for the scholarships supported by the Boxer Indemnity Fund, McTyeire school graduates won six of the ten scholarships awarded to women. One of the Laura Haygood girls is also a beneficiary. These young women are now in our schools and Miss Head will be glad to furnish their addresses upon application.

A Chinese woman patient in our Mary Black Hospital, with its American cleanliness, said she was as near heaven as she cared to be.

Three year old boys smoke American cigarettes, because everything from America must be good!!!

There are only 1 nurses' training school and 40 trained nurses in all China with its population of 400,000,000; 4 women physicians in Soochow, with a population of 750,000. We have 5 boarding schools, 7 kindergartens and 11 day schools in the Soochow District.

Deaconess Ethel Jackson has a well organized Mother's Club in each of the Negro schools. She gives them occasional Bible lessons and is instrumental in getting into their hands books sent out by our Mission Boards. —Council Daily.

THE COUNCIL GOES TO ATLANTA IN 1916.

How could they refuse? If you want to accomplish a thing "keep at it." Atlanta certinly knows how to do this; for from one to three telegrams were received from there each day. It was a pleasure to accept such an urgent invitation and after a large majority vote, it was made unanimous.

SOME DEACONESS APPOINTMENTS.

The following appointments will be of interest to our patronizing Conferences:

Biloxi, Miss., Wesley House, Deaconess Mary Hasler, Miss Birdie Bowers.

Birmingham, Ala., First Church, Deaconess Margaret Ragland.

Corinth, Miss., Co-operative Home, Deaconess Mary Daniel.

Houma, La., Church Deaconess, Deaconess Kate Walker.

Meridian, Miss., Wesley House, Deaconesses Mollie Womack and Lois Tinsley.

Mobile, Ala., Wesley House, Miss Grace Jackson, Deaconess Maude Fail.

New Orleans, La., St. Mark's Hall, Miss Martha Nutt; Miss Kathrin Wilson, Nurse; Deaconess, Eliza Iles; Mary Werlein Mission, Mrs. L. Meekin.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St.....A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon

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FOR MALARIA but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and $1 bottles at drug stores.

Brother Accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. W. E. Stokes, Mohawk, Florida.

DON'T DENY YOUR BOY

THE priceless benefits of a vacation at Camp WONDERLAND in the glorious ozone-laden climate of mountainous Western North Carolina.

Right Now is the Formative Period when his mind and body demand careful tutoring from those who can direct his work and play with intelligence. Above all he needs the tonic of pure air, sunshine and outdoor recreation.

Educational

Individual coaching by competent teachers in any studies desired to prepare your boy for Fall examinations.

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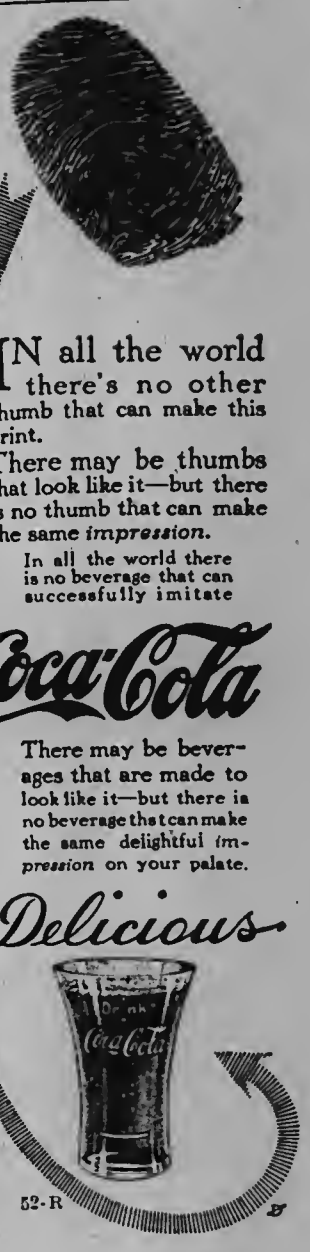
I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.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NOTICE.

To the Pastors and Sunday School Superintendents of the North Mississippi Conference.

Dear Dr. Meek: Will you spare me space through the columns of the New Orleans Christian Advocate to convey a message to the pastors and superintendents of the Sunday schools of the North Mississippi Conference?

The language of the Discipline as to the holding of Children's Day does not restrict us to the Fourth Sunday in April, but fixes that as a date and then adds, 'or as near thereto as practicable.'

My dear pastors and superintendents, if you have not already held Children's Day, will you not on next Sunday announce to your Sunday school that in the near future you will observe Children's Day?

Now just a word to those who have already held Children's Day and who are going to hold Children's Day this year. When you have taken the collection, please forward your offering to Rev. V. C. Curtis at Lexington, Miss.

Many pastors and superintendents make it a practice to delay the remitting of this fund until they go up to the Annual Conference. In the meantime your Conference Sunday School Board is paying eight per cent interest on that money which has already been collected and which is a waste because of a lack of prompt business efficiency on the part of those to whom the Church must look to administer and obey its laws.

Our efficient Field Secretary is being asked for on every hand and this year it is extremely doubtful if the Board will be able to borrow money to continue his work, so that it is imperative that Children's Day be observed by every Methodist Sunday school; and then having done one good thing in the observance of your Children's Day, complete the good work, and relieve your Sunday School Board of the embarrassment which now confronts us by remitting the money promptly to the treasurer.

It is worthy of note that the growth of our Church depends largely upon the efficiency and growth of our Sunday schools and your Conference Sunday School Board, as well as your General Sunday School Board, is largely dependent upon your small Children's Day offering for the maintenance of its work in the Sunday school field.

Brother Gladney is working hard, his expense accounts are extremely economical, requests are coming to me constantly to send him here and there, and we have no money.

In view of the fact that the day is now dawning when Mississippi will join the other States which have made the work in the Sunday schools a part of the State educational school by which the pupils of the Sunday school get credit for their work, it behooves us to do all we can to raise our standard and prove our efficiency and liberally and heartily support our own institutions.

J. G. McGOWEN,
Chairman Sunday School Board,
North Mississippi Conference.
April 27, 1915.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

DURANT DISTRICT CONFERENCE,

Eupora, May 25 to 27.

The Conference will open at 2:30 p. m., Tuesday, May 25. I hope the pastors will often call attention to who compose the membership of the district conference, and encourage their members to come, and come on time, and stay until the business of the conference is completed. I have observed a tendency on the part of some to arrange before they leave home to return before the adjournment of the Conference. I do hope all will be able to stay until the work is done.

The following committees are appointed:

License to Preach—G. W. Gordon, W. M. Langley, J. B. Randolph.

Admission on Trial—J. D. Simpson, J. A. Poe, V. C. Curtis.

Orders—J. M. Wyatt, W. F. Rogers, J. J. Garner.

Local Preachers—E. Nash, Broyles, W. J. O'Bryant, E. D. Simpson.

Quarterly Conference Records—J. T. McCafferty, W. M. Commander, F. A. Howell.

We have up to this time two applicants for license to preach, and trust that there will be others by the time the district conference meets. Bishop Waterhouse is to be with us, and I trust that many of our people will avail themselves of the opportunity of hearing him preach, and attending the conference. Judge E. V. Hughston, our Conference Lay Leader, is to be with us and tell us how to make the layman's movements move. He is a live wire, and I hope all our Lay Leaders will be there.

W. S. SHIPMAN, P. E.

REPORT OF COMMITTEE ON HOSPITALS.

To the Members of the Greenville District Conference.

Dear Brethren: When our Savior was on earth laboring with his apostles in an effort to teach and instruct them in the ways of good fellowship and love, that they likewise, might instruct and teach others, he very forcibly called their attention to caring for the sick. He comforted the broken-hearted and healed the sick wherever he found them. When he sent out the twelve to preach, and also the seventy, he gave them specific instructions to heal the sick. God could have so ordained it that there would have been no sickness and affliction, no widows and orphans, and no infirmities in old age; but is it not a fact that if he had not permitted these we would have been so independent and self-sufficient that he would have had a much harder time getting us into his kingdom?

We are glad that our Church is taking a positive stand for benevolent institutions, for by so doing we are fully in accord with, and are carrying out the direct wishes and will of our Heavenly Father. We are especially glad to report that our own North Mississippi Conference in conjunction with the Mississippi, the Memphis, and North Arkansas Conferences have bought, through their board of commissioners, a most beautiful and well located hospital site, consisting of 8½ acres of ground, on which stands a palatial brick residence of 22 large rooms, in the city of Memphis, Tenn. We learn that it is the wish of our board of commissioners to formally open this hospital for the caring of the sick on the first of next September. To carry out the wishes of our commissioners would require an expenditure of $30,000.

We find upon examination that we have about 2400 churches, 2000 Sabbath schools, and a church membership of 247,000 within the bounds of this movement. We would therefore recommend and urge that the pastors and Sabbath school superintendents throughout the bounds of this entire movement take up collections and solicit contributions at once and raise at least the minimum amount asked for in the last Annual Conference resolution, that the hospital may be formally opened next September and thereby place us as a great Church fully abreast with other denominations in this great and very much needed, noble Christian work.

The amounts coming in are so pitifully small, that there must be a great many of them if we are to get sufficient funds to open the hospital in September. There are many good men who are thinking of doing something big, but they are not so situated as to do what they intend to do now.

We would further recommend that our Bishops in presiding over the four patronizing Conferences in the bounds of this movement at the Annual Conferences be requested to ask each preacher how much he has raised for the hospital during the year.

We would further recommend that a copy of this report be sent by the secretary of this conference to each of the Bishops.

Respectfully submitted,
JOHN H. SHEPARD,
D. R. WASSON,
Committee.
Tunica, Miss., April 22, 1915.

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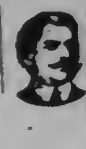

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"HE PLANTED BETTER THAN HE KNEW."

H. E. Loveless.

I gave some lily bulbs one day
To a little ragged lad at play,
Told him to plant them with great care
And lovely lilies they would bear.
I glanced around; what did I see?
Filth, and waste, and poverty,
And wondered if a bulb so rare
Could blossom in that atmosphere.
Chance led me to that street again—
Behold the lilies tall and clean!
Like white-robed sentinels they stood,
A blessing to the neighborhood;
Sending their perfume as a prayer
For all to be as pure and fair.
Proving that in the vilest place
The choicest seeds oft grow in grace.
Blessings on the laddie who
Had planted better than he knew.
—Northwestern Christian Advocate.

THE BRAVEST DEED.

A group of old United States soldiers, both North and South, were telling stories of the Civil War.

At last they fell to comparing the greatest acts of bravery that each had known, and a Southerner told the following story:

"It was a hot day in July, in 1864, and General Grant was after us. Our men had hurriedly dug rifle pits to protect themselves from the Northern sharpshooters, and dead and dying Northerners were lying up to the very edge of those pits.

"In one of those pits was an ungainly, raw, red-headed boy. He was a retiring lad, green as grass, but a reliable fighter. We never paid much attention to him, one way or another.

"The wounded had been lying for hours unattended before the pits, and the sun was getting hotter. They were suffering horribly from pain and thirst. Not fifteen feet away, outside the rifle pit, lay a mortally wounded officer, who was our enemy.

"As the heat grew more intolerable, the officer's cries for water increased. He was evidently dying hard, and his appeals were of the most piteous nature. The red-headed boy found it very hard to bear them. He had just joined the regiment and was not yet callous to suffering. At last, with tears flooding his grimy face, he cried out: 'I can't stand it no longer, boys! I'm going to take that poor fellow my canteen.' For answer to this foolhardy speech, one of us put a cap on a ramrod and holsted it above the pit. Instantly it was pierced by a dozen bullets. To venture outside a step was the maddest suicide. And all the while we could hear the officer's moans: 'Water, water! Just one drop, for God's sake, somebody! Only one drop!'

"The tender-hearted boy could stand the appeal no longer. Once, twice, three times, in spite of our utmost remonstrances, he tried unsuccessfully to clear the pit.

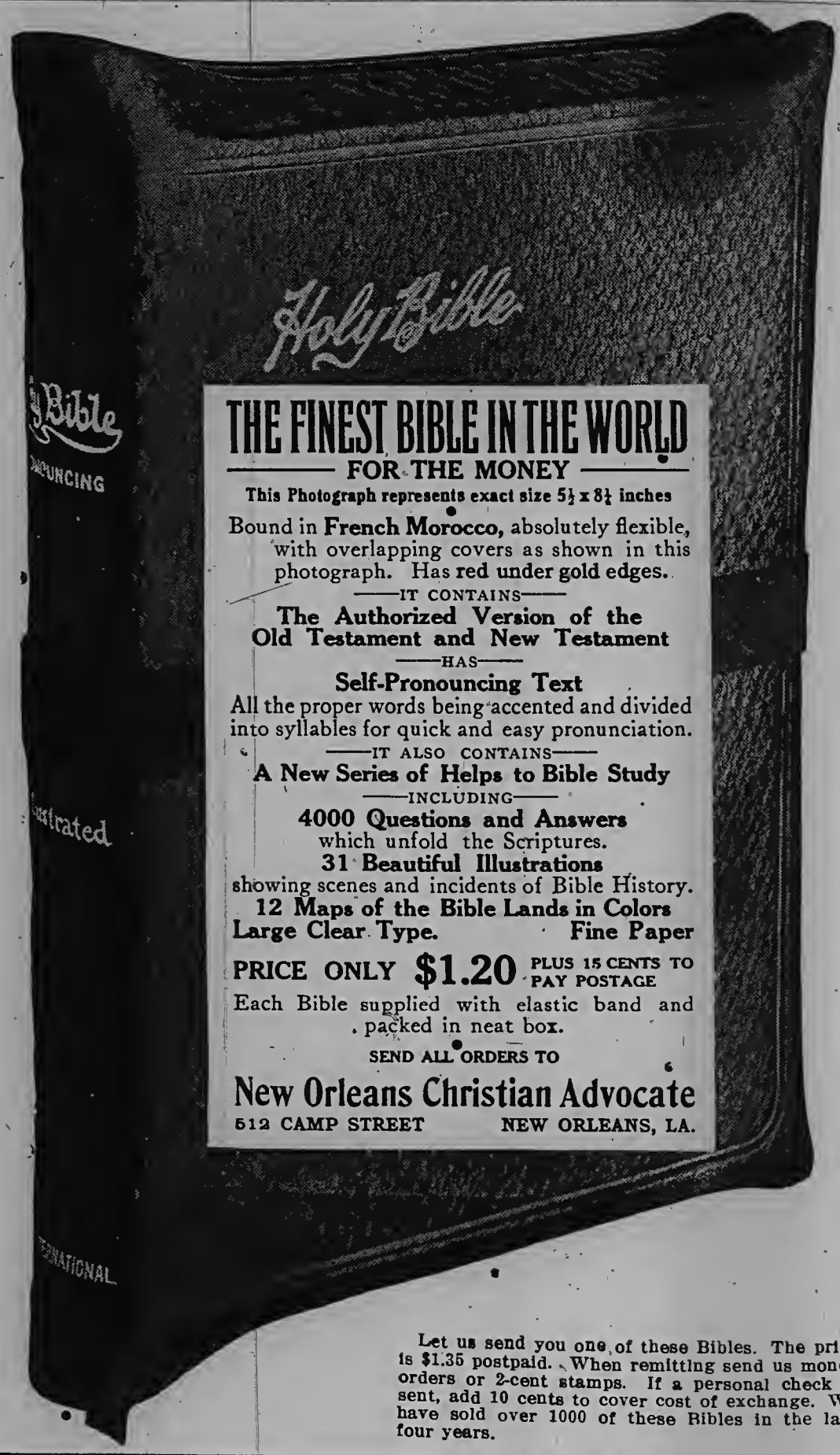
"At last he gave a desperate leap over the embankment, and once on the other side, threw himself flat on the ground and crawled toward his dying foe. He could not get close to him because of the terrible fire, but he broke a sumac bush, tied to the stick his precious canteen, and landed it in the sufferer's trembling hands.

"You never heard such gratitude in your life. The officer was for tying his gold watch on the stick and sending it back as a slight return for the disinterested act. But this the boy would not allow. He only smiled happily, and returned as he had gone, crawling amid a hailstorm of bullets.

"When he reached the edge of the pit he called out to his comrades to clear the way for him, and with a mighty leap he was among us once more. He was not even scratched.

"He took our congratulations calmly. We said it was the bravest deed we had seen during the war. He did not answer. His eyes had a soft, musing look.

"'How could you do it?' I asked in a whisper later, when the crack of the rifles ceased for a moment.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"'It was something I thought of,' he said, simply. Something my mother used to say to me. 'I was thirsty and ye gave me drink,' she said. She read it out of the Bible, and she taught it to me till I never could forget it. When I heard that man crying for water I remembered it. The words stood still in my head. I couldn't get rid of 'em. So I thought they meant me— and I went. That's all.'

"This was the reason why the boy was ready to sacrifice his life for an enemy. And it was reason enough," said the soldier in a quivering voice.—Southern Churchman.

WHAT HE MIGHT HAVE DRUNK.

A well known preacher riding in a London omnibus was entertained by a dialogue which was sustained upon the one side by the driver and upon the other by an elderly passenger.

"I understand you're temperance?" began the driver.

"Yes, I'm pretty strong against liquor," returned the other. I've been set against it now for thirty-five years."

"Scared it will ruin your health?"

"Yes, but that isn't the main thing."

"Perhaps it don't agree with you?" ventured the driver.

"Well, it really don't agree with anybody. But that ain't it, either. The thing that sets me against it is a horrible idea."

"A horrible idea! What is it?"

"Well, thirty-five years ago I was sitting in a hotel in America with a friend of mine, and I says, 'Let's order a bottle of something.' And he says, 'No, sir. I'm saving my money to buy government land at 7s. and 6d. per acre. I'm going to buy to-morrow, and you'd better let me take the money you would have spent for the liquor and buy a couple of acres along with mine. I says, 'All right.' So we didn't drink, and he bought me two acres.

"Well, sir, to-day those two acres are right in the middle of a flourishing town, and if I'd taken that drink I'd have swallowed a city block, a grocery store, an apothecary's shop, four lawyers' offices, and it's hard to say what else. That's the idea. Ain't it horrible?"—Author Unknown.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 19. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3090.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 13, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

A HAPPY SUGGESTION.

In the Nashville Christian Advocate of May 7, Dr. T. N. Ivey makes the following suggestion:

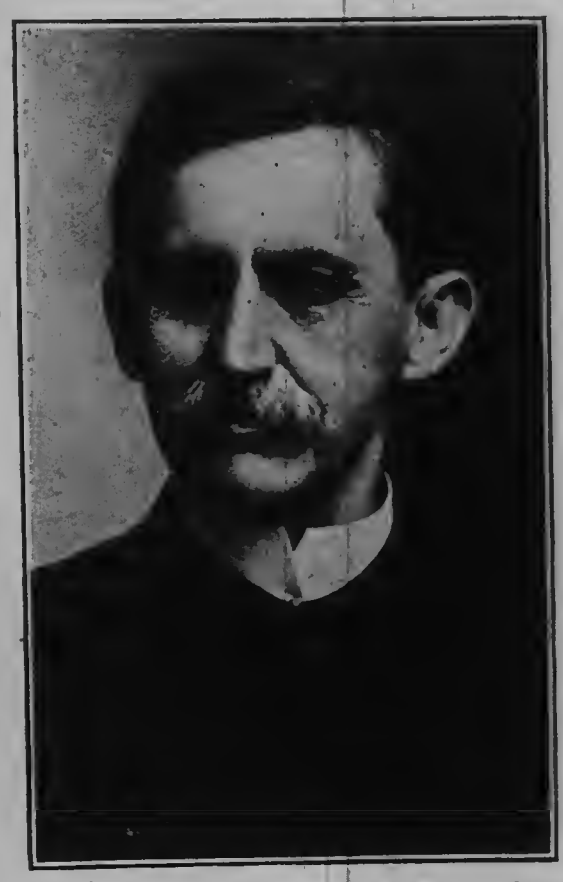
"Emory University, with its three schools, lacks but one school to make it a real university. That is the School of Law. It seems to us that now is the time for the Church to begin a movement for the establishment of a School of Law. It should be the Lamar School of Law. Hon. L. Q. C. Lamar, one of the most illustrious statesmen the South ever produced and who in his last years was a devout Christian of the Methodist faith, was a graduate of Emory College, which is now the Academic Department of our university. He was converted at Emory College, and almost the last address he ever delivered was delivered to the alumni of Emory College. What could be more appropriate than to establish a School of Law bearing his name? With a building costing $50,000 well furnished and supplied, there could hardly be a question as to its adequate endowment. Men and brethren, what say you?"

We heartily second this proposal. Mr. Lamar viewed from any standpoint was a truly great man. He was an accomplished scholar, a brilliant and forceful orator, a profound and sagacious satesman, an astute and resourceful diplomat, and an able lawyer and eminent jurist. And even greater than his remarkable intellect and attainments were his unshakable integrity and his splendid moral courage. Taken all in all, he is easily the most masterful man that the South has given to the Nation since the Civil War, and certainly none has rendered either his own section or the entire country a more distinguished service. Always a firm believer in the Holy Scriptures, toward the end of his illustrious career he leaned more strongly upon their teachings and drew closer to the Church which from his youth he had reverenced and loved. Nothing could be more fitting than to connect his imperishable name and fame with Emory University, the academic department of which was his Alma Mater. To lift up before its law students as an example his life and character could not but be an inspiration to lofty ideals and high endeavor. And the Methodists of the South in thus honoring Mr. Lamar would also worthily honor themselves.

No happier suggestion has been made concerning our new University than this one which Dr. Ivey has given us. And we believe that he is correct in the view that if the law school were thus designated and an adequate building provided, a call for funds to endow it would meet with an enthusiastic and generous response from our people. The names of Washington and Lee are an unfailing source of strength to the Virginia institution with which they are connected, and the name of Lamar conspicuously linked with our great school in Atlanta would be a valuable asset to it through all the coming years.

BISHOP JAMES ATKINS.

At the recent meeting of the College of Bishops in St. Louis, Mo., our three patronizing Conferences were placed in the same episcopal district and assigned to the supervision of Bishop James Atkins, of Waynesville, N. C. Bishop Atkins was born in Knoxville, Tenn., on April 15, 1850, being a son of James and Mary F. Atkins. He was trained for college at the Riceville Academy, a Tennessee institution, and received the A.M. degree from Emory and Henry College in 1872, and joined the Holston Conference that year. He was married on September 14, 1876, to Miss Ella M. Branner. The degree of Doctor of Divinity was conferred upon him by Trinity College, Durham, N. C. From 1879 to 1889 he was the President of the Asheville (N. C.) Female



College, and from 1889 to 1893 was President of Emory and Henry College. He then again became the official head of the Asheville Female College, which position he was holding in 1896 when he was elected Sunday School Editor of the Methodist Episcopal Church, South. He was the originator of the Bible Teachers' Study Circle, and is the author of "The Kingdom in the Cradle," and a number of other books and pamphlets bearing on Sunday school work. He was a member of five General Conferences and was chosen to the episcopacy at Birmingham in 1906, along with Bishop J. J. Tigert and Bishop Seth Ward, both of whom have passed to the Church Triumphant. Bishop Atkins presided over the North Mississippi Conference at Tupelo in 1913, but has never visited the Louisiana and Mississippi Conferences in the capacity of a Chief Pastor. He spent a good portion of last year in the Orient, having been given the supervision of our work in China, Japan, and Korea. He is popularly known as "the Sunday School Bishop" of our Church, a designation of which he is not ashamed.

WANT MORTMAIN SECTIONS REPEALED.

At the call of Dr. J. B. Hutton, pastor of the First Presbyterian Church of Jackson, Miss., a meeting was held in the Y.M.C.A. building at Jackson to consider the question of securing the repeal of the Mortmain Sections of the Mississippi State Constitution which forbids the bequeathing of property to any religious organization in that commonwealth. A number of representatives of the leading Christian denominations of the State were present, and Major R. W. Millsaps was made permanent chairman of the meeting. Among the out-of-town visitors in attendance were Dr. T. B. Holloman of Vicksburg, Rev. C. W. Crisler of Hattiesburg, and Capt. W. T. Ratliff of Raymond. After an informal and somewhat extended discussion, the chairman was authorized to appoint a permanent committee of five persons, of which he is also to be a member, making six, to conduct a vigorous campaign with a view to getting the next State Legislature to submit to the people an amendment to the State Constitution eliminating the features regarded as discriminatory against the Christian Churches.

We scarcely need to say that we are heartily in sympathy with this movement. Little that is founded in reason can be said in favor of keeping these obnoxious provisions in the organic law of Mississippi. Bishop Galloway, one of the broadest and most patriotic of men, always deplored their existence and earnestly desired to see them stricken out. At any rate, no man who believes in democracy ought to object to letting the people pass upon the matter.

DISTINGUISHED VISITORS.

Vice President and Mrs. Thomas R. Marshall spent Thursday, May 6, in New Orleans. They were shown much attention by the people of the Crescent City and participated in several meetings of a public character. Mr. Marshall made the principal address at the dedication of the attractive new quarters of the New Orleans Press Club on Thursday evening. He is a man of philosophic temperament, and his speeches abound in striking utterances. We quote a single one of the many impressive observations that he made in his several happy talks here:

"Take an interest in your profession: take an interest in your church, society and the affairs of government. Some day when you have reached the age of 61, as I have, you will understand that the best thing, the real thing in life, is friendship. When you have turned into the evening of life, when your intellect begins to dull, it will be nice to peer into the retrospect, and know that you had one, two or three real, true friends—friends who were ready and willing to aid you, to come to you when you were in distress."

Mr. and Mrs. Marshall went from New Orleans to Mississippi, where the Vice-President had engagements to lecture at Pontotoc, Tupelo, Starkville, Meridian, Laurel, and Hattiesburg.

MY MISSION.

Eben E. Rexford.

I was longing for a mission—
  Fancy made it something grand,
Something that would win the praises
  Of the world on every hand:
So I squandered time in waiting
  For the chance that never came—
Quite forgot to think of others
  In my longings after fame.

But one day I had a vision
  Of the needy ones near by—
Of the hearts that starve with hunger
  Till they faint, and fall, and die;
Starve for little deeds of kindness,
  Or a word of hope and cheer,
And for smiles that cost so little
  But can make it heaven here.

Then it was I found my mission,
  Knew what work God meant for me,
And I cried: "Forgive my blindness,
  Now, at last, thank God, I see!"
And my heart, that had been selfish
  In its longings to be great,
Saw great fields of labor waiting
  For me just outside the gate.

So I seek to scatter sunshine
  In a dark and cheerless place;
Loving words have given courage,
  Smiles have cheered the tearful face.
In the joy of helping others
  God's good time I waste no more,
Since my life has found its mission
  Waiting at the very door.

—Pittsburgh Christian Advocate.

AN UNTENABLE VIEW.

John Fletcher.

If faith is so closely connected with truth, present salvation with faith, and eternal salvation with the works of faith, how injudicious are those gentlemen who assert that principles are nothing, and that it little matters what doctrines we hold, provided our actions be good.

OUR LOVE TO GOD.

Henry C. King.

God can not truly give himself to us, except in the proportion in which we give ourselves to him. Even in our human relations, the calculating, self-withholding friend is necessarily shut out from the best his unselfish friend would give him; he simply can not understand it, share it or enter into it. He lacks the capacity even to receive his friend's best blessing. That could come only as his own self responded to the dominant note of his friend. Still more must this be true in our relation to God.

THE SECRET OF POWER.

Theodore L. Cuyler.

Where is the secret of power? In my college days the professor of natural philosophy used to exhibit his great horseshoe-magnet, wound about with coils of wire. He hung it up, charged the wire with a galvanic current, and it caught up and held four thousand pounds. He signalled to his assistant to draw off the current, and the power was gone. My brother, encircle your soul with faith, and let the divine electricity of the love of Jesus Christ charge it. Then you can lift anything, you can do anything that God wants you to do. Draw it off, and you are a shorn Samson, a weakling.

WANTED—FEWER TRIMMERS.

Zoologists divide the animal kingdom into two classes, vertebrates and invertebrates—animals having a vertebra, or backbone, and those having none. The same principle of division might well be applied to men. Who has not seen "a being erect upon two legs, and bearing all the outward semblance of a man," in whom a backbone nevertheless appears to be totally wanting? Your invertebrate man has no more firmness than a lump of putty; his opinions are those of the last man who has his ear; he is vacillating, hesitating, and, like Butler's hero, is "everything by turns and nothing long."

If the invertebrate man is a pastor, he is always in a flutter for fear he will preach something that will hurt somebody's feelings. It is the chief aim of the Rev. Mr. Trimmer to preach a gospel of velvet and lavender water, one that can not possibly give offense to anybody. Everybody has laughed at the court preacher who said: "We must all die," but fearing that this bold truth might be unpalatable to his royal auditor, qualified it by adding, "almost all, sire." Yet we have known men whose desperate attempts to blow both hot and cold at once were little less ludicrous. If the invertebrate happens to be a layman, he wants his pastor to "preach the simple gospel," and to avoid doctrine, controversy and stewardship. If he is a journalist, he produces a namby-pamby sheet which stands for nothing. If he is a politician, he will shout himself hoarse for one thing to-day and for its opposite to-morrow, swallowing his own words as if he relished such food better than anything else. Whatever he is, he is a failure.

It is impossible to respect a man who never had such a thing as a conviction in his life, or, if he did, lacked courage to express it. The man who has decided convictions, and is not afraid to let the world know what they are, is the one on whom men can rely. His positiveness may lead him sometimes to make mistakes, but the invertebrate man is a perpetual mistake. Rome never had a citizen of more sincere patriotism or of purer character than Cicero, but just because he lacked backbone he was a mere "trimmer" between the parties of Caesar and Pompey, and lost the confidence of both. No man ever did anything great and enduring who was not a man of positive convictions. No matter how excellent a man's character may be in other respects, if he lacks convictions and the courage to stand by them he may be despised or pitied, but he can not be respected or loved.

Men of positive convictions, men with good stiff back-bones, are the great need of our time. The invertebrate species is quite numerous enough, but there is room for an indefinite growth among the vertebrates. They are needed in the church, in the counting room, in public life, everywhere. Above all, there are needed men who have firm moral principles, men who can not be tempted to do a mean act.—Watchman-Examiner.

THE PROBLEM OF THE YOUNG IN 1915.

(This suggestive utterance recently appeared as an editorial in the Memphis Commercial Appeal.)

Revelations in the trial of a young man charged with violating the age of consent law showed an appalling condition of youthful male morals in this city. And what is true of Memphis is true of every other city in the country.

We shall give attention to things at home, for a home missionary effort is surely needed.

A young girl, aged 15 years, was a prosecuting witness against a young man not 21. It was charged that he accomplished her ruin. When the case came to trial the defense sought to break the force of the indictment by alleging the previous bad character of the girl. Young boys not of age and young men around town got on the witness stand and swore to insinuations that the girl, previous to the affair on which the indictment was found, was worthless. They were glib of tongue and swift witnesses up to a certain point. In murdering the good name of the girl they were as indifferent as a small boy killing a toad.

There was a hung jury. Eight stood for conviction and four stood for acquittal. One of those who stood out for acquittal intimated that it was merely a question of a young man "sowing his wild oats." One pimple-faced juror of middle life said human nature was human nature and that he was not adverse to a flirtation and what might follow. The others thought that such things were a matter of course, and thus the case was not decided.

A girl only 15 years old cannot be entirely bad, but this girl in the court was treated as if she were a woman of experience, mature in years and wise to the ways of the world. She was given no consideration because of her tender years. She was scarcely more than a child, but she was treated in the court as if she were old enough to take care of herself. The stranger in the court would have thought that she and not the boy was on trial.

There are many young men in this town between the ages of 16 and 21 who are doing nothing. They are silly and snobbish. The social viewpoint has come to making it a distinction if a young man is idle. A father who may have toiled in the field or in the shop, who may be prematurely old because of the excess of his labor, after having secured a competency will not train his own son in habits of industry. A misguided affection causes him to want his boy to have a good time and not work as he worked. The sons of such parents, many of them not encouraged to labor, are given money to spend and are given by their parents automobiles for riding around. By day they fill the pool rooms, picture shows and cigar stands. By night they run from place to place. They ought to be at home and in bed at 10 o'clock. Daylight often finds them awake. Those who work at night and go home at 2 o'clock and 3 o'clock in the morning often see groups of these young men suffering from the excesses of their first drunk. Nothing so brings out the latent frailties and idiocies of humanity as a boy's first drunk. In these cases idleness is both the father and mother of vice. These idle boys do not prey upon the girls of their own station of life. But many of them do take advantage of young girls who, because of our rotten economic conditions, are compelled to labor away from home when they should be constantly under their mothers' care.

These girls are regarded as legitimate prey for the idle sons of indulgent parents. The burdens of poverty as to females is not in the loss of the comforts that the rich enjoy, but in the moral danger, in the temptations that surround the conditions of poverty, even when the child is but a child. The poor young girl may have an ambitious mother, whose ambition is for vain and foolish things. When the mother hears her daughter speaking of the attention she may be receiving from one in a different station of life or alleged social position she too often regards it as a tribute to the intelligence and beauty of her daughter and as a prospect for an advancement into a social career.

The busy father usually leaves the training of the family to the wife, and when the boys get around 16 years, instead of talking to them and counseling them, he lets them go their way, says little to them and then is surprised when he finds them fetching up at the police station. When he suggests to his son that there is no double standard of morals and that he must keep his body and soul clean, he is informed by his would-be blase youth that in these days such preachments are not in "good form." A homily on the observance of the Ten Commandments is answered with a yawn and a statement that such sermons might have been in vogue 50 years ago, but are now out of date in this age of lady-killing clothes and class rings. The problem of the morals of young men and the evil of their seeking out for destruction young girls are more serious than any other thing worth considering. A confusion of license with freedom which is in our attitude of mind towards government goes even into the home. If a father attempts to exercise the right of parent over his 18-year-old boy there is probably a revolt. The young upstart announces that he is a free agent and that it would be a "sacrifice of his liberty" if he gave unquestioned obedience to his father's commands.

Religion seems to have lost its grip on the 16-21-year-old boys. The pulpits resound with denunciation of evils which we seek to remedy by political agencies. Often are the sins of the mature thundered at, but seldom do we hear sermons to parents on their duty in regulating the lives of their children. As for the children themselves, they are practically ignored in the things that are of vital importance until they become the victims of excesses into which they go often unwarned, unconscious of the end of the journey they begin. Men and women ought to have sense enough to save themselves. Young boys and young girls are incapable of rational thinking, and yet there are few of the older ones who attempt to do their thinking for them and direct their lives along lines which the elders, in the light of their experience know to be safe. If human society should concentrate its effort upon the proper rearing of boys and girls until they are 21 years old, then indeed many of the evils which men and women are now fighting would not exist. Their beginnings are usually in the youthful brain. What are the ministers, the teachers, the parents of Memphis going to do about this problem, and what are the ministers, the teachers and parents of all the other communities of this country going to do?

The work of the devil among children was never prosecuted under better advantages than in this year of our Lord 1915. Young girls begin to have beaux when they are about 15. Twenty years ago they did not begin to wear long dresses until they were 17. This comes from the social ambition of foolish mothers. In the winter time the society columns of this paper and other papers are filled with stories of matinee parties, etc., given by the "younger set" (girls 13-14, boys 16-19), and this younger set ought never to be out after dark without a chaperon. They should be in bed before 10 o'clock.

We have the theaters and the picture shows and other places where children unescorted are permitted to go, and these same children, when they go to our beautiful parks, are often not accompanied by parents. Then we have the pool room for the boys and other places where young men congregate, and there their minds are inflamed and their curiosity excited by the vulgarity of boys a few years older and sometimes by the indecent conversations of men who have lived long enough to lose their teeth. A corrupt-minded old man is like a pestilence-breeding leper. And then we have a line of literature and pictures that are as poisonous to the soul as strychnine is to the body. Yes, the devil finds in our advancing civilization many devices which make his work pleasant and easy.

Let's begin to conserve the children. The present old ones must take care of themselves. If the children are properly trained, then as they grow into men and women, they will be stronger to resist those things which they know if they embrace will finally destroy them.

SOME QUERIES ANSWERED.

Dear Doctor Meek: In the Baptist Chronicle of April 15, 1915, on the first page appeared the following article:

"There are falsehoods and falsehoods. There are fresh lies that catch by their very verdancy. Then there are lies that are hoary with age-long acceptation.

"This latter character of falsehood is chargeable with the misconception and misstatements that are so often made concerning the morality and religion of the rural districts. The country is often in righteousness contrasted with the city. In the South, the cities are practically new institutions, hence, we do not find the vast meanness and congested wickedness that are found in the modern centers of population. The temptation is therefore, to cry down the city and to cry up the country. This article is to explode this holy heresy. The country is not good and never has been. There is no righteous rural community in the world.

"A few years ago this writer made a trip to a Baptist Association. A part of the route lay through a strip of country thirty-five miles long. We traveled that distance from a little town to the place where the Association met. Most of the people lived far from the railroad. It was all strictly country. Nearly every house passed on the long day's route in a farm wagon, was occupied by a widow. The explanation was that all the men were dead, having been slain in personal combat during the years since the war. This was a percentage of murder which would make sordid the criminal records of New York City.

"A few years ago at a Baptist gathering in a country tabernacle among the hills of one of our Southern States one of the most noted preachers in all the land was present to address the meeting. This great leader viewing the congregation remarked to the pastor, beside him: "See how teachable these people are. They are so open-minded and innocent. Without a doubt it must be easy to lead such a folk." Yet, before the year was out these "innocent" (?) people had driven away the able and worthy pastor and in another year had treated his successor in the same manner, and while in these churches revivals were constantly taking place the following tragedies occurred: A poor lost girl in the community committed suicide. Two young men members of the Church were indicted for complicity in the murder of a Negro, and one of the most prominent churchmen of the neighborhood was shot to death at his own gate. This is a typical country community. It was rather notable for its protracted meetings and the people were extremely particular about the character of preaching they had. They demanded soft and tender pulpit ministrations. Fiery and denunciatory preaching was one thing they would not abide. They searched the land over for mild and meek-mannered men to hold their meetings.

"Is not the lesson obvious? Has the country been fairly dealt with? Has there been a courageous Gospel preached throughout the length and breath of the hills and bottoms. Is it not strictly true that the country has been brought up on a namby-pamby milk and water diet? Is there a country neighborhood in the South that ever heard a series of sermons on the Ten Commandments? Have any of our preachers ever thundered in the country pulpits against murder and against divorce? Until there is a radical change might we not have a rest on prating about the righteousness of the country. T."

As will be noticed, the author of the above article fires a blank cartridge at "The Goodness of the Country," utterly demolishing or "exploding," as he puts it, "the lies that are hoary with age-long acceptation." It struck me rather forcibly, not the cartridge, but the article. Perhaps this was because I have been intimately associated with country, and country life for about half a century, and think I know a few things about it.

But for the air of finality precluding all possibility of an appeal, I might undertake a reply; but when a thing is "exploded," and the dust settled, one might as well accept the ultimatum. However I will just say in passing, that the tragedies he mentioned as having occurred once in a rural community, are duplicated many times a day in every large city, and it seems a bit hard to condemn the whole Southern rural district because a few individuals lost control of themselves, imitated their city cousins, and ran amuck.

It is to answer the series of questions in the last paragraph of his letter that I presume to intrude upon your time and patience.

Question 1. "Has the country been fairly dealt with?" Most assuredly not in this letter.

2. "Has there been a courageous Gospel preached throughout the length and breadth of the hills and bottoms?" I have lived in both the hills and bottoms. The most courageous preaching I ever heard was in the rural districts, where everybody knew his neighbor's "besetting sin." Its condemnation was often made as personal as though the preacher had said, "Thou art the man," or the woman.

3. "Is it not strictly true that the country has been brought up on a namby pamby milk and water diet?" Yes, while our city cousins have been drinking beer and whiskey, we plead guilty to the charge of having slaked our thirst with milk and water. Any thing wrong about that?

4. "Is there a country neighborhood in the South that ever heard a series of sermons on the Ten Commandments?" I do not know so much about "a series"—you see we only have preaching once a month in rural districts, and a preacher would only have two Sundays left out of the year in which to treat the many other subjects he might like to discourse on—but unless this is a case of "mistaken identity," I heard "I" preach a sermon on the whole "Ten Commandments," in which he said they were never meant to be kept; and in that case why should he want a country preacher to give a whole year to preaching to them?

5. "Have any of our preachers ever thundered in the country pulpits against murder and divorce?" I never had any personal knowledge of but one murder, and no one ever knew who the murderer was, and of but one divorced woman, until I "moved to town." Most of our country preachers have more sense than to waste ammunition. They will need all that "thunder" when they come to town.

MRS. A. C. McKINNEY.

Ruston, La.

THE DALLAS THEOLOGICAL SCHOOL.

Along with the announcement of the Faculty of the School of Theology of the Southern Methodist University at Dallas, Texas, which we published last week, the following additional statements concerning the work of that department were officially made:

1. Graduates of Colleges of recognized standing, holding a Bachelor's degree, will be admitted without examination as candidates for the degree of Bachelor of Divinity.

2. Students who have completed two full years' work in an approved College may be admitted to the School of Theology. The courses in the Academic and Theological Departments will be arranged so as to permit a student to complete the work of both departments and receive the A. B. and B. D. degrees in six years, thus saving one full year.

3. Young men who have not had college training and who are at least twenty-one years of age, may be admitted. But each case must stand on its own merits and must be passed upon by the Theological Faculty.

4. The courses of study will be arranged so as to permit special students (preachers desiring to do special work and laymen wishing to prepare for greater efficiency) to spend one-third of the University year in the School of Theology.

The School of Theology is able to announce that proper financial assistance will be given to students who need such help. A number of pastoral charges and single appointments will be opened in the Presiding Elders' districts adjacent to the city to young men who are members of Annual Conferences and to others who have had experience in the pastorate. The number of such appointments is necessarily limited. Scholarships will be offered those who are candidates for the B. D. degree. Loan funds are now being provided for other students. Room rent will be free, but students will pay for board and for light and fuel.

Students from other Theological Seminaries will be permitted to enter the higher classes of the School of Theology upon presentation of satisfactory certificates of work done by them. Credit will be allowed for theological work done in Colleges, but each Professor in the School of Theology shall determine what credit is to be allowed. For further information, address

EDWIN D. MOUZON,
Dean of the School of Theology, Southern Methodist University.
Dallas, Texas.

"Unless Jesus Christ is Lord of all, he is not Lord at all."

Church News

Bishop J. C. Kilgo will preach the Commencement sermon of the University of Florida on June 6.

* * *

Miss Daisy Davies, of Atlanta, Ga., has been elected to the presidency of La Grange College, at La Grange, Ga.

* * *

Mrs. Harrison, widow of the lamented Dr. W. P. Harrison, died at Columbus, Ga., on April 25 in the 84th year of her age.

* * *

The Commencement sermon of the Southern University, at Greensboro, Ala., will be preached on May 30 by Dr. W. A. Shelton of the Candler School of Theology of Emory University.

* * *

The Congregational Church during the past year had a net gain of 12,989 members and an increase in Sunday school pupils of 46,413. There was a decrease of $107,002 in the benevolent collections.

* * *

Dr. Matt. S. Hughes, of Pasadena, Cal., delivered at the recent World's Social Progress in San Francisco a brilliant address on "The Logic of Prohibition." Dr. Hughes is one of the outstanding men of the Methodist Episcopal Church.

* * *

The new house of worship of the Central Methodist Episcopal Church, South, of Hot Springs, Ark., of which Dr. Theo. Copeland is pastor, is going steadily up. It is expected that the congregation will begin to use the basement in the near future.

* * *

Chancellor J. R. Day, of Syracuse University, will deliver the first Convocation Day Address at the Ameican Uuiversity, Washington City, on May 26. Tickets for reserved seats may be had by sending a 2-cent stamped envelope to the office of the Washington institution.

* * *

The Protestant Episcopal Church of the United States carries an annual missionary budget of $1,700,000. In order to avoid a deficit this year a movement has been launched to raise an emergency missionary fund of $400,000, about one-fourth of which has already been secured.

* * *

Dr. Richard Wilkinson is having a successful pastorate at the Washington Street Church of Petersburg, Va. His Conference assessments were reported as more than provided for at his first quarterly conference, and he has received 54 members during the present Conference year.

* * *

Bishop F. J. McConnell, of the Methodist Episcopal Church, who has supervision of the work of his denomination in Mexico, has lately been lecturiug in the Far West on the Mexican situation. He has also recently contributed to Zion's Herald a suggestive article on "What Shall We Do About Mexico?"

* * *

Dr. F. B. Meyer is again serving Christ Church, London, his former charge, from the pastorate of which Dr. L. G. Broughton resigned some weeks ago because of impaired health. His new duties, together with responsibilities arising from the war situation in England, has caused Dr. Meyer to cancel all his engagements in the United States for this summer.

* * *

The Catholic Church Extension Society has no monopoly of the railway chapel-car idea. The American Baptist Publication Society has also had such a car constructed that is expected to be used in the mission fields from ocean to ocean. It is 85 feet 6 inches long. The framing and exterior construction are of steel, and the interior finish throughout is of golden oak.

* * *

It is claimed that Western publications of a hurtful kind are exercising a wide influence for evil in Japan. One pamphlet pronounced "vile" by a Japanese literary critic is said to have had a circulation of 850,000. To counteract the effects of this pernicious literature and, if possible, to provide a substitute for it, The Christian Literature Society of Japan has been formed, with Dr. S. H. Wainright of our Church as its Secretary.

* * *

Atlanta, Louisville, Richmond, Lexington, Ky., Huntington, W. Va., and Savannah, Ga., are asking for the next General Conference of the Methodist Episcopal Church, South. We suggest that the Committee Compromise the matter by naming New Orleans, the most interesting city historically in the South and the best place in the United States to get something to eat. Our General Assembly ought to meet in a metropolitan place once in a while.

* * *

Dr. P. I. Lipsey, editor of the Baptist Record (Jackson, Miss.), says: "The Florida Baptist Witness gives account of a 'boy preacher' in that State who speaks by revelation. We heard of one answering to his description in Mississippi. He prophesied that the world is coming to an end in two years, but is taking collections to go to school on seven years hence. If there is anything that is more to be avoided than a 'boy preacher,' it is the 'girl preacher.'"

* * *

At the late session of the Book Committee of the Methodist Episcopal Church in San Francisco, Dr. J. R. Joy, a layman, was chosen editor of the New York Christian Advocate to succeed Dr. Geo. P. Eckman, resigned. Mr. Joy is about 52 years of age. He is a B.A. and M.A. of Yale Uniersity and has received the degree of Litt. D. from Syracuse University. He has had considerable editorial experience, having been assistant editor of Our Youth from 1885 to 1890, and having been on the editorial staff of the Sunday-school publications of his Church from 1890 to 1904, when he was elected assistant editor of the New York Christian Advocate, the position which he has since held. He has also achieved distinction as an author.

PORT GIBSON DISTRICT CONFERENCE.

It was held at the beautiful new Gibson Memorial Church in Vicksburg, and began on the afternoon of Tuesday, April 27. We went from the trains directly to the Church on our arrival, which was close to the noon hour, and were served at the proper time with a splendid dinner in the basement. This was repeated at the supper hour on the opening day. The ladies of Gibson Memorial are loyal, alert and hospitable, as this arrangement clearly indicates.

The Presiding Elder, Rev. T. W. Adams, was in the chair; the Rev. M. Favre Adams was made Secretary. Every pastor was present to represent his charge and participate in the deliberations. The presiding elder introduced a new method, the pre-eminent success of which demonstrated its wisdom. The questions to bring out reports on each item were propounded by a member—generally chairman of a committee on that item—who kept a careful record of the reports relating to the matter of his item, and after all the charges had reported these chairmen summarized before the Conference the results. Thus we got a clear and concise presentation of the work being done throughout the district.

The outlook is very encouraging. There were difficulties mentioned; but not a hopeless note was heard. One thing was noteworthy: the preachers are holding church conferences and attending to the matter of the sacraments better, I think, than in any district I have ever heard reports from on these matters.

The preaching was done by Rev. H. B. Watkins, Rev. J. H. Foreman, and this scribe. Rev. R. Selby, Rev. W. M. Williams, and Rev. J. R. Jones represented, respectfully, the Board of Education, the Orphans' Home and the Tri-State Hospital, while President O'Neil and Dr. Linn talked interestingly about Port Gibson and Millsaps Colleges.

One young man, Clay W. Hillman, a pupil of the College at Port Gibson, was licensed to preach.

Rev. C. A. Massey and Rev. J. M. Griffing, local preachers, were recommended to the Annual Conference for Deacon's Orders. L. L. Roberts, T. B. Holloman, T. J. O'Neil and H. Walter Featherstun were appointed the Licensing Committee.

The lay delegates to the Annual Conference, as elected are: M. M. Satterfield, R. C. Lum, J. K. Sessions and Guy Foreman. Alternates: J. M. Hasie and J. M. Bush.

Something over a hundred dollars were raised to aid Rev. C. A. Massey to attend Millsaps College.

After every item of business had been carefully attended to, the conference without haste quietly adjourned sine die on Thursday afternoon.

Strong resolutions were passed commending the Protestant Pastors of Vicksburg and the Vicksburg Daily Herald for their brave and timely fight for law-enforcement in that city. Resolutions of thanks were unanimously voted; and the good people of Gibson Memorial deserved all the good things we felt and said. H. WALTER FEATHERSTUN.

Port Gibson, Miss.

BOOKS AND MAGAZINES WANTED.

Mr. Henry E. Harman of Atlanta, Ga., who is writing "History of the Old South," wishes to buy old libraries, books, magazines and newspapers printed before the war. No school books, novels, or medical books are wanted. Old books printed back in 1600 and 1700 specially wanted. Our readers who have such old publications can realize cash for them by sending Mr. Harman a list of what they have and at the same time help him in the great work he is doing.

WORK WANTED.

A refined middle-aged widow, Methodist, is anxious to obtain employment as housekeeper or assistant in housework. Can do plain sewing, mending, etc. Address 920 Josephine Street, New Orleans, La.

TO BE INDEPENDENT.

It is stated that after the present session the Biblical Department of Vanderbilt University will be operated as an independent school, and that representatives of various Churches will be given places in the faculty. The idea seems to be to model it after some of the non-denominational theological seminaries of the North. If a Biblical Department is to be maintained at all at Vanderbilt under the present management of the University, it ought undoubtedly to hoist the independent flag. It is no longer in any sense whatever a Methodist institution.

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

DR. ANDERSON IN LOUISIANA.

Dr. Stonewall Anderson spent last week in Louisiana in the lnterest of the $200,000 endowment campaign for Centenary College. It is hardly possible and certainly not to be expected that Dr. Anderson could solve the whole problem of Christian education in this State in one week, but there was no better way for him to get at the crux of the situation here than to make an ltinerary of the State and meet representative preachers and laymen and get their views. Enterlng the State at Rayville, he passed on to Ruston, and from thero to Alexandria, and then to Crowley, from there to New Orleans, and lastly to Lake Charles. With the exception of Crowley, where he was caught in the sweep of the storm that wrecked Mermentau and did great damago to South Louisiana, he was accorded an opportunlty of meeting representative audiences at each place.

Dr. Anderson did not attempt to raise money, but rather to arouse enthusiasm. A eollection on a cold collar ls never a real offerlng. We dld not have the pleasure of hearing him except ln New Orleans, but if his utterances at the other places measured up to this address here, we are hopeful of a harvest as a result of his sowing. While in New Orleans the Conference Educational Secretary and Publicity Commissioner of the Board of Edtication held an extended conference with him with the purpose of working out the result of his campaign into concrete form for the benefit of the whole Conference. We were not disappointed so far as we were concerned, but we are burdened with a hard task ln trying to write so that others may get the same vision of service and opportunity that Dr. Anderson has given to us.

Our General Secretary of Education has looked at Centenary College from the outslde. He sees it ln lts relatlon to other Methodist schools and in relation to the future of Louisiana Methodism. It stands within a eircle with a radlus of nearly 200 mlles without touching another Methodist College ln any State. This vast territory ls scarcely equaled by the size of any other contrlbuting terrltory adjacent to any other college in Southern Methodism. It stands as the only Methodist college of a great State, and that State one that is known for its great industrial resources and men of large capital. These geographical and natural advantages stand out alongside the fact that the experience of the Church is that wherever a school with such advantages has been neglected, lt has resulted ln another college springlng up ln the same terrltory and becoming an ultimate success. In other words, if Centenary College should be closed now, in less than five years it would be necessary for Louisiana Methodists to father a plan for the founding of another college.

Wlth practlcally nothing to begin on, five hundred men in Arkansas five years ago made possible the giving of $300,000 endowment to Hendrix College. In comparison, Arkansas does not afford as many men and women of means as does Louisiana, although Methodism is numerically much stronger there than here. We have the five hundred men and women in Louisiana who could do as much for Centenary as did the Arkansas men and women for Hendrix. At present the air is full of hope. Elaborate plans are being made for the openlng of Centenary College next fall. Men are studying our educational needs as never before. Dr. Anderson is wlth us in our eampaign and is ready to spend and be spent for us in our fight for a greater Centenary. We have the stage set and all is ready for the first great forward movement. It is our hope that within the next thirty days the work of the last fivo months may crystallize into something large in the way of gifts for endowment.

SUBSCRIPTION BY THE PREACHERS FOR CENTENARY.

At the Conference session at Shreveport, during the educational rally, a subscription for the Centenary endowment and equipment was started spontaneously, a number of the preachers offering definite subscriptions, and others subscribing two per cent of their salary for five years, in each case payment to be extended if necessary through five years. The following is the list of such subscriptions. If any names of subscribers have been omitted by mistake, it is hoped that the error will bo promptly corrected:

F. S. Parker, D. D., $100 cash and $300 or $400 later; J. F. Foster, $50 cash, and $250 per year; R. H. Wynn, D. D., $50 per year; T. L. Bryson, $25 per year; J. A. Alford, $25 per year; T. H. Morris, $20 per year; Wm. Schuhle, $100, as ahle; J. G. Snelling, $50 per year; W. Winans Drake, $50 per year.

The following subscribed on the basis of two per cent for five years:

Geo. S. Sexton, D. D., F. R. Hill, Jr., Robt. Randle, P. O. Lowrey, D. L. Griffin, T. J. Warlick, W. J. Porter, H. T. Young, J. M. Alford, and W. F. Roberts.

The attention of the preachers generally is now being called to this subscription and an opportunity given each to get into the list. The names of addltlonal subscribers wlll be published in this column from tlme to time. Somewhere near $3000 ls pledged in the above list, and it is hoped that it may shortly be more than doubled.

REPORT OF THE TREASURER.

Receipts for all purposes (previously acknowledged)		$1,773.71
Receipts on the Centenary Special Assessment of $6000—		
R. W. Tucker, Noel Memorial, Shreveport	$31.00	
W. E. Thomas, Second Church, New Orleans	40.00	
John Sholers, Kentwood Charge	1.50	
W. W. Drake, Carrollton, New Orleans	6.85	
H. T. Young, Pleasant Hill Charge	15.00	
		94.35
Receipts from the Brown subscription cards—		
Mrs. Keene, Pleasant Hill Charge	1.00	
		1.00
Total		$1,869.06

May 7, 1915. C. A. BATTLE, Treasurer.

"The soul that has experienced the saving power of Christ needs no external evidence of its reality. 'How do you know you are saved?' a vigorous convert was asked. His answer was instant: 'Because I was right there when it happened.'"

TREASURER'S REPORT.

Joint Board of Finance of Mississippi Conference.

Brookhaven District.	
Scotland	$ 7.00
Buford	4.70
Wesson	26.00
Brookhaven	50.00
Bayou Pierre	10.00
Fernwood	112.00
McComb, Centenary	15.25
Topisaw	5.00
Total	$257.75
For Bishop's Fund	100.00
Port Gibson District.	
Fayette	$10.00
Rolling Fork	30.00
Silver City	20.00
Hermanville	10.80
Natchez, Jefferson Street	50.00
Woodville	35.00
Utica	10.00
Vicksburg, Gibson Memorial	20.00
Vicksburg, Crawford Street	10.00
Gloster	30.00
Washington	12.50
Total	$208.30
Bishop's Fund	100.00
Meridian District.	
Enterprise	$10.00
Mathervllle	10.00
Shubuta	25.00
Total	$45.00
Jackson District.	
Fannin	$20.00
Brandon and Pelahatchie	19.50
Canton	21.25
Eden	30.00
Flora Circuit	5.00
Terry	72.00
Florence	17.00
Yazoo City	55.00
Vaughan	8.25
Satartia	35.00
Total	$286.00
Bishop's Fund	61.92
Newton District.	
Forest and Morton	$50.00
Carthage	8.00
Philadelphia Circuit	3.00
Laurel, 11th Avenue	2.00
Lake and Hickory	15.80
Total	$78.80
Bishop's Fund	50.00
Hattiesburg District.	
Collins	30.10
Sumrall	11.50
Lucedale	20.00
Heidelburg	25.00
McLain	25.00
Hattiesburg, Broad Street	20.00
Mount Olive	25.00
Eucutta	5.00
Purvis	50.00
Hattiesburg, Court Street	17.75
Total	$232.35
Seashore District.	
Moss Point	$72.50
Poplarville	15.00
Vancleave	20.00
Bay St. Louis	17.50
Long Beach	15.00
Saucier and McHenry	12.00
Pascagoula	2.50
Escatawpa	9.00
Total	$163.50
Bishop's Fund	20.60
Total Collected for Claimants	$1361.70
Total Collected for Bishops	315.52

S. A. TOMLINSON, Treasurer.

Gulfport, Miss.

CALL FOR THE NATIONAL CONVENTION OF THE ANTI-SALOON LEAGUE OF AMERICA.

To be Held in Atlantic City, N. J., July 6 to 9 (inclusive) 1915.

This Nation is moving rapidly toward the absolute prohibition of the manufacture and sale of intoxicating liquors. Already eighteen of the forty-eight States in the Union have adopted Prohibition, while the legislatures of four others have submitted the question to a vote of the people. In all probability twenty-four States will be under State-wide prohibition before the presidential election of 1916. When the laws go into effect in all the above mentioned eighteen States, more than sixty million people will be living in territory where the liquor traffic has been prohibited, and more than 80 per cent of the area of the United States will be dry by law.

The skirmish period of the anti-saloon warfare is over—the real conflict is on. The far-flung battle line will witness most active service from this time forward, until the liquor traffic lives only in the memory of an emancipated race.

We have reached a point in this movement for sobriety when every twenty-four hours marks a day's march nearer the goal of the moral forces of the Republic, which eventually means a square deal to every man and woman who struggles with the problems of life, together with a larger portion of justice to the millions yet unborn.

This mighty uprising of the hosts of righteousness against the saloon is significant, answering as it does the twentieth century demand, "Let the people rule," with the fearless, confident reply of America's Christian citizenship, "The people shall rule."

No longer is the prediction of the enlisted anti-liquor prophet "a voice crying in the wilderness." That voice has become a triumphant shout of an intelligent and enlightened populace which moves in quick response to the God-given command "Forward!"

The present is no time for compromise, equivocation, or excuse. The reign of the politician, so far as this question is concerned, has been superseded by the new epoch of constructive temperance statesmanship. We have passed the forks of the road and are well along on the highway toward the realization of the highest moral ideals in Christian government.

The National Anti-Saloon League Convention, to be held in Atlantic City from July 6 to 9, inclusive, will unquestionably be the greatest war council ever assembled in America or in the world. It promises to be one of the most important historic events in the record of our development as a Nation.

We call upon every minister of the Gospel, every layman in the Church, every woman who believes in national sobriety and every person whose moral sense is touched with the appeal for a redeemed citizenship, to lend a hand in making this Convention the beginning of the end of the arrogant domination of our industrial and political life by the Moloch of human greed which, for want of a more suitable name, we call the liquor traffic.

Every Church, Sunday school, young people's society, as well as every temperance and uplift organization, should be officially represented at this great July gathering.

This call is extended to every individual, whether officially representing an organization, or directly representing his own sentiments and devotion to the cause of righteousness, to be present at this gathering of the clans, to take counsel and to catch a new inspiration for the titanic struggle just ahead. This Convention is called for the double purpose of thanksgiving for victories already secured, and reconsecration for the Herculean task yet to be performed.

In the truest sense this is a call to the nobility of service. May the moral forces of the United States respond by sending to the Atlantic City Congress the most representative body which has ever assembled for the purpose of seeking redress of wrongs by the enthronement of civic righteousness.

Fillmore Condit, H. B. Carre, E. J. Moore, James Cannon, Jr.; Wayne B. Wheeler, R. H. Scott, A. J. Scrogin, William H. Anderson, H. H. McNeill, A. J. Barton, J. E. Cannaday, L. H. Keller, S. K. Warrick, D. M. Gandier, Fletcher Homan, William F. Cochran,

The Executive Committee of the Anti-Saloon League of America.

MR. A. H. COURTS,

Treasurer of the Board of Stewards of the Methodist Church at Yazoo City, Miss.

For the past 20 years, he has so wisely managed the affairs of the Yazoo City Church that no pastor has ever gone to an Annual Conference without every assessment being paid in full. Gladly do we commend such a record. Supporting him, is a board of stewards whose ability and loyalty deserve unstinted praise. This tribute is but giving honor to whom honor is due.

WORK.

Rev. W. L. Doss, Jr.

The Negro in the woodland felling trees and hewing them into firewood for the coming winter is heated and drenched with the efforts that he is putting forth. The man running the lawn mower on the streets and in the parks of the city is also hot and weary with the effort expended. This is work. We sometime call work of this sort "manual labor." There are still other kinds of work. Bent upon making some discovery that will become a blessing to humanity, the scientist has fixed his mind with riveted attention upon some enterprise and has gone on with his experiments through long days and nights until he has finally been honored with success in his efforts. This, too, is work.

Travelers tell us of the great pyramids of Egypt. Great piles of granite blocks that would baffle the skill of modern engineers to rear, there have they stood for many long centuries, monuments to the toil and labor of multitudes. Erected as tombs for rulers and kings, they have become to all succeeding ages monuments of toil. And such likewise is true of many other achievements of man. Long lines of railway stretching out into thousands of miles, intricate and delicate machines of one sort and another, great skyscrapers in our American cities, age-old castles and cathedrals in the old world, a Great Wall in China, a Panama Canal—all these are monuments of toil and of labor. Everything that is worthwhile that has been accomplished by man in his long career in this world has been made possible through unremitting effort put forth by some man. Gems of literature, marvelous paintings, exquisite pieces of statuary, the world's masterpieces in music—all these have been made possible because there have been those who have been willing to toil.

In our modern civilization we enjoy the blessings that have been brought to us through the inventive genius of Edisou. When we come to know more of Edison we find that his genius consists in the ability of taking infinite paius and of toiling through long hours of sustained effort. Medical research has done much to alleviate the pains and the sorrows of humanity. This, too, has come because there have been those who have toiled. In the religious world we think of the marvelous achievements of Wesley and Calvin, and of Edwards, Asbury and McKendree. These too, have been men of prodigious labor.

"There is no excellence without toil." No, there is none. This is eminently true of the Christian ministry. The preacher deals with matters that not only wear the body and the mind, but the soul also. The temptation often comes to relax. Perhaps some relaxation might be good. However, it is not by turning loose the task that we are made strong and are enabled to accomplish something in this world, but rather by keeping continuously at the thing before us with unceasing faithfulness. A very successful minister was asked to tell a gathering of young preachers how it had been possible for him to accomplish the great work for the Lord that he had done. He said that he had not done this, but that the Lord had done it. Then he said if he had had any share in this thing it had been through "living on his knees and wearing out sole leather." Who will begin to doubt but that such a man had had a very large share in building up the great congregation brought together under his ministry? His program was work. This should also be the program of every Christian minister. It should likewise be the program of every earnest Christian man and woman. We ought to honor our Master with toil for him and with toil to do something in this world for the good of humanity, for whom he gave himself in glad surrender to make possible the program of the atonement.

"Trust no Future, howe'er pleasant!
Let the dead Past bury its dead!
Act—act in the living Present!
Heart within, and God o'erhead.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time."

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The Home Circle

HOW THE WOODPECKER KNOWS.

"How does he know where to dig his hole,
The woodpecker there on the elm tree bole?
How does he know what kind of a limb
To use for a drum, or to burrow in?
How does he find where the young grubs grow?—
I'd like to know."

The woodpecker flew to a maple limb,
And drummed a tattoo that was fun for him.
"No breakfast here! It's too hard for that,"
He said, as down on his tail he sat,
"Just listen to this: rrr rat-tat-tat."

Away to the pear tree out of sight,
With a cheery call and a jumping flight!
He hopped around till he found a stub.
"Ah, here's a place to look for grub!
'Tis moist and dead—rrr rub-dub-dub."

To a branch of the apple tree Downy hied,
And hung by his toes on the under side.
"'Twill be sunny here in this hollow trunk,
It's dry and soft, with a heart of punk.
Just the place for a nest!—rrr runk-tunk-tunk."

"I see," said the boy, "just a tap or two,
Then listen, as any bright boy might do.
You can tell ripe melons and garden stuff
In the very same way—it's easy enough."

—Youth's Companion.

LITTLE FRANCIS AND THE SAND MAN.

By Willie Conger Page.

The clock on the mantle struck seven. Little Francis was very busy coloring pictures with his crayon pencils.

One—two—free—seven, counted the little boy.

"Muver" please don't make me go to bed; let me stay up just a leetle teensy bitawhile," pleaded the little fellow.

"No," said his mother firmly, "seven o'clock is your bed time. Come, nurse, and carry him up stairs."

The night before Sunday, when the clock chimed out half past six, Francis slipped behind the big leather couch, sat on the floor, very still, his head resting against the back of the couch.

How pleasant it all was, so bright and warm. Father was reading near the table, mother and the children were at the open piano. She was teaching them to sing "Merry, Merry Sabbath Bells" for to-morrow.

"When I grow to be a big man," said little Francis to himself—" I will never go to bed till I get ready"—nod-nod.

"Hello there," said a kind jolly man, peering down at him. "So you are the little boy who fights me so often, and never wants to go to bed—always worries mother so, to let you sit up longer."

"Come. I want to take you on my rounds to night. I am the Sand Man; this sack on my shoulder is full of sand; I sprinkle it on little children's eyes to keep the eyelids down and make them sleep soundly."

Taking the little boy in his arms the Sand Man left the room silently. "The first place we go is to put a baby to sleep," said the big man.

The baby was lying in her white crib, cooing and playing with her pink toes.

"Oh! you darling," both exclaimed at once. The Sand Man waved his wand over the cradle. Presently the baby yawned, stretched her soft dimpled limbs, closed drowsy, dreamy eyes and fell softly to sleep.

"There is a little sick boy at our next place. I often slip in there; of course no one can see or hear me."

The child was moaning and turning restlessly on his bed, as if in great pain. The Sand Man began to sing a soft low lullaby as sweet as the distant strains of an angel's harp. The little feverish form was soon resting peacefully, fast asleep.

So they went from bedside to bedside, the Sand Man waving his wand, or sprinkling sand on their eyes, till all the little children were fast asleep.

"Now, I have one other place to carry you, then home," whispered the Sand Man. "It is called the White Palace of Dreams. Only the pure and beautiful enter there; prayers, dreams, and thoughts of little children are only worthy to enter. We can not go inside the door, just peep in. We are mortals you know."

They saw white lights gleaming softly. The air was sweet with the fragrance of white lillies, roses, violets, and carnations.

White doves flitted about on noiseless wings. Over all this beautiful Palace angels, with wide outspread wings, guarded and watched, and played on harps of gold, making music so entrancingly sweet it pained the ears of mortals.

"Oh! so bootiful," whispered the little boy. "Is it heaven? I will never fight you again, or hide from you Mr. Sand Man. I will always go to bed when the clock strikes seven."

"It's a bargain," said the kind man smiling. "Be ready when I come for you."

"Oh, I will; I surely will," said Francis.

* * * * * * * * * * * * *

"Oh! Will," said mother in a frightened voice. "Francis is not in his bed. I went up to kiss him good night, thinking the nurse had put him to bed, but he has not been there at all. Suppose some one has stolen him!"

"Don't worry, dear; he is about somewhere. No one has kidnaped him."

* * * * * * * * * * * * *

Francis waked and came from behind the couch, rubbing his eyes.

"Oh! Muver I have been going round with the Sand Man," and he began to try to tell them all about it.

"I will not beg you to let me stay up again. When the clock strikes seven, the Sand Man said he would come for me."

"Oh! Muver it was so bootiful and sweet."

Ever afterward Little Francis could hardly wait for his bed time to come, being always willing and eager to go and be "tucked in" and have mother kiss him good night. "I want to go back to the Bootiful Palace of Dreams," he would whisper softly. "Come on, Mr. Sand Man. I am ready"—holding down his eyelids with soft dimpled fingers—"come on."

Lexington, Miss.

THE ROAD UP THE HILL.

One day Bess was automobile riding with Uncle David.

Uncle David is a minister, and very fond of his little niece. So the two were soon busy chatting.

After awhile they came to a steep hill. The road looked like a long gray ribbon stretched to the top of the hill, and Bess began to wonder how they were ever going to climb to such a high place.

"Uncle David," she asked at last, "aren't you afraid we shall have to turn around and go home some other way? We never can climb that great hill!"

"Just be patient a few minutes, my dear," smiled Uncle David, who had climbed hills before. "Wait until we begin to climb."

Bess waited, but they seemed to be always on a level road. She wondered when they were going to really come to the hill. Pretty soon they began to look down into a little valley, and Uncle David exclaimed, "Now look back!"

And there they were at the top of the hill!

"You will find a good many things like that as you grow older," said Uncle David, as they glided down the hill. "Before you begin them, they will look so hard that they will frighten you, and you will think you can never, never do them. But if you go right at them without stopping to worry or fuss—why, they will be all done and over with before you really know they have been hard at all!"

And that is true, isn't it? Please try it some time, won't you?—Baltimore and Richmond Advocate.

It may be that the present obstacle, which seems like a ponderous iron door across your path in the distance is, after all, unlatched and standing ajar, awaiting your approach.—Edward Leigh Pell.

THE SALOON.

Bob Burdette.

I do not know one good thing about the saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man, it desecrates the Sabbath; it profanes the name of religion; it defies public order; it tramples under foot the tenderest feeling of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit and crime. Search through the history of this hateful thing and find one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.

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Christian Advocate.

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CHAS. O. CHALMERS, Publisher.

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Editorial

IS OUR TYPE OF CHRISTIANITY FAILING?

We are carrying on another page a recent editorial utterance of the Memphis Commercial Appeal, entitled "The Problem of the Young in 1915," which deserves more consideration than a mere cursory reading. It deals with the most stupendous task of both the State and Church—**the right rearing of our youth.** The condition of affairs therein set forth, if it be true, is certainly most deplorable and alarming. And that it depicts things substantially as they are, is our firm belief. At any rate, it is in accord with our observation as to what is going on.

We are living in a most perplexing age. Perhaps never before was there so much boasting of what we are doing for the moral uplift of the world—so much **ecclesiastical spreadeagleism.** Our Church and school material equipment surpasses that of any preceding period. The Bible is more widely circulated than at any former time, the various religious denominations are numerically stronger, and in the aggregate, if not proportionately, the gifts to benevolent causes are much larger than they were in the past. Various reforms are noisily advocated and we are loud in our assertions that we are much better than were our fathers and mothers. Yet to the man of insight indications are not lacking that the agencies at work among us for the upbuilding of society are falling far short of accomplishing what is claimed for them. The true test of such agencies is to be found in the influences which they exert in the making of men and women. Something is radically wrong with a civilization that allows its youth to grow up without adequate restraints and to become immoral and vicious. True Christianity can never fail either in what it does for an individual or a nation; but weakened and inefficient types of Christianity have failed and will continue to do so. This, both the rationalistic type in Germany and the ritualistic type in the Roman Catholic countries have done. Is the type now prevailing in America succeeding or failing? If it is failing short, where is it defective? This is a question of the most profound and far-reaching importance.

We cannot now discuss this question comprehensively, but there are one or two observations that we desire to make. 1. There is grave peril in the decadence of the religious home life of the American people. None of the modern organizations and devices, however much they are to be commended, can take the place of home example, home authority, and home teaching. Their relation to the young is too remote and their touch too superficial and intermittent. True and faithful Christian parents, seeking to do their whole duty to their offspring in the fear of God, can alone successfully train our youth. We may as well squarely face the fact that if Christian homes of the purest and best type cease to exist Christianity will have been struck a tremendously damaging, if not a really fatal, blow. No matter how much it may beat the tom-toms and fly the flag of reform, any movement that tends to weaken the religious family life of our people must in the end prove hurtful.

2. Only **spiritual** Christianity in its truest and deepest significance is adequate to cope with the forces of evil and save mankind. There is none of it to spare in the work of destroying sin in human hearts and making them pure and upright. The whole of it is needed to accomplish this most stupendous of all tasks known to earth, and it is utterly futile for any other agency beneath the skies to attempt it. The real strength of Christianity is not in fine churches, nor in learned and eloquent preaching, nor in grand choirs and splendid music, nor in well endowed colleges and a magnificent literature, nor even in an intellectual knowledge of the Holy Scriptures, **but in the mighty, life-giving power of the Holy Spirit.** Take the latter away from the Church, and she is as weak as any other merely human organization and is wholly impotent to do her Heaven-appointed work. Is there not too much tinsel, too much glitter and show, too much worldly pomp and pride, too much magnifying of material things and too much neglecting of spiritual life and power, in the Christianity of our Nation? Alas! we fear that this is true. And if it is, final failure is inevitable.

The Bible itself is only **indirectly** the power of God unto salvation. Its highest value lies not in its ethics or ideals, not in the abstract truths that it teaches, but in the fact that it instructs men how to find the Triune God that he may renovate their moral natures and impart spiritual life and strength to their perishing souls. When the Church is self-sufficient and self-reliant, she can do but little; it is when she looks most to God and feels most her dependence upon him that she is strongest and most invincible. This is the most outstanding, and yet apparently the most easily forgotten, truth in human history. Shall we in this great Western World forget this fundamental fact as other peoples have done, and, like them, tread the path to disaster and ruin? Time alone will tell.

THE TWO EPISCOPAL METHODISMS.

(We take the figures below from the Northwestern Christian Advocate. They were tabulated for that journal by Rev. J. D. Walsh, who is said to be a well posted statistician. They differ appreciably from the statistics given out recently by Dr. H. K. Carroll, but this discrepancy may be due to the fact that Mr. Walsh's figures include foreign countries as well as the United States. This comparative exhibit is quite interesting at this time when the union of the two Churches is under consideration.—Editor of the Advocate.)

	M. E. Church, South		M. E. Church
Church members	2,045,577	48½	4,217,761
Sunday School pupils	1,615,646	38½	4,186,766
Epworth League members	123,633	15	825,823
Number of churches	17,068	56	30,404
Value of churches	$57,677,908	28	$205,759,871
Number of parsonages	5,363	32	14,426
Value of parsonages	$11,127,545	31	$34,916,539
Preachers in charge	6,220	37	16,180
Salaries—total	$4,795,841	30½	$15,678,634
Average salaries—pastors	$772		$960
Average salaries—presiding elders	$1,900		$2,081
Ministerial support—total	$5,774,026	33	$17,504,114
Per capita ministerial support	$2.82		$4.15
Benevolence—total	$1,448,710	27	$5,318,087
Publishing House assets	$1,308,610	28	$5,924,630
Publishing House sales, 1913	$746,571	28	$2,666,535

A HORRIBLE TRAGEDY.

The sinking by a German submarine of the Cunard liner, Lusitania, in the Irish Channel about 220 miles from Liverpool, on May 7, has shocked the whole civilized world. There were more than 2000 persons on board, of whom nearly 1500 are said to have perished. The passenger list included 188 Americans, of whom it is stated about 75 escaped. Among those who were lost were Mr. Alfred G. Vanderbilt, Mr. Elbert Hubbard, editor of The Philistine; Justus Miles Forman, the author; Dr. F. S. Pearson, of New York, and other widely known citizens of the United States. The best information is that the Lusitania carried neither guns, nor anything that was contraband of war. No warning was given the vessel before she was torpedoed, and those on board were left absolutely to their fate by the attacking crafts. Nothing more barbaric and outrageous has occurred in the whole European war than the sinking of this great ship, crowded with innocent men, women, and children. The Germans are undertaking to justify their attack by declaring that they had given notice to the neutral nations that the waters surrounding the British Isles are in the war zone and had advised them to keep their people away. It is also claimed that specific warning was given the American public that the Lusitania would be in danger of being attacked on her homeward voyage. But none of these pleas are sufficient. In civilized warfare it is the rule before an attack is made to give non-combatants an opportunity to withdraw to places of safety whenever possible.

But Germany is not the only one of the warring nations that has shown a disregard for international law during the present great conflict. England also has been guilty of doing this. She and Japan violated the neutrality of China in taking Kiao Chow, and her war vessels did the same thing in attacking a German ship near the coast of Chile. The present blockade which she is seeking to maintain is said by competent authorities to be wholly without precedent. The fact is, none of the nations seem to care much for treaty rights when it is to their interest to violate them. The story of Great Britain going to war for "a scrap of paper" sounded well when it was first published and paraded, but in all probability it was never anything but a beautiful piece of fiction.

DR. PARKER TO GO TO EMORY UNIVERSITY.

Rev. John W. Chisholm, an Emory University theologue, writes as follows: "Dr. F. N. Parker, of the Louisiana Conference, now the head of the Biblical Department of Trinity College, has been added to the Faculty of the Candler School of Theology for next year. He will have the Chair of Systematic Theology. Dr. H. C. Howard, who was in charge of this Department, has been placed in the Department of Homiletics, and Dr. Young has been transferred from the latter Chair to the Department of Missions, which has been added."

We congratulate Emory University upon having secured the services of Dr. Parker. His new position will be second in importance to none in the Church, and he is in every way admirably qualified to fill it. He is not only a man of large ability and of a wide reach of scholarship, but, in our opinion, he is also sound in his faith, which means much in this day of theological looseness. It is highly encouraging to know that the ministerial students attending our school for the prophets east of the Mississippi River will have the tutorage of such an instructor. May we not hope that the summoning of Dr. Parker to this responsible and influential place in our foremost institution of learning marks the beginning of a brighter and better day for Southern Methodism, so far as the type of our educated ministry is concerned?

PERSONAL AND OTHER NOTES.

The Commencement sermon of the Eupora (Miss.) High School will be preached on Sunday, May 23, by Rev. E. Nash Broyles, of Durant, Miss.

Rev. W. N. Duncan, of Holly Springs, Miss., recently assisted Rev. E. A. Tucker in a successful meeting at the Fountain Heights Methodist Church of Memphis.

As a result of the late revival in his Church at Columbus, Miss., in which he was assisted by Evangelist J. O. Hanes of Birmingham, Rev. W. L. Duren received 46 members.

Rev. L. M. Lipscomb, of Booneville, Miss., preached the annual sermon for the Amory (Miss.) High School last Sunday. His discourse was an able and appropriate one.

Rev. W. M. Commander, pastor of the Hesterville (Miss.) charge, sends us some subscriptions and adds: "The outlook is promising on my work." Brother Commander has a habit of giving a good account of himself in every field to which he is assigned.

Rev. W. Fred Long, of Jackson, Miss., was in New Orleans last week and favored the Advocate office with a call.

Rev. A. S. Lutz began a series of revival services at New Iberia, La., last Sunday. He is being assisted by Rev. Floyd Vaughan.

The press dispatches have announced that Col. and Mrs. Theodore Roosevelt are soon to be guests of Mr. John M. Parker at his summer home near Pass Christian, Miss.

Dr. John T. Sawyer reports having conducted a very delightful service at the Mary Werlein Church, this city, at 8 p.m. last Sunday, a large and very attentive audience being present. He says that the work of that congregation is moving on well.

Dr. Theo. Copeland, of Hot Springs, Ark., writes as follows: "We closed a great meeting at Hope, Ark., on the evening of April 16. The services were attended by great crowds, and between 90 and 100 persons applied for membership in our Church."

Some of our friends persist in sending us matter written with a lead pencil. Such copy is unacceptable because it is liable to become dim in handling it, so that it is difficult for a linotypist to read it. Ink is cheap and persons writing for publication ought invariably to use it.

Rev. D. R. McDougal reports that the work is going forward on the Kossuth (Miss.) Circuit and that the outlook is gratifying. Brother McDougal, among his many other duties, is effectively taking care of the interests of the Advocate, for which we are grateful to him.

The total cost of the litigation for the ownership and control of Vanderbilt University was $36,212.33. This sum was well spent, since it has taught us that we have a legal title to nothing at Vanderbilt and will keep us from placing our money where it would be taken from us in the future.

Rev. T. J. Halfacre, of Lulu, Miss., reports as follows concerning his charge: "Everything is going well with us. We are having good congregations and the interest in the work of the Church seems to be increasing. We are planning our revival campaigns and are expecting gracious results to crown our efforts."

The Commencement exercises of Meridian College, at Meridian, Miss., will begin on May 22 and continue through Tuesday, May 25. Dr. J. M. Moore, of Nashville, Tenn., will preach both in the morning and evening on Sunday, May 23, and Dr. D. C. Hull will deliver the Baccalaureate Address on the following Tuesday evening.

Rev. W. H. Lewis, the consecrated pastor of the Capitol Street Methodist Church of Jackson, Miss., writes as follows: "I have reason to feel encouraged in my work here. The people have been very cordial; congregations have been good, and there have been a number of accessions on profession of faith, as well as by certificate."

Rev. W. G. Henry, pastor of the Galloway Memorial Church of Jackson, Miss., was in New Orleans on Thursday, May 6, and paid the Advocate office an appreciated call. Brother Henry stated that the $80,000 new church that his congregation is erecting is progressing steadily toward completion, and that when it is finished there will be no debt on it. This will be something unusual.

We are indebted to Mr. Staples B. Porter, a member of the graduating class, for an invitation to the Commencement exercises of the Bienville (La.) High School. The baccalaureate sermon will be preached on Sunday, May 16, by Rev. Paul M. Brown, of Natchitoches, La. The Principal of this school is Mr. John P. Wagner and the Superintendent is Mr. E. H. Fisher. There are seven graduates.

Rev. J. J. Brooks, of Boyle, Miss., has our thanks for a club of 6 subscriptions from his charge. He states that the work is progressing favorably in his field. Brother Brooks is a steady toiler, who for many years has made his influence helpfully felt in the building up of Methodism in the Mississippi Delta. And he has been most fortunate where he has wrought in having Sister Brooks to re-enforce his efforts.

Rev. D. W. Bahb, of Crawford, Miss., writes: "I hereby request the pastors in the Columbus District to send me at once the names of all the delegates to the district conference to be held here June 10-13. We shall be glad if the preachers and delegates will make their arrangements to arrive on the first day and remain until the end of the session. Come filled with the Spirit, brethren."

A correspondent sends us the following note: "In the annual contest of the W.C.T.U. held in connection with the Commencement of the Mississippi Conference Training School, at Montrose, Miss., the medal was won by little Joy Burton. The judges were Rev. J. C. Ellis of Homewood, Miss., Hon. Charles Foley of Rose Hill, Miss., and Rev. W. R. McPhearson of New Orleans, La."

Methodists going to the Panama-Pacific Exposition and desiring to secure satisfactory accommodations at reasonable rates would do well to write the M. E. Church, South, Headquarters, 958 Pacific Building, San Francisco, Calif.

Mr. S. M. Byrd, superintendent of the city schools at Kosciusko, Miss., during the past scholastic year, has made an excellent impression upon the people of that community as an educator. He is a steward in our Church at that place.

The Baptist Chronicle, issued at Alexandria, La., has reduced its size from sixteen to eight pages, presumably as a result of conditions produced by the European war. The Advocate is still struggling to keep its head above the waves. What have you done to help the Conference organ in this time of need, brother pastor? We appeal to you to lend us a helping hand by looking after the renewals in your charge AT ONCE.

Rev. W. B. Baker, of Hickory Flat, Miss., reports favorably of his work. Though the roads have been bad and the weather often unfavorable, he has missed since the Annual Conference only one appointment. The congregations through the winter and early spring were small, but lately have been rapidly increasing. Brother Baker believes it is important to circulate the Conference organ, and has been pressing its claims upon his parishioners in his rounds with some degree of success.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. T. J. Halfacre, Lulu, Miss., 2; Rev. H. E. Carter, Leakesville, Miss., 3; Rev. H. M. Young, Gunnison, Miss., 3; Rev. J. R. Bright, Friar's Point, Miss., 5; Rev. T. H. Dorsey, Water Valley, Miss., 5; Dr. J. M. Brown, Haughton, La., 5; Rev. J. F. Campbell, Lorman, Miss., 5; Rev. J. W. Price, Benton, Miss., 3; Rev. O. P. Armour, Booneville (Miss.) Ct., 2.

Through the courtesy of Miss Maria L. Gibson, the President, we have received an invitation to the Twenty-Second Commencement of the Scarritt Bible and Training School, at Kansas City, Mo., May 15-18. The Commencement sermon will be preached by Rev. James A. Bradley, pastor of the Melrose Methodist Church of Kansas City on Sunday, May 16; Bishop E. D. Mouzon will deliver the Annual Address on Tuesday evening, May 18, and Miss Mabel Head will deliver the charge to the graduates, who this year number 26.

Brother F. A. Howell, of Durant, Miss., in a business letter to our office, appends the following note: "I am to-day mailing Dr. Andrew Sledd for the library of Emory University Bishop Francis Ashury's Journal in three leather-bound volumes. It begins with August 7, 1771, and closes a few months before his death. In a few days I will be 75 years old, and I am doing this while I can. I got these books a number of years ago because my name is Francis Asbury Howell." No truer or more faithful layman can be found anywhere than Brother Howell. He has served the Church long and well, and we pray that his approaching birthday may in every respect be a happy one.

The Commencement exercises of Mansfield Female College will begin on Friday evening, May 28, with a Junior-Senior Reception; on Saturday night there will be an Art Levee, and on Sunday, May 30, the Commencement sermon will be preached by Dr. G. S. Sexton, and at the evening hour there will be a Sacred Concert. The Class Day Program will be given on Monday at 11 a.m.; on Tuesday morning the Seniors will deliver their orations, and at 8 p.m. Mr. O. A. Wright will deliver the Baccalaureate Address. In a note to the Editor, President R. E. Bobbitt says: "We are closing a good year. Our girls are earnest, loyal, and happy, and our teachers have done honest, faithful work."

Our congregation at Amory, Miss., is making fine headway since the completion of its new $25,000 house of worship, which is one of the handsomest and most complete church edifices in North Mississippi. The Sunday school has increased from an attendance of 135 to more than 300; the Wesley Bible Class organized by Dr. C. B. Baker last October has a regular attendance of about 50, and there were 60 present on Easter Sunday. Of the $9000 debt on the new church, nearly $1000 has been paid since the last Annual Conference. A recent religious census of the town showed the Methodists to be decidedly in the lead numerically. The pastor of this active and growing flock is Rev. W. M. Young, who is in his fourth year.

The Baptist Record (Jackson, Miss.) of May 6 had the following to say concerning Associate Justice Reed, who has lately retired from the Supreme Bench of Mississippi: "The many friends, in Jackson of Judge R. F. Reed will regret to see him leave the city. He retires from the Supreme Bench this month and will return to the practice of law in Natchez, his home town. He is a man of clean heart and life, a clear head, and has enjoyed the high esteem of all who have had business with him in or out of the court room. He is in the prime and vigor of life and will realize the ambition of his friends for an honorable career." Judge Reed is an active member of the Methodist Episcopal Church, South, and has been rendering fine service as an instructor in the Millsaps College Law Department. He has been succeeded on the Supreme Bench by Judge J. Morgan Stevens, of Hattiesburg, another active Methodist layman, who was sworn into office on May 10.

THE COMMENCEMENT AT PORT GIBSON

By H. Walter Featherstun.

The session of 1914 and 1915 came to its Commencement time on Friday, April 30. A contest in reading by the Freshmen Class occupying the evening hour. Another contest, but in declamation, entertained us on Saturday evening. On Sunday morning Rev. H. F. Tolle preached an unusually good Commencement sermon, and at night Rev. C. M. Chapman preached interestingly to the young people. On Monday morning the essays, orations, and such from the Senior Class were heard. These were all much above the ordinary—that means that they were unusually good. The classes in Expression, and Violin, and the Primaries with a May Queen crowning kept us interested that night. Tuesday morning at 9 o'clock the Trustees met in Annual Session, and at 11 o'clock the graduating exercises were held, a very practical address by Brother Tolle being the feature of the hour. Tuesday night the occasion closed with a grand concert.

Ninety-six pupils matriculated for the session, two of whom remained but a little while. This means that in counting no pupil was counted twice. In the College Department there were 82, in the Primary 14, in Music 42, in Expression 14, in Art 7, in Commercial studies 5, making an enrollment by this method of counting, common in some colleges, a grand total of 161. The year has, under the current depression, been eminently successful. One of my stewards, who has been in Port Gibson for twenty years, unhesitatingly declares it the best he has known, all things considered. I spent three weeks of the spring teaching there in Miss Kennard's place, she being at the time in the hands of her oculist, and I am ready to believe what the brother said. President O'Neil is in high favor, and growing steadily in this favor.

Degrees were conferred as follows: Bachelor of Arts on Laura Belle Smith, Dan Ree Holloman, Emmitt Jackson Rutledge, and James Madison Smith. (These two young men are preparing for the ministry). Bachelor of Science—Mary Jefferies Whitfield and Emmitt Fuston Whatley. A diploma in Commercial course was awarded Miss Lula Lucile Abraham, a sweet Syrian girl; and an English certificate to Miss Stella Yates. Certificates in the Teachers' Course were given Misses Carrie Dean, Vada Ramsey, Frieda Bruce, Effie Pickett, Ione Purvis, Lula Neal and Allie May Latham. The winners of medals were Myrtle Bryant, Ruth Selis, Louise Anderson, Grace Featherstun, Pearl Powers, Jas. W. O'Neil, Jas. M. Smith, Loretta Brieger, and Vena Trapp. This demonstrates that these young people have worked hard and wrought well.

The Port Gibson Female College is a large factor in the building up of Methodism and "Christianity in earnest" throughout these river counties of Mississippi.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. ANNIE HIGHLANDER was born in the year 1857, and died on April 4, 1915. A shadow has fallen upon this home and all their sunshine has grown strangely dark. How yearningly their hearts go out after the dear mother who has gone to dwell in a heavenly mansion prepared for her above. The Master had need of her and called her to himself. Let not your heart be troubled; and some day you shall know the full import of these words: "What I do thou knowest not now, but thou shalt know hereafter." HUGH C. CASTLES.

On March 13, 1915, little WILLIE LAW was called home to rest. He was 12 years 5 months and 18 days old. He was fast becoming a man when he was summoned away. We do not understand why he was taken, but God knoweth best. He is now waiting and watching for us at the beautiful gate. Little Willie was a good boy and was very bright. His hands are now folded and his footfalls will be heard on earth no more; but precious memories of him will abide. We shall greatly miss him, but we hope to see him again in the sweet by and by. His mother,
Mrs. RUBY LAW.

WILLIAM TRALLES, aged 82 years 8 months and 13 days, passed from this life on April 15, 1915, at his home in Magee, Miss. The remains were brought back to his old home and church, Piny Grove, Smith County, Miss., for interment. Brother Tralles was born near Charleston, S. C., having moved to this State 50 years ago. Brother Tralles had been a faithful member of the Methodist Episcopal Church for 55 years. The parting words of this godly man before he passed away were: "I have tried to keep the faith, I believe I am going home to God." He leaves to mourn his going, a wife, three sons, and two daughters, and a host of friends. The funeral service was conducted in the Piny Grove Church by his pastor.
J. W. EVANS.

Miss JULIA A. McLEOD was born in Covington County, Miss., in January, 1831. She joined the Methodist Church in the year 1859, and from that time on lived a devout Christian life till April 28, 1915, when her spirit took its flight after several weeks of suffering. It was my privilege to visit her several times and she was never heard to murmur. Language fails to express our grief and scarcely enables us to put in form our appreciation of her worth and character. Her serenity of mind, gentleness of disposition, and dignity of manner, were all through life the constant manifestation of the nobility of her nature. She was always ready to share another's burden and to carry a load of their sorrow. Loved ones, think of her as faring on, as dear in the love of There as the love of Here. HUGH C. CASTLES.

CHARLINE KNIGHT, little daughter of Mr. and Mrs. Oscar Knight, of Zona, La., departed this life on March 28, 1915, aged 5 years. She was the very picture of health before she was taken sick and no one thought of her going away so soon. Charline was a beautiful child and a great favorite with the people of Zona and her death brought sadness to many hearts. She was one of our faithful Sunday school pupils and will be greatly missed in our Sunday school. In the presence of many relatives and friends we laid her little body away in old Enon Cemetery to await the resurrection morn. She tarried with us but a few years, but we thank God for his precious gift. The fragrance of her sweet, innocent life will linger with us through the years. We pray that the grief-stricken father and mother may look to Jesus, who alone is able to help them bear their sorrow. Let us say with David, "We can not bring her back, but we can go to her."
J. A. McCORMACK.

Mr. WASH BREWSTER was born in Alabama on June 4, 1838. He moved to Louisiana in 1845 and made his home in this State till God called him to his heavenly home on April 1, 1915. He served for four years in the Confederate Army. In December of 1866 he was married to Miss Mary Rainey of Union Parish, La., and unto them were born eight children, seven of whom were with him during his illness and at the time of his death. He joined the Methodist Church in his boyhood days and was faithful and loyal to his church, always loving and contributing to the support of his pastors. He belonged to the Masonic Fraternity for 45 years or longer; and his funeral service was conducted by Rev. John Terry, of the M. E. Church, his brothers both in the Church and of the Masonic Order assisting. He lived almost 77 years, and nothing was ever known to have been said against him. His body was laid to rest in the cemetery at Ebenezer Church. J. J. FUTRELL.

Mrs. LILLIAN FURR died at Memphis, Tenn., on April 24, 1915, from the effects of an operation. She was born on Dec. 28, 1887, and joined the M. E. Church, South, in August, 1900, living a consecrated life till her death. Since an All-Wise God has seen fit to take her from us, we bow in sorrow and submission to his will. Hers was a truly noble character and she was loved by all who knew her. She lived a happy, useful life of unselfish devotion not only to her family, but also to others. She was especially concerned for the comfort of those who ministered to her in her last illness. She had no fear of death but grieved for the loved ones she was leaving. How we shall miss her cheerful voice and the familiar footsteps, and more than all, her sweet counsel and loving care! Yet we are comforted by the thought that she is happy in a better world above. The funeral service was conducted by the writer at Ebenezer Church. We pray that God's richest blessings may rest upon and abide with the bereaved ones.
Her pastor, W. B. BAKER.

Another of Holmes County's good and loyal citizens has been called from the walks of men in the death of Mr. T. A. LUNSFORD on Feb. 1, 1915. It was the writer's privilege to know him from boyhood, and he has found him true to every trust imposed on him, as a citizen, a neighbor, and as a Christian husband and father. He was sympathetic, charitable and slow to criticise. No sacrifice was too great if he thought it would add to the comfort or happiness of the home. He was born in Alabama on May 19, 1839, and came to Mississippi when quite young. He was a member of the Methodist Church, acting as steward for several years. He also served in the Confederate Army. During his young manhood he was married to Miss India Wells, who survives him, and who spent a life of devotion with him in rearing and training a large family of sons and daughters, who now take a useful place in life. He was buried at Lexington, Miss., by members of the Confederate Veterans' Camp, Rev. W. J. O'Bryant, his pastor, assisting. May the tender mercies of an All-Wise Providence unite his loved ones with him in heaven. PARHAM WILLIAMS.

MATILDA BONNETT was born in Edgefield, S. C., on July 7, 1818, and died in Walker, La., on April 16, 1915, being almost 97 years old. This dear old saint bore her afflictions patiently, greeting all about her kindly and affectionately. She was ever an inspiration to her visitors by her godly admonitions and her loving disposition. She had been a member of the Methodist Church for more than 80 years. A husband and three daughters preceded her to the heavenly land. She leaves three sons and one daughter, besides a host of other relatives, even to the fifth generation, and friends to mourn her departure. She was cared for by her granddaughter and her husband, Mr. and Mrs. Marion Gordy, in their home during the last days of her life. Her remains were laid away in the old Fellowship Cemetery in the presence of a large congregation. The funeral was conducted by the writer, assisted by a Baptist preacher, Rev. Mike Smith, who had known her since or before the beginning of his ministry, and who attributed his continuance in the work and his success in a great measure to the encouragement he received from her.
Her pastor, L. E. CROOKS.

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From the Field.

Hickory Flat, Miss.

The fourth Sunday in April was a great day with us at Hickory Flat. Rev. R. H. B. Gladney was with us and preached three masterly and helpful sermons, which were highly appreciated. I am sure he did us all a great deal of good. All my churches were represented except one. I think our Sunday schools were raised from about ten to almost one hundred per cent. Brother Gladney is a great power for good. I wish I could have him at all my churches. Come again, Brother Gladney. May God bless the Editor and all the readers of the Advocate.—W. B. Baker.

Eden, Miss.

Brother C. M. Crossley came to us on April 5 to help our consecrated pastor, Rev. Algie Oliver, in a meeting at this place. Brother Crossley did some faithful work. He gave us some old-time gospel sermons. When he began to visit and to preach a spiritual uplift was manifest, and as from time to time he preached heart-searching sermons, we felt that much good was being done. We know that the Lord will bless the good seed that he sowed. Two members were received into the church. The church membership was greatly revived. That the Lord may bless Brother Crossley in his work, is my prayer.—Mrs. J. F. Wilson.

Harrisville, Miss.

The Harrisville charge is a very desirable work. I have never known a better people, and we are anticipating a good year. It is just since Saturday April 24 that I can say "We," personally speaking. I guess the youngest preacher in the Mississippi Conference is married. Only an eyewitness could appreciate the reception that we were given on our arrival at the parsonage. I will not attempt to describe it. The supper and the many things given us were highly appreciated. Too much could not be said in praise of the liberality of the good people of Harrisville. Our work is moving along very well. A parsonage debt of over $200 has been reduced about one-half. Our prayer meetings —six in number—are doing a great work. The good ladies are standing by me, as well as the church officials. We are expecting by the help of the Lord to turn the Harrisville charge up side down, so that the right side may be up.—H. C. Castles, P. C.

Baton Rouge Dist., La. Conf.

Many indications of revivals in the district are seen. We are hoping, praying and trusting that a revival of religion will sweep through our whole territory. Every pastor is awake to the need, and all are planning for such to be. The evidences as shown at quarterly conferences is that the laity are becoming impressed with the need of a genuine spiritual awakening in the fullest sense, one that will convict men of sin, and bring them to a knowledge of Christ. Are we not on the eve of a great revival period, such as we of the present generation have not seen? It seems so to me, and in a letter received from Bishop Candler, he says: "Every day brings me letters from every section of my episcopal district telling me of remarkable revivals. I believe our country is already in the beginning of such a revival of religion as we have not seen since 1858." Trusting that this is so, let us pray that our Conference may be in the grand sweep.—H. W. Bowman.

Carriere and Picayune (Miss. Conf.)

The first three months of this year we had a siege of sickness in our home. Some one was down nearly all the time and things got very gloomy for a while: but the good Lord gave us grace to go through it all and the people were exceedingly kind to us. Our people at Picayune later gave us a big pounding which was highly appreciated, and later on the dear people of Carriere sent in a full supply of groceries—enough to last a month. For all of this we praise the Lord. Brother Dan Kelly came to us at Picayune on the fourth Sunday in April and the Lord was with us from the very beginning. In twenty-four hours after the meeting began the whole town was on fire, it seemed. I never saw a revival pick up so fast in all my life. The Lord laid bare his arm, slew many sinners and scores were swept into the Kingdom. Brother Dan Kelly is a Holy Ghost preacher, lifting high the standard of Christianity and causing people to hunger for the Christ life. Brother John Kelly was with us also, with his cornet. The sweet music he gets out of his horn is the grandest, I think, that I have heard. He played with understanding and with power. There were 33 who united with our Church, the most of them strong men and women. Methodism in Picayune is going to make a better showing than it has ever done before. Pray for our church there that it may continue to grow in power and strength as a soul-winning church.—Jas. M. Lewis.

THE ADVOCATE.

From my earlist recollection, its weekly visit to my home, has been as sure as anything ever is. My father was a devoted Methodist and trained all his children to love that Church. Two sons were ministers, the eldest son, his namesake, was a Bishop, and his youngest, Rev. J. G. Galloway, is the only minister left in our immediate family. As I sat this morning in my desolate home, thinking of my helplessness, because of increasing blindness and deafness, a feeling of hopelessness of doing anything in life overwhelmed me. Almost immediately, the mail was brought. I opened the dear old Advocate, and the very first paragraph my dim eyes rested on was: **"There is no better way to help people religiously than to live a consecrated, holy life among them; and the door of opportunity to this highest form of service, is wide open to all."**

I felt this was a message to me. I have tried to live worthy of the dear husband, so devoted to his work—always brave and true. I rarely get to Church and my way seems so hedged in, but I want you to know, Mr. Editor, how your message helped me. And may I not ask you to pray for me, that when the Lord calls, I may be ready to meet him and the loved ones gone before.

Mrs. S. G. WEEMS.

Newton, April 29, 1915.

FROM THE POTOMAC TO CALIFORNIA.

With Arkansas dry, the uncommercial traveler may now start at the Potomac and travel clear to the California line without getting into wet territory. The route? Virginia, West Virginia, Tennessee, Arkansas, Oklahoma, Kansas, Colorado, and Arizona. Give credit elsewhere all you please, but Dixie is the driest section on the map.—Epworth Herald.

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For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A WOMAN'S PRAYER FOR PEACE.

Unto Thee, O Lord, we cry in the night of the world's darkness for the coming of the dawn of peace. Is not the earth Thine? Are not the hearts of all men in Thy keeping? Remember the desolated homes, the long suspense of waiting, the sorrows of the exiled and the poor, the growth of hate, the hindrance of good, and make an end of war. By the love we bear toward fathers, brothers, lovers, sons; by the long agony of trench and battlefield and hospital, by the woe brought home to the hearts of mothers, and by the orphaned children's need—hasten Thou the coming of the ages of good will. Raise up leaders for the work of peace. Show us our part in this redemption of the world from cruelty and hate and make us faithful and courageous. In the name of Christ, whose kingdom is our heart's desire and whose will for men is love. Amen.—Selected.

REPORT OF FINANCE COMMITTEE.

At the recent Council meeting the finance committee submitted the following report:

1. We recommend that tithing be urged upon auxiliaries, believing if this could be accomplished the difficulty of our financial problems would be solved. We suggest as a means to this end that the Corresponding Secretary present the subject quarterly, thus bringing it more prominently before our menbers.

2. That members of young people and junior societies be requred to pay a conference expense fund of ten cents per year for young people and five cents for children.

3. We insist that auxiliary treasurers use record books and that they be prompt in forwarding all remittances to the Conference Treasurer, always specifying for what money is intended.

4. That auxiliary treasurers remit to Conference Treasurer ALL funds in treasury at end of each quarter.

5. That all reports of auxiliary treasurers should be sent to the Conference treasurer quarterly, remembering that quarters end the first of April, July, October and January. Reports received later than January 10 will be credited on following year.

6. That we keep before our auxiliaries the importance of paying $4 to Scarritt Endowment Fund.

7. That since our constitution requires the Treasurer's book to be audited, we recommend the President, Recording and Corresponding Secretaries as a standing committee to do this quarterly.

8. That when possible have local treasurer, and she shall make a monthly report to auxiliary and furnish the treasurer a quarterly statement to be included in her report. She shall pay out money from local treasury only upon an order signed by the President of auxiliary and chairman of local committee.

9. That the extra five cents above dues for first two months be applied to Relief and Retirement Fund, and remaining months to Conference Expense Fund.

10. That all money raised for any purpose locally, viz.: for parsonage, church, or to the poor, also delegates' expense fund, be reported to Conference Treasurer that due credit be given for all work done.

11. Money sent to Orphans' Home, if sent through Confereuce Treasurer, be credited to auxlliary, otherwise it should be reported as supplies sent.

Mrs. W. W. WILBURN,
Chairman.

NOTE FROM MISS HAYES, SOOCHOW, CHINA.

There are two little day schools connected with the Laura Haygood School. They are both taught in Chinese houses, which means stone floors and no way of heating the buildings. The dear little children look so cold on these raw, penetrating days. It is a great joy to me to be able to give them a few exercises for warming their feet and putting their blood in circulation. Those who can afford it have a foot stove, but many cannot have this comfort. It looks so queer to see the little folks in school wearing red hoods and gloves. They are so sweet and dear. I love them every one. The "Ming Teh" has twenty-seven girl students and one Chinese teacher, who speaks no English. I am teaching these Children a Christmas song—"Christ Was Once a Little Baby"—that my Chinese teacher and I translated into Chinese.

MARY HELM SCHOOL.

The new building of Japanese construction that was ordered by the Woman's Missionary Council last year is in process of erection. Miss Reed writes as follows concerning the school: "The Mary Helm School for widows and married women has had a good year, although for the first six months the entire classroom work of four grades was carried on in two small Korean rooms. We had no seats, and the pupils sat on the floor. The enrollment since April has been twenty-nine; previous to this for six months the enrollment was eighteen. We have three splendid teachers, two women and a man. All of them have done faithful work. The pupils have improved every opportunity and have made good progress in their studies. On Sundays some six or more of the girls teach in the morning and afternoon Sunday schools of the different churches. One student, the wife of one of our preachers, completed the course of study during the year and is now teaching a country school. One of our most felt needs is some kind of industrial work that would assist the girls to earn all or a part of their board while in school and that would be a means of a livelihood after leaving school, if it should be necessary."

MISSION STUDY BOOKS FOR 1915-16.

The Interdenominational Committee appointed to select a theme for 1915-16 and to have the books prepared, have issued the following statement:

"The theme for 1915-16 will be the "Church and the Nations" and the following books have been selected for study by the classes:

"Native Church in non-Christian Lands," by Dr. A. J. Brown.

"Mission of the Church in America," by Dr. C. L. White.

"The King's Highway," by Mrs. Montgomery.

"Home Missions in Action," by Mrs. John Allen.

"Kingdom Efficiency," by W. E. Doughty.

"Christian Missions and National Peace," by C. E. Jefferson.

DON'T RISK YOUR LIFE

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable remedy for all abrasions or eruptions of the skin; boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25c a box, at druggists. For free sample, write W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

MISSISSIPPI CONFERENCE.

Seashore Dist.—Second Round.

Vancleave, at Shiloh, Wed., May 19.
Gulfport, May 23, 24.
Mississippi City and Handsboro, May 29, 30.
Wolf River, June 5. 6.
Carriere and Picayune, June 12, 13.
Longbeach, June 19, 20.

W. H. HUNTLEY, P. E.

Newton Dist.—Second Round.

Harperville, at Hillsboro, May 17.
Lena, at Contrell, May 18.
Walnut Grove, at Good Hope, May 19.
Carthage, at Mt. Horeb, May 20.
Leake, at Rocky Point, May 21.
McDonald, at Mt. Zion, May 22, 23.
Chunky, at Lawrence, May 29, 30.

Pastors, please see that all committees have reports. See notice in this issue of the Advocate concerning the District Conference.

C. F. EMERY, P. E.

Port Gibson Dist.—Second Round.

Silver City, at ———, Wed., May 19.
Mayersville, at ———, May 22, 23.
Anguilla, at ———, May 29, 30.

T. W. ADAMS, P. E.

Fayette, Miss.

Brookhaven Dist.—Second Round.

Pleasant Grove, at Hawkins Chapel, May 18.
Tylertown, at China Grove, May 22, 23.
Bayou Pierre at Sweetwater, May 29, 30.
Scotland, at Galatia, June 5, 6.
Brookhaven, June 7.
Topisaw, at Topisaw, June 11.
Wesson, at Beauregard, a.m., June 18-20.
Hazlehurst, p.m., June 17, 20.

ROBT. SELBY, P. E.

Meridian Dist.—Second Round.

Meridian (Seventh Avenue), May 19.
Scooba, at Wahalac, May 22, 23.
Lauderdale, at Electric Mills, May 23, 24.
Matherville, at Salem, May 29.
Clark, at Manassas, May 30.
Daleville, at Andrews Chapel, June 4.
Porterville, at Union, June 5, 6.
DeKalb, at Marvin, June 11.
Moscow, at Pleasant Grove, June 12, 13.
Vimville, at Why Not, June 19, 20.
Meridian (South Side), June 20, 21.
Waynesboro Circuit, at Big Rock, June 26, 27.

J. T. LEGGETT, P. E.

Hattiesburg Dist.—Second Round.

Sumrall, May 16, 17.
Magee, May 19.
Seminary, at Sanford, May 23, 24.
District Conference will convene at Sumrall at 4 p.m., June 1.

GEO. H. THOMPSON, P. E.

Jackson Dist.—Second Round.

Edwards, at Clinton, May 23, 24,
Jackson, Millsaps Memorial, p. m., May 23,
Sharon, at Thornton's Chapel, May 29, 30,
Canton, p. m., May 30,
Madison, at Pocahontas, June 3.
Jackson, Galloway Memorial, June 6,
Jackson, Capitol Street, p. m. June 6,
Bolton, at Raymond, June 9.
Camden, at Forest Grove, June 12, 13,
Terry, at Spring Ridge, June 16.
Florence, at Greenfield, June 19, 20.

PAUL D. HARDIN, P. E.

Not Spring Fever, But Malaria

In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists

JUBILEE YEAR OF MISSION.

This is the Jubilee year of the China Inland Mission, June 25, 1865, being the date of its organization under the late J. Hudson Taylor. It is interesting to note that the pioneer missionary in China who was the inspiration of Mr. Taylor in his youth, was one Gutslaff, a German, of great zeal and faith. The German missionary spirit has ever been strong, and not all theologians of Germany are higher critics.—The Presbyterian.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MARRIED.

At the parsonage, on May 2, 1915, by Rev. O. P. Armour, Mr. W. C. GARNER and Miss RETTA CARTRIGHT, both prominent young people of Black Land, Miss.

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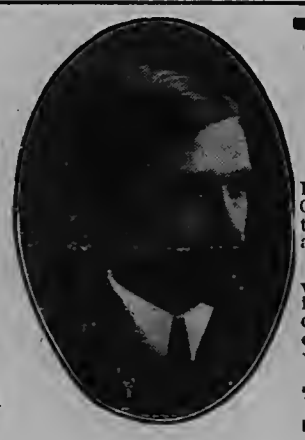

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Ask your druggist for Hood's Sarsaparilla. It will make you feel better, look better, eat and sleep better. It is the old reliable all-the-year-round blood medicine. Get Hood's. Nothing else acts like it.

THE GET-TOGETHER BANQUET.

A get-together banquet in the Social Hall of the First Methodist Church last Friday night provided the occasion for more than 200 leading Methodist men and women to meet together and enjoy several hours of most delightful intercourse, as well as to be provided with those delicacies that delight the "inner man." Dr. S. H. Werlein, the pastor of First Church, himself a pastmaster in the art of sociability, was master of ceremonies. It was indeed most appropriate that Dr. F. R. Hill should be called upon to lead the devotions with which the banquet was begun. A delightful repast was served, and the ladies of First Church did themselves proud as cooks of rare ability, while the young ladies, representing all the Methodist churches of New Orleans, proved themselves adepts in the capacity of obliging waiters.

Before the tables were cleared, and while the physical man was yet being soothed to perfect satisfaction, the feast of good things for mind and soul was spread. Dr. George S. Brown was the first speaker and his discussion of "A Layman's Opportunity" was both informing and entertaining. If it were possible, the words of the second speaker, Ex-Governor G. D. Shands, should be published in full. He gave a most excellent argument in favor of a Bible study movement, claiming that the hope of Protestantism is in the path of Bible teaching. He appealed to Methodists to stand firmly by the divinely revealed doctrines of the Scriptures, such as the divinity of Jesus Christ, and the authority and inspiration of the Bible, and concluded his remarks with the statement that it is a rare thing that any man is ever a faithful and consistent worker in the Church of God who is not a regular reader of a church paper.

Mr. J. H. Carter was the next speaker, and in his remarks he stressed the point that as Methodists we are existing in this generation and in this State and this city to lead souls to Christ. He made an earnest appeal for the support of Mansfield and Centenary Colleges. Mr. J. W. Bellamy was unable to attend the banquet, but his subject, "The Handshake," was discussed in an acceptable, inspiring and amusing way by Mr. C. F. Niebergal. "How to Become a Live Church Worker" was the theme assigned to Mr. H. H. Gibson, and there was no doubt but that his plan was a good one if adopted by each individual. Mrs. R. H. Harper spoke on the subject, "What Can Women Do?" and it is not flattery to say that there was not a speaker on the program that spoke more to his subject and kept closer to a high standard of Christianity than did Mrs. Harper. But, since the subject of the woman speaker is up, it may be added that Miss Martha Nutt, who answered the question, "What is Giving Christ the Best?" not only won applause, but applause to the echo, and Mrs. Edward Alvis, who discussed the "Value of a Smile," struck a vein of "fine gold." The ladies on the program were not a whit behind the best speakers who were heard. Dr. Luther Sexton gave a well thought-out plan as to "How to Help Each Other's Church," and Mr. Paul Renshaw told the banqueters "How to Treat the Stranger Within Our Gates." Both subjects were important and were handled in a masterly way by the speakers.

The last speaker on the program was Dr. Stonewall Anderson, Secretary of our General Board of Education. A more appropriate time and occasion, a more appropriate message, and a better prepared man could not have been found than was summed up in the speaker, his message and its fitting place as the climax of a get-together banquet of Methodists. Dr. Anderson told the banqueters that Centenary was necessary for the future growth of our Church in Louisiana and that we must rally to its endowment and rally at this time. His argument was unanswerable and his hearers responded with perfect approval of his suggestions.

The get-together banquet was a great success in every way, and we dare say that it presages many more such gatherings in the future.

EPWORTH SUNDAY SCHOOL.

On May 2 there were 155 present at the Epworth Sunday school and only two teachers were absent. The Epworth Sunday school has started a red and blue contest. It is showing good results from the very beginning. There is a good spirit among the members of the Sunday school, and it might be added that congregations were excellent on May 2.

WHO ARE MEMBERS OF THE DISTRICT CONFERENCE?

All the preachers in the District, traveling and local, including superannuated preachers, the District Lay Leader, the Charge Lay Leaders, the Recording Stewards, Sunday school superintendents, and two delegates elected from each pastoral charge should feel in duty bound to be at Eupora on May 25, at 3:30 p. m. when the Durant District Conference will be called to order. Visitors are most cordially invited.

Eupora no doubt will be disappointed if we do not tax her splendid hospitality. There are a great many two-story chicken coops over there, and their hearts are warmer than their chicken coops are high. These good people as well as many others are hoping and praying that this may be the greatest district conference in the history of the Durant District. Let's all pray and work to that end.

W. S. SHIPMAN, P. E.

N. B.—Pastors will please help the Recording Stewards to get their Quarterly Conference Records to the district conference. W. S. S.

IN MEMORIAM.

Rev. Lysander Louis Spinks was born near Mobile, Ala., Feb. 5, 1879. He was converted in a meeting at Ebenezer Camp Ground, near Crowley, La., held by Rev. J. S. Sanders, in July, 1901. On Dec. 18 of that year he was married to Miss Ora Edith O'Mealy, at Crowley, and moved to New Orleans. He became identified with one of the large churches in New Orleans, but later united with the St. Charles Avenue M. E. Church in which he obtained license to preach, and served the Gueydan and Estherwood circuit during 1906. Later he was compelled to give up this work, and being a machinist, he went to Longville to secure employment and while there joined the Conference of the M. E. Church, South, and was sent to Bell City and Hayes, which included Grand Cheniere and Pecan Island, the two latter places being almost inaccessible without ample means. He went to these points as long as possible, but finally because of a meager salary had to give them up. Later he took work with the American Sunday School Association, and while thus engaged he organized thirty-three Sunday schools for the several denominations. He also lived and worked faithfully with the mill people at Longville during his stay there.

His last work on earth was in connection with the Queensborough and Claiborne Sunday schools in Shreveport, La., where the writer learned to know and love him.

His consuming desire was to preach the gospel, and if he had been blessed with this opportunity he would have achieved much for the Master. He was an earnest and fluent speaker, and all who heard him once desired to hear him again.

He laid down his labor and life on April 3, 1915, surrounded by his loved ones and friends, and was buried from the Methodist Church on Easter Sunday, a large number of persons being present to pay this last tribute of respect to one of the purest and best of God's servants.

I. T. REAMES, Pastor.

Minister's Wife is Cured of Pellagra.

Lamar, Miss.—W. S. Selman, a Methodist minister of this place says: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from pellagra when a cure is at hand. Don't delay a minute.

The symptons—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on pellagra, and learn about the remedy for Pellagra, that has at last been found. Address American Compounding Co.; Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Advertisement.

10 Whit-Leather GUARANTEED HOSIERY for Men Women & Children

Tough as Whit-Leather

DON'T let the *small price*—10c—prejudice you against Whit-Leather Hosiery. It buys *the biggest money's worth* that has ever been given in quality and durability with an *extra guarantee* that 6 pairs will show no holes in four months, or we replace them free, or your money back.

Two grades only—10c and 12½c

IF your dealer hasn't them, we will send hose post-paid on receipt of price and his name. Give size, color, (all solid colors), also whether men's, women's or children's hose are wanted.

Whit-Leather Hosiery Mills

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RESOLUTIONS

Passed by the Earnest Workers' Bible Class of Queensborough Methodist Church.

Whereas, Rev. L. L. Spinks has, by death, been removed from our midst, and the companionship of his loved ones and from the Master's service which he loved so well, therefore, be it resolved,

1. That in the death of Brother Spinks the Earnest Workers' Bible Class has lost a true friend and ever willing and efficient helper, and the Church a faithful follower of the meek and lowly Savior.

2. That we extend our heartfelt sympathy to the bereaved family and pray that the loving, compassionate Savior may be their constant and abiding source of comfort.

Signed: Mrs. I. T. Reames, Mrs. M. Watts, R. B. Roscoe, Committee.

CHURCH UNION IN CANADA.

The Presbyterian reports: "The efforts at union with the Congregationalists, Methodists, and Presbyterians in Canada is still moving on. One very commendable feature in this movement has been the exemplification of patience. There has been no attempt at sharpness, no endeavor to force through a misunderstanding. The result is that thus far good feeling and confidence have been preserved and if union results it will be in good feeling and mutual confidence. If it fails, there will be mutual confidence and hope for the future. Another union which has been accomplished in Canada has been that between the Baptists and the Free Baptists. A similar union has also taken place between the same denominations in America. This latter is the kind of union which is most natural and most hopeful."

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Winterssmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEW REGULATIONS PROPOSED.

S. H. Meyer, A. S. Daniels and W. F. Sherwood, trustees, were recently appointed a committee to draft new rules and regulations for the Seashore Camp Ground near Biloxi, Miss., and submit them for final action before the entire board.

The committee will recommend that hereafter persons on the grounds be permitted to buy milk, bread and ice on Sundays. Heretofore, according to the former rules, nothing could be purchased but meals on Sunday. Formerly it was unlawful for men and women to promenade on any part of the grounds during divine services, but now the only restriction will be against promenading in front of or near the auditorium during services.

For several years the men were permitted to take their blankets and sleep on the pier head, but this permission will be revoked.

It will be decreed that no one will be allowed to keep fowls near their premises. In the future, chickens must be kept only on certain portions of the grounds set aside for them.

The old book of rules placed the tax rate at $10, $12.50 and $15, but it was found that these sums were inadequate to meet the expenses of the meetings, therefore the taxes in the new rule book will read, $20, $25 and $30.

The meeting this year, which will open on the second Wednesday in July, promises to be largely attended, and the three presiding elders in charge of the preaching services, are now in communication with noted divines throughout the South, in an effort to secure their presence during the camp meeting.—The Times-Picayune.

CODDLING THE STOMACH.

The So-Called "Scientific" Feeding.

In this 20th century of advancement, people are too apt to listen to new theories and put into practice new-fangled notions of feeding. Not only do adults follow so-called "scientific systems," but they cram down the mouths of their children such scientific soft foods that require no exercise of the digestive organs, and the children are apt to become fragile and their stomachs too weak to take in strength-giving food and be able to assimilate it. This is a hot-house condition that no man, woman or child should permit. The muscles of the stomach require exercise just as any other muscles of the body; neglect them with too much ease and inaction and you raise a dyspeptic. Use a tonic made of medicinal herbs which will stimulate the stomach into greater activity—a remedy which will do this is one which has stood the test of public approval for over forty years, containing no alcohol or narcotic. We refer to Dr. Pierce's Golden Medical Discovery.

It arouses the little muscular fibres into activity and causes the gastric juices to thoroughly mix with the food you eat, simply because it supplies the stomach with pure, rich blood. It's weak, impure blood that causes stomach weakness. Get good blood through the use of Dr. Pierce's Golden Medical Discovery, and you will have no more indigestion.

Sick people are invited to consult Dr. Pierce by letter, free. All correspondence is held as strictly private and sacredly confidential.

KNOW THYSELF.

Read all about yourself, your system, the physiology of life, anatomy, hygiene, simple home cures, etc., in the "Common Sense Medical Adviser," a book of 1008 pages. Send to Dr. Pierce, Buffalo, N. Y., 3 dimes (or stamps) for a cloth-bound copy.—Adv.

EPWORTH LEAGUE CONFERENCE.

To the Presiding Elders, Pastors and Epworth League Presidents:

I wish to call your attention to our approaching Epworth League Conference, to be held at the Capitol Street Church, Jackson, June 10-13. The program this year will be specially in the interest of the Missionary Department. We are expecting to have with us Dr. E. H. Rawlings and Dr. M. L. Culbreth from the General Office. We also expect to feature the Junior League work, making especial mention of the Knights of Ezelah. This is the boys' secret organization in the Junior League. Mr. C. H. Poythress of Meridian will have charge of this phase of the program, having been very successful in this work.

Please see that your League is represented. We would like to have the presiding elders in making their rounds to call attention to the date and urge the Leagues to send representatives. We should also like to have the pastors interest themselves in our approaching conference. I hope the presiding elders and pastors will try to arrange to be with us. I realize fully the many calls on both pastors and presiding elders, but at the same time, I feel that we should make a strong appeal to them in the interest of our young people. Do not forget the time and place, June 10-13, Capitol Street Church, Jackson.

Yours very truly,
W. D. HAWKINS,
President Mississippi Conference Epworth League.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

SOME STATISTICAL ERRORS.

The statistics of the Alexandria District in our last Conference Minutes show some very large errors.

The present total membership in the District as reported in the Minutes show that the District has 5081 members; while the additions by profession of faith were 516 and the additions by certificate and otherwise were 548, making a total increase of 1064 members. The removals by death and otherwise as shown by the Minutes were 369, leaving a net gain of 695 members, while the Minutes of this year show a net increase of only 283, which is a difference of 412 members.

These errors are due to at least two causes: 1. Several of the charges failed to report in the column for the present total membership. 2. The 1914 Minutes show that the reports for several charges fall to tally with the reports from the same charges for 1913. These charges reported a net gain in membership in 1914, yet their present total membership is not as large as it was in 1913.

Again, there is an error in the column relating to the value of churches. The district built several new churches and repaired some others, yet this column shows a decrease to the amount of $3744.

A comparison of the Minutes of 1913 with the Minutes of 1914 shows that this error is due to the difference in values that the preachers have made of the churches in their various charges; that is, the estimates of the value of churches in the same charge show in a number of instances a large decrease.

R. S. WALTON.

Bunkie, La.

BACK TO HEALTH BY NATURE'S ROUTE.

This is the title of a most interesting booklet issued by the Celebrated Shivar Mineral Spring. The booklet contains the strongest letters of testimonial from men eminent in the professions of medicine, law, and theology, from bankers, merchants, manufacturers and others, telling how this remarkable water has relieved them of dyspepsia and indigestion, nervous headache, rheumatism, gall stones, kidney and liver diseases, uric acid poisoning and other ailments due to impure blood. Sign and mail the following letter and you will have no cause to regret it.

Shivar Spring,
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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
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"Dodson's Liver Tone" Starts Your Liver Better Than Calomel and You Don't Lose a Day's Work

Liven up your sluggish liver! Feel fine and cheerful; make your work a pleasure; be vigorous and full of ambition. But take no nasty, dangerous calomel because it makes you sick and you may lose a day's work.

Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into sour bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping.

Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever expericnced just take a spoonful of harmless Dodson's Liver Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

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But don't keep them

One can't well avoid corns in these days of dainty shoes. But it's folly to keep them, pare them and doctor them.

A chemist has invented a way to end corns quickly. It is known as **Blue-jay**. Attach it and the corn pain stops at once. Then a bit of wax—called B & B wax—loosens the corn very gently. In two days the whole corn disappears without any pain or soreness.

It seems magical. After a **Blue-jay** plaster is applied, the shoe can't hurt the corn. After 48 hours there is no corn to hurt.

Folks have proved this on some 70 million corns. They are removing in this way a million corns a month.

That's why corns are not so common as they used to be. **Blue-jay** plasters came—folks found them out—and half the corns that grow today are quickly ended by them.

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Ends Corns

15 and 25 cents—at Druggists
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Take One Pain Pill, then—Take it Easy.

Dr. Miles' Anti-Pain Pills

will help you, as they have helped others.

Good for all kinds of pain. Used to relieve Neuralgia, Headache, Nervousness, Rheumatism, Sciatica, Kidney Pains, Lumbago, Locomotor Ataxia, Backache, Stomachache, Carsickness, Irritability and for pain in any part of the body.

"I have used Dr. Miles' Anti-Pain Pills when troubled with headache, and find that one pill infallibly effects relief in a very short time. I am considerably affected with neuralgia in the head at times, and find the Anti-Pain Pills of much benefit. The Dr. Miles' Remedies are beyond comparison and I recommend them to all my friends."

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At all druggists. 25 doses 25c.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Corinth Dist.—Second Round.

Hickory Flat, at Bethel, May 13.
Myrtle, at Union Hill, May 14.
Sherman, at Chesterville, May 15, 16.
New Albany Circuit, at Ingramar, May 22.
New Albany Station, May 22, 23.
Chalybeate, at Mt. Pleasant, May 27.
Dumas, at Jacobs Chapel, May 28.
Ripley Circuit, at Bethlehem, May 29.
Ripley and Blue Mountain, at Blue Mountain, May 30, 31.
Tishomingo City, June 4.
Belmont, June 5, 6.

J. H. MITCHELL, P. E.

Columbus Dist.—Second Round.

Sturgis, at Bethel, May 15, 16.
Longview, at Smyrna, May 22, 23.
Columbus Circuit, at ——, May 29, 30.
Mayhew, at Kilgore .....June 5, 6.
Mashulaville, at Mt. Hebron, June 12, 13.

W. W. WOOLLARD, P. E.

Sardis Dist.—Second Round.

Wall Hill, at ————, May 14.
Tyro, at Tyro, May 15, 16.
Cockrum, at Cockrum, May 22, 23.
Eureka, at ———, May 29, 30.

J. W. DORMAN, P. E.

Aberdeen Dist.—Second Round.

Tremont, at Asbury, May 15, 16.
Smithville, at Smithville, May 18.
Montpelier, at Prospect, May 22, 23.
Fulton, at Friendship, May 29, 30.
Tupelo, June 6, 7.
Verona, at Palmetto, June 8.
Buena Vista, June 10.

JNO. W. BELL, P.E.
Aberdeen, Miss.

Winona Dist.—Second Round.

Mar's Hill Ct., at Chapel Hill, May 16, 17.
Lambert Ct., at Vance, May 22, 23.
Webb Ct., at Sumner, May 23, 24.
District Conference, at Drew, May 28-30.

BEN P. JACO, P. E.

Greenville Dist.—Second Round.

Boyle, at Litton, May 16, 17.
Jonestown and Belen, at Belen, May 23, 24.
Glen Allan, at Avon, May 30, 31.
Gunnison, at Malvina, June 6, 7.
Friar's Point, at Sherard, June 12, 13.
Clarksdale, June 13, 14.

H. S. SPRAGINS, P. E.

Durant Dist.—Second Round.

West, at Emory, May 15, 16.
Slate Springs, at Bethlehem, Friday, May 21.
Bellefontaine, at S. Union, May 22, 23.
Louisville and Rocky Hill, at R. H., May 29. 30.
Kosciusko Ct., at Salem, June 5, 6.
Kilmichael, at Tomnolan, June 12.
Mathiston, at Lagrange, June 13.
Eupora and Maben, at Eupora, Sunday, 7:30 p.m., June 13.
Poplar Creek, at Wesley, June 19, 20.
Pickens, at Goodman, June 27, 28.

W. S. SHIPMAN, P. E.

Holly Springs Dist.—Second Round.

Toccopola, at Tula, May 14.
Randolph, at Thaxton, May 15, 16.
Pott's Camp, at Winborn, May 22.
Byhalia, at Fountain Head, May 23, 24.
Coffeeville, at Bethlehem, May 30, 31.

R. A. TUCKER, P. E.
Holly Springs, Miss.

LOUISIANA CONFERENCE.

New Orleans District—Second Round.

Plaquemine, May 15, 16.
Plattenville, May 22, 23.
First Church, May 30.
Epworth, a. m., June 6.
Rayne Memorial, p. m., June 6.
St. Marks, p. m., June 8.
Bogalusa, June 13.
St. Tammany, at Fitzgerald, June 19, 20.
Algiers, a. m., July 4.
St. Paul, p. m., July 4.
Orange Grove, July 7-11.

The month of May will be observed as Advocate month throughout the New Orleans District. Our goal is two hundred new subscribers or renewals for the month. Every church in the district is urged to co-operate.

The Seashore Divinity School will be held at Seashore Camp Ground June 22 to July 1. Our preachers will please make no engagements to conflict with this important meeting.

W. W. HOLMES, P. E.

Baton Rouge Dist.—Second Round.

Baton Rouge (Keener Memorial), May 13.
Tangipahoa, at Pine Ridge, May 15, 16.
Greensburg, May 16, 17.
Covington, at Covington, May 20.
Franklinton Ct., at Fisher, May 22.
Franklinton and Zona, May 23.
Kentwood, May 24.
Baton Rouge, (First Church), June 7.
Amite, June 19, 20.

H. W. BOWMAN, P. E.

Shreveport Dist.—Second Round.

Shreveport, J. S. Noel, Jr., Memorial, May 16, 17.
Texas Avenue, May 16-19.
Longstreet, at Blanchard, May 22, 23.
Queensborough, May 26.
Bayou Lachute, at Lachute, June 6, 7.
District Conference at South Mansfield, June 9-12.
S. Mansfield, at S. Mansfield, June 12.
Mansfield, June 12, 13.
Leesville, June 14.
Anacoco, at Holly Grove, June 19.
Grand Cane, at Stonewall, June 20, 21.
Wesley, at Holly Springs, July 3, 4.
Coushatta, at Coushatta, July 4, 5.
Vivian, at Trees City, July 7.
Mooringsport, at M., July 10, 11.

Centenary Commencement will be from June 6 to 9.

Mansfield Commencement, from May 30 to June 2.

WM. H. COLEMAN, P. E.

Ruston Dist.—Second Round.

Arcadia, May 15, 16.
Bernice, at Summerfield, May 18.
Ringgold, at Grand Bayou, May 20.
Jonesboro, at Jonesboro, May 22.
Winnfield, May 22, 23.
Minden, June 2.
Sibley, at Pine Grove, June 3.
Plain Dealing, at Concord, June 5, 6.
Ruston, June 7.

BRISCOE CARTER, P. E.

Monroe Dist.—Second Round.

Oak Grove, at O. G., May 16.
Waterproof, May 23.
Tallulah, May 24.
Brookiyn, at Sardis, May 29, 30.
Lake Providence, June 6.
Mangham, at Union, June 13.
Farmerville, June 15.
District Conference at Farmerville, June 15, 17.

WM. SCHUHLE, P. E.

Lafayette Dist.—Second Round.

Washington and Chicot, at Washington, May 15, 16.
Evangeline, at White Chapel, May 16, 17.
Acadia, at Maxie, May 22, 23.
Sulphur and Vinton, at Sulphur, June 5, 6.
Indian Bayou, Wed., June 9.
Bell City, at Hayes, June 12, 13.
Rayne, Tues., June 15.
French Mission, June 19, 20.
Franklin, June 26, 27.
District Conference at Lafayette, June 16-18.

JAMES I. HOFFPAUIR, P. E.
Indian Bayou, La.

Alexandria Dist.—Second Round.

Colfax, at Verda, May 15, 16.
DeRidder and Mission, May 20.
Bon Ami and Carson, at Bon Ami, 8 p.m., May 21.
Merryville, May 22, 23.
Pineville, at Cheneyville, May 30.
Natchitoches, Wed., 8 p.m., June 2.
Longville, at Elizabeth, June 6.
Provencal, at Shady Grove, June 12, 13.
Alexandria, Mon., 8 p.m., June 14.
Harrisonburg, 8 p.m., May 16.
Standard, at Rochelle, June 19, 20.
McNary, Wed., 8 p.m., June 23.
Oakgrove and Hineston, at Hineston, June 26, 27.

H. W. MAY, P. E.

Don't be Thin --Scrawny

Have a Figure of Curves

No woman need be flat chested, thin or angular—my picture proves that. Yet for years I was a pack of bones, had absolutely no form, no bust. I couldn't help but feel that I was the laughing stock of my more fortunate friends. I was miserable, but determined that I should have what was rightfully mine—what every woman is entitled to—an attractive form, *a full, perfectly proportioned bust* and clear skin. Oh, the different things I tried, the nostrums I took, the time and money I wasted. But at last I found the way, and it was so simple.

Now I want to give you the benefit of my experience. You may have tried just as many unavailing methods as I did, but now *success is yours.* A womanly form, attractive face and the happiness of a full figure are now yours. You can't fail if you do as I did. A well proportioned figure, a beautiful bust, clear complexion, sparkling eyes and better health in general are *assured you.*

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you.

Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness you must let me tell you about this method. *Do not delay*—you may lose this address. Just mail your letter to *Mrs. Louise Ingram, Suite 365, 408 Adams St., Toledo, Ohio,* and I will answer by return mail.

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State your church requirements and send floor plan for Free Estimate on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Communion Cup Holders.

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A GREAT REVIVAL.

We have just closed one of the greatest revivals in the history of Corinth. Klein and Boyd came to us April 11, remaining three weeks. The Presbyterian brethren joined us in the meeting. From the opening service to the closing hour the interest grew. Brother Klein has a great message for the Church. His methods are sane, Scriptural, impressive. His message is shot through with Scripture, illuminated by illustration and incident, and filled with a faith in God and love for men all but unique. To say that he is a successful evangelist does not express it. He grips the hearts of men and women to an unusual extent. They believe in the man. They accept the message.

Brother Boyd sings the gospel. Modest, spirit-filled, a voice of rare sweetness, he charms the ear and moves the heart. His wife is a skilled pianist. Her accompaniments provoked constant words of appreciation and her personal work added much to the ultimate good accomplished.

The congregations filled every inch of space in the church, and often hundreds were turned away. From time to time overflow services were held in the First Presbyterian Church. There were more than one hundred conversions, and I think there is not one of them but will join some church. But the work done in the church, reclaiming the backslidden, stirring up the lukewarm, bringing them to definite consecration, provoking them to paying church dues as a privilege, setting up family altars, tithing, "believing God and blocking the devil," was perhaps the best of all. Every department of the church is doing better work.

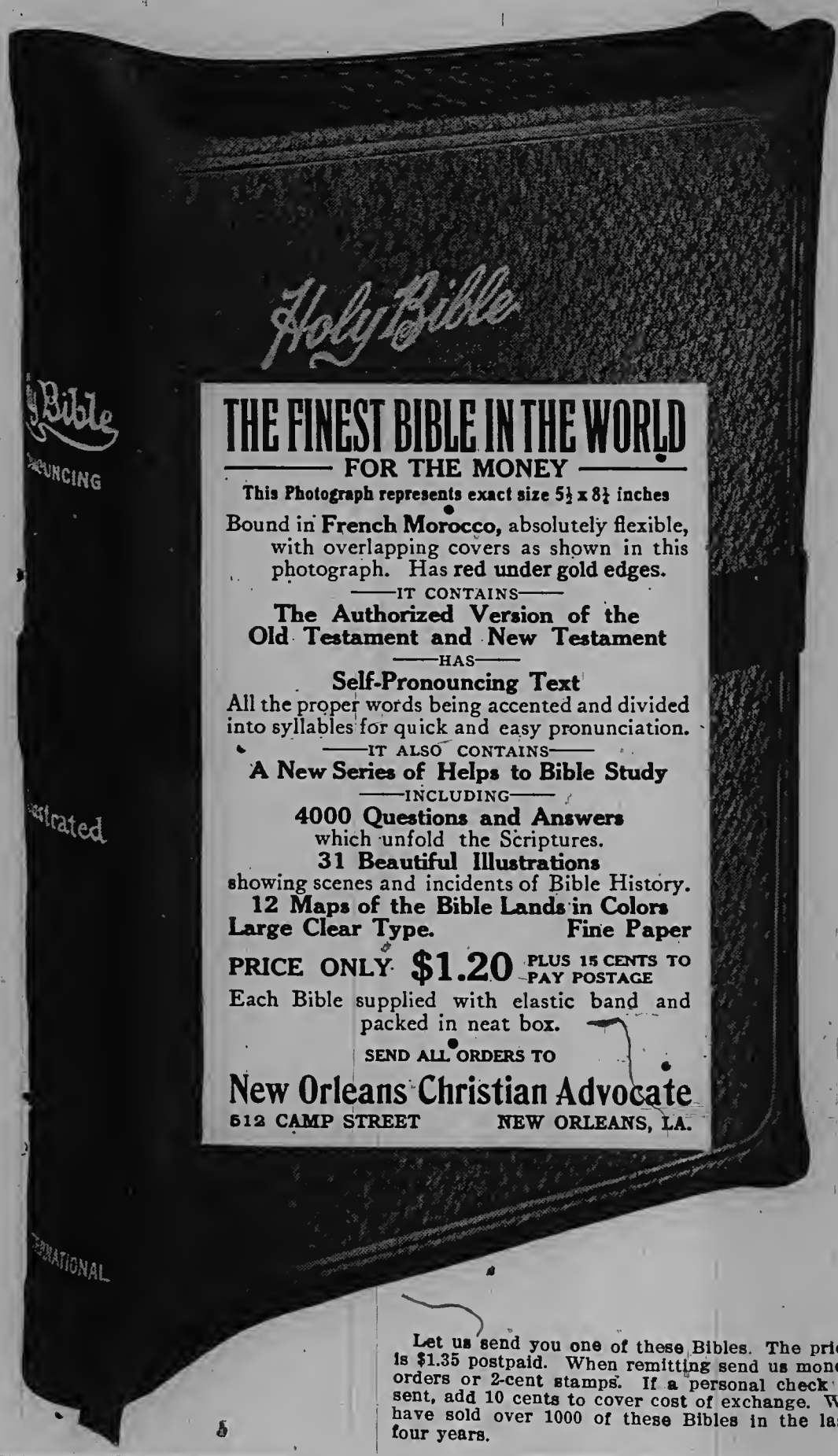
Men who never attended a service were reached for good. Religion is talked on the streets, in business houses, homes. There was never a period of "great excitement," but a constant rising of the spiritual temperature that bodes good for the future. There is no aftermath of ill, no financial depression, no glorying in the evangelist to the discounting of the pastor. Not a pastor in Corinth but is in closer touch with his people. We love the men who led us; but we love God who led them as we never did. I think I am the happiest man in the Conference. I am closing my second quadrennium here, and will leave the church in the best condition every way in its history.

Some one said that Klein did not preach much—just depended on "testimony" to "work up an interest." Preach! There were times when he rose to great heights, and there never was a service that he did not bring a definite message, "magnifying the word of God." He is the most effective pastor's helper I have ever worked with. My people wanted him to come again next fall. Whatever may be true of evangelists as a whole, here is one "team" that is making a contribution to the Church that will abide. Blessings on them wherever they go! They are men of God and deserve the heartiest co-operation of the church.

We have received 75 into the Church, many have gone to other churches, and others will be received from time to time. During my pastorate here I have received nearly 500 into the Church. I have spoken the words that united our young people in the holy bonds of wedlock, received them into the Church, baptized their children, and during this meeting have received those children into the Church. Yes, I am a happy man, and my charge is on "praying and working ground."

JAMES H. FELTS.

Corinth, Miss., May 8, 1915.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FOR THE MONEY
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The Authorized Version of the Old Testament and New Testament
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EPISCOPAL ASSIGNMENTS FOR 1915.

Bishop E. R. Hendrix—Denver, Colorado Springs, Colo., August 26; Missouri, Chillicothe, Mo., September 1; Southwest Missouri, Slater, Mo., September 16; St. Louis, Sikeston, Mo., September 29.

Bishop W. A. Candler—Virginia, Petersburg, Va., November 10; Texas, Mexican Mission, Corpus Christi, Texas; Central Mexico, Mission Conference, Guadalajara, Mexico; Pacific Mexican Mission, Culiacam, Sinaloa, Mexico; Mexican Border Mission Conference, Torreon, Mexico.

Bishop H. C. Morrison—German, Mission, Fredericksburg, Texas, October 20; Little Rock, Monticello, Ark., November 17; North Arkansas, Conway, Ark., November 24; Florida, Tampa, Fla., December 15.

Bishop E. E. Hoss—Fraternal messenger to Australia, China Mission, Soochow, China, September 22; Korea Mission Songdo, Korea, October 13; Japan Mission, place not designated, November 17; Cuba Mission, place not designated, February 2, 1916.

Bishop James Atkins—Kentucky, Millersburg, Ky., September 1; Louisville, Hartford, Ky., September 22; North Mississippi, New Albany, Miss., November 10; Louisiana, Mansfield, La., November 17; Mississippi, Laurel, Miss., November 24.

Bishop Collins Denny—North Alabama, Athens, Ala., November 3; North Georgia, Rome, Ga., November 10; South Carolina, Charleston, S. C., November 24; Upper South Carolina, Spartanburg, S. C., December 1.

Bishop John C. Kilgo—Illinois, Patoka, Ill., August 26; North Carolina, Wilmington, N. C., November 17; South Georgia, Cordele, Ga., November 24; Alabama, Brewton, Ala., December 8.

Bshop W. B. Murrah—Tennessee, Murfreesboro, Tenn., October 13; West Oklahoma, Altus, Okla., November 3; Memphis, Trenton, Tenn., November 11; East Oklahoma, Muskogee, Okla., November 18.

Bishop W. R. Lambuth—Montana, Willow Creek, Mont., August 12; East Columbia, Oakesdale, Wash., August 19; Columbia, Roseburg, Ore., August 25; Pacific, San Francisco, Cal., October 13; Los Angeles, Pomano, Cal., October 20; New Mexico, Maria, Texas, October 27; Congo Mission, Wembo Niama (date not given).

Bishop R. G. Waterhouse—Western Virginia, place not designated, September 8; Holston, Knoxville, Tenn., October 6; Western North Carolina, Readville, N. C., November 17.

Bishop E. D. Mouzon—Brazil, Juig de Fora, July; South Brazil, Ale Grete, Brazil, August 26; Baltimore, Alexandria, Va., March 22, 1916.

Bishop James H. McCoy—West Texas, San Angelo, Texas, October 20; Texas, Longview, Texas, November 10; Central Texas, Corsicana, Texas, November 24; Northwest Texas, Clarendou, Texas, November 30; North Texas, Bonham, Texas, December 1.

Fall meeting college of Bishops, Dallas, Texas, October 28-31.

AVOID DOUBTFUL PATHS.

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it, abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.—Frederick Whitfield.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 20 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3091.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 20, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Think and be careful what thou art within,
For there is sin in the desire to sin."

* * *

If the world is not saved, surely it will not be for the lack of conventions, conferences, and new devices.

* * *

It is announced that the new liquor organ to be issued in New Orleans will be called "Facts." We haven't the least doubt, however, that it will publish mostly fiction.

* * *

Mr. Roosevelt in a public utterance calls Pontius Pilate "the arch-typical neutral of all time." Like Billy Sunday, the Colonel knows how to use words that are expressive and that stick.

* * *

A man is responsible for **the whole** of his influence. He has no right to allow any portion of it to be used to assist a bad cause, nor to sit supinely down and not exert it in the great world-wide struggle between good and evil. Unused power will have to be accounted for when the Master comes to reckon with his servants.

* * *

"The Eyes of the Heart" is a theme discussed by a writer in a current religious weekly. This expression is a most suggestive one, and it is thoroughly Scriptural. The moral nature, which is represented by the word "heart" as thus used, is indeed a mighty organ of vision, discerning precious truths not discoverable by any other sense or faculty. He who knew all things said: "Blessed are **the pure in heart**; for they shall see God."

* * *

The first and highest duty of every human being who has heard the Gospel is to be a Christian in all the deep significance of that meaningful word. He who is most completely so has reached the loftiest goal that is possible to man on earth. It is far better to be **a great Christian** than to be a great preacher, a great scholar, a great thinker, or a great anything else. All other gifts and acquirements are but as grains of dust, when placed in the balance against the priceless elements of true Christian character.

* * *

What is the true test of a Church's vitality and strength? The amount of money raised, the number of fine churches built, or the numerical gain in adherents? Nay, not so. To be sure, when a religious denomination is true to God and faithfully fulfilling its mission its success is usually partially reflected in the particulars mentioned; but all of these so-called marks of progress may exist when a Church is making little or no advancement in the **more vital things.** Many of the false faiths of the world are securing large funds, piling up bricks and mortar, and rapidly gaining recruits. The right measure of a Church's success is **the spiritual power that it wields in making men and women really Christlike in life and character.** Building up a worldly ecclesiasticism, thinly veneered with Christianity, **is a vastly** different thing from building up the spiritual kingdom that Jesus came to establish.

A NEEDED EXHORTATION.

Bishop J. H. Vincent, who is 83 years of age, is quoted as saying: "It is a pity to see men and women eighty years of age indifferent to the world's literature open and ever opening to them. A person 50 or 60 years of age makes the best kind of a student. Familiarity with real life and every-day folks gives them the advantage over young people as they read history and general literature. I therefore urge all persons of all ages and social positions to read, think, and converse, and never say, or for a moment think, 'I am too old to learn.'"

It gives us pleasure to print this exhortation from this grand old man of Northern Methodism. Far too often it is the case that when people begin to get a little old they lose interest in books and current events and become careless in their speaking and writing. We are frequently astonished at the reckless disregard for grammar and correct spelling manifested by persons who have had pretty good advantages after they have been out of school for a few years. One ought to stubbornly resist every such tendency to become slipshod. It is well worth while for one to keep up as nearly as one can to the best standards of cultivated society.

THE DIFFERENCE.

We take from the Southern Churchman the following stanzas, which were copied from another periodical and credited as "Exchange"—in our opinion, a very reprehensible practice, though it is adopted by many of our leading religious journals:

"'Unc' Si, de Holy Bible say.
In speakin' ob de jus',
Dat he do fall sebben times a day;
Now, how's de sinner wuss?'

"'Well, chile, de slip may come to ail;
But den de diff'ence foller;
For, if ye watch him when he fail.
De jus' man do not waller.'"

These homely lines set forth in a unique way an important truth. There are very few Christians who live upon such a high plane that they do not sometimes do things that are wrong, being overtaken by some strong or sudden temptation; but they do not find pleasure in doing evil as the habitual sinner does. On the contrary, it grieves them to know that they have erred, and as soon as that fact has dawned upon them, in penitence they seek forgiveness. The manner in which a man picks himself up when he has fallen and finds his way back into the divine favor, repairing as far as he can any injury that has resulted from his wrong-doing, is sometimes a striking attestation of the fact that at heart his character is sound.

But there are many people who love sin, cling to it—"waller" in it. They are those who have never been regenerated or who have become completely backslidden. There is an essential difference between falling into the mire and not liking it and floundering to get out, and dwelling in the mire and rejoicing in being in it.

UNION BREEZES BLOWING.

By no means all the breezes blowing on the other side of the Potomac and Ohio are unfavorable to "the unification of American Methodism," according to the plan formulated by the Federal Council of Methodism and approved by our General Conference and that of the Methodist Protestant Church. As was stated in the Advocate a couple of weeks ago, the Bishops of the Methodist Episcopal Church in their recent meeting in Des Moines, Ia., without discussing specifically the conditions, declared themselves in favor of union upon such terms as would give adequate protection to minorities; and the Washington (D. C.) Annual Conference of that denomination (colored) at its late session adopted strong resolutions endorsing the proposed plan of unification, from which we extract the following:

"Whereas in our judgment this tentative plan providing for Jurisdictional Conferences would throw us upon our own resources, would enable us to stand upon our own feet, would make us competent to act and to plan for ourselves, would quicken race consciousness, self-reliance, self-independence and race solidarity; therefore be it

"Resolved, That we in order to facilitate action record ourselves as a Conference as favoring the Jurisdictional or Quadrennial plan; that we regard it as a providential way which, if adopted by the next General Conference, will lead the Church out of difficulties and embarrassments, the result of natural differences, which neither time nor circumstances have been able to control."

These happenings indicate that possibly when the new "Battle of Saratoga" is fought next May, the Unionists may win the day. Our esteemed friend, Dr. Lovett, had better keep his guns roaring at Atlanta, or he may yet have to sit in a General Council of a united American Methodism presided over by Bishop Cranston or Bishop Leete. And it may be that our greatest pulpit orator, Dr. S. A. Steel, despite his strenuous opposition to the movement, will before he passes to the Church Triumphant be called upon to make the principal address at a grand celebration of the coming together in one great body of all the spiritual children of Wesley beneath our starry flag. Stranger things have happened.

Are we advocating union? Nay, not so. Neither are we opposing it. We are giving the news as to what is going on, and waiting to learn more definitely what the final terms of the proposed unification are to be before we commit ourself on the question. This is not evading the issue; it is merely deferring a decision until we know clearly what is contemplated and involved. The plan that we have sent to our Sister Church for consideration is spoken of on all sides as a "tentative" one.

If one were to judge alone by the epitaphs on the tombstones in our cemeteries one would be forced to conclude that none but good people die. These partial verdicts, however, count for but little: the important question is, **What will God think of us when we stand before him in the judgment?**

IMMORTALITY.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway or open street—

That he and we and all men move
Under a canopy of love
As broad as the blue sky above;

That doubt and trouble, fear and pain
And anguish, all are shadows, vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Though dark ways underground be led;

Yet if we will one Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day,

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

—Richard Chenevix Trench.

THE HABIT OF PRAYER.

A minister of some experience lately made the assertion that out of every ten church members, as far as he has been able to find out, only three have a fixed daily habit of sincere prayer. It is to be hoped that his experience is misleading. Yet many Christians, it is certain, neglect prayer in a manner most dangerous to their souls; and too many more merely "say their prayers" daily, and never really pray at all, except in times of crisis. The habit of earnest prayer is a habit of strength and peace.

"We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee?"

The young Christian needs prayer even more vitally than older disciples. Let us early form the habit of thus seeking God daily, and never let it go.—New York Christian Advocate.

"DON'TS" FOR SUNDAY STAY-AT-HOMES.

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse would keep you out of heaven.

Don't stay away because you have no influence; the church-goer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; 'tisn't so. If you must look at the dirt six days, take one to examine the clouds.

—The Christian Age.

SUGGESTIVE.

Yet, on the whole, there is no possession so valuable as good habits, for this means that not only is the mind pledged and covenanted to good, but that the muscles are supple, and even the bones are bent to what is good.—James Stalker.

We shall be made truly wise if we can be made content not only with what we can understand but content with what we do not understand—the habit of mind which theologians call—and rightly—faith in God.—Charles Kingsley.

IN THE LIGHT OF BILLY SUNDAY.

By William T. Ellis.

(Reprinted by permission from The Outlook of March 24, 1915.)

"Billy has put religion under the spot-light, where it belongs. It does not often get there, and it isn't easy to keep it there, but wherever Billy goes he gets the spot-light for religion." That shrewd comment upon the Rev. William A. Sunday's greatest achievement was made to me by the manager of a Chautauqua. In the speech of the stage, that expressed the greatest work that this unconventional evangelist has done. He puts the master subject into the plain man's thinking and conversation. The average minister is fearful of being sensational; consequently he escapes that peril utterly. There are few inherently important things that create less sensation of any sort than the average church; whereas Jesus, who defied the conventions and traditions of his day, was, in his own dignified way, as truly sensational as Billy Sunday. He made himself, and therefore his message, the talk of the countryside.

A certain grim humor attaches to the fact that Billy Sunday is really interesting. All sorts of people like to hear him speak. Some of us who are ourselves guiltless of the offense of being interesting charge this against the evangelist—as if to preach religion in a way that grips the attention and imagination of the crowd were a sin! There is grave importance to the issue which this condition raises before all ministers: Is Christianity really so dull that an entertaining preacher of it affronts his message by being interesting? or is it that the intrinsic interest of Christianity is obscured by dull preaching?

That question straightway brings to the fore the subject of Sunday's slang. He is colloquial to the limit. His sort of speech is oftener heard in bar-rooms and workshops than in religious conventions. It is as far removed from the petrified phraseology of the pulpit as Niagara is from the Arctic glaciers. I hold no brief for Sunday's speech; some of it affronts me and makes me cringe. That it does not seem to "faze" his crowds for an instant makes me ask whether I am not dwelling in a world apart from men, where a hypersensitive few pay undue regard to the nicetles of language. Beyond all question Billy's vocabulary makes his meaning plain to the people, and it does not offend them. When he calls a certain type of theatrical performance a "leg show," I revolt; but when I search my memory I recall that that is the name, and no other, which the majority of men naturally use for the performances they attend.

Billy knows the big crowd, and surely speaks the language of the people, especially the city people. I wish their language were more elevated; but I remember what the sporting editor of a Scranton newspaper once said to me: "What Billy says ain't slang. That's the way people talk. It's the language that the preachers use that is slang." The argot of the pulpit, the shop talk of the preaching profession, is perhaps less comprehensible to the average man than the colloquialisms of the street corner. There is real evidence that, taking them by small and large, people do not really expect to understand the exact meaning of the average preacher. Sunday's success is vocal with the message to the ministry that they should use a speech which can "get across," as the theatrical lingo has it. Nor would they have to go to this evangelist's lengths to do this. Would, however, that they knew real life as he knows it! They would then exchange some of their conventional generalities for living particularities and specifications.

When Billy goes after a sin, he furnishes a bill of particulars. There is little left to the imagination after he is through painting the portrait of the frivolous and useless society woman or the "man about town." When indicting popular taste, and its loss of respect for womanhood and the marriage vows, the evangelist cites recent popular songs, as "I Love My Wife, but, O You Kid," and "My Wife's Gone to the Country, Hurrah! Hurrah!"

Sunday's speech is extravagant. His diamonds are "as big as hazel nuts;" his well-dressed women not only wear silks and furs, but also diamond tiaras, whether it be morning, noon, or night. Everything is in the superiative degree with him, even as he knows nothing short of highest heaven or blackest hell for the soul's abode. But this is the American temperament, which Kipling hit off in his

"Enslaved, illogical, elate,
He greets the embarrassed gods, nor fears
To shake the iron hand of Fate
Or match with Destiny for beers."

Americans who hear him seem quickly to sense his real meaning. They take him "for substance of doctrine," and laugh away his excesses and excrescences. Imagine Sunday, though, in England or Scotland!

As day after day I have watched hundreds of ministers, many of them having made pilgrimage to Philadelphia from afar, listening to his son of the log cabin and baseball diamond, I have wondered whether they are making mental notes on how to tell stories. Billy is the best story-teller in the pulpit to-day. He knows how to bring out the high lights by added touches of detail. He has the courage to omit non-essentials. He sees his climax from the beginning and marches straight on to it. And his stories thrill and move men. Especially do his patriotic anecdotes lift people to the fighting pitch. They are not "illustrations" dragged in by the ears; they incarnate the message of the moment.

The stories he tells, Sunday also acts. Perhaps he is "a born actor," yet credible report says that he once was as tedious and tiresome a speaker as the average preacher. At some point in his experience he dared speak with abandonment. Flinging dignity into the ash-can, he became the embodiment of his stories. If he speaks of throwing a ball, he throws it. When the Marathon winner falls prone—"plump," there lies Billy on the platform. (Which is an athletic feat that I would not counsel the average minister to attempt, and for other reasons than those of dignity.) "Animation" is the first adjective to use concerning Billy Sunday's preaching.

Gifts differ, of course, but the general proposition is safe that if there were more perspiration in the pulpit there would be more power. Why should not a man seem to be as earnest as he really is? If Billy Sunday should get through a sermon without wilting his collar, probably "Ma" Sunday would become solicitous. The spectacle of that tireless, tense, dripping figure, with gray, drawn features, at the close of a sermon is itself a moving exhortation. No wonder Billy does not wear (or own) a frock coat, and no wonder he has to be rubbed down by a trainer after every sermon!

Moody used to mimic the surprise of some pastors should anybody be converted under their preaching: "If converts came down the aisle, you would not know what to do with them." Billy is so sure of his message that he expects results; and takes it as a matter of course that more than a thousand persons should in a single day "hit the sawdust trail," grasping his hand in token of desire to begin the Christian life. His sermons take aim and bring down the game. Nothing is easier to hit than nothing—which is what many sermons are aimed at.

Of course Sunday's theology is old-fashioned. But it is the same body of teaching which the Christian Church has preached for well-nigh two thousand years. He adds nothing to it and subtracts nothing from it. Most to the point, he believes it utterly and unequivocally. If he were to have any doubts, Billy Sunday would be done for. Evidently the multitude of men—university graduates as well as mechanics—prefer Sunday's convictions to other men's speculations. Clearly, the world wants a religion of authority. Had

Billy not preached with absolute and convincing assurance, it would not have been his privilege to grasp the hands of more than a quarter of a million persons professing conversion.

"Thus saith the Lord" is the preacher's privilege and power. Billy Sunday uses it oftener in denunciation than in invitation. The prophet's acient art of arraigning evil, apparently long lost, has been found again by this master of the biting word. He shows the ministry how to denounce sin. Therein he has stumbled upon a tremendous truth. The pulpit to-day has lost the words of satire, scorn, and condemnation from its vocabulary. Yet these words abound in the speech of Jesus and of the Apostles and of the prophets. The modern ministry is trying to entreat some men who, as Billy says, "need a currycomb and a fly-blister." The excoriation of sin, which is so plentiful in a Sunday campaign—definite dealing with sin by its own every-day name—is responsible for most of the response of the strong men who want to "quit their meanness." This is the secret of Sunday's potency as a moral, social, and civic factor. Repentance, restitution, and righteousness are inseparable from his programme of redemption. For illustration, some men are trying to wash out the liquor traffic with tears; Sunday is trying to burn it up with scorn and hot indignation.

Remembering how the average pastor works with one eye ever upon the statistical tables in his denominational year-book, so that he may make a good showing, it is refreshing to find a minister—especially an evangelist—who is blithesomely indifferent to figures and reports. Billy Sunday himself does not know how many converts he has made. Only a toilsome digging out of the local reports of his meetings for the past eighteen years uncovers the fact that his total number of professed conversions reaches the unprecedented total of more than a quarter of a million. He keeps no records and wears no scalps at his belt. Thus one must learn from other sources than from him that out of his Wichita meetings grew the "Gospel Teams" of laymen, a movement that has become National and that has brought hundreds of business and professional men into active Christian work and won literally thousands of new members for the Church. Neither can Sunday pass an examination in the number of towns, cities, and States that have gone "dry" following his campaigns.

One solicitude Sunday shows. He wants crowds. He is after people, multitudes of people. He plans for them and expects them. His huge, nondescript "tabernacles" are built so that multitudes may gather in comfort aud every one hear. In Philadelphia the turtle-backed building holds twenty thousand persons. On one single night a crowd estimated at twenty-five thousand was unable to secure admittance to the overflowing structure. Hundreds and thousands are turned away daily, and those who do get in are present hours before the time set for opening. Every Sunday Billy addresses in three services sixty thousand persons, and forty thousand on week-days in two services. Probably no other living man has ever spoken directly to so many of his fellow-men as Billy Sunday. His zeal for preaching is so insatiable that his Mondays, the day of rest, are usually spent in addressing out-of-town meetings.

Although his work marks a high-water achievement in religious publicity—all the great Philadelphia newspapers give him first-page position regularly, with many columns and even pages daily—Billy Sunday has never spent a dollar for publicity. He employs no press agent and supplies no advance notices to the papers. But he is always accessible to reporters and photographers, and his secretary gives out, a few hours in advance of delivery, to papers asking for them, copies of his sermons. He is himself good "copy," and his meetings are more so. The great choirs, the nightly visits of delegations from stores, factories, schools, organizations, and institutions, the dramatic scenes when the converts "hit the trail," all give the livest sort of material for the most skillful pens. There are authentic instances of persons having been led into church membership merely by reading the reports of Billy Sunday's meetings and sermons. He effects a natural co-operation of the secular press and the Gospel ministry which is eloquent with exhortation to the Church.

Without knowing anything about psychology, Sunday has a capital substitute for it in his sound "horse sense." He understands what works. That people are chiefly interested in people, and that crowds attract crowds, is a principle which he puts into operation in every campaign. The intense human interest of the spectacle of men and women "hitting the trail" itself is enough to draw a multitude; the congregation mounts the benches with craning necks to witness this daily climax of the Sunday meetings.

Always he is assured of a crowd by the co-operation of the churches. Sunday never accepts an invitation unless there is a substantial unanimity of support on the part of the local congregations. Berating the churches and the ministers as he does, Billy yet holds the most old-fashioned belief as to the place of the Church. "All my work is for the Church," he says. Without the organization, the tireless and devoted labor, and the militant loyalty of the churches he could accomplish nothing. The idea may be novel, but it is true that Billy Sunday is simply an agency of the Church—an extraordinary tool for a great task.

This little story of a unique personality and work is not a plea for more Billy Sundays; the imitations of him who are appearing in various places are a nuisance and worse. My purpose is merely to remind the Church that new times and new tasks may require new methods; also that God still seems to be using the weak and foolish things of earth to confound the mighty. This man Sunday, poorly equipped, ill-balanced, intellectually negligible, seems to be an instrument chosen to call the Christian Church back to the first task of preaching to the whole mass of mankind a gospel which she believes, and of preaching it in ways that attract and convince men. Humanity has not lost its interest in vital religion. It was never more eager than to-day for a clear, comprehensible message of conviction upon the theme of God and of man's relation to him.

SOME NEWSPAPER UTTERANCES, ETC.

By Bishop E. E. Hoss.

Begging the pardon of The Commercial Appeal, I venture to say that there are few things more interesting than the self-confident bumptiousness of a metropolitan newspaper. Not many weeks ago I read in Harper's Weekly, which still, as of old, professes to be "a journal of civilization," the rather remarkable statement that Thomas Jefferson ordered to be carved on his tombstone the fact that he was, among other things, the author of the bill of rights of the Virginia constitution. Now, Thomas Jefferson was beyond doubt a very great man, and had his hand in many great matters of moment during the early days of the republic. But it is not quite fair nor just to give him credit, especially as he does not need it, for a piece of work which every schoolboy ought to know belongs to George Mason. Mr. Hapgood writes so interestingly that he should be a little bit more careful of his facts, else he may mislead a too credulous public.

It was characteristic of Jefferson that in framing his epitath he did not say a word about any of the great offices that he had filled—though he had been a member of the Continental Congress, Governor of Virginia, Minister Plenipotentiary to France, Secretary of State under Washington, and Vice-President and President of the United States. All these things he passed by as of minor importance. But he wanted posterity to remember that he wrote the Declaration of Independence and the statute for religious freedom in Virginia, and that he was the founder of the University of Virginia. Most versatile and most erudite of all our presidents, he had a deep and true sense of his supreme achievements. Several rather commonplace men have been presidents of the United States; but not one of them could have dipped out of an inkstand the immortal words of the Declaration. Office is often a mere accident, but intellectual ability is a divine inheritance.

While I am on this subject I may as well say that a recent decision of the learned Supreme Court of Tennessee has stripped Mr. Jefferson of one of the claims to which he held most tenaciously; for while it is true that he conceived the whole plan of the University of Virginia, and gave it a vast amount of intelligent attention, it is not true that he furnished the money which made it a going institution; and he had, therefore, no right to call himself the "founder" of it. The doctrine of the above-mentioned court, as set forth in the sole and only opinion of Mr. Justice Turner and endorsed by his worthy colleagues, appears to be that neither brains nor energy nor personal and ecclesiastical influence, nor religious faith and hope, nor anything except money can enter into the foundation of a great school. Still it is not likely that the United States government, which is soon to become the owner of Monticello, will chisel out any portion of the inscription that the great Virginian chose for his own memorial. The jurisdiction of the Tennessee court does not run that far, but only up to the point where it can work harm and damage to the Methodist Church.

There is another New York journal that fully rivals Harper's Weekly in the oracular tone of its utterances. I refer to The Independent. Confessedly able, it has always been bitterly partisan. At one time in its history it belonged to the Congregationalists, or at least represented them. Nowadays, however, it makes no pretense of allegiance to any particular ecclesiastical organization. One of its chief functions is to "reprove, rebuke and exhort" all the churches. In a recent issue it puts out a dogmatic argument—if an argument can be framed out of naked assertions—for the organic union of the different bodies of American Christians. Without qualifying words, it says: "There are three great churches that were divided by the war—the Methodist, the Baptist and the Presbyterian."

Now the man who does not know his history any better than that is not competent to give serious advice. The division of the Methodist Church took place in 1844, 17 full years before hostilities began between the sections. What the war had to do with it is more than a plain, unimaginative man can understand. The Christian spirit of The Independent appears in sentences like this: "Union has been suggested and talked of by many well meaning people, but some objection has always been presented by suspicious ecclesiastics." The easiest way in the world to deal with a man that does not agree with you is to fasten an offensive epithet on him, but it proves nothing except that you are lacking in good manners.

Worse than all the foregoing is still another paragraph: "Is Christ divided? Yes, Christ is divided so far as the American Presbyterian Church, or the Methodist Episcopal Church, or the Baptist communion can keep him divided. Paul wrote to the Christians of Corinth a letter rebuking them for a schism far less abhorrent than that which now divides three of our strongest denominations." For crude ignorance and narrow bigotry this "takes the cake." The only unity on which the New Testament insists is "the unity of the spirit in the bond of peace." The notion of a national or ecumenical church existing under one visible organization was not even known among the earliest Christians. The Roman Catholics may consistently hold it; but the Protestant who tries to do so cuts the ground from underneath his feet. If it is correct, then the great reformers of the sixteenth century were guilty of a sin of the first magnitude in withdrawing from the jurisdiction of Rome. As to the Methodists, in particular, they were guilty of schism in leaving the Church of England, and the Church of England was guilty of the same sin in setting up as an independent organization in

the sixteenth century. But as a matter of fact, schism consists, not in separating from a church but in carrying on a chronic quarrel inside of it.

Whether two separate churches should come together depends on many things. Union is good, but liberty is also good. If all the Methodists in the United States could get together on brotherly terms in one body, it might be better. That it appeals to the imagination is beyond a doubt. Yet big churches are not without their dangers. They are likely to grow proud of their own obesity, intolerant of smaller organizations, and often corrupt. Denominationalism, on the other hand, is not without its advantages. A dead uniformity of faith and life is not so desirable as an active variety. One thing at least is certain, and that is that the using of the lash of censorious speech for the purpose of driving Christian men into an outward coalescence with one another is as unchristian a thing as could be well imagined.

The church to which I belong—the Methodist Episcopal Church, South—has made a direct and straightforward offer of union to the Methodist Episcopal Church on certain conditions. Whether this offer will prove acceptable to our brethren beyond the Potomac and the Ohio I am not prepared to say. If they shall see fit to decline it, I shall not blame them. It is for them to determine whether they can best serve the kingdom by heeding our proposal or by rejecting it.

While all Christians are under the most solemn obligation to love one another as brethren, the question of their being consolidated into one visible host, under the rule and authority of one ecclesiasticism, is quite another thing—a matter to be settled by the honest consideration of all the circumstances.—Memphis Commercial Appeal.

MEETING OF THE BOARD OF CHURCH EXTENSION AND ELSE.

Dear Doctor Meek: I have just returned from a meeting of our Board of Church Extension at St. Louis, and I bring back very pleasant recollections of my visit to that city and my attendance upon the meeting of the Board.

During our stay in St. Louis we were entertained at the Washington Hotel and the meetings of the Board were held at St. John's M. E. Church, South, just across the street from the hotel. Many courtesies were showed to us by Dr. Lee, the presiding elder of the St. Louis District, Dr. Rice, the pastor of St. John's, and the other St. Louis brethren. We were invited to the Barnes Hospital and were shown through that magnificent Methodist institution. Brother Kennard, of the Board of Trustees of the Barnes Hospital, went into details as to the bequest of Mr. Barnes, the handling of the trust put into the care of his Board, and the policy of the Board toward the patients of the hospital, both rich and poor. The expressions of joy on the part of the members of the Board of Trustees of this institution at the oversight of our Church and the loyalty of the Board to our Church was very gratifying.

Mr. Robert Brookings, President of the Board of Trust of Washington University, explained the terms of the contract between the Barnes Hospital and the University. He spoke in very high terms of the completeness of the equipment of the hospital, and assured us that it had no superior in the world, this opinion being expressed after a personal inspection of the great hospitals of Europe and America, and being confirmed by such authorities as the leading men from Johns Hopkins and Harvard.

The sessions of the Board were very pleasant. Harmony prevailed, and there was a general desire apparent to distribute the funds in the hands of the Board where the needs were most urgent. Owing to the financial shortage now existing, there were many demands from all parts of the connection, both for donations and for loans, and the funds in hand were far short of the applications. There were therefore many disappointments, especially in those sections of the Church where Methodism is most firmly established.

There were many expressions of friendliness on the part of the members of the Board for our work in New Orleans, and a desire was expressed to do larger things in the future for New Orleans Methodism. In my opinion, New Orleans will have larger recognition in the near future and stronger efforts will be made to give assistance to our work in that city.

Dr. McMurry is a wonder as a Corresponding Secretary. He had all the details of his office at his finger-tips and was ready with reasons for the action taken by the Executive and Finance Committees in all cases; and besides familiarizing himself with these facts, he has had time to visit nearly all the Annual Conferences in the connection and to add largely to the finances of the Board.

In December, the Board of Church Extension will move into its own quarters in Louisville, the contract having been let and work begun on a new office building to cost $46,701.

This was my first meeting with the Board and I enjoyed the fellowship with the brethren very much. They were very considerate and gave me a patient hearing on Louisiana claims.

Monroe, La. ROBERT O. RANDLE.

A NOTE FROM DR. ANDERSON.

Dear Dr. Meek: I have just returned from Louisiana, where I have been in the interest of Centenary College. I was in New Orleans a part of one day, but did not have an opportunity to see you.

I am writing to express my appreciation of the good work which The New Orleans Advocate is doing in this campaign. I think the paper is doing the College a great service in opening its pages to an advocacy of this important cause. I came out of my ten days' campaign feeling that the enterprise must succeed. There is no State in the South where conditions make it more important for our Church to maintain a strong institution than in Louisiana. I hope the paper, and the brethren generally, will keep up the campaign until the work is done. And be sure I am willing to give every ounce of service I can to help the movement to succeed.

Yours fraternally,

May 12, 1915. STONEWALL ANDERSON.

MEETING OF CENTENARY TRUSTEES.

A meeting of the Board of Trustees of Centenary College was held in the parlors of the First Methodist Church at Shreveport on the evening of April 27, with the following members present: Rev. R. H. Wynn, D. D., president of the college; Rev. J. M. Henry, D. D., who presided in the absence of the president of the Board; Rev. W. W. Holmes, Rev. William Schuhle, Rev. T. J. Warlick, Rev. W. W. Drake, and Messrs. J. J. Booth, J. B. Ardis, P. M. Welsh, and S. C. Fullilove. Rev. A. W. Turner was a welcome and helpful visitor.

The meeting was characterized with much optimism, and the opinion was freely expressed that the efforts now being put forth to properly endow the college would result in great success; that the Methodists of Louisiana realized as never before the value of Centenary and the necessity of increasing its usefulness by enlarging the plant to a point where high-class and effective work can be done.

Several matters relating to the business part of the school were discussed with the President, and his actions were unanimously ratified. Business connected with the next session was also considered and certain tentative plans were made, announcement of which will be made at the annual meeting in June. It is hoped that these plans will show marked advancement in the management of the school, and will enable Dr. Wynn to offer inducements not heretofore possible.

Much pleasure was manifested in the plans and work of the Committee now conducting the educational campaign. The work already done by these preachers, and by those who have assisted them, was highly appreciated and is very gratifying to all members of the Board. It is believed that Centenary and her needs and her mission are being put before our people in a more effective way than ever before, and that this effort is bound to result in a success which will insure the future of the college.

After thoroughly considering all business of a pressing nature and after solving such difficulties as presented themselves, the Board adjourned to meet in June during the approaching Commencement exercises of the college.

S. C. FULLILOVE, Secretary.

Shreveport, La.

OUR LIBRARY TABLE.

The Man Who Forgot. By James Hay, Jr. Doubleday, Page & Company (New York), Publishers.

This is a well written and wonderfully fascinating novel. The scene is in Washington City and it deals with the great problem of national prohibition. Though it can scarcely be pronounced Christian in tone, it is pitched upon a comparatively high moral plane and the main trend of its teaching is wholesome. The hero of the story is a most interesting character whose recollection of the past was completely destroyed by the excessive use of intoxicants, and in narrating the events of his life a very remarkable physochological problem is presented. The corrupt and unscrupulous methods of the liquor forces are set forth impressively in the volume. On the whole, the publication may be said to possess more than ordinary merit and to be well worth reading. One who begins it is certain to finish it without much delay.

My Brother's Keeper. By Rev. R. T. D. Carpenter, A. B., Th. G.

This is a story depicting by means of concrete illustrations the fearful evils of intemperance, and incidentally the cause of woman suffrage is advocated. The plot is principally laid in Fort Worth, Texas, and embraces to some extent Nashville, Tenn., and Crowley, La. The highest moral standards are upheld and the volume is caculated to exert a healthful influence. It grips the attention in the outset and holds it to the end. It is to be regretted that so many typographical errors exist in the text. Mr. Carpenter is the pastor of the Baptist Church at Crowley, La., and we should be pleased to see this product of his pen have a wide circulation, though we are not in accord with him on the subject of woman suffrage. The book has as a frontispiece a picture of the author.

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Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

A VISION AND A TASK.

There are moments when we feel blue. Elijah had one of the worst cases of blues ever recorded. He was a good man, but he had found a cave to dwell in. (Many a man would crawl in a hole if he could.) The Lord came to him and he confessed that the children of Israel had forsaken the covenant of the Lord, that prophets had been killed, that they were after him and that he was about the only man interested in religion in all the world. No wonder he was blue. Sometimes some of those who are active in trying to establish a greater Centenary feel much like Elijah except we have no cave to hide in.

The Lord helped Elijah out of the blues by two things: He first gave him a vision and then gave him a task. The vision taught him that the power of God rests not in great demonstrations but in the still, small voice. The task led him to find 7000 men who had not bowed the knee to Baal and to find Elisha, his most worthy successor as prophet of God. Is it not true that there is no occasion for those active in establishing a greater Centenary to have the blues? Grant us a vision at this time, and may we go out and find the great rank and file of Methodists ready to stand by our college, and some man, a man of God, who will stand forth and do a great thing to make possible a greater Centenary College!

"PLAIN FACTS FOR METHODISTS."

The Louisiana Conference requested me to send to the membership at large some printed matter on the subject of the endowment of Centenary College. The leaflet with the above title has been prepared and mailed to the preachers in charge for distribution among the membership at large. The Conference instructed me to mail them, but the difficulty of getting complete lists of members from the entire Conference seemed a practical impossibility.

I sent out reply postals and a large number of the pastors have assured me that they would gladly distribute them in their respective charges. I have now mailed a number to each charge, and hope that no preacher will fail to comply with this simple request of giving them to the members with a request to read them. R. H. WYNN.

LOUISIANA CONFERENCE SUBSCRIPTIONS.

In the list of subscriptions published in last week's Advocate one error occcurs, due to some slip in copying, in which Rev. Jno. F. Foster is credited with a subscription of $250 a year for five years instead of $50 a year.

Rev. T. V. Peters, who subscribed at Conference $125 on the five-year plan, but was somehow omitted from the list, now authorizes the statement that he will make it $500 if $200,000 is raised.

Rev. W. W. Holmes subscribes 2 per cent of his salary for five years.

Rev. C. E. Fike subscribes 1 per cent.

Rev. W. A. Mangum subscribes $25, payable within five years.

Dr. F. N. Parker, while not yet giving a definite subscription, desires to be represented in the list and will contribute $25 or more this year.

One pastor who is doing notably faithful and efficient work on a salary below the cost of living, does the courteous thing, and at the same time indicates his interest, by writing a prompt reply expressing regret at his inability at present to make a subscription.

We should like to hear from every member of the Conference.

Acknowledgment of subscriptions will be made through the Advocate rather than by personal letter.

CENTENARY COLLEGE BEREAVED.

Centenary College was overwhelmed with grief recently when Elizabeth Atkins, daughter of Dr. Hugh E. Atkins, of Shreveport, was claimed by death. For three years she has been one of the most loyal, faithful and enthusiastic students any school ever enrolled. With marked devotion to every task assigned, she allowed nothing whatever to divert her from its fullest accomplishment.

She loved Centenary with her whole heart and found her chief joy within its walls. She was fond of sport, too, entering into it with the same zest that characterized all her activities.

When so many of our young people seem to be aimlessly drifting it was refreshing to note the fixed, serious, lofty purposes that dominated her life, working out in her that fine quality of character which is the end of all true education. The entire student body was deeply stirred as they realized a rare spirit had slipped away from their midst. She certainly left the impress of her splendid personality upon all who knew her.

Rev. R. H. Wynn conducted the funeral service, six of the students acting as pall-bearers.

We are grief-stricken over the loss, but if we felt that her activities had ceased at the tomb, we would be inconsolable. Even in our grief comes the assurance that she who wrought so nobly, so unselfishly and efficiently, has really been promoted by our Father to a higher realm and given tasks which will bring to her spirit joys eternal.

Mrs. R. H. WYNN.

Shreveport, La., May 1, 1915.

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)		$1,369.06
Receipts on Centenary Special assessment of $6000—		
R. S. Walton, Bunkie Charge	$15.50	
C. C. Miller, Monroe	22.50	
J. D. Harper, Zachary Charge	15.00	
C. A. Battle, First Church, Baton Rouge	6.60	
A. G. Shankle, Minden	88.00	
		$ 147.60
Total		$2,016.66

May 14, 1915. C. A. BATTLE, Treasurer.

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Secular News and Comment

By R. E. Meek.

It is said that Chinese regard the wearing of spectacles in company as impolite.

* * *

Six months have passed since the opening of the Panama Canal, and during that time 496 vessels have passed through it and tolls amounting to $2,138,442.69 have been paid by them.

* * *

Russia is to receive a shipload of 2,500,000 pairs of American made shoes for her soldiers. This goes on record as probably the largest single exportation of footwear ever made.

* * *

The wealth of the colored people of America is estimated at $700,000,000 and one-tenth of this sum is invested in churches. This is indeed a good showing.

* * *

According to the Youth's Companion, a Chinese typewriter has recently been invented by a Chinese student in this country. The machine is said to print 4200 characters.

* * *

Associate Justice Hughes of the United States Supreme Court, formerly governor of New York, has announced that he will not be a candidate for the Republican nomination for President.

* * *

The lower house of the Tennessee Legislature passed a bill a few days ago by a vote of 64 to 10 which requires that at least ten verses of the Bible shall be read daily in the public schools of that State.

* * *

By a unanimous vote on May 13 the Legislature of Illinois passed a bill to return to the women of New Orleans a flag which was presented to Gen. Andrew Jackson here and which was captured by Illinois troops in 1863.

* * *

The Constitutional Convention of the State of New York, held in Albany, and presided over by the Hon. Elihu Root, is making good progress. Mr. Frederick M. Davenport, writing in The Outlook, says that Kansas and Nebraska also need new constitutions.

* * *

The liquor dealers of New Orleans have announced that they will start a monthly journal to fight the temperance movement. This looks as if they were feeling the effect of the work of those engaged in promoting the cause of prohibition.

* * *

It is stated that the Culebra Cut of the Panama Canal will hereafter be known by the name of Gaillard in honor of the engineer who had charge of the work of constructing it, and who lost his life by reason of the hard labor and the exposure which his official duties entailed upon him.

* * *

The Mormon Church constitutes one of the really great menaces to American society. The Mormons claim that the balance of power is in their hands in Utah, Idaho, Wyoming, Nevada, Oregon, Colorado, Arizona, Oklahoma, and New Mexico. The religious census shows that in Utah 92 per cent of the population belong to this sect; in Idaho, 62 per cent; in Wyoming, 11 per cent; in Arizona, 24 per cent; in Nevada, 8 per cent; in Colorado, 3 per cent.

* * *

Five thousand dollars has been offered for the recovery of the body of Alfred G. Vanderbilt, who gave his life to save a woman when the Lusitania was destroyed. The family solicitor has been instructed to spare neither time nor expense to secure the remains of the well known financier. The bodies of the Americans who were drowned when the great Cunard liner went down that have been recovered will be sealed in leaden caskets and returned to the United States.

Church News

There are 20,000 Methodists in Atlanta and 200,000 in Georgia.

* * *

A Campaign is on in the South Georgia Conference to raise the entire Missionary Assessment by June 1.

* * *

The Commencement sermon of Randolph-Macon College, at Ashland, Va., will be preached on Sunday, June 6, by Rev. D. H. Kern of Alexandria, Va.

* * *

Bishop E. E. Hoss has lately finished writing a life of Dr. David Morton, who achieved connectional fame as Secretary of our Board of Church Extension.

* * *

Dr. G. Campbell Morgan, pastor of the Westminster Congregational Chapel of London, because of ill health has resigned his pastorate, and will devote his time to Bible Conferences in England and America. It is reported that Dr. J. H. Jowett will be invited to succeed Dr. Morgan.

* * *

"Not one woman in ten thousand in China could read or write before the Christian missionaries began work there." Such was the declaration of Bishop Bashford in a recent address in New York. Conditions, however, are now rapidly improving in this respect in the great Oriental Republic.

* * *

It is claimed that the students of the Boston School of Theology (Methodist Episcopal) were instrumental in leading between 1500 and 1600 persons to Christ during the year ending April 1, 1915. Such work, along with their theological studies, ought to be a fine training for young ministers.

* * *

The following utterance is credited to Bishop Burt, of the Methodist Episcopal Church: "Too much has Methodism taken song out of the mouths of the people and put into the mouth of hired singers. Let our people sing. They will sing in the kitchen, in the parlor, and in the shops. Something is radically wrong when a church gives $500 for missions and spends $2500 on the choir."

* * *

Dr. A. L. Andrews, pastor of the M. E. Church, South, at Wichita Falls, Texas, on a recent Sunday received 224 persons into the Church, 107 of them on profession of faith. The total number of additions that Dr. Andrews' church has had since the last Annual Conference is 326. This gifted pastor is one of the most solid men in Southern Methodism.

* * *

At the recent session of the East Maine Conference of the Methodist Episcopal Church, when at the opening roll call the names of the preachers who had died during the year were being called one after another, according to the reporter, the entire body "arose and stood reverently." This strikes us as a beautiful custom that might well be imitated.

* * *

July 6 will mark the 500th anniversary of the burning at the stake of the Bohemian reformer, John Huss. It is expected that services appropriate to the occasion will be held in many of the churches of the United States. The Presbyterian Board of Publication (Philadelphia) has prepared for the day a program suitable for Sunday schools and churches which may be had at five cents a copy, or $3 per hundred.

* * *

The Lower House of the Convocation of the Church of England, recently in session at York, adopted a resolution declaring that it "would look with anxiety upon the total prohibition of the sale of intoxicating drinks;" and a short time since when Mr. Lloyd-George made an appeal to the English clergymen to set an example of total abstinence a prompt refusal came from gentlemen high in the councils of the Church. From this, it would seem that, after all, the British type of religion, so far as it is represented by the Established Church, is little, if any, better than that of Germany.

* * *

According to the figures submitted to the Southern Baptist Convention at Houston, Texas, last week, Louisiana Baptists gave to Home Missions last year $9001, and to Foreign Missions $11,623.61; Mississippi gave to the same causes, respectively, $24,118, and $31,425.92. The States that led in their contributions to Foreign Missions were Texas, which gave $87,536, and Virginia, which gave $73,696.

* * *

For some time the World's Sunday School Association has had under way a movement to secure from American Sunday school scholars "a million nickels from a million pupils to give a million New Testaments to a million soldiers." Up to April 1, 200,000 of these Testaments had been obtained. Any one desiring to assist this cause should write to Mr. Frank L. Brown, 216 Metropolitan Tower, New York City.

* * *

The following are said to be the statistics of the Protestant denominations in Cuba: Northern Baptist, ministers 33, members 1537; Southern Baptist, ministers 31, members 1900; Northern Presbyterian, ministers 20, members 1108; Southern Presbyterian, ministers 7, members 600; Protestant Episcopal, ministers 19, members 1677; Southern Methodist, ministers, 39, members 3894. Thus it will be seen that our Church is far in the lead. In the face of these figures, what becomes of the charge of the Roman Catholics that there is no Protestantism in Cuba?

* * *

While attending the meeting of the Board of Missions in Nashville last week, the College of Bishops of the Methodist Episcopal Church, South, had wired to President Wilson the following message: "The College of Bishops of the Methodist Episcopal Church, South, thanks God that our President, on whom rests at this time such great and unusual burdens, is a man of prayer, discretion, courage, patriotism and ability. As chief pastors of some millions of our American people that College assures the President of its sympathy and prayers in his efforts to preserve the peace of our beloved country and to protect the rights and honor of our citizens. At this hour and in all things may the hand of our God and the God of our fathers guide you and all who are associated with you in directing the destiny of Americans."

* * *

The litigation over the Epworth University property has terminated favorably to the Methodist Episcopal Church, South. This property, which consists of 50 acres of land and some buildings, is situated in Oklahoma City and is stated to be worth under favorable conditions about $300,000. It was originally donated to the Methodist Church, South, and the Methodist Church, North, with the expectation that the two denominations would co-operate in the enterprise, but the latter Church subsequently abandoned the project, and the donor tried to recover the property. We have no college in operation in Oklahoma, though our Church is numerically strong there, and it is thought that the secure possession of this desirable plant may stimulate our people to take up again aggressively the work of Christian education in that State.

THE BISHOPS OF THE M. E. CHURCH, SOUTH.

(This utterance appeared as an editorial in the St. Louis Republic while our College of Bishops was recently in session in that city.—Editor's note.)

On this day of rest and worship St. Louis is host to the Bishops of the Methodist Episcopal Church, South. They form a distinguished body of American citizens, welcomed alike by religious workers and by patriotic men generally.

The debt which this nation owes to the fiery and self-forgetful missionary zeal of the Methodist clergy during the days of American pioneering cannot be too often acknowledged. Little hamlets, separated from the outside world by leagues of heavy forest, threaded by so-called roads in which the wagons sank hub-deep in the black soil, were stirred from their lethargy and set to thinking on the higher issues of life by men who burst in upon them with hot denunciations of the frontier vices of gambling, drunkenness, and lawlessness, and vivid reminders of the personal accountability to God of every human being. Already these times seem far away and the Methodist Church has fallen upon easier days, but the heroic temper is there still.

The Methodist Bishop is a living example of the possible union of various kinds of strength in a single individual. That fellowship demands that its leaders do many things well. Every Methodist Bishop is at once an orator and an administrator. They are men both of vision and of hard practical sense and experience of affairs. With but four exceptions, every man has been either an educator or an editor; more than one has been both. They are at home among the simplest company of believers; they are at home among scholars; they are at home among travelers and men of the world. They are in sympathy both with the fervor of the camp-meeting and the critical temper of the lecture room. There could be no more convincing proof of their outstanding personal ability and entire devotion to the needs of the churches under their power than the robust survival of the Bishop's autocratic power over the assignment of men to churches in this day of almost universal majority rule. St. Louis delights to bid them welcome.

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AN ERROR.

The amount credited to Fernwood in the Report of the Treasurer of the Joint Board of Finance of the Mississippi Conference appearing in the Advocate last week should have been $134 instead of $112. Please make this correction.

S. A. TOMLINSON, Treasurer.

Gulfport, Miss.

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The Home Circle

THE WISHING GIRL.

She wished to see strange countries
Or, better still, a queen;
She wished she were a princess—
That she had never seen.

She saw the wealthy ladies
And wished to take their place;
She wished for their fine jewels,
Their satins and their lace.

She wished that all her duties
Were changed to play and fun,
Or, that, by merely wishing,
Her duties could be done.

But strange, with all her wishing
She never wished to be
The helpful and unselfish child
That others wished to see,

—Morning Star.

AN UNDESIRABLE NEIGHBORHOOD.

By Mabel Dodge Holmes.

"No, I don't want Jessie Booth." Alice had the air of closing the discussion. "Of course not. It'll spoil everything, if we have to have her."

The Sunday school teacher interposed gently, but with decision. "Girls, Jessie is a member of the class and an exceedingly nice girl. You will have to stop planning the picnic altogether, if you do not include Jessie."

"But, Miss Gould, I don't see how a nice girl can live where she does. The whole neighborhood is full of Jews and Italians, and all around there are real slummy-looking alleys. I couldn't stand it to live there."

"Suppose you had to?" said the teacher.

"Well, all there is about it, I'd be perfectly miserable."

"But Jessie doesn't even care." This time it was Edna who voiced the general disapproval and scorn.

"Perhaps she cares more than you think. Do you happen to know how Jessie passes the time in the undesirable neighborhood?" Miss Gould spoke quietly, but she saw that it was necessary to attack the snobbish spirit that was growing up among her girls.

"No, and we don't care. All I know is, she isn't our sort, and I don't want to have to associate with such a person."

"Gently, Alice. I am a little surprised at you, for I've often heard you say you intended to do settlement work when you grew up. Let me tell you about Jessie. She told me one day how lonely and uncongenial she found her life, down there among the foreign population. 'But, Miss Gould,' she said, 'as long as I have to be there, I might as well make it an opportunity, instead of an unhappiness.' So she hasn't waited to grow up and work in a settlement. She is making a settlement of her undesirable neighborhood. She has made friends with several of the factory girls, and in the evenings is teaching them some of the things which she is learning now in the high school and which they never learned because they had to stop going to school. In the afternoons, after school, a group of little girls come to her house frequently, and she teaches them simple things about sewing. She has given each one a doll, and together they make wonderful costumes.

"On other afternoons, some little boys come in the spring and summer, and she has divided her back yard into garden plots and obtained seeds for the children to plant and care for them. They learn a little of the love of outdoors. On any summer evening you can see a flock of these children, no longer playing in the dirty street, but gathered around Jessie on her doorstep, while she tells them stories. Girls, if Jessie didn't live in such an undesirable neighborhood, who would be doing these things to help? Jessie's only fourteen, but she has found the secret of getting happiness out of being useful."

The girls had listened silently. "Well," said Alice, at last, with a long breath, "I think none of us mean as much to our desirable neighborhoods as she does to her undesirable neighborhood. Here's one more lesson in learning not to judge by outward appearance."—The Comrade.

RAINING UPSIDE DOWN.

The little tin basin of water was empty, just as sure as the world! And Peggy had left water in it the last time she made mud pies in the back yard, so to be sure and have it ready to mix with next time. Peggy always made arrangements beforehand for things—even mud pies. And, of course, she hadn't thought of going out to grandpa's and staying so long when she made this arrangement.

"Now, where's that water gone?" she mused. "If it had been at grandpa's the chickens would have drunk it up, but here"—

"Poh! I know where it's gone to," Dickey cried, loftily. Dickey went to a big school, not kindergarten, and so he knew a great deal.

"It rained up—that's where it went," he explained.

"It what, Dickey Plummer?"

"Rained up into the sky—it always does, and then by'mby it'll rain down again. Where'd you s'pose all the rain comes from?"

"Well, I didn't s'pose it come out o' my mixin'-pan—so there!" cried Peggy's clear, indignant little voice, scornfully. Then she ran to mamma to see what it all meant, for mamma always knew.

"Dickey says it rains upside down, mamma!" she cried. "I guess he'd laugh to see it!" Mamma laughed to see Peggy's face.

"He can't see it, dear—nobody can, unless the air is so cold that it runs together in tiny drops and makes a mist or fog. Dickey was right—the water in your little tin pan was taken up into the air again, to rain down some day with the other water the air has drawn up from the surface of ponds and rivers. If it should be very cold when it gets ready to come to us, it will be—what, Dickey?"

"A snow storm," said Dickey, promptly.

"Yes, dear. And so it goes back and forth between the sky and earth. It's one of the wonderful things the wonderful world is full of, little Peg."—Wesleyan Christian Advocate.

AN EFFICIENT FINANCIAL METHOD.

Dear Dr. Meek: I have been requested to give you an account of our plan of monthly collections for the support of the ministry in our charge, the Durant Station. This plan was adopted by our Board of Stewards early in January of this year, and although it is still in the experimental stage with us, our success with it thus far surpasses any plan yet attempted.

I take it that our charge is somewhat similar in a general way to many others in the Conference. We have endeavored for several years to arrange a system whereby we could pay our pastor monthly and have used other methods with varying degrees of failure, with the usual result that about November 1 we have had to face the unpleasant task of raising from one-fourth to one-third of the pastor's salary before Conference.

We had tried the envelope system requesting our membership to pay weekly, bringing their contributions each Sunday; but we found that only a few co-operated with us in this plan. We decided to employ a collector who could see the membership regularly, systematically, and often, and who could make second and third calls when necessary. Our Board of Stewards are busy men and none of them could undertake the work in this way; so we employed Mrs. J. L. Frizell, who is an experienced and capable collector, agreeing to give her a commission. We sent a circular letter to every paying member of the church, explaining in detail the proposed plan and asking the hearty co-operation of each member. While a few pay quarterly in advance and a few still pay weekly in envelopes, the majority have expressed themselves as favoring this new method and we are getting results. As an evidence of this, we have paid our pastor regularly $100 a month, have paid our presiding elder for the second quarter, and have paid our collector's commissions, whereas in former years the assessment for our pastor has been only $1000.

We believe that we have hit upon the right plan, but it would be a manifest injustice to give all the credit to the plan, and leave out of consideration the revival and steady growth of Methodism and the spiritual advancement of our people under the able pastorate of our leader, Rev. E. Nash Broyles, and the wise counsel of our Presiding Elder, Rev. W. S. Shipman. We feel that this consideration is due them, as the pastor's salary was fixed at $1000 last year as usual, and we paid him $1125. This year, a salary of $1200 seems assured, and this despite the stringency of the times, and of the further fact that since January we have raised $8500 for our new church building and have made in addition to this some repairs on the parsonage.

Yours faithfully,

R. C. ELMORE.

Durant, Miss., May 7, 1915.

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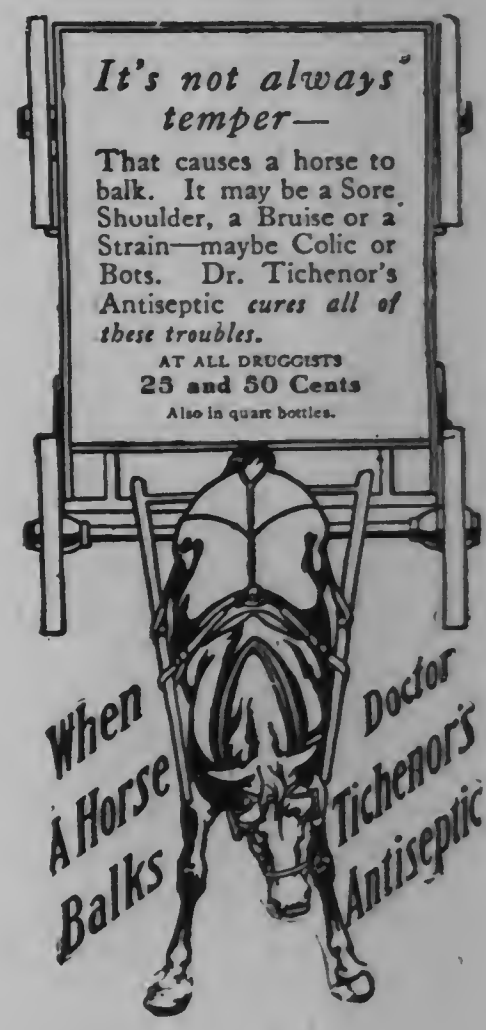
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Editorial

HISTORY OF THE VANDERBILT CONTEST PROMISED.

Under the caption, "A Note to the Public," Bishop E. E. Hoss made the following statement in the Nashville Christian Advocate of May 14:

"It bas been my ardent hope that I might never again be called upon to say a word in the public prints concerning Vanderbilt University. Profoundly as I have resented the injustice of the proceedings by which that institution was snatched from the ownership and control of the Methodist Church, I have preferred since the issue was closed to keep quiet about it. But recent occurrences have made it necessary for somebody to speak out. The misrepresentations of the Church that are still in circulation in the secular newspapers and through other channels are too bold and too serious to be allowed to go unchallenged. That the Church should be stripped and dispossessed of what by every consideration of good morals was her very own, was surely bad enough; but that, in addition to this, she should also be slandered and maligned by men who know better, or at least ought to know better, is altogether too bad. If God gives me life and my right hand does not lose its cunning, I mean to set the history of these transactions so straight that no honest and intelligent person can fail to know tbe exact truth about them. Within the coming year I shall issue a book In which the Church's good name will be amply defended, not by sheer assertion, but by an array of documents fully covering the whole ground. Incidentally I shall also furnish occasion to a number of very free-talking gentlemen to take up the task of explaining the numerous tergiversations and self-contradictions of which they have been guilty on this subject in recent years. Without malice, but with fixed purpose that the truth shall prevail, I shall keep back nothing that is necessary to complete the whole story. Very modestly also, but very directly, I shall analyze and review the opinion of Special Judge W. R. Turner and give it a somewhat wider publicity than it would otherwise be likely to have. This note is written in answer to many inquiries that have reached me within the past twelve months."

We are very glad indeed to learn that Bishop Hoss has it in mind to perform this service for the Church. A full and accurate history of the long-drawn-out Vanderbilt imbroglio is, in our opinion, very much needed. Comparatively few of our preachers and laymen are well informed concerning it. and it is due those who stood up for the rights of the Church in the great contest that the facts should be set forth in such a manner as botb to give them impressively to the public now and to preserve them for future generations. Those wbo championed the cause of the Church have nothing to fear at the bar of intelligent public opinion if the whole story is correctly told, and no living man is so well qualified to tell It in all of its ramifications as Bishop Hoss. We sincerely trust that he will adhere inflexibly to his announced purpose to uncover everything, and shelter no one who had any part whatever in ejecting the Church from Vanderbilt University, no matter how high the position that he occupies. The documents bearing upon the extended controversy are so voluminous that less than a good-sized volume could not begin to do the subject justice.

It is to be hoped that Bishop Hoss will give this task tbe precedence over all other literary work that he has on hand and that this promised history will be forthcoming at an early date. We feel sure that there are many who would be glad to assist in procuring any clerical aid tbat may be needed to lighten his labors in preparing his copy for the press. And we do not believe tbere is any doubt that there will be a great demand for the publicatlon.

We are not yet by any means rid of Vanderbilt University. To be sure, it is well settled that the Southern Methodist Church now has no legal rights in the institution, and there is no good reason to hope that she ever will have. But there is a considerable contingent in the Church which, while professing loyalty to our two new Universities, are nevertheless apparently trying to bolster up Vanderbilt and give it as good a standing with our people and as large a share of their patronage as they can. Men high in the councils of the Church, we regret to say, seem to be in sympathy with this purpose and lending their influence to its execution. They are lecturing at Vanderbilt regardless of the fact that such action upon their part belittles the claim of the Church that she has been outraged and thus tends to make the public mind more tolerant of the course that has been pursued by the Board of Trust, thereby encouraging our people to patronize the institution under the present management. Some of our Church papers also seem to be proceeding upon the principle that it is yet their duty to serve as publicity mediums for tbe Carnegieized school on the Cumberland. Other obvious devices are also at work, which we will not at present take the time to mention. We may possibly do so in the future, though we are not sure that we shall.

Tbe truth is, we have been so much disappointed in the weakness that some of our Bishops and leaders have shown in handling matters arising out of the Vanderbilt controversy that we have been very much tempted to taboo the whole question and keep it out of our columns. They have been generally sound in their preachments, but some of them have temporized the issue in their administrations. By their failure to sever the remaining connecting cords between the Church and University, they have paved the way for the present unfortunate and menacing situation. And there is yet a good deal of firing into the empty air going on in the Church. It is well enough to speak out against the School of Liberal Theology that Vanderbilt is establishing to "DISCOVER" religious truth; but a far more vital and pertinent question is, **Are we not placing in our new theological schools some men who at heart sympathize with the course of the Vanderbilt Trustees, and are we not in danger of transplanting into them the same liberal theology that is now unmasking itself at Vanderbilt?** The ownership of our institutions will amount to little if it is not so exercised as to bring about a sounder and more Methodistic system of instruction and to produce a more wholesome condition of things generally. These are the issues that are most calculated to affect the welfare of tbe Church, and which we most need faithfully to grapple with, in the fear of God.

But we have wandered considerably afield. However, most of the matters upon which we have touched accentuate the need of Bishop Hoss's promised book. Perhaps its publication will do much toward clarifying the atmosphere and creating a sentiment in the Church that will tend to counteract some of the hurtful influences now at work among us. We recommed to the Bishop that he make free use of parallel columns. We do not, however, look for many explanations to be called forth by his recital of facts. When men of even ordinary intelligence have made an indefensible record, **however much they may talk in secret cabals and in private circles,** they usually prefer the shelter of a cowardly silence to a discussion in the public prints. It is not always a patient, pacific disposition that disinclines a person to debate openly an issue with which he has been identified. There is quite a good deal of hypocrisy practiced in this respect.

STRIKINGLY INEQUITABLE.

According to the Wesleyan Christian Advocate, our Book Committee during its recent session in Richmond, Va., took the following action:

"Whereas, the General Conference of 1914 in adopting Report No. 1 of tbe Committee on Publishing Interests charged the Book Committee with the duty of dividing the whole Church territory into several districts, and of seeking to combine papers where there are now more than are needed in any given area,' and,

"Whereas, we appreciate the fact that we have no power to enforce any decision at which we may arrive, but can only indicate lines and advise the papers and Conferences in this matter; therefore be it Resolved:

"1. That in the judgment of this Committee it is in every way desirable that the number of our Church organs should be decreased, so as to give to each organ published a territory sufficient for its adequate support, and in pursuance of this idea we would earnestly commend to the consideration of the Conferences consolidation so as to provide for one organ in each district. We recommend the division of territory into eight districts composed as follows: First district, states of Texas, Oklahoma and New Mexico; second district, states of Missouri and Arkansas; third district, states of Louisiana and Mississippi; fourth district, states of Tennessee and Kentucky; fifth district, states of Alabama, Georgia and Florida; sixth district, states of Virginia, Maryland and West Virginia; eighth district, all territory west of New Mexico, Missouri and Arkansas to the Pacific coast.

"2. We believe that if the Conferences and publishers concerned can reach an agreement upon approximately the lines indicated it will be found very greatly to the advantage of the Church and of the papers themselves."

It will be noted that the "Seventh District" is omitted from the resolution as given in the Wesleyan Advocate, but presumably it includes the states of North and South Carolina.

Within reasonable limitations, we believe that this movement to effect a consolidation of some of our weekly Church papers is wise; but the scheme of districting here suggested is ridiculously inequitable. For instance, it is proposed to leave the New Orleans Advocate with only its present inadequate support—that of the states of Louisiana and Mississippi, in which there are not more than 150,000 Methodists; while Georgia, Alabama, and Florida are grouped together with a Methodist population of more than 420,000.

How the members of the Book Committee could think that such an arrangement as this would promote the best interests of the press of the Church is quite beyond us. It would be far more equitable to place Alabama in the group with Louisiana and Mississippi and have a paper issued at New Orleans, or Birmingham, or Jackson, or Meridian, Miss., than to tie her up with Georgia and Florida, and leave the New Orleans Advocate as it now stands to continue to struggle for existence. We are inclined to think that it would even be better to wipe out entirely this district by absorbing it also into Georgia, or possibly into the Texas group, than to adhere to the plan brought forward by the Book Committee.

The fact is, this action of that body seems to be very much like that of the Commissioners appointed to establish the Regional banks, in that the territory in which its members resided was taken especial care of. Louisiana and Mississippi had no representation on the Committee.

"It is the belief of the unseen things that makes possible the right use and enjoyment of the seen."

A CORRECTION AND AN OBSERVATION.

In the paragraph marked "4" of Mrs. A. C. McKinney's bright and timely article, "Some Queries Answered," appearing in last week's Advocate, a typographical error occurred, as follows: "But unless this is a case of 'mistaken identity,' I heard 'T' preach a sermon on the whole 'Ten Commandments,' in which he said they were never meant to be kept; and in that case why should he want a country preacher to give a whole year to preaching to them." The last clause, of course, should have been, "to preaching ON them."

There has been a great deal of silly twaddle about "the problem of the country church" and its failings. Many of our congregations in the rural sections need better houses of worship and more preaching than they get; but, on the whole, they are meeting their responsibilities about as well, if not better, than our urban people are meeting theirs. If the noisy faddists could recast our country churches and make them precisely like those in the cities, we wonder where the men to fill our pulpits would come from. A very large percentage of the orthodox and pure Christianity in the United States is in the rural communities. Indeed, we fear that if the exact portion existing in them could be figured out the result would be somewhat startling to the dwellers in our municipalities. Nevertheless there are many faithful disciples of Jesus in our great centers of population.

PERSONAL AND OTHER NOTES.

Rev. F. H. McGee, of Cockrum, Miss., has lately favored us with some subscriptions from his charge. He is serving a kind people and is having a good year.

Rev. W. D. Wendel, of Como, Miss., preached the Commencement sermon for the Kosciusko (Miss.) High School last Sunday. His message was a suggestive and helpful one.

Under date of May 12, Dr. Theo. Copeland wrote us as follows from De Kalb, Texas: "I am here in a great union revival. The attendance upon the services is very large and the prospect is fine for a far-reaching work of grace."

In the recent episcopal assignments, Bishop Murrah was given the same district that he had last year, which is one of the choicest in the Connection. His Conferences are the Tennessee, the Memphis, and the East and West Oklahoma.

Rev. J. W. Ramsey, of Heidelberg, Miss., in a personal note to the Editor refers to the situation in his field as follows: "The interest in the work of the Church in my pleasant charge is increasing, and my congregations are large and growing."

Do not forget that Rev. H. P. Lewis, of Jackson, Miss., yet has a few copies of his "Autobiography" left that he would like to sell. Send him 25 cents for a copy. His address is 826 North West Street. This excellent little volume is both instructive and entertaining.

We are indebted to Rev. N. G. Augustus, of Houston, Miss., for the editorial of the St. Louis Republic on our Bishops which we are reproducing in this issue of the Advocate. Referring to his predecessor, Brother Augustus says: "Brother Neblett did a fine work here."

In our "Church News" column it is stated that there are 200,000 Methodists in Georgia. Those figures were taken from another paper; but since that was done we have had occasion to look up the exact number, which, according to the latest General Minutes, is 212,992.

In the absence last Sunday of Dr. S. H. Werlein, who was in Franklinton, La., to preach the Commencement Sermon for the High School at that place, it was announced that his pulpit would be filled at 11 a.m. by Rev. W. E. Thomas, and at the evening hour by Rev. H. H. Ahrens.

Rev. T. L. Oaks, of McCool, Miss., gives us an appreciated club of 7 subscriptions, and in his business letter to our office appends the following note: "Everything is going well with us in this part of the field. Marked improvement is taking place along all lines. I am hopeful and happy in my work."

Rev. R. V. Fulton, of Greensburg, La., in a letter bringing us some subscriptions, says: "Our work is progressing favorably and things seem to be in good shape for our revival campaign, which is to start here on May 16. We expect to have with us Rev. H. W. Bowman, our presiding elder, and Rev. J. B. Williams of Ponchatoula.

Mr. S. J. High, a prominent member of our Church at Tupelo, Miss., was elected president of the Mississippi State Bankers' Association at the recent annual meeting of that organization. Mr. High is one of the leading young financiers of Northeast Mississippi, and justly merited the honor that has been conferred upon him.

The Sardis (Miss.) District Conference began last Sunday and closed Wednesday evening of this week. In the absence of Bishop Waterhouse, who had been expected to preside, Rev. J. W. Dorman, the presiding elder, directed the proceedings, and did it well. He had arranged in advance an excellent program for the occasion.

Rev. R. S. Walton, of Bunkie, La., says: "Rev. H. W. May, our presiding elder, is seeking to help his preachers to be more accurate in their reports to the Annual Conference." Brother May can usually be counted upon to address himself to any work that needs to be done, and this certainly is an important matter.

Rev. J. M. Carpenter, the gifted young pastor of our Central Church at Columbus, Miss., has our thanks for a club of 9 subscriptions to the Advocate, forwarded on May 7. Brother Carpenter has lately had a gracious season of spiritual refreshing in his church, an account of which may be seen in our "From the Field Department" this week.

The Church is fortunate in having had its mission work in Mexico placed under the supervision of Bishop Candler. Doubtless the Bishop's knowledge of Spanish will be quite as serviceable to him in that field as it has been in Cuba. The Mexican work will not be new to him, however, as he has had it in charge before, though not recently.

In sending in his field notes, Rev. R. H. B. Gladney, the Field Secretary of the Sunday School Board of the North Mississippi Conference, makes the following statement: "The work is prospering. There is a better day ahead for us. I am stressing Bible study, prayer, personal work and missions. We are having some great meetings."

We acknowledge the reception of an invitation to the Commencement of Martha Washington College, May 30 to June 1. The Baccalaureate Sermon will be preached by Dr. S. H. Werlein, of New Orleans, and the Annual Address will be given by Senator James K. Vardaman, of Jackson, Miss. The President of this flourishing Institution, Dr. S. D. Long, is an ex-Mississippian.

At the late session of the Mississippi State Medical Association at Hattiesburg, Dr. I. W. Cooper, of Newton, Miss., was named as President for the ensuing year. This capable young physician is a son and the namesake of Dr. Cooper, of Whitworth College. His friends entertain no doubt that he will fill with credit to himself and his profession the distinguished position to which he has been chosen.

Rev. J. M. Alford, of Columbia, La., passed through New Orleans last week and paid the Advocate office an appreciated call. He had been assisting his brother, Rev. L. F. Alford, in a series of revival services at Howison, Miss., and was en route home. He spoke hopefully of his work at Columbia, where he was recently assisted in a very profitable meeting by Rev. J. J. Smylie, of Louisville, Miss.

Bishop Hoss will start on his trip to the Orient in July. Referring to it in a letter to the Editor, he says: "If the sea voyage serves me as kindly as it has always done heretofore, I shall get great profit from it." In sending Bishop Hoss as fraternal messenger to Australian Methodism and to supervise our work in Japan, China, and Korea, our Church is giving to the Wesleyans of those far distant lands her very best.

Through the courtesy of President J. R. Countiss, we have received an attractive invitation to the Commencement exercises of Grenada Female College, which will be held May 22-25. The Commencement Sermon will be preached next Sunday by Bishop W. B. Murrah, and the Annual Address will be delivered on Tuesday morning, May 25, by Dr. A. W. Milden, of the University of Mississippi. This excellent school, all things considered, has had a splendid session.

Writing from Shelby, Miss., on May 14, Rev. T. M. Bradley, our pastor at that place, says: "Last night we closed one of the best revival meetings that has been held here in years. There were 14 additions to the Church on profession of faith and 4 by certificate. Nearly the entire membership of the church came to the mourner's bench, seeking a brighter Christian experience. Rev. W. L. Duren assisted in the meeting. He is a man of God and a great preacher. We have had here this year, in all, 25 additions on profession of faith."

We have in hand a copy of the Commencement program of Whitworth College, which has been issued in the usual neat and tasteful form. As has already been announced in the Advocate, the speakers of the occasion will be Dr. Stonewall Anderson, Dr. E. H. Mounger and Rev. H. B. Watkins. The graduating class this year numbers 14 in the Literary Department, 2 in the Music Department, and 1 in the School of Expression. Four young ladies will also be awarded certificates in English.

In our brief editorial last week touching on the sinking of the Lusitania, we stated that she had on board nothing that was contraband of war, being led to do so by what at that time seemed to be the most dependable press dispatches; but in The Independent of May 17, Mr. Park Benjamin, a competent authority, states that the vessel had on board "copper and brass worth $108,826, and military goods and ammunition worth $266,248. This fact, however, did not at all justify, under the rules of civilized warfare, the sinking of the ship.

Rev. C. F. Emery, the capable presiding elder of the Newton (Miss.) District, has arranged an excellent program for his district conference, which will convene at Philadelphia, Miss., on June 6, opening at 4 o'clock p.m. Bishop James Atkins has been invited to be present. The following committees have been appointed: License to Preach, C. M. Crossly, J. G. Galloway and J. L. Neill. Admission on Trial, W. W. Graves, W. A. Hays and O. G. Halliburton. Orders, J. T. Abney, C. C. Griffin and W. F. Baggett. Local Preachers, W. A. Hays, J. C. Ellis and M. R. Jones. Quarterly Conference Records, W. W. Murray, H. R. McKee and G. P. Fikes.

We have noted with interest that Miss Helen Clark of Cleveland, Miss., has been appointed by Major General Calvin B. Vance Sponsor for the Mississippi Division of the United Confederate Veterans at the Twenty-fifth Annual Reunion of that organization, which is to be held in Richmond, Va., June 1-3, 1915. Miss Helen is the accomplished daughter of the late Hon. Fred Clark and Mrs. E. T. Clark, of Cleveland, and is a granddaughter of Gov. Charles Clark, who was Mississippi's Chief Executive during the stormy years of the Civil War. General Vance could not possibly have made a more fitting choice in naming a Sponsor for the Veterans of the Magnolia State.

Referring to the late session of the Brookhaven District Conference and the Seashore Divinity School, Rev. H. M. Ellis, of Memphis, says: "The conference was a delightful and profitable one. Brother Selby, the diligent presiding elder, presided with alertness, fairness and dignity, and the brotherly spirit of all was very pronounced. There was a fine attendance of laymen and nearly all of them remained to the close. Every pastor was present. The district is doing well, and its leader is in great favor with both the pastors and people. The Seashore Divinity School Yearbook will be out in a few days. There are more than the usual number of inquiries about it, and the prospect is fine."

We desire to state again that, as much as we should like to oblige our friends who ask us to do so, it is impracticable for us to print programs of public meetings of any kind. What we do for one we have to do for all who make similar requests, and there are now so many boards, conventions, conferences, and public occasions of various sorts that to meet the demands made upon us in this respect would take vastly more space than is at our disposal. We feel sure that upon reflection our patrons will recognize the necessity of the rule that we have adopted not to publish such copy for any one. It should be remembered that we serve a constituency covering two States and that our columns are very much taxed to carry the matter for which we have to find a place.

The Commencement exercises of Centenary College will begin on Sunday, June 6, when Dr. Stonewall Anderson, of Nashville, Tenn., will preach the Commencement sermon at 11 a.m., and also deliver the sermon before the Y.M.C.A. at 8 p. m. On Monday at 10 a. m. there will be a Declamation Contest, and on Monday evening will be held the Anniversary of the Alumni Association, at which an address will be delivered by Robert H. McGimsey, of Alexandria, and a poem will be read by Rev. S. J. Davies, of Jackson, La. On Tuesday, June 8, the closing exercises of the Union Literary Society will take place at 10 a.m., the annual meeting of the Board of Trustees will be held, and at night the graduating exercises will take place, the Baccalaureate Address being delivered by Hon. E. H. Randolph, of Shreveport, following which the degrees will be conferred.

NO LONGER TREASURER.

Dear Dr. Meek: Please allow me to state that I am no longer the Treasurer of the Louisiana Conference Sunday School Board. That position is now held by Mr. W. A. McKennon, of Shreveport, La., to whom all moneys, including Children's Day offerings, should be sent.

T. W. HOLLOMAN

Alexandria, La.

Hold fast to Christ; take him and his cross cheerfully. Christ and his cross are not separate in this life; however, they part at heaven's door.—**Samuel Rutherford.**

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. LILLIAN FURR (nee Porter) was born in Union County, Miss., on Dec. 28, 1887, and died at the Lucy Brinkly Hospital in Memphis, Tenn., where she had gone to be treated for appendicitis. She was too weak to stand the treatment, and sweetly passed away on April 24, 1915. Sister Furr joined the M. E. Church, South, at the age of thirteen. She loved her Church and Sunday school. She had been a faithful teacher of the Intermediate Class for over a year, and had taken much interest in her pupils. This dear wife and mother leaves a broken-hearted husband and two little boys. But, dear husband and children, why grieve? We feel sure that she is resting sweetly, for she did not fear death, and told her physician that angels were hovering around her. I was in her home Sunday evening, a few days before her death. She called her precious boys to her bedside and told them to pray, as she was wont to do every night. Her heart's desire was to raise her dear boys up to be useful Christian men. May the dear Lord bless this kind husband and help him to raise his boys for Christ!

ONE WHO LOVED HER.

Mrs. LETHA ANN STEPHENS was born near New Albany, Miss., in the year 1853, and united with the Old Oak Grove Church when 11 or 12 years old. She was happily married to Mr. Z. M. Stephens, now Judge Stephens of this place, and moved to New Albany, where her long and useful life was spent in caring for her household, and faithfully serving her church. Sister Stephens died on April 4, 1915, and in her going away our church here lost not only one of its charter members, but one of its most saintly and loyal members. She was a great sufferer at the last, but she did not complain. She called her pastor and his wife to her bedside for prayer, but before the prayer, she expressed her desire that the will of God should be done in her. Sister Stephens leaves a husband and three children, one daughter and two sons—one son being our eminent Congressman Hon H. D. Stephens. Her home had been the preachers' home for more than 30 years. One of the great desires of her life was to live to see the gathering of the Annual Conference in her home church, which she had aided so heroically in establishing; and she almost saw it, for the Conference is to meet here this winter; but somehow God had better things for his child, and called her to himself. S. L. POPE.

MARTHA E. ROGERS, daughter of Timothy and Betsy Rogers, was born on August 3, 1852. She was converted and joined the Baptist Church in August, 1874. She married J. S. Thompson on October 14, 1874. In July, 1906, she joined the Methodist Episcopal Church, South. She died on August 3, 1914. Sister Thompson's parents were stanch members of the Baptist Church and when she joined the Church of which her parents were members, she made a faithful and attentive member. She gladly submitted to the rules of the Church and enjoyed her religion. She always enjoyed a religious conversation and loved her Bible and religious literature. Two children, both girls, were given Brother and Sister Thompson and they both survive their mother. After Sister Thompson had been a member of the Baptist Church for 32 years, as she and her husband were getting old she saw fit to unite with the Methodist Church, of which Mr. Thompson was a member. The writer received her into the Church at Bethel, which was at that time on the Seminary Circuit. Sister Thompson was a faithful wife and a loving and tender mother. All who knew her looked upon her as a saintly woman. Ministers were always welcomed at her home and were entertained with the greatest consideration. Sister Thompson suffered a great deal in her last illness, but bore her suffering with great patience and looked upon death as going home. While hers is a great gain, Brother Thompson and the two devoted daughters have sustained a great loss in her death and the community and Church have lost much. We pray that the Heavenly Father may comfort the bereaved ones and that they may meet the wife and mother in heaven.

B. H. RAWLS.

APPRECIATORY RESOLUTIONS.

Whereas, it has pleased Almighty God in his infinite wisdom to remove from our midst the soul of our beloved Brother Durrett, and

Whereas, he was a faithful and enthusiastic member of the Carrollton Ministers' Association, be it resolved:

1. That we humbly submit to the all-wise Providence of our Heavenly Father in taking our beloved brother to his reward.

2. That we sincerely deplore the falling of a noble soldier of the Cross and co-laborer for our Master's cause; that we shall miss him from the ranks of those who are arrayed against evil in every form in our community.

3. That a copy of these resolutions be made in our minutes, a copy published in the Conservative, a copy sent to the New Orleans Christian Advocate, and also one sent to the bereaved family.

4. That the profound sympathy of our band be extended to those loved ones who mourn with us Brother Durrett's departure.

Signed by J. H. Smith, A. C. Mason, P. S. Crane, members of Carrollton Ministers' Association.

Carrollton, Miss.

MEMORIAL RESOLUTIONS.

(Adopted by the Woman's Missionary Society of Oak Ridge, La.)

The members of the Woman's Missionary Society wish to express their deep sense of loss in the death of their beloved senior member, Mrs. M. E. Carr. We, as friends, neighbors, and co-workers in the Master's vineyard, desire to bear testimony to her earnest, sincere life, and of the help and encouragement she was so ready and willing at all times to give. Having been in failing health for some time, she was compelled to absent herself from the Missionary Society and from the Sunday school, both of which were very dear to her. She will be greatly missed and her place cannot be filled. We feel that our loss is her eternal gain. We are thankful for her splendid example of a Christian life. Therefore, be it resolved:

1. That as a Society we know that we have lost an efficient member, and that we shall miss her words of encouragement, her wise counsel and her ready sympathy.

2. That we extend our deepest sympathy to her loved ones, praying that the Holy Comforter may abide with and sustain them.

3. That these resolutions be placed on our record, that a copy be sent to her family, and a copy to the New Orleans Christian Advocate for publication.

Signed: Mrs. W. O. Filer, Mrs. C. L. Hope, Miss Sadie Piper.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Hattiesburg District, at Sumrall, June 1.
Seashore District, at Bond, May 25.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Holly Springs District, at Duck Hill, June 1-3.
Columbus District, at Crawford, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, June 8-11.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, July 13-15.
Alexandria, at Bunkie, July 6-9.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Grenada College, Grenada, Miss., May 23.
Mansfield College, Mansfield, La., May 30 to June 2.

MISCELLANEOUS.

Annual Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.
Louisiana State Epworth League Conference, New Orleans, June 17-20.
North Mississippi Epworth League Conference, Grenada, June 7-9.
Seashore Divinity School, Seashore Camp Ground, June 22-July 1.
Seashore Camp Ground Meeting, July 14-24.

"Some of us are never so modest as when we are asked to do something for the cause of Christ."

The Christian life that is joyless is a discredit to God and a disgrace to itself.—Maltbie D. Babcock.

"TIZ" FOR TIRED SORE, ACHING FEET
Ah! what relief. No more tired feet; no more burning feet, swollen, bad smelling, sweaty feet. No more pain in corns callouses or bunions. No matter what ails your feet or what under the sun you've tried without getting relief, just use "TIZ."

"TIZ" draws out all the poisonous exudations which puff up the feet; "TIZ" is magical; "TIZ" is grand; "TIZ" will cure your foot troubles so you'll never limp or draw up your face in pain. Your shoes won't seem tight and your feet will never, never hurt or get sore, swollen or tired.
Get a 25 cent box at any drug or department store, and get relief.

With the Purity of home making, you get deliciously light, fluffy ice-cream, *conveniently* and *economically*, by using the easy running
LIGHTNING FREEZER
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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair.
50c. and $1.00 at Druggists

From the Field.

Central Church, Columbus, Miss.

The present outlook in this charge is much brighter than it has been for some time. We have just closed our revival meeting, which I consider a successful one. Brother L. P. Wasson, of Shaw, Miss., was with us and his strong, manly character and vital Christian faith spoke to us in every sermon. The fact that the people enjoyed these sermons and approved of them, often stern but true messages, was attested to hy the large congregations that continued to hear them. It is estimated that more than a hundred people were turned away for lack of room last Sunday night. While there were only five accessions to the Church the people, nearly all of whom were already members, are awake and alive with new determination and zeal. We expect this to be the beginning of a year-round revival.—J. M. Carpenter, P. C.

Kosciusko, Miss.

Dear Doctor: We have recently held our meeting here in which we were assisted for one week by Brother W. N. Duncan of Holly Springs. Brother Duncan is a clear, forceful, earnest preacher, and our people were delighted with his messages. After preaching one week, he was called home on account of illness in his family. Then Brother E. N. Broyles of Durant came to our assistance and preached a week. He also is a good preacher and made a good impression on all who heard him. The weather was as near ideal as I ever saw it for the entire two weeks of the meeting, and the attendance was fine. The Church was strengthened and edified spiritually, and as visible results we had 13 accessions, 9 on profession of faith and 4 hy certificate. We have received in all since Conference 34 persons into the Church.—J. B. Randolph.

Dossville, Miss.

Dear Brother Meek: Will you give space in our dear Advocate for me to say I thank God for his goodness to me. We are enjoying a tolerahly good degree of health and have raiment to put on and food to eat. We are now in our new parsonage, though it is not yet completed. We don't know what may be in the future, but up to date this preacher and family have been better fed on the Leake charge than anywhere else we have ever served. Cash is scarce, however, and for that reason I am not able to buy the books needed for the third year's course. If any brother feels disposed to give or loan me any of the volumes needed, I would thank him very much and pay the postage both ways, take the hest care of the hooks, and return them as soon as through with them. The hooks that I speciaiiy desire are: Elements of Psychology (Davis), Skilled Labor For the Master (Hendrix), The Pastors and Modern Missions (Mott).—A. H. Steele. P. C.

Suqualena, Miss.

On last Sunday evening there was rendered to a very large audience by the children of Suqualena a most interesting and profitable program. Each one present seemed to enjoy the exercises very much. Our efficient superintendent and other members of the program committee are to be congratulated upon having so thoroughly trained the children. Each one performed his part weil. This was one of the best Chiidren's Day services that I have ever attended. As I sat and looked into their bright faces and heard them sing those beautiful songs and tell the wonderful story of Jesus and his iove, my heart was filied with gratitude to God. We have many bright boys and giris in our Sunday schools here, and we hope and pray that many will go out from among these choice young peopie to bless the world. The collection was very good. I am happy serving the good people of this charge. Pray that I may aiways sustain such an attitude toward God, that he can use me for his giory and the advancement of his kingdom.—A. A. Simms, P. C.

Winnfield, La.

We are just ahout to close out our second quarter for the conference year 1915. In many respects this has been a time of growth and reaping. We had with us for nine days early in April, Rev. A. C. Holder and Prof. I. N. Price. I have never seen more earnest and faithfui work done for the. Lord and the Church than these brethren did. The sermonic feature of the meeting was sound, Scriptural, and appealing to the hearts and consciences of the hearers, and the singing was of a very high order. The meeting was of great henefit to our church and much good was done. Twenty-five united with our Church on profession of faith and nineteen of these were baptized. Three others came in by letter, and there are a number of others whom we expect to join soon. There were many conversions and reclamations. Our Church at Winnfield is composed of a faithful hand of men and women who love God and the Church, who believe in doing things, and who heartily cooperate with their pastor in all the work of the Church. Methodism in our little city continues to grow, and the outiook for our church is encouraging. We confidently belleve that we will have a great church in Winnfieid some of these days. Durlng the thirteen months of my pastorate here there has been 60 souis added to the Church. Thirty-two of these have been gained this quarter. Our Sunday school is alive and progressive, with prospects of becoming a greater school. The mid-week prayer services are a feast to our souls. Our official force is faithful and efficient. Our good women are untiring in their efforts to promote the work of the Church, and the Lord has very greatly blessed and prospered them in their work. These men and women are faithful and worthy of ail praise as servants of the Master. May the Lord's biessings rest upon the Church in great grace.—S. S. Bogan.

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Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

So far, Holly Springs leads in the amount collected for Children's Day.

Remember that Children's Day money can not be used to pay the assessment made for the Sunday School Board.

The Sunday school at Wesley Chapel, on the Sardis circuit, is only 3 years old, but it is not staying on the Cradle Roll. The work done there would do credit to many of the large town churches.

Lexington is easily in the front with our best schools. The Business Men's Bible Class ordered the two books in the reading course, "Building of the Kingdom—The Educational Ideal of the Church," and "Social Welfare and the Liquor Problem." This class means to be standard in every respect. Brother Curtis has wrought well.

The following report as having come up to the standard of efficiency: Eupora, Vaiden, Tupelo, Okolona, Pontotoc, Water Valley, Brooksville, Greenville, Clarksdale, Oxford, Kilmichael, Myrtle, Corinth, Como, Senatobia, Lexington, and New Albany. There may be others that deserve this honor, but if so they have not reported. The list is steadily growing. Some of these schools are doing standard work in each of the departments.

Here is a list of the charges that have paid the assessment for our Sunday school work: Lexington, Kilmichael, Abbeville, Como, and Grenada circuit. The following have reported Children's Day collections: Aberdeen, Brooksville, Iuka, Rienzi, Coffeeville, Water Valley, Holly Springs, Schlater, Rome, Carrollton, Sardis, Coldwater, Love's, Moorhead, Eupora, Kilmichael, Lexington, Grenada, and Eudora.

Pickens, Goodman, and Richland had representatives to meet at Goodman and hold an efficiency conference all day Wednesday, May 12. The presiding elder, pastor, three superintendents, and a dozen teachers did a fine day's work. These three schools expect to move up into the standard class as soon as possible. Such team work as was done there would revolutionize the Methodist Church in the North Mississippi Conference and the Kingdom of God would speedily come.

AN EXCELLENT EXAMPLE.

Brookhaven District Laymen Co-operating with Seashore Divinity School.

At the Brookhaven District Conference, which developed several notable features which are full of promise for the kingdom of God, the following resolutions were introduced and unanimously adopted by the large number of laymen present:

"Resolved, That it is the sense of the laymen present at this District Conference that it would be to the best interest of the Church for every preacher in the district to attend the Seashore Divinity School held at the Seashore Camp Ground, Biloxi, Miss., during the summer.

"Resolved further, That we, the lay members of this Conference, recommend that the preachers attend the school where possible, and we recommend further that the laymen of the different charges aid in this cause both by urging their pastors to attend the Divinity School and by providing them the necessary money for their expenses.

"Signed: W. D. Davis, W. E. Driver, P. H. Enochs, H. H. Goza, L. S. Felder, J. A. Decell, W. H. Morse, J. E. Bridges, D. P. Butler, M.D., Thos. W. Sullivan."

If other districts would only show similar appreciation and take similar action, and then put the latter part of the second resolution into practice, as the good laymen of Brookhaven District have done for the past several years, a great blessing would come to our pastors and, through them, to our Church.

Let the laymen of every charge in the three Conferences see that their pastors attend the Divinity School this year, June 22 to July 1.

H. M. ELLIS Publicity Agent.

INSURANCE WITHOUT AGENTS.

It is well known that several States are attempting to furnish their citizens insurance without the employment of agents. Many people are not aware that Methodist preachers have had for over thirty-seven years such an Association—the Methodist Ministers' Relief Insurance and Trust Association of Boston. It employs no agents. Its insurance is issued on application received by mail from the ends of the earth. The Association numbers over eleven hundred policy holders, representing eight branches of Methodism and one hundred Conferences. For the last five years it has averaged the payment of $1000 in claims weekly. Over one million two hundred thousand dollars has already been paid to beneficiaries. The most popular policy is one payable at death or on reaching age 65. This policy provides for a life income beginning at age 65. Another policy combines insurance with old Age pension beginning at 65. It writes all the standard Life and Endowment policies at premiums much lower than those charged by the agency companies. It is distinctly a ministers' company. Having the best class of risks and no commissions to pay it is able to furnish insurance at exeremely low cost. As regards premium payments, nonforfeiture options and loans, the policies are the most liberal written by any company. Loans on policies become available at the end of two years. It is an Old Line (legal reserve) company, chartered under the laws of Massachusetts. Leaflets giving full details with premium rates will be sent to any minister sending date of birth. Address Methodist Ministers' Relief Insurance and Trust Association, Wesleyan Bldg., Boston, Mass.—Adv.

LAYMAN'S DAY

At Meridian District Conference.

The Meridian District Conference was held May 5-7 at Waynesboro, Miss. Thursday afternoon was set apart for the laymen's program. President J. W. Beeson, district lay leader, arranged the program with the approval of the presiding elder. The program included the following subjects:

"When Shall We Begin Our Financial Method?" "What Can We Do To Educate the People in Systematic Giving?" "How Can Laymen Help the Spiritual State of the Church?" "What Can Laymen Do Towards Providing Religious Services in Outlying Territory?" "How Can Laymen Relieve Their Pastor of Some of His Many Duties?" "How Can We Supply Innocent Recreation to Our Young People without Compromising with Worldliness?" "What Can We Laymen Do to Increase the Attendance upon Church Services?" "How Can We help Bring about a Revival in our Church?"

Dr. C. F. Reid, secretary of the laymen's movement, said it was a great program." He was sick and could not be present, but sent his regrets to the brethren.

There was something this writer never heard of at a district conference before. There were forty-six lay delegates present who voted at the election of the delegates to the Annual Conference, but twenty-five of them left after the election which still left a good crowd of laymen, with those attending who were not delegates. Surely laymen are taking more interest in district conferences, if not in the Church at large.

The program was well rendered. The speakers were live and full of their subjects and told many experiences about improved methods of finances and other work of the Church. It was a great laymen's meeting for a district conference and showed that the laymen of the district are waking up.

This "latent force of the Church" will not long be latent if as much progress is made each year as has been made since the last district conference.

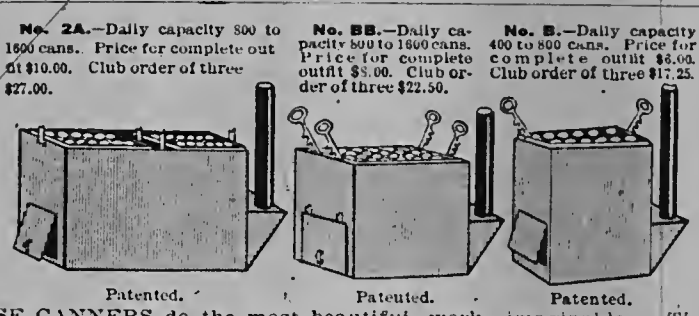
J. W. BEESON,
District Lay Leader.

MUST GIVE IT TO OTHERS.

A Chinese asked John W. Foster, the statesman, who once represented the United States in China: "What right have you Christians to come over here to China and talk with these people about your religion?" The diplomat replied: "The right to give others something that is too good to keep." If the qualities of our life's foundation are of the best material, we may give and give and give them to others, and the more we take from them for others the stronger our own become. Such is the strange and beautiful paradox of the religion of Jesus Christ.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.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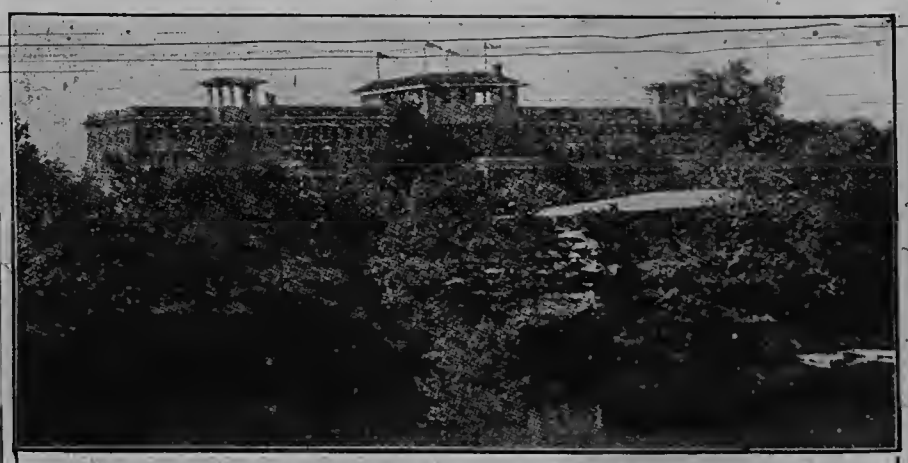
THESE CANNERS do the most beautiful work imaginable. The money some people are making with them is nothing short of marvelous. The cost of operating is next to nothing, and the great beauty is one person can operate one profitably or it will give employment to a number of people. Thousands are used by schools, colleges, government agents, tomato club girls, farmers and fruit growers. They come ready set up for operation and do not require the use of cookstove or furnace. They burn wood or coal, work any kind of cans or glass jars and can all kinds of fruits, vegetables and meats. Each outfit is furnished with a complete line of tools for operation, including the rapid sealing capping steel. Freight paid on club orders of three or more shipped to one address. One premium canner with each club order of six. **FARM CANNING MACHINE CO., Meridian, Mississippi.**



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"For Health and Pleasure the Place Ideal."

Chick Springs Mineral Water has for over a hundred years been noted the most potent remedy for stomach ills, liver and kidney troubles, chronic indigestion, and alimentary disorders.

It is free from every contamination, light, pleasant to taste, and most beneficial. Come here to rest and regain vigor and health.

The most accessible Spring Resort in the South. On electric road between Greenville and Spartanburg, S. C., eighteen trains daily. On National Highway between Atlanta and New York. On main trunk line Southern Railway between New Orleans, Atlanta and New York. Station: Taylors, S. C. Telephone and telegraph service, either Western Union or Postal.

No days more pleasant than those spent at Chick Springs. "Drink Chick Springs Water and eat anything you want."

Write for Booklet and Particulars as to Reservations.

CHICK SPRINGS HOTEL, - - - CHICK SPRINGS, S. C.

NEW ORLEAN DISTRICT NOTES.

The service was most impressive, and largely attended, on Mothers' Day in Felicity Church. Children's Day was observed last Sunday.

Sunday, May 9, the Children's Day service in McDonoghville Church drew a record attendance, one that taxed the capacity of the building. Mothers' Day was observed last Sunday.

Rev. D. L. Griffin has recently closed a very successful meeting of one week at Slidell. Rev. A. J. Gearheard did the preaching. Fourteen were received into the church. Our pastor at Slidell is reported to be doing a fine work.

Tuesday evening at 8 o'clock, the Union Epworth League held its regular meeting in Parker Memorial Church. The attendance was fair, and some important topics were discussed. Mary Werlein retained the banner for the largest representation.

Rev. W. W. Holmes, Rev. A. J. Gearheard, and Rev. G. V. Romano lately held a good religious service in Harvey. Brother Romano spoke to the audience in Italian. This meeting will probably be the beginning of regular services at that point.

Sunday, May 9, was observed as Young People's Day in the Carrollton Church. In the morning Children's Day was observed. At night the Epworth League Anniversary Day was observed. At the latter meeting the Pastor made a splendid address on the work of the Epworth League.

It is expected that each of the Methodist Sunday schools in the city will have its picnic at City Park, May 22. Athletic events will probably be arranged in which representatives from the different schools will take part. The trees on the ground have already been assigned to the various schools and everything is in readiness for a great day.

Wednesday evening, May 12, an interesting church conference was held in Parker Memorial Church. The attendance was good, and much interest was manifested in the conference. The revision of the register was the chief work of the conference, but other matters were discussed. Several subscriptions to the Christian Advocate were taken, and a few copies of the Discipline, 1914, were ordered through the pastor.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

LOUISIANA STATE EPWORTH LEAGUE.

The annual meeting of the Louisiana State Epworth League will be held in New Orleans June 17-20. We earnestly desire every pastor to cooperate with us by sending delegates from the Leagues of his church or churches. There are many churches where there could be strong organizations if there were only some one to take the lead. Therefore, we urge the pastors to see that some of their young people come. There are many who have been informed and inspired by attending these conferences who are now making good officers in the home chapters.

"By-law 2. Each Senior League shall be entitled to one delegate for every ten members, and one additional delegate for a fraction thereof. No chapter shall be deprived of one delegate. Each Junior chapter shall be entitled to two delegates who shall be entitled to all privileges, with the exception of voting. All Junior League superintendents, pastors and presiding elders shall be considered delegates with full privileges."

"Each delegate shall pay a registration fee of 50 cents at the time of registration."

Send names of delegates to Miss Minnow Moore, in care of the First Methodist Church, New Orleans, La.

Miss SUDIE J. LINGLE, Sec.
1215 Oakland St., Shreveport, La.

CHEERFUL WOMEN.

Despondency is a thing of evil origin and evil results. Worry produces nothing but wrinkles and wretchedness. Let the reader put up a little note on her bureau, on her desk, and at the head of her bed, just two words, DON'T WORRY. Worry is the greatest foe to the happiness of any household. An anxious, despondent face, a fretful, complaining voice, will make every one uncomfortable.

A woman's nerves are more truly the cause of worry than outside troubles. The nerves are to a woman's body the telegraph system, which surely warns her of any trouble in the feminine make-up.

Dr. Pierce, during a long period of practice, found that a prescription made with glycerine, entirely of roots and herbs, without the use of alcohol, cured over 90 per cent of such cases. After using this remedy for many years in his private practice he put it up in a form that would make it easily procurable.

Women are earnestly advised to take it for irregular or painful periods, backache, headache, displacement, catarrhal condition, hot flashes, sallow complexion and nervousness.

For girls about to enter womanhood, women about to become mothers and for the changing days of middle age Dr. Pierce's Favorite Prescription should always be on hand. In liquid or tablets.

Write Dr. Pierce, Buffalo, N. Y., for free 136 page book on woman's diseases. Every woman should have one.

Dr. Pierce's Medical Adviser, cloth-bound, sent free to you on receipt of 3 dimes (or stamps) to pay expense of mailing only. Dr. Pierce, Invalids' Hotel, Buffalo, N. Y.

If you are troubled with Indigestion, Constipation, Biliousness, Bilious Headaches, and a hundred and one ills which depend upon an inactive liver—use Dr. Pierce's Pellets.—Adv.

OBSERVING THE LORD'S DAY.

The due observance of the Sabbath day is bound up in every interest of man. Nature demands it. The very land must have intervals of rest. The physical machine lasts longer for a regular recurring pause. Culture demands it. The mind must not be endlessly fixed upon one thought. It can not thus do its best and make its greatest advancement. Morals demand it. The setting apart of a stated time for the study of higher things lifts up the moral nature of man and makes its powers greater and its discriminations clearer. Religion demands it. A time set apart for worship and regularly used for that purpose, is indispensable to the maintenance and cultivation of the spiritual life. The soul must have its times for communion with God or it will shrivel.—Presbyterian of the South.

Religious Papers Look Into Pellagra Remedy.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address American Compounding Co., Box 587 X, Jasper, Ala.—Advertisement.

CHURCH ATTENDANCE HELPFUL.

One simple and ever-ready means of helping the church service is to attend it. Any kind of meeting that is poorly attended is likely to be a poor meeting. If a committee or a board consists of ten members and only three are present, not much is likely to be done. But pack the meeting full, and it will have power. This principle applies with special force to religious services where sympathetic contagion is so vital a factor. A full attendance at a service shows interest on the part of the people, and then this interest intensifies itself, as embers heaped together begin to glow. Pentecost derived much of its power from the fact that all the members were there with one accord in one place. But let there be a light attendance, thinly scattered over the seats, and everyone feels a chill. Every seat filled adds so much, and every seat left vacant subtracts so much, from the service. This old, familiar truth should not be forgotten, not even when we are tired or when many engagements press upon us, but should keep its grip upon our consciences and lead us to say, Let us go into the house of the Lord. Let us fill the Lord's house by our attendance, and then the Lord's house will fill us with his blessing.—Banner.

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

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That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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"My daughter was afflicted with epileptic fits for three years, the attacks coming every few weeks. We employed several doctors but they did her no good. About a year ago we heard of Dr. Miles' Nervine, and it certainly has proved a blessing to our little girl. She is now apparently cured and is enjoying the best of health. It is over a year since she has had a fit. We cannot speak too highly of Dr. Miles' Nervine."

MRS. FRANK ANDERSON,
Comfrey, Minn.

Thousands of children in the United States who are suffering from attacks of epilepsy are a burden and sorrow to their parents, who would give anything to restore health to the sufferers.

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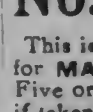

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No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

REPORT OF EDUCATIONAL SECRETARY.

Mrs. H. R. Steele.

In presenting her first annual report your Educational Secretary has endeavored to give an accurate report of the work of her department as outlined in our new by-laws and to give in brief an account of her stewardship.

The educational work of the Board of Missions is the dynamic in the organization which gives the women of the Church a vision of the world's need of Jesus Christ, of their responsibility for a spirit of brotherhood in the world, and their obligation as stewards of God to meet the need by the consecration of time, energy, talent, and money. The two objectives in our organization, as far as the home base is concerned, are members and money.

The purpose of the Educational Department is to create a missionary spirit by a missionary propaganda which will give to the women of our churches information as to the world's needs, and by enlisting their sympathies and interests and leading them out along the line of their highest natures, develop a new scale of giving which will reach down into conscience and awaken a new sense of obligation and study, unloosing purse strings and stimulating greater self-denial and far larger gifts—gifts that are the expression of self denial and love before an all-loving Father.

When we shall be informed about the history and progress, the plans and methods of God's missionary campaign, intelligent information will lead us to sympathetic praying and self-denying giving.

Literature.

This is a day of attractive missionary literature, and an effort has been made to make the literature issued by the Council pleasing in form as well as helpful in subject matter. A large output was authorized by the Council in Fort Worth, and so far as has been practicable the program has been carried out.

The ad interim meeting of the Committee on Literature was held in Nashville on July 8-11, 1914, and the Yearbooks for adult, young people's and children's auxiliaries were planned. The leaflets necessary for the preparation of the programs were discussed and, so far as was practicable, assigned.

Plans were made which brought the pages of The Voice edited by the women Secretaries in line with the programs outlined in the Yearbooks. The Home Base Department in The Voice is being devoted to plans and methods to promote the different departments of our work. The practical use of this department and of the woman's page in the Conference journals rendered unnecessary the publication in separate sheet of the Methods Quarterly and has been a means of increasing interest in The Voice, and has saved the expense of issuing the Quarterly.

Leaflets and Booklets.

The "Helps for Missionary Societies" were brought up to date and fifteen thousand copies printed. The Week of Prayer literature was ready for distribution by September, according to the ruling of the Council. The leaflet, "A Call for Volunteers," has been prepared by the Secretary and sent to students in our colleges. One million two hundred ninety-four thousand one hundred and sixty leaflets and booklets have been printed and distributed in the Conference. The total cost of the leaflet literature, with the three Yearbooks and the "Helps for Missionary Societies," has been $3,006.77 to January 1, 1915.

An earnest effort has been made to give practical expression to the new constitution and by-laws, the new plans and methods incident to organic union. Suggestions for officers in leaflet form and the Yearbooks and "Helps for Missionary Societies" have been distributed in large numbers in the Conferences.

We have endeavored to put in printed form everything necessary for the promotion of the work, and we now feel that plans and methods have gone about as far as they can go. The success of our missionary enterprise now depends upon the proper use of the literature in the auxiliaries and upon the constructive work that shall be done by the women in our churches.

Study and Publicity.

The combination of mission study, Bible study and publicity has been promoted by circular letters and by personal appeals. Careful study has been given to preserve the essential features of the two departments, and a mission study class in every auxiliary—adult's, young people's, and children's—has been urged and an obligation laid upon the superintendents to use the columns of the secular and church papers for the publication of interesting missionary news. New blanks have been prepared by which we hope to secure an accurate enrollment of mission study classes.

Mission Study.

Emphasis was laid upon the campaign for mission study in October and leaflets and a prospectus giving the new books were prepared and distributed. The Home Base Department of the September Voice was devoted to mission study and short reviews of all the new books were published. Special leaflets on mission study and on Bible study were prepared by the Secretary and distributed in large numbers.

Of the number of mission study classes reported—2784 by superintendents and 1020 by card—we are convinced that one number is as much too large as the other is too small. Many classes organized in one quarter and carrying on the study through the next quarter have been reported twice, and many classes have been reported by the Auxiliary Superintendents to the Conference Superintendent that have not filled out the enrollment card and mailed it to the Secretary. At the end of the third quarter the attention of the Conference Superintendents was called to the great discrepancy, and cards were distributed and an effort made to have reports agree. A cordial response upon the part of several Conference officers reduced the discrepancy and brought the number reported by card almost to the number reported by the Superintendents. The following Conferences report the largest number of mission study classes: By card—Little Rock, 75; Texas, 69. By Superintendents—North Georgia, 247; Tennessee, 106.

Bible Study.

We have been gratified to note the increasing interest in Bible study during the year 1914. Four hundred and fifty Bible study classes have been reported by the Superintendents, an increase of 220 over last year. The Conferences leading in Bible study are: North Georgia, 46; Central Texas, 33.

Publicity.

Two leaflets on publicity were ordered by the Council: The leaflet on the duties of the Superintendent of Publicity was brought up to date and sent out with the first circular letter to the Superintendents. "The Printed Page," showing the opportunity in publicity work, has been printed and distributed in the Conferences. In one number of The Voice the Home Base Department will be devoted to the publicity work. The year's report shows 415 secular papers printing missionary news and 545 auxiliaries sending news items regularly to the missionary page in the church papers and to the secular press.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Atlanta—Wesley Memorial Bldg...J. B. Keough
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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour just take a spoonful of harmless Dodson's Liver Tone on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful tonight and if it doesn't straighten you right up and make you feel fine and vigorous by morning I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

SPRING SICKNESS COMES TO EVERYONE

Spring sickness comes in some degree to every man, woman and child in our climate. It is that run-down condition of the system that results from impure, impoverished, devitalized blood. It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. Ask your druggist for this all-the-year-round medicine. It purifies, enriches and revitalizes the blood.

THE ABERDEEN DISTRICT CONFERENCE.

The Aberdeen District Conference, which convened April 29-May 1, was delightfully entertained by the people of Houkla, Miss., which little city has grown exceedingly during recent years and become to be a community of importance and of enterprise above common.

About sixty Conference delegates were present and numerous representative visitors came and went during the occasion. The Pastor, Rev. A. W. Langley, and committee were the impersonation of politeness and provided promptly for every comer.

Great regret was expressed at the enforced absence of Bishop R. G. Waterhouse, who was to have presided. Resolutions were passed indicating the mind of the Conference and the Secretary was instructed to make proper mention to the Bishop in a message by wire.

A resolution also was passed expressing gratification at the presence and presidency of the District Presiding Elder, Rev. J. W. Bell. Rev. I. D. Borders of Aberdeen was elected Secretary and acquitted himself "with honors" in this relation, as he did also, eminently, in his pulpit ministrations at the first morning service.

An optimistic spirit appeared to prevail at the Conference and the reports were good, in excess of ordinary. Special mention was made of the great gains in the work of the Sunday schools, and of the Woman's Missionary Society in several of the pastoral charges.

The church property interests, too, had gone forward perceptibly, and greatly so at a few points. About one hundred people had been added to the churches of the district, all of which, as suggested by the presiding elder, indicated a good degree of Christian enthusiasm and pronounced devotion to the work of God. Plans also were very generally out for special efforts in the work of revivals during the early coming months.

The Methodist Orphans' Home at Jackson, Miss., was several times mentioned, and appropriately represented by Miss Golding of the teaching department, who is soon to enter upon the preparation for duty as a missionary.

Dr. Sullivan, of Millsaps College, was present and delivered a splendid and closely heard address, setting forth the gaining conditions of that prominent and well known school—long classing in the A grade and counted among the great schools of the Church, for young men.

Dr. H. M. Ellis of Memphis, Tenn., appeared on Friday afternoon and spoke concerning the Methodist Hospital at that city. His Herculean efforts and the work of the Methodist multitudes are bearing fruit. A plant of magnificence will evidently result with finest preparations for healing the sick.

Rev. R. H. B. Gladney, the Sunday school Field Secretary, is awake on equipments for his work and alive to the needs of the Sunday school movement. Visions of Bible Classes and teaching methods appear as he speaks, and naturally he is helpful in visiting the churches.

Fifteen local ministers were reported by the Conference Chairman and the pastors, some of whom were Deacons and Elders, and present. The licenses of the un-ordained were renewed and the character of each was passed. T. B. Clark and W. S. Adams were given special mention for reporting in keeping with the Discipline.

Henry A. Camp, Jessie H. Smith, A. D. Bell, and J. L. Cochrum were licensed to preach. T. D. Clark was recommended for Ordination as Deacon.

A. D. Bell, V. L. Nabors, R. B. Goar, and L. H. Floyd were recommended for admission to the Conference.

D. H. Shell, A. B. Nabors, W. J. Beasley, and J. H. Ramsey were elected lay delegates to the Annual Conference.

The congregations were good at all of the twice per day services. The beginning sermon, Wednesday evening, was delivered by Rev. W. R. Williams. After this the preaching was by Rev. I. D. Borders, Rev. N. G. Augustus, Rev. A. H. Williams, and Rev. R. M. Evans.

The next District Conference was voted to the new town of Vardaman, with Amory and Pontotoc as close contestants, these last mentioned places having recently invested the sums of $16,000 to $24,000, respectively, in elegant houses of worship.

Rev. J. C. Park of Tupelo was too ill to be present and Rev. W. M. Young of Amory was providentially absent. They were sorry to be delayed, so also were the members of the Conference.

The New Orleans Conference Organ circulates in this territory and is counted "first among equals" in the Advocate family.

The long-time honored and useful book manager, Rev. G. W. Bachman, spoke impressively of the "diamond anniversary" of the Christian Advocate of Nashville, Tenn., and mention was also made of the New Orleans Christian Advocate.

A. H. WILLIAMS.

Shannon, Miss., May 7, 1915.

SEASHORE DISTRICT CONFERENCE.

The pastors and official members of this conference are requested to reach Bond in time Tuesday for organization at an afternoon session. Rev. N. B. Harmon will preach at night. Wednesday's sessions will include especial attention to the Sunday school, missionary interests, and the woman's work.

The President and District Secretary of the Woman's Society are invited to be present and present their work. Lay leaders will be called on for expressions of experience upon this department of missions.

The committees are as follows:

For License to Preach and Admission—Rev. M. B. Sharbrough, Rev. W. B. Jones, Rev. H. P. Lewis.

For Orders—Rev. N. B. Harmon, Rev. E. C. Gunn, Rev. H. W. Van Hook.

Other committees will be announced at the opening session.

I wish to ask each pastor to have a full report of all work accomplished to date. With this in hand, fuller opportunity will be found for particular discussion of vitally interesting matters—and we have them, of serious and critical moment, at this time.

To complete the official roll before the Conference meets, please send me by return mail your delegates' names.

Our local preachers will be present, I trust, and in every case of necessary absence, kindly and surely mail a report of your work and your request for a renewal of your credentials.

W. H. HUNTLEY, P. E.

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FACTS THAT COUNT.

The six Japanese pastors of San Francisco contribute all their wedding fees to the cause of Japanese evangelization in California. During 1914 these fees amounted to $1074. This was paid to the Dendo Dan, the Japanese Evangelical society. The pastors all receive small salaries.

Since January 1, three adult Koreans have been baptized at our San Francisco Korean mission, eight men and an infant at the Sacramento Korean mission, and two adult Japanese, man and wife, at the Walnut Grove mission—thirteen adults and one child—during the first six weeks of the year. We hope these are but drops preceding a plenteous shower.—William Acton, San Francisco, Cal.

At 12 o'clock each day the clerks at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York, assemble in the secretary's office for prayer for the Sunday school work of America and throughout the world. In recent weeks, representatives of the Sunday school work from many parts of the earth have taken part in these precious seasons of prayer—men and women from South America, Africa, Turkey and Japan. Sometimes this prayer, the Lord's prayer, which follows it, is in another language, but "this common language of the skies" is understood in heaven.—The Sunday School Times.

"If the disbelief in the integrity or truth of a book of the Bible, especially one authenticated in its historicity and facts by Christ himself, is simply an error of the head and very pardonable, what sure guide has any soul in avoiding errors of both head and heart?"

REPORT OF HOSPITAL COMMITTEE.

To the Members of the Brookhaven District Conference, 1915.

Dear Brethren: We are now able to report to you that our Hospital Commissioners have taken possession of the site recently purchased in Memphis, and are ready to begin the work of fitting up the present magnificent building for the reception of patients as soon as the necessary money for doing so is at hand.

We now have an investment of $110,000 which is utterly inoperative for want of $30,000 more. This amount expended upon the present building would equip it with elevator, operating room and sufficient additions and furnishings to enable us to open a first-class Methodist Hospital for the accommodation of 75 patients. Our urgent need of the hospital and the condition of our work demand that we do this as early as possible.

Had the simple plan adopted by our last Annual Conference been carried out, the needed funds would have been secured before this. We regret the failure of our Sunday schools and churches to raise the Hospital offering asked of each, and we believe this District Conference should insist upon this obligation being met as early as possible.

In the absence of large contributions many small ones must be secured. The large gifts cannot be expected now. But this is really no disadvantage. Our Church should not expect a few rich men to build its Hospital. Every member should covet the privilege of sharing the cost of this institution, which is to be the expression of our Church's sympathy for suffering humanity, and another agency of winning the lost to Christ. And we believe our pastors and all their members will take this honest and self-respecting position. Therefore, be it

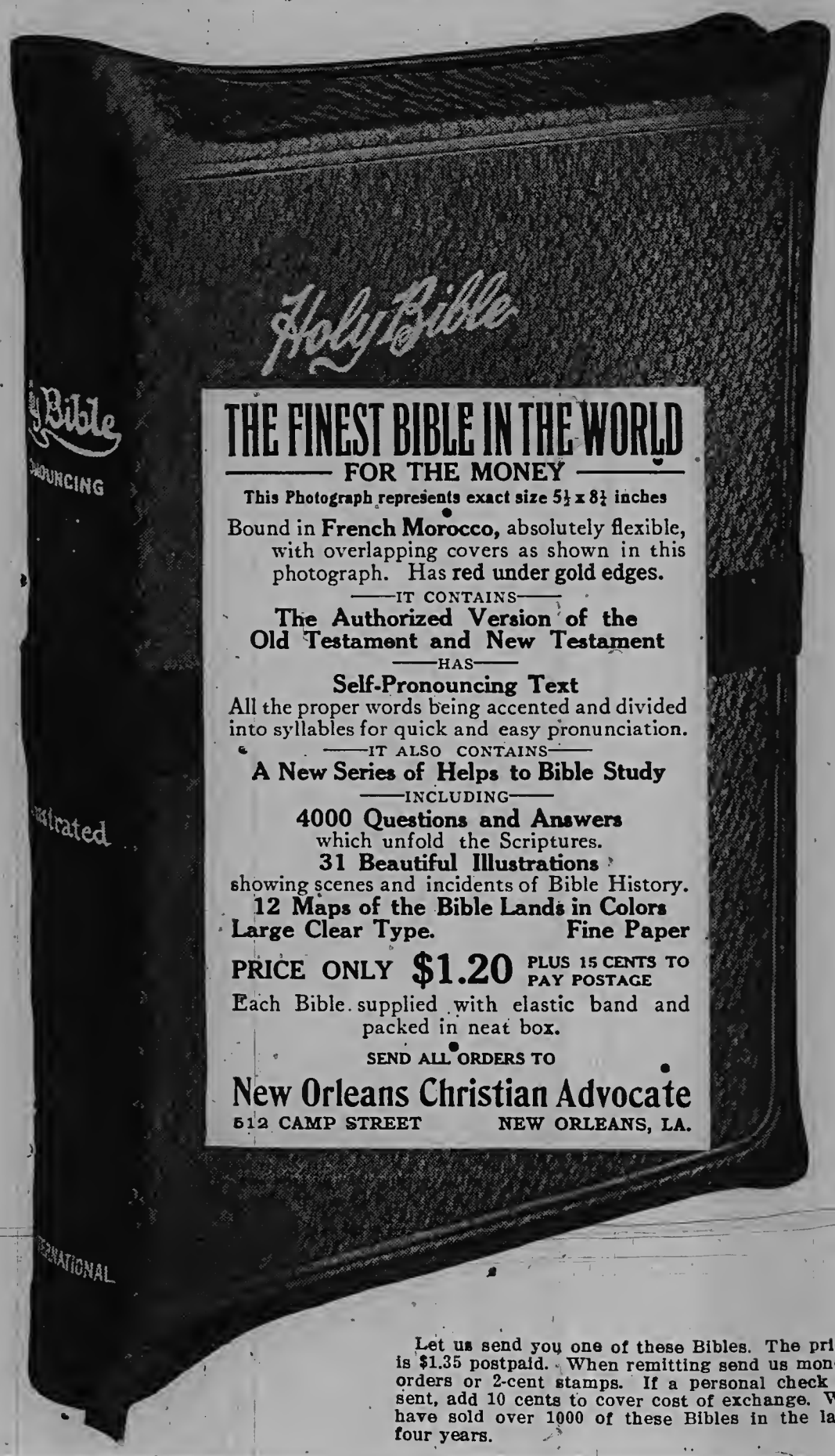
Resolved, That we urge and shall expect of each of our pastors and Sunday school superintendents that he raise from each church and Sunday school at least the minimum amount asked for the Methodist Hospital by the resolution of our last Annual Conference, and remit the same to Rev. H. M. Ellis, Field Secretary, 2086 Union Avenue, Memphis, Tenn., before the first of September.

Resolved further, That we ask our faithful presiding elder in his rounds to inquire as to the observance of this resolution and to urge its prompt observance with all possible emphasis.

Signed: P. H. Enochs, C. S. Butterfield, B. F. Lewis.

The above is the action of the Brookhaven District Conference with reference to the Methodist Hospital, Memphis, Tenn. Rev. B. F. Lewis kindly consented to act as District Secretary of this district for this fund, to correspond with pastors and Sunday school superintendents, and urge their raising a Hospital offering to help speed the day of opening for service. And Brother Lewis always does his work thoroughly. H. M. ELLIS.

"Faith is prior and superior to intelligence, but not contradictory to it."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MARRIED.

At the parsonage, at Greensburg, La., on May 9, 1915, by Rev. R. V. Fulton, Mr. R. E. PHILLIPS and Miss STELLA ALLEN, of St. Helena Parish.

At the home of the bride's parents, in Longville, La., on May 2, 1915, by Rev. P. A. Swann, Mr. CHARLES FORD and Miss FLAY TAYLOR.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 21. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3092.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, MAY 27, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"More than martyr's aureole
And more than hero's heart of fire,
We need the humble strength of soul
That daily toils and ills require."

* * *

Jesus said: "Come ye after me and I will make you to become fishers of men." The business of a fisherman is to fish. Are you keeping at it, brother? And another important question is, What are you catching?

* * *

Man's highest duty is to know God and make him known in his saving and perfecting power. And the first part of this double duty must precede the latter. Until a person himself knows the Heavenly Father, it is futile for him to try to acquaint others with him.

* * *

In spiritual matters God deals with men individually, not en masse. Whatever fate may overtake a Church that becomes apostate, nothing can rob a single faithful disciple of all that is due to come to him as a son of God and a joint heir with Christ. In this reflection, the Christian may have an unfailing source of optimism, no matter how far astray the multitudes about him may seem to go.

* * *

Ever and anon some one writes an article on "The Kind of Revival Now Needed." Such dissertations are usually a useless waste of words. There has never been but one sort of religious revival needed, and that is the kind that regenerates the soul, awakens it to a sense of its obligations, and sets it to trying to perform its duties to God and man. Any other type of revival work is religious quackery—nothing more nor less.

* * *

A contemporary in discussing the recent visit of Dr. Shailer Mathews and Dr. Gulick to Japan suggests that it is time to do away with the "dollar diplomacy" which for some time has been in vogue in our dealing with the Oriental nations. Does our confrere want to substitute therefor a FIVE DOLLAR diplomacy? That was the cost of a plate at the banquet given these gentlemen in a fashionable New York hotel upon their return.

* * *

Culture is a very desirable thing, but Christianity has something better to do than to make its promotion its chief aim, namely, to spread Scriptural holiness throughout the earth. It is regrettably often the case that so-called culture is selfish in spirit, or is too fastidious to perform the hard and self-denying service that the world most needs. And after all, about the best way to promote true culture is to seek to enthrone Christ in the hearts of men. It is not merely an accident that the most highly civilized peoples on the globe are adherents of the Christian faith. When the heart is regenerated and the affections are "set on things above" the whole man is lifted upward, and when men are elevated, so are their institutions and environment.

TO OUR SUBSCRIBERS.

The Publisher is sending out bills to all subscribers whose subscriptions have expired. Many of our subscribers have already received notices and others will receive them within the next three or four weeks. Subscribers are urgently requested to renew their subscriptions at once, and give us their support in this time of need.

Should our subscribers neglect to renew their subscriptions three months after expiration, we will be compelled to cancel them. We are unable to carry them indefinitely for want of means. Economy demands that we reduce the expense of publishing the Advocate unless we receive adequate support from our constituency. Brethren, please renew your subscriptions at once.

TO OUR PREACHERS.

Dear Brethren: During the last eight months our income has shrunk to the extent of about $1200. We now have 3000 subscriptions on our lists which have expired and which are being carried at a great expense. Unless these subscriptions are renewed within the next three months we will be compelled to cut them off. Our only hope of securing the renewals is through our preachers in the usual way. Are we going to let these subscriptions drop, and reduce the usefulness of the Advocate? This is an important matter, brethren. We cannot run the Advocate on a credit basis. Labor and material have to be paid for, and we shall have to have your support, or go in debt. Please come to our assistance at once by securing the renewals of the subscriptions in your charge.

SOME POINTS WORTH NOTING.

Through the courtesy of The Outlook, we gave our readers last week an opportunity to see the best discussion of Billy Sunday and his methods that has come under our observation. By way of emphasis, we desire to call special attention to two or three things that Mr. Ellis said in his informing article.

1. Let the following statement as to the Evangelist's orthodoxy and faith be carefully noted: "Of course, Sunday's theology is old-fashioned. But it is the same body of teaching which the Christian Church has preached for well-nigh two thousand years. He adds nothing to it and subtracts nothing from it. Most to the point, **he believes it utterly and unequivocally.** If he were to have any doubts, Billy would be done for. Evidently the multitude of men—university graduates as well as mechanics—prefer Sunday's convictions to other men's speculations. **Clearly, the world wants a religion of authority.**"

These affirmations imply much. Liberalism has given to the world no great evangelists. It was stated a few years ago that Rev. B. Fay Mills, who for a time was so successful as a revivalist, lost his effectiveness when he became loose in his theology. In The Bible Magazine (New York) of the present month, Dr. W. E. Biederwolf, in an illuminating paper, shows that evangelists of distinction have almost uniformly adhered loyally to the apostolic faith, and that for this the Church owes them a great debt. It remains yet to be shown that the nebulous creeds of the modernists can be so preached as to grip the consciences and revolutionize the lives of men.

2. Billy Sunday, according to Mr. Ellis, is aflame with a consuming earnestness. His comment on this point was as follows: "If Billy Sunday should get through a sermon without wilting his collar, probably 'Ma' Sunday would be solicitous. The spectacle of that tireless, tense, dripping figure, with gray, drawn features, at the close of a sermon is itself a moving exhortation. No wonder Billy does not wear (or own) a frock coat, and no wonder that he has to be rubbed down by a trainer after every sermon."

This characterization is most suggestive. Earnestness counts for much in the pulpit. Too many ministers deliver their messages as if there were little or nothing at stake. If the politicians were to speak with no more intensity of feeling than some preachers do, it is not likely that they would win many votes.

3. The following point made by Mr. Ellis is also quite significant: "Berating the churches and ministers as he does, Billy yet holds to the most old-fashioned belief as to the place of the Church. 'All my work is for the Church,' he says. Without the organization, the tireless and devoted labor, and the militant loyalty of the churches, he could accomplish nothing."

This truth could scarcely be too strongly stressed. With all its short-comings (and they are many), the Church is the mightiest force for righteousness known among men and the hope of the world; and the great evangelist shows his good sense in recognizing and conceding this fact.

A VISION THAT IS NEEDED.

"Playing to the galleries," in the worldly sense of that expression, is reprehensible; but there is a gallery upon which it is well for the immortal soul ever to keep its eye amid life's fierce struggles. It is the one to which St. Paul had reference when he wrote: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." The man who does not keep eternity and those who look down upon him from its heights constantly in view is not likely to move upon a high plane in this life and use to the best advantage the few fleeting years of time. What a powerful incentive it is to right living when faith sees God upon his judgment throne and still farther beyond an immortality with the redeemed amid the joys and glories of heaven, or with the lost amid the sorrows and sufferings of hell! It is because it has no such vision that unbelief cannot produce great men.

HE CARES FOR ME.

By Edward Roberts.

He clothes the lilies of the fields
In glorious garments fair;
He watches o'er, protects and shields,
With loving, tender care.
Their need in mercy, he doth see,
And so
I know
He cares for me.

His eye is on the sparrow's wing,
He sees them when they fall.
His ear, inclined, is listening
To hear the needy call.
He listens, oh! so tenderly,
And so
I know
He cares for me.

As a father loves and pities, so
He careth for his own;
With love that will not let them go,
He watches from his throne.
Their never-failing guide is he.
And so
I know
He cares for me.

How calm! How peaceful! Oh, what rest!
With him my cares I leave.
He loves, he cares, and he knows best;
His promise I believe.
From anxious thought my soul is free,
And so
I know
He cares for me.

—The Presbyterian.

WHAT IS CONSECRATION?

Amos R. Wells gives this answer: "Bible reading, private prayer, earnest committee service, singing, helpfulness of others—these are not consecration, but the inevitable fruits of consecration. To learn whether you are consecrated, do not look at your acts, but at your thoughts. Consider whether your religious deeds are done from the love of God, whether they have become joyful and instinctive." If we are not watchful, before we know it we get into the habit of doing religious work and the various tasks of life, even service to others, chiefly because we recognize them as the things we ought to do, largely from a stern, hard sense of duty. Such an attitude toward activity of any sort makes life a grind. A transformation takes place when the leading motive becomes love to God and man.—Herald of Gospel Liberty.

"THE RECOVERY OF ORTHODOXY AND THE REVIVAL."

(From the New York Christian Advocate.)

Editor The Christian Advocate: Both are inseparable. Every great revival has brought back to the Church some neglected doctrine. Luther brought back justification by faith; Wesley, the witness of the Spirit and Christian perfection; Finney, the sovereignty of God and man's free agency and responsibility; Moody, free grace.

The revivals going through the land are coming through orthodox preaching. We have yet to hear of any breaking out where modern thought was preached instead of the "old, old story."

"Billy" Sunday heads the list of modern revivalists. He deals only in the old-time fundamentals and preaches the severer, harsher truths of the gospel. The neglected doctrines of sin and hell and judgment are live issues with him.

In the Central West, where tabernacle revivals are turning thousands Godward, the old-fashioned gospel is being preached. In the New Jersey Conference, where over 8000 conversions were reported, revivals were among preachers who hold to the "old paths."

The atmosphere of the revival must be charged with faith, not doubt; assurance, not skepticism; the positive, not the critical.

As the pulpit and Church get back to the Bible and to the fundamentals, revivals of religion will be more frequent and more far-reaching.

Taylor University. GEORGE W. RIDOUT.

METHODIST SINGING.

Dr. H. G. Henderson in his sermon on "The Mission of the Epworth League," delivered at the Methodist Church Sunday morning, May 9, paid the following tribute to Methodist singing:

Methodism was cradled in song. Those princes of sacred music, John and Charles Wesley, chanted the lullabys of this child of Providence. Dr. McLaren said before the Wesleyan Conference, "We have to thank you for the great burst of song which surrounded the cradle of Methodism as it did the cradle of the Master." Methodism was born in an atmosphere of music, and to-day, the world over, Methodists are proverbial for their hearty singing. No sacred lyrist, from the time Israel's immortal bard chanted his rapturous psalmody, has ever swept with defter fingers the strings of the harp of Zion than did the minstrel of Methodism, Charles Wesley.

If the philosophy of Sir Philip Sidney is true, in his well known statement, "If a man were permitted to make the ballads of his country, he need not care who should frame the laws," then the hymnology of Methodism has played an important part in her progress. Every Wesleyan doctrine, from 'prevenient grace to perfect love,' as Bishop Tigert happily alliterated the order, has been set to music, and every phase of Christian experience has been given melodious expression by the laureate of Methodism.

The penitent can refrain his grief in the musical miserere:

"Show pity, Lord; O Lord, forgive;
Let a repenting rebel live:
Are not Thy mercies large and free?
May not a sinner trust in Thee."

The new-born convert can chant the matin of his rapture in the exultant pean:

"How happy are they
Who their Savior obey,
And have laid up their treasures above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love!"

The devout soul can breathe his prayer of consecration in the lines:

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of Thine."

The backslider can repeat in tearful meter his humble plea:

"Return, O holy Dove, return,
Sweet messenger of rest!
I hate the sins that made thee mourn,
And drove thee from my breast."

The dying saint, as like the storm-tossed mariner he catches a glimpse of shore, can sing life's vesper hymn in the words of the bard of Epworth's masterpiece:

"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

"Methodism," says Bishop Granbery, "owes much, under God, to the songs she has sung around the world, and especially to those of Charles Wesley."—Southern Reporter (Sardis, Miss.)

WONDERFUL, BUT TRUE.

"It is wonderful that a little brown seed carried over through the winter, from last year, when planted will spring up into a plant, covered with beautiful blossoms that later grow into fifty or a hundred little brown seeds as perfect as the one from which they sprang.

"And deeds are quite as wonderful! Many a little brown deed, common and uninteresting and hard to do, if planted by love, springs up in the hearts of people and yields scores of deeds as good and useful as the one planted."

ABOUT THE DEVIL AND ELSE.

By Dr. John T. Sawyer.

Does the Devil really exist in this world, or has God shut him up in hell and turned the key upon him? If he does exist, is he at large among the children of men? Notwithstanding the plentiful evidences of his existence all around us, there are those who do not believe in the existence of a personal Head-Devil, declaring that the inspired writers in speaking of such a being only mean to personify the evil principle.

Could men generally believe in the non-existence of the Devil, it would do more than he has already done to promote his cause in the world. However, from the Scriptures we learn that the Devil is the arch-enemy of God and man; that he is the chief of the fallen angels, and that he and his legions once walked the plains of light and lived in heaven, but that God cast him and his down from thence as punishment for their pride. We learn also that, beholding man created and placed on earth, pure and holy in beautiful Eden, and moved thereto by envy and malice, the Devil sought to seduce him from his God, and in this succeeded, causing sin, death and all other evils to come into this world. We learn that the Devil is a liar and the father of lies, and the lying spirit in the month of false prophets and seducers; that he and his agents seek to torment or possess men, inspiring them with evil desires and designs; that he, possessing the rage of a roaring lion, is abroad seeking whom he may devour, and with the sublety of a serpent, tempting, betraying and destroying mankind; yet, we find that his power and malice are, to a certain extent, limited and controlled by the will of God.

Undoubtedly, the Bible teaches that the Devil is a real and mighty personality, and is the relentless enemy of God and man, going to the utmost of his capacity and power to rob God of his glory and men of their souls. The Bible has it thus: "God created man in his own image, in the image of God created he him; male and female created he them." God made man for his own glory; but the Devil, to rob God of his glory, seduced him from his Maker and made him his slave, causing to issue from his loins, a world of sinners, born to affliction and evil, and doomed to death, temporal and eternal. Some one has said: "It is as if God, making man in his own likeness and image, had put upon immortal canvas, a picture or representation of himself and, pronouncing it good, had excited the envy of the Devil who came along and, dragging his slimey loathesome self all over the beautiful creation, had marred and ruined the picture to such an extent that its pristine glory was gone and the touch and impress of the Divine Artist obliterated beneath the Arch-Fiend's hoof."

Yes, the Devil broke the image of righteousness and true holiness in which man was created and left him prostrate on mother-earth, helpless in the horrible pit and miry clay, without God and without hope, unholy, unhappy, full of sin, guilt and tormenting fears. If this be not so, why is it that all who have not been made free by the truth as it is in Jesus, are found sinning in heart, thought, word and deed the wide world over? Why is it that millions of dollars are spent annually in preventing or discovering and bringing to justice multitudes of men and women who break the laws of God and man? Why must men be shut up in prison and penitentiaries for years or for life, or be sent from the gallows into eternity, or from the electric chair? Why is it that there are fightings and wars almost always being waged? Why should the most enlightened and powerful nations of Europe be murdering each other at this time? If the Devil has no hand in the affairs of men, why should there exist vast rings for stealage and every manner of wrong-doing and iniquity? Locks have to be put on the doors and watchmen employed to guard private rights. Widows and orphans are despoiled, the poor trampled down, men crushed and society disorganized and poisoned with sin to the very core. Why all this? The Bible states: "All the world hath gone astray and lieth in the lap of the

wicked one." The Devil, who is called the god of this world, has blinded men and caused them to do his will.

There's not an evil under the sun but the Devil has had a hand in it. Men often fail to recognize the Devil because he is careful to hide his cloven feet and forked tail. Depend upon it, he lives, and he and his agents are ever seeking the destruction of souls; and, what of it? Just this—if we have to resist him in our own strength, we shall, in spite of all that we can do, be as surely destroyed as that we now live. Blessed be God! though the Devil is after us all, we have in Christ the power to resist him and gloriously to triumph over him. First John III:8 reads thus: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." The Son of God, a mightier One than our enemy, hath conquered death, hell and the grave, and hath vanquished the Arch-Fiend and placed the foot of his omnipotence upon the neck of the dragon; and, therefore, the hapless, sinful, mourning, dying children of men may, in the faith and strength of their Savior God, have complete victory over the world, the flesh, and the Devil. The mightiest of men in himself is weak as water to resist the Devil, but the weakest of true believers is mighty, not only to resist, but even to the pulling down of the strongholds of sin and Satan. God was in Christ, manifest in the flesh, to destroy the works of the Devil.

He does so by the clearness of his teaching. So plain and simple is it that a wayfaring man though a fool need not err therein. It is not necessary that a man fighting to overcome the Devil should make any acquirements of learning, or philosophy, or wealth, or power. The plan is so simple that it is included in one sentence—"Repentance towards God and faith in the Lord Jesus Christ." A physician, anxious about his soul, asked a believing patient of his how he should find peace. The answer was: "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you." How simple and yet it conquers the Devil: to do nothing, realizing that we cannot save ourselves. Believing that Christ came to seek and to save lost sinners, we are to feel lost and undone, and then to be willing to be found and saved of Christ.

Christ destroys the works of the Devil by the merit of his sacrifice. We cannot merit anything, but the merit of Jesus' blood avails for every believer in him. That was a grand scene when Martin Luther lay seriously ill and the Devil came to him and unfurled a long roll on which to his consternation Luther saw enumerated the fearful record of his sins. Though his heart was so stout, yet it quailed before the awful record, until suddenly his heart became as a lion's as he said to the Devil: "One thing you have forgotten, the rest is all true; but one thing you have forgotten—"The blood of Jesus Christ, his Son, cleanseth us from all sin."

Christ destroys the works of the Devil by the power of his grace. Steadily looking unto Christ as the "Author and Finisher of our faith," we cannot fall away; but if we rely upon ourselves rather than Christ we shall surely fail. That was a good answer of the general to a subaltern who said to him—"General, we have taken a standard!" "Well, then take another," was the reply. Heaven is won by a series of victories over the enemy and not by a single fight or campaign. It has been well said: "Scars, wounds, bruises, burdens, weariness, fire, hail, and deep waves—all go towards the winning of the final conflict." Living in the grace of our divine Master, not all hell and countless myriads of Devils can destroy our souls.

The Master's words are: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one."

Alone, no man can conquer the world, the flesh and the Devil, but any man can do so by the power and sufficiency of Christ. With the omnipotent God-man, Jehovah's Fellow, fighting for, with and in us, there are more on our side than can be against us. The Bozrah Conqueror who never did, and who never can, meet a single defeat, has won the victory for all who will fully trust him as their Leader, and will love and serve him to the end.

COLLEGE-KILLING.

By H. Walter Featherstun, D. D.

"The fifth Commission created by the General Conference to fix (protect) educational standards" met last August. Their Report is before me. The work assigned by the law of the Church to this Commission is thus specified: "They shall prescribe the minimum requirements to be demanded of the several classes in institutions belonging to or controlled by the Church." Discipline, Par. 469. In the Report, on pp. 8-20, we find that they have carefully done the work assigned them by the law of the Church. This work is commendably done. But on pp. 21-24 we find other requirements for classification in the various grades. These other bases for classification are the number of "professors giving entire time to the instruction of college students;" volumes in library; "laboratory equipment;" "endowment and income." These additional requirements are not merely advisory; but the Commission distinctly declares that colleges "must meet" these. Where does the Commission get its authority to impose these additional requirements? The law of the Church in the Discipline, Par. 469, makes "the minimum requirements to be demanded of the several classes in institutions belonging to or controlled by the Church" the sole basis of classification to be prescribed by this Commission. Why has the Commission gone beyond this and laid down additional requirements? How can they compel the Boards of Education or the Annual Conferences to heed these additional requirements? I do not know.

I am quite sure, however, that these additional requirements, if they are indeed requirements, and not mere recommendations, are both unwise and unjust, as well as unlawful.

1. They are unwise. The Commission's Report says: "The public schools are not going to meet all the demands of our people, and private academies will have a constantly enlarging field for usefulness." This is certainly not at all true in Mississippi. The people here who demand schools preparatory to college other than our well arranged, well-taught public schools, especially in our towns and in many rural high-school districts, are a negligible number. Consolidated schools and agricultural high schools are rapidly increasing. It is about true that no academy or junior college belonging to the Church can live; for the people will not pay for that which they can get without paying for it. There is not an endowed academy or junior college that can offer free tuition belonging to our Church; nor can there be one. There is in the Mississippi Conference a standard college doing full college work and conferring the regular baccalaureate degrees, and there is a so-called training school approximately doing the same work with an upward trend in its courses of study. These institutions live because they do college work faithfully and give college degrees. Neither of these can meet the additional requirements laid down by the Commission. They have not books enough in their libraries, nor laboratories large enough, nor endowments. They could not possibly claim to receive "an assured annual income of $5000 for current expenses exclusive of tuition and other fees," as additionally required by the Commission; hence they could not be classified "as B Class colleges," and would be forbidden to confer any bachelor's degrees. People, as a rule, in Mississippi will no longer send their children to a college that does not confer degrees. To be classed as a C grade or Junior College would mean the death of any college in this State. This policy of the Commission indicated by their additional requirements is a college-killing policy for small colleges.

Shall we kill them and depend upon our large A grade Colleges for the education of all of our boys and girls? Would this be wise? Nothing could be more unwise. It is conceded, I think, by both the educators and the educated generally, that with the average pupil the small college does better work than the large college, notwithstanding the better equipment and teachers of larger reputation offered by the large college. The average pupil needs the personal touch of his teacher. In the small college he gets this—in the large college to a less degree, and in the largest scarcely at all. Beyond all question the average pupil in a class of ten has a far better chance to be well taught than in a class of one hundred. The Church must provide for the average boys and girls, because there are so many more of them than there are of the extraordinary ones. If the Church does not provide for them, other colleges, with deleterious or doubtful tendencies, will gather them in, and the Church will be discounted and will lose much of its influence thereby.

2. It would be unjust to kill off our small colleges—unjust to the average boy and girl in the Church. Many of these might be able to pay the fees in the large college; but there are other expenses there, imposed by the fads and fashions of "the college spirit." He must either pay these, or refuse and meet ostracism and sneer and suffer humiliation the average pupil is not prepared for, and the result is that he leaves or fails to return the next term, seeking the more congenial atmosphere of some small college, not of the Church, or, worse than all, abandons the purpose of getting a college education. It was the Christ who said: "See that ye despise not one of these little ones." The average boy and girl have claims upon the Church for teaching and training that are very sacred; and for the Church to ignore these would be the most unrighteous injustice.

That the policy of the Commission indicated by the additional requirements means the death of the small colleges is naively confessed by the Commission itself: "This Commission calls the attention of the Church to the educational statistics for the last quadrennium which, with surprising uniformity, show a steady growth of the stronger colleges and decay or death of the weak ones." Report p. 7. On this fact, ominous as it is, the Commission utters no word of comment. It would be a sad day for Methodism if her small colleges should all be killed off.

Brethren of the Mississippi Conference, we must "think on these things." What shall we do? At another time I shall discuss this very question. Let us answer it bravely, honestly, and in the fear of God!

The best sign that a man believes anything is not his repetition of its formulas but his impregnation with its spirit.—Phillips Brooks.

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Secular News and Comment

By R. E. Meek.

At Itbaca, N. Y., a conference on world peace relations will be held from June 15 to 30.

* * *

The per capita consumption of codfish is stated to be greater in England than in any other country.

* * *

The policy of President Wiison in dealing with Germany has been endorsed by the Louisiana Legislature.

* * *

Scribner's Magazine recently cancelled its liquor advertising contracts, and will hereafter accept no such advertisements.

* * *

W. J. Bryan says: "The saloon is the first place a policeman will look for crime and the last place he would look for virtue."

* * *

On May 17, the citizens of Paris, France, together with such foreigners as happened to be residing in the city, observed Joan of Arc Day.

* * *

Since the war zone decree of February 18, Germany has destroyed ninety-one merchant ships and the lives of 1700 non-combatants which were upon them.

* * *

The Czar of Russia has offered to give away $352,000 in prizes for the discovery of new uses for alcohol. These must be of general value and must make it absolutely unfit for use as a beverage.

* * *

By using more automobiles tbe Post Office Department is to increase its rural free delivery service. This will benefit about a million farmers by helping them to get tbeir products on the market.

* * *

Alabama, Florida, Georgia, and Mississippi are the only States in the Union that have no compulsory school attendance laws. It is thought to be only a question of time when the people of these States will aiso see the need of adopting such measures.

* * *

Some of the banana plantations in the West Indies are suffering from an unknown disease which attacks the trees already standing and causes trees newly planted on the same soil to die. It is said that only the yellow variety of bananas are hurt by tbe plague.

* * *

Dr. Frank J. Goodnow has been inaugurated President of Johns Hopkins University, Baltimore, Md. The exercises were held at Homewood, the new site of the university. President Wilson, who is an alumnus of that institution, was booked to deliver one of the addresses of the occasion.

* * *

Tuskegee Institute of Alabama has now $2,000,000 of productive funds, 100 buildings valued at $1,250,000, 1600 students, and 200 instructors that teach 40 different industries. This institution is for Negroes only and its president, Booker T. Washington, is doing a great work for the people of his race.

* * *

The prohibition forces in Louisiana are aroused to the necessity of having the dry territory in the State protected from the wet, and are anxious to have the Legislature pass additional laws which will bring about this result. Fifty per cent of the State's population and sixty per cent of its area are under the prohibition banner.

* * *

The Navy League of the United States which numbers among its directors and officers Dr. Lyman Abbott, J. P. Morgan, Theodore Rooseveit, Cardinal Gibbons, Elihu Root, and other influential men has petitioned President Wilson to call an extra session of Congress to authorize the issuing of bonds to the amount of a half a billion dollars for the strengthening of our naval defenses.

* * *

The following is the comment of the New York Herald, perhaps America's greatest daily paper, upon the message of President Wilson to Germany concerning the sinking of the Lusitania: "It might have been stronger; it might have been weaker; it will serve. President Wiison has overcome the influence of those members of his cabinet who are for peace at any price. He has lived up to the very best traditions of his character."

* * *

One of the superdreadnaughts soon to be built for tbe United States Navy is to be named for tbe State of Mississippi. When the battleship Mississippi was sold to Greece President Wilson assured Senator John Sharp Wiiliams that when the new warships were constructed he would see that one of the largest and best of them should bear the name of the Magnolia State. The cost of this war-ship will be more than $18,000,000, and after it is launched it will receive the silver service which the people of Mississippi presented to the old man-of-war bearing her name several years ago.

FINANCIAL REPORT.

Statement of the receipts of the Treasurer of the Sunday School Board of the North Mississippi Conference.

Aberdeen District—	
On assessment	.....
On Children's Day	$14.78
Columbus District—	
On assessment	.....
On Cbildren's Day	58.15
Corinth District—	
On assessment	.....
On Children's Day	19.87
Durant District—	
On assessment	40.00
On Children's Day	29.62
Greenvilie District—	
On assessment	.....
On Children's Day	9.00
Holly Springs District—	
On assessment	16.00
On Chiidren's Day	89.51
Sardis District—	
On assessment	24.00
On Children's Day	66.96
Winona District—	
On assessment	.....
On Children's Day	45.61
Total receipts	$413.50

In order to get funds to carry on the work during the first part of tbe year the Executive Committee gave a note to the bank with their personal endorsements. This note is due June 1, and will have to be paid. If the brethren do not send in their Children's Day money, as the law directs, these personal endorsers will have to make up the deficit.

Respectfully yours,
V. C. CURTIS, Treasurer.

May 20, 1915.

REV. THOMAS J. DURRETT.

Rev. Tbomas Jefferson Durrett, son of Rev. John Douglas and Catherine Holiandsworth Durrett, was born on May 31, 1861, in Monroe County, Miss., where he lived most of his life. He professed faith in Christ while quite young and joined the M. E. Church, South. He was married on Feb. 1, 1883, to Miss Fidelia M. Wise, and of this union were born five children—two sons and three daugbters. The wife and all the children survive him, all the children being married except the youngest daughter.

Brother Durrett died near midnight on April 8 from a stroke of apoplexy, his death being sudden and quite unexpected, though he had been in failing health for several years. For the past three years he had suffered greatly at times from rheumatism, but for a few days prior to his death he felt very sure that he was improving and would be able to begin afresh and with renewed vigor the work of the pastorate he loved so much. Brother Durrett was licensed to preach in 1896 and was given supply work on the Quincy circuit, in the Aberdeen District of tbe North Mississippi Conference. He served this charge four years, and did some other supply work. He was received on trial into the North Mississippi Conference with the Class of 1903 at the Conference in Holly Springs, under the presidency of Bishop A. Coke Smitb. Brother Durrett had reason to be proud of his class and they of him. He was appointed to the Aberdeen circuit, and served this charge one year. He was then appointed to the Smithville circuit, where he did splendid work for three years. After this he served the Nettleton circuit for one year, the Houlka circuit for two years, and Buena Vista for three years—all these charges being within the bounds of the Aberdeen District. At the Conference at Tupelo in 1913, Brother Durrett was appointed by Bishop James Atkins to the North Carrollton circuit in the Winona District. He found this charge heavy on account of falling healtb, and his former presiding elder, Rev. J. W. Bell, feeling a personal interest in him proposed to give him a lighter work, and Brother B. P. Jaco, his presiding elder at that time, also said, "I will give you a lighter work." But at the winding up of last year's work, the people of the North Carrollton charge were so insistent upon his return that he could not easiiy deny them. Thus it was that he was sent back to serve them for another year. I mention the above facts to show how he drew the people to him. His work was always helpful spiritually, and he sought to build up Methodism and all the vital interests of the Church.

He was modest and unassuming, but heroic in opposition to sin. He gave Monroe County vaiuable service as a citizen, a Christian, and a minister of tbe Gospel, exerting a great influence against the liquor traffic. He was far above tbe average as a revivalist. His preaching was Biblical, logical, and was attended with a mental power that never failed to grip his audience. His work abides. He is loved and honored all over the territory where he wrought so well. May the peace of God be with his family!

W. M. YOUNG.

A BOOK FOR DISTRIBUTION.

Elon College, N. C., is to have a book entitled "Better Living" for free distribution by June 15. Several thousand copies will be provided for tbis purpose. Ten cents sent for packing and mailing will secure a copy of the publication.

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

LOUISIANA CONFERENCE SUBSCRIPTION LIST.

The only definite addition to our list of subscriptions from the preachers received this week comes from Rev. J. D. Williams, of Greenwood, who subscribes two and a half per cent of his salary for five years. Brother Williams is a newcomer in our Conference, having transferred from Texas at the last session, but he thus enters heartily into the work of our Conference at once. In sending in his subscription, he adds: "If your College produces one real man in fifty years, it will repay the Church for every contribution. John Wesley founded Kingswood College, and Kingswood College produced Adam Clarke—the world's greatest Bible-ologist. Did Kingswood pay?"

In addition to this subscription, others have responded with promises to report definitely later. Evidently the preachers are interested in Centenary.

"DO IT NOW."

This familiar motto is an excellent rule of conduct for many reasons, and under most conditions. Its timeliness in the application to the campaign now on for a greater Centenary is especially evident when we consider the possible results of following it upon the future of our College. If, for instance, it could be announced during the Commencement exercises of the College, June 6-8, that some far seeing and liberal friend had offered a gift of $25,000, or that a dozen persons here and there over the State had enlisted in the Thousand Dollar Club by subscribing that amount to the endowment fund, it would put new courage and inspiration into the plans of work for next session, as well as inspire others to follow the good example. One thousand dollars now may be worth several thousand a little later. If everybody waits for somebody else to start the good work, the delay may result disastrously. DO IT NOW.

A WORD ABOUT ASSESSMENTS.

If a business man deliberately takes advantage of the bankruptcy laws and settles his obligations at fifty-four cents on the dollar, we do not regard him as a model of business integrity. Is it excusable on any ground for the Methodists of Louisiana to settle their ordinary obligation, as represented in the assessment for education at that figure? In spite of all our continuous pleas of hard times, nobody can pretend that the small assessment of twenty cents a member for Conference Education is excessive, or that it is beyond the ability of the Methodists of this great and prosperous State. Taking into consideration all our assessments, the total of all obligations laid on our Conference last year for Education, Missions, Church Extension, Orphanage—everything except the support of the ministry—amounted to about one dollar and sixty cents per member. Will anybody venture the assertion that the amount is excessive? But with this moderate assessment to represent our total interest in all the enterprises of the Church beyond our own home Church, our Conference as a whole settled at the rate of about sixty-two cents on the dollar, or a total contribution of a trifle over one dollar per member for all these interests.

Among these claims none is more urgently needed than is the assessment for Education. The Conference has recognized the pressing importance of our educational work. The assessment of $7000 is needed in full to meet the necessities of our work. Of this amount, we are pledged to pay to the support of Centenary $1600. The Mansfield bonded indebtedness, for which the Conference is pledged, requires payments of over $2200 each year, and as we have not received that amount, we have accrued indebtedness now to provide for, in addition. If last year we had raised our assessment in full, all these claims would have been provided for, and there would have been enough left to give Centenary the additional help necessary and thus the Centenary Special would not have been needed. One of the most urgent things to do this year in our educational work is to bring up the assessment dollar for dollar. It can be done.

One pastor on a poor country circuit last year demonstrated what can be done by the adoption of a definite system and energetic pursuit of it. On a circuit in the boll weevil section that for ten years had paid about $80 annually for all Conference collections, he adopted the duplex envelope system, calling for weekly contributions to the benevolences and by following it up secured about $250, or three times as much as the previous record of the circuit. The adoption of a wise system, and an energetic purpose to succeed, will make it possible to raise our assessments in full. Let us be content with nothing less.

It is to be hoped that the day has now passed when any pastor, in raising or distributing his collections, will discriminate against the Educational interest. It is vitally connected with the Missionary and every other interest of the Church and is entitled to at least equal consideration. Where the collections are lumped together and taken as a whole, the pastor has no right to discriminate between them, and in the light of the present crisis in our Educational interests, it is inconceivable that this collection should be undervalued or neglected by any pastor who is interested in the welfare of the Church.

Of course, we must find a permanent endowment for Centenary, and it is not believable that the Methodists of Louisiana will allow the opportunity presented by our Shreveport property to pass for want of a permanent endowment; but nothing will help more to restore confidence in our sincerity of purpose or to meet the present pressing needs of the College than would the payment in full of our educational assessment.

One word more may be added to encourage the early collection of this assessment. Already we have had to borrow money to meet the Mansfield bonded indebtedness and other obligations in reference to it will fall due on July 1. If we raise enough on the assessment to meet this obligation the situation will be relieved; but if not, money must be found to pay it, and we will have to pay double interest. After several urgent appeals for the early payment of this assessment the only responses have been partial payments from three officers of the Board and from one other, Dr. F. R. Hill, who will pardon the calling of his name as a welcome exception to the unresponsiveness of the brethren generally. Surely at least a few of our stronger charges can, by giving a little attention to the matter, send in part or all of their Educational assessment, and thus relieve the Board of serious embarrassment, and at the same time save to the Church the money that must otherwise be paid in interest on account of our neglect.

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)		$2016.66
Receipts on Centenary Special assessment of $6000—		
C. E. Fike, Rayne	$ 13.00	
C. A. Battle, First Church, Baton Rouge	1.00	
P. M. Brown, Natchitoches (in full)	26.00	
Total		$ 40.00
Receipts on Brown Subscription Cards—		
J. M. Robinson, Bayou La Chute (1915)	$100.00	
Total		$ 100.00
Grand Total		$2156.66

May 20, 1915. C. A. BATTLE, Treasurer.

THE HYMNS OF CHARLES WESLEY.

(These beautiful lines are from the pen of Judge Walter Malone, the South's great poet, who passed away in Memphis, Tenn., a few days ago.)

What simple strains are these, to live so long,
To move so many in so many lands,
When self-appointed arbiters of song
Are all effaced like scribblings in the sands!

In dens of London, choked with sin and shame,
The beggar and the burglar stop to hear,
And in the night, beneath the street lamp's flame,
The ruined woman feels a burning tear.

In mines of Cornwall, underneath the sea,
The grimy laborer hears their martial tread,
Their fervent call from coming wrath to flee;
Above the ocean thunders overhead.

Amid Missouri's forests, dark and lone,
And by the Mississippi's turbid waves,
In nameless churchyards, bramble-overgrown,
Their converts fill a thousand thousand graves.

Among the rude huts of the pioneers
These hymns awoke the wilderness at dark,
Above the cries of wild beast, fraught with fears,
The panther's growling and the gray wolf's bark.

So I remember, when a barefoot boy,
I thrilled to hear thy wondrous trumpet-call
To Zion and its days of deathless joy,
Its crystal river and its jasper wall.

And, led by thee, I saw its clustered palms,
Its shining summits with their diamond skies,
A Beulah-land, with everlasting calms
And lilies wet with dews of Paradise.

These hymns have raised the peasant from the sod,
Have made the rude, half-savage nature sweet,
Have reared a score of kingdoms unto God,
And laid a million hearts at Jesus' feet.

THE REFORM MOVEMENT IN FRANCE.

(From the May Issue of the American Review of Reviews.)

In France there is on foot a temperance movement led by the strongest newspapers, with the approval and adherence of many public men. Early in the war one of the worst of alcoholic beverages, absinthe, was suppressed by the French Government, but other kinds of strong drink are easily obtained and their use is prevalent. The French movement aims chiefly at bringing the sale and use of liquors under regulation by a more effective kind of licensing, a prohibition of the stronger kinds of liquor that are being substituted for absinthe, and a sharp limiting of the hours during which drinks are sold. There is no movement in France against the making, vending, and ordinary use of domestic wines, in which the percentage of alcohol is not great. But there is likely to be a strong effort made to diminish the use of distilled liquors, and to regulate much more strictly the whole drink traffic, including the wine shops. Never before has France shown such seriousness of moral purpose; and it is believed that permanent social changes for the better are taking root.

Church News

The Baptists have in service in the United States 7 railway chapel cars. They are said to be exerting a wide influence for good.

* * *

The Baltimore and Richmond Christian Advocate says: "President Yuan Shi Ki has appointed a Chinese Roman Catholic Minister of Foreign Affairs in China."

* * *

Bishop W. F. McDoweli, of the Methodist Episcopal Church, will deliver the Lyman Beecher Course of Lectures on Preaching at Yale University in the spring of 1917.

* * *

Among the speakers at the Summer School of Theology of the East and West Oklahoma Conference at Holden, Okia., are Bishop Hoss, Bishop Murrah, and Dr. P. T. Durham.

* * *

The McCormick Theological Seminary of Chicago is said to have the largest attendance of any Presbyterian School of Theology in the United States. The number of students is 191.

* * *

At the request of Bishop E. D. Mouzon, the Tuisa (Okiahoma) District Conference quickly raised $100 as a loan fund for students in the Southern Methodist University at Dalias, Texas.

* * *

Though it had a gain of 2000 subscribers last year, the New York Christian Advocate was published at a loss of $20,000. The Epworth Herald, the Northern Methodist Epworth League weekly, showed a profit of $2500.

* * *

Dr. W. McF. Aiexander, pastor of the Prytania Street Presbyterian Church of New Orleans, was chosen Moderator of the General Assembly of the Southern Presbyterian Church, which met at Newport News, Va., on May 20.

* * *

During a pastorate of three and a half years at St. Luke's M. E. Church, South, of Oklahoma City, Rev. Robert E. Goodrich has received more than 700 members. This is the church in which our last General Conference was held.

* * *

For the ninth consecutive year, the British Wesleyan Church reports a decrease in membership. The loss for the year past was 2450 fuil members and 3426 members on trial. Of the 35 districts, 34 show a decline. Methodism in England, according to report, is much depressed by the situation.

* * *

It is stated that Biily Sunday has made an engagement to go to Chicago for a revival campaign, but that he will not be abie to do so before the spring of 1917. The Northwestern Christian Advocate says that the fact that a definite agreement has been made with the famous evangelist has given "the entire city an optimistic air."

* * *

Rev. E. B. Ramsey, the popular pastor of the Methodist Episcopal Church, South, at Dyersburg, Tenn., has lately been quite ili with la grippe, but we are pleased to note that he has about recovered from the attack. Brother Ramsey has many admirers and friends in Mississippi, where he wrought effectively in the itinerancy for a number of years.

* * *

A memorial portrait of the late Rev. Hugh Price Hughes, the widely known Wesleyan minister, was unveiied in the London Mission, which he founded, on May 15. Chancellor Lloyd George, who was one of the speakers of the occasion, in referring to Mr. Hughes, said: "We miss his fearlessness now more than ever when we have the House of Commons quailing before an angry crowd of Irish publicans and distillers."

* * *

The recommendation of our members on the Federal Council of Methodism concerning our Church property in Seattle provoked a lively debate at the recent meeting of the Board of Church Extension in St. Louis, which was participated in by Bishops Atkins, Mouzon, Hoss, Morrison, and Kilgo. The final action was in harmony with the recommendation made by the members of the Federal Council to withdraw from that city.

* * *

According to a contemporary, one of the speakers at the Southern Sociological Congress at Houston, Texas, was booked to deliver an address on "The Duty of the Church to Keep the Chiidren out of Heaven." We take it that the brother's theme was in reality the duty of the Church to prevent as far as possible the deaths of chiidren, which of course is a proper thing to do; but it is littie iess than blasphemous to state this subject in the manner shown above. Most anything, however, is liabie to happen at a Socioiogical Congress.

* * *

Dr. S. J. Herben, pastor of the Methodist Episcopal Church at Orange, N. J., has been chosen to edit the Daily Advocate that will be issued during the General Conference of his denomination at Saratoga, N. Y., in May, 1916. Dr. Herben has had much experience on the tripod, having been Assistant Editor of the New York Christian Advocate and Editor of the Epworth Herald. Our Sister Church is wise to designate a year in advance the man who is to fill this responsibie position. The Daiiy Advocate issued by the Northern Methodists at their last Generai Conference was the best paper of the kind that it has ever been our pleasure to read.

WHERE ARE WE "AT."

By Rev. John W. Ramsey.

It will be recalled by those interested that at various times during the last year there appeared in tbe columns of the Advocate several articles written by myself and others concerning the interdenominationai Sunday school work in its relation to the Sunday school work of the Church.

Those articles brought to light several interesting facts, among which was the surprising one that many Methodist peopie were contributing to the interdenominational work and pledging Methodist Sunday schools to its support under the impression that it was a part of the Sunday school work of the Methodist Church. Moreover, there are those who, neither taking nor reading the Advocate, are still laboring under this same impression. So, let it be understood, once for all, that the Methodist Church has no connection whatever with the interdenominationai Sunday school work except the regrettable fact that Methodist people are its chief supporters, to the detriment of the Sunday school work of their own Church.

Another astonishing fact brought to light by the articies referred to above is the enormous cost of the maintenance of the interdenomiuational work, it requiring not less than $9000 annually or $750 a month in Mississippi alone. The monthiy cost is enough to maintain a single missionary on the foreign field for one year, and the annual expenditure sufficient to maintain tweive missionaries for the same length of time. It is also generally known tbat not less than from 60 to 75 per cent of this enormous sum comes out of the pockets of Methodist people. Why our people contribute so largely, when it is known that during all these years not one Sunday school has been organized or maintained in a destitute place, is a mystery to me uniess it may be explained on the ground of the bombastic enthusiasm generated in the State, county, district, and beat conventions.

Stiii another fact which has come to light is that, since the three leading denominations, Methodist, Baptist, and Presbyterian, are abundantly able to take care of all the Sunday school work through their respective representatives whom they have appointed and sent out for this purpose, the interdenominational work is not needed in Mississippi, and hence is a parasite on the body ecclesiastic.

Now, in view of these facts, what are we going to do about it? Are we, as pastors and people, going to continue to pour our money into the treasury of the interdenominational work whiie our own Church needs our loyal support? In the words of the schooi boy, "Where are we 'at'?" If we mean to continue to divert our money in that direction, the thing to do is to adopt that work as our own and dissolve our Conference Sunday School Board. Personally, if we are to continue the policy of the past, the Conference Sunday School Board shali no longer have my support or that of my peopie, nor shali 1 either want or need our very efficient Sunday Schooi Fieid Secretary. 1 shall go over, body and soul, to the interdenominational work. That's where I am "at."

However, I do not think that I shali have occasion to take this step; for the sentiment for the loyal support of our Conference Sunday School Board as represented in the work of our Sunday Schooi Field Secretary is rapidly growing among our people, pastors, presiding elders, and other church officials. At the last session of our Annuai Conference, it was with profound satisfaction that I heard Dr. Chappeii, our Sunday School Editor, say: "The interdenominational work can not do the Sunday school work of our Church." Soon thereafter the presiding elders held a meeting and issued an address to the pastors and people to stand by the Sunday school work of our own Church.

Now, to crystaliize this growing sentiment and to secure unanimity of thought and action by the pastors, let ali the District Conferences introduce and pass resolutions looking to this end, and appealing to our people everywhere to cease the diversion of their money into other channels, and ioyaily support the institutions of their own Church.

Such a resolution was introduced last year at the Jackson District Conference and no doubt would have passed had it not been for the confusion incident to a hasty ciosing of the Conference. A similar resoiution will be offered at the coming session of the Hattiesburg District Conference, and if all the District Conferences will pursue the same course it will enable us to discover where we are "at"—whether we shall continue our support of the interdenominational work or stand by the Sunday school work of our own Church.

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A MORNING PRAYER.

I am awake, dear Jesus,
  Oh, hear my little prayer!
I want to kneel and thank Thee
  For all Thy tender care—
To thank Thee for the daylight.
  The sunny skies above,
The kindly friends around me.
  And, most of all, Thy love.

I want to tell Thee, Jesus,
  My little heart is Thine;
Oh, make it glad and willing
  To do Thy will, not mine—
That when the day is over
  I then may truly say,
I have been serving Jesus,
  And not myself to-day.

—The Christian.

MILDRED'S BLUE DAY.

"O, dear!" sighed Mildred; "everything has begun wrong to-day. I tipped over a pitcher of milk, I broke one of my dolls and now I've torn my new dress. It's going to be a blue day."

Her father looked at her woe-begone face.

"You have had a bad start," he agreed; "but if it's going to be a blue day, why not make it a pleasant blue one?"

"How can it be pleasant and blue? Blue means disagreeable, father."

"Find the interesting and beautiful blue things. There are a great many of them. Look for those to-day instead of thinking of the unpleasant things."

Mildred thought this would be worth trying. After her father had gone she ran to the window. There was the blue sky. That was the first beautiful thing that was blue.

It was a lovely morning. As Mildred started for school she heard the twittering of bluebirds, and, looking up, saw several of them flying among the trees. By the roadside she found quantities of violets.

In the mineral cabinet at school she noticed a light blue stone and a deep blue one.

"The light one is a turquoise, the other a sapphire," her teacher told her.

When Mildred went home at noon she remembered the bed of forget-me-nots. Here was something else that was blue. As she stood beside them her older brother called softly to her. She ran toward him.

"Look!" he whispered.

Some distance away a little bird was hopping about in the short grass. It was of the brightest blue she had ever seen, with wings and tail touched with black.

"What is it?" Mildred asked. "Isn't it lovely? It's a real peacock blue."

"It's an indigo bunting, one of the prettiest of birds."

After school Mildred went to walk with a few of her companions. From the top of a high hill they saw the mountain peaks, blue-shadowed in the distance. Far below lay a little blue lake.

That night at bedtime Mildred sought her father. It was a warm evening, and he was standing on the porch. It was growing dark, and the stars were coming forth one by one. Mildred related the story of her blue day.

"I've seen the blue sky, a bluebird, blue violets, a blue turquoise, a blue sapphire, blue forget-me-nots, a blue indigo bird, blue mountains and a blue lake," she enumerated.

"I'll show you another." Her father pointed to the eastern sky. "Do you see that bright star? That is Vega, a star which the astronomers say is blue."

"Are there blue stars, too?" Mildred asked. "Why, there's blue everywhere."

"That's what I told you," answered her father. "Hasn't this been a good blue day?"

"It's been lovely."

"You see, blue days don't need to be unpleasant. The right kind can be exceedingly pleasant ones."

One more surprise in blue awaited the little girl. As she looked up from her pillow at mother bending over her to say good-night, she found herself gazing into the sweetest blue of all, mother's eyes.

"Blue days are the best days," she murmured sleepily.—New York Christian Advocate.

WHY WE LOVE HIM.

A little girl was playing with her doll in a room where her mother was busy, engaged in writing. When she had finished her writing, she said:

"You can come now, Alice! I have done all I want to do this morning."

The child ran to her mother, saying: "I am so glad, for I wanted to love you so much."

"But I thought you were very happy with dolly."

"Yes, mother, I was! but I soon got tired of loving her, for she cannot love me back."

"And is that why you love me—because I can love you back?"

"That is one why, but not the first and best why."

"What is the first and best why?"

"Because you loved me when I was too little to love you back."

The mother's eyes filled with tears as she said: "We love Jesus because he first loved us and died for us."—Unidentified.

THE WAY TO DO IT.

A Christian worker who was much interested in helping discharged prisoners went down to the jail to meet a man who was to come out on a certain morning, but found nine of his old companions who were there to lead him off into drink again.

The sister went down Thursday, and found the nine men there, so she went to the governor of the prison. The governor said:

"What do you want?"

She said, "I have come to meet so and so."

The governor said, "You know there are nine men outside there waiting for him."

The sister said to the governor, "Those that are with me are more than those that are with him."

The governor said, "Look here, go away for an hour and come back, and I will try to tire those men out."

The sister did this, and presently came back, and the men accosted her and said, "Here, sister, we have given up our work to meet this man."

She said, "You declare he shall go home drunk, but I declare he shall go home sober."

The thought then came to her, "Why not try to save those nine men waiting?" So she said, "Men, if I try to get him out, will you all come and have breakfast with me?"

They looked at one another, and breakfast to nine men who had been sleeping as if they had a glue brush between their teeth was wonderful. They said:

"Yes, we will come."

She got the prisoner out. When they had breakfast she said:

"Men, now can I read to you?"

She opened up her Bible and read that wonderful story of the Prodigal Son, and they listened with bowed heads. Then she said:

"Men, could you sing?"

They said, "We can not sing."

She sang to them, "When I Survey the Wondrous Cross." Then they had prayer, and in three weeks every man was brought to Jesus Christ by the act of that one frail little woman. That is the way to fish. Do you believe it? Go and do it.—Michigan Christian Advocate.

AN OLD SCOTCH ADAGE.

Thrice the age of a dog is that of a horse,
Thrice the age of a horse is that of a man,
Thrice the age of a man is that of a deer,
Thrice the age of a deer is that of an eagle,
Thrice the age of an eagle is that of an oak tree.

—Our Dumb Animals.

THE FAR LOOK FOR TIRED EYES.

"I will lift up mine eyes unto the hills, from whence cometh my help." Psa. 121:1.

The remedy for tired eyes—and who has not had them? or, what is the same thing, wearied hearts—is the "far look."

A literary woman once consulted an oculist concerning an ailment of her eyes. Upon examination he said: "Madam, your eyes are tired; you need to rest them."

"But," said she, in reply, "that is impossible; my engagements are such that I must use them."

After reflecting for a moment, he asked, "Have you any wide views from your home?"

"Oh, yes," she answered with enthusiasm; "from the front porch I can see the noble peaks of the Blue Ridge and from the rear windows I can look out upon the glorious Allegheny foothills."

"Very well," replied the oculist, "that is just what you need. When your eyes feel tired, go look steadily at your mountains for ten minutes—twenty would be better—the far look will rest your eyes."

Tired, weary, troubled one, the far, or the far away—and the upward look is what you need. The "upward look," if concentrated and continuous upon some lofty ideal or prospect, will restore your flagging energies and transform your character. "Our eyes are unto the hills."—P. W. Sinks, in The Christian Workers' Magazine.

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Editorial

WHEN TRUE HISTORY WILL BE KNOWN.

An American periodical several months ago offered a prize to the contributor who would write the best 'biography of his heart.' Would it not be interesting if some one could write a full and true biography of his soul? To be sure, the feelings and actions of the soul are to some extent set forth when one narrates upon the printed page what is called the story of one's life; but much—perhaps the larger part—of the real history of the spirit is kept in the background. Its mighty struggles, its temptations, its passions, its dark imaginings, its defeats in battles with the forces of evil, and its repulsings of the appealing Spirit of God are but imperfectly described, if indeed they are mentioned at all. What revelations there will be in the judgment when the inner histories of the souls of men are made known! The disclosures of character in private journals and diaries, opened after the writers have passed away, are nothing compared to the concealed secrets that will flash forth in that dreadful day.

"Then the writing shall be read,
Which shall judge the quick and dead;
Then the Lord of all our race
Shall appoint to each his place;
Every wrong shall be set right,
Every secret brought to light!"

HIS IMPERISHABLE MONUMENT.

The Southern Christian Advocate (Anderson, S. C.) of May 13 says: "To provide a memorial to the Hon. Robert Y. Hayne, of South Carolina, in honor of his railroad services, President Fairfax, of the Southern Railway Company, has given instruction that the name of the junction and terminal where the line from Asheville intersects the Washington-Atlanta line be changed from 'Spartanburg Junction' to 'Hayne.' Mr. Hayne was, if not the first, the most effective promoter of a railroad across the mountains from South Carolina to the Middle West."

This is a chapter in the history of Mr. Hayne with which we were not familiar, and we are glad to see him thus honored; but his real monument—one that will endure as long as the English language is spoken—is the great speech that he provoked Daniel Webster into making in the United States Senate, perhaps the most masterful address ever delivered in a parliamentary body. Wellington will be remembered to the end of time because of his contact with Napoleon; the fame of Scipio Africanus will never grow dim because his career is inseparably linked with that of Hannibal, and Mr. Hayne's name can never disappear from a conspicuous place in the pages of American history because he was immortalized by being a notable opponent of the "great Olympian thunderer."

But, unlike Wellington and Scipio, Senator Hayne was not in any sense a conqueror. If ever a man was completely overwhelmed and demolished in a debate, he was. But it was a distinction even to have furnished the occasion for such an outburst of logic and eloquence—to have been the target for the tremendous oratorical cannonading that then reverberated from the Lakes to the Gulf, and from ocean to ocean, and the echoes of which will never die.

South Carolina need not begrudge this claim of complete triumph for Mr. Webster, for she had another son who in argument, at least, was his equal, and in whose hands her cause never suffered—the scholarly, patriotic, and profound John C. Calhoun.

A BRILLIANT POET CLAIMED BY DEATH.

The death of Judge Walter Malone, of Memphis, Tenn., which occurred suddenly as a result of an apoplectic stroke in his room at the Peabody Hotel on Tuesday morning, May 18, was a great shock to the people of that city and his many friends and admirers elsewhere. His health had not been good for some time and he was under the care of a physician when the fatal attack came, but, though there are indications that he himself had had premonitions of his approaching departure, it was not at all dreamed by others that the end of his career was so near at hand. He was alone when the grim Messenger claimed him, and it was some hours before it was known that his gentle spirit had passed into eternity.

Walter Malone was born in De Soto County, Miss., near the Tennessee line on February 10, 1866. His father, Dr. Franklin Jefferson Malone, who was an Alabamian, was a physician of note and a surgeon in the Mexican War. He died in 1873, leaving his family in very moderate circumstances, his children in consequence being deprived of many early advantages. Walter attended the poorly equipped neighborhood school, such as existed in the rural sections of the South at that period, and much of the time worked on the family farm. He was a born poet and before he reached his teens was writing strikingly good verses for leading secular papers. In 1882, when he was only sixteen years of age, his first volume, "Claribel and Other Poems," was issued from the press.

About this time he entered the University of Mississippi, being a beneficiary of the Labauve Fund for the education of deserving students from De Soto County at that institution. It was there, when we matriculated as a student in 1884, that we first learned to know Walter Malone. Though he was in a class in advance of us, we soon became fast friends, roomed together for a time, later became associate editors of "The University Magazine," and in many other ways were drawn close together. Our friend at that time was a slender youth, slightly under medium size, with rather light hair, dreamy blue eyes, a pleasing presence, a genial disposition, and affable manners. He did not specially excel in the mastery of text-books, but was the best read student in the University, had no rival as a writer, and was easily the most fluent and forceful debater in either of the literary societies. He looked like one who communed with the Muses, and had the poet's proverbial distaste for Mathematics. But he was not impracticable, or lacking in tact or a due regard for expediency. His passion for composing verses could not be repressed and the products of his pen were constantly coming forth. As a result, in 1885, he gave to the public his second volume, which was entitled "The Outcast and Other Poems." This publication won generous commendation from Whittier and Oliver Wendell Holmes. We remember distinctly to have seen a letter from the former to the gifted boy author in which he stated that young Malone could write much better than he could at his age; and he also strongly advised him to secure a profession and not to rely wholly upon his literary work for a support. This communication perhaps had much to do with our friend's subsequent conclusion to study law.

In 1887 Walter Malone was graduated from the University of Mississippi, and having read law while pursuing his literary course, was admitted to the bar in the town of Oxford. He went, however, immediately to Memphis, becoming associated in the practice of law with his brother, Judge J. H. Malone, a distinguished attorney of that city. He showed a remarkable aptitude for the work of his chosen profession and soon acquired a good standing at the bar. He kept his pen busy, however, and in 1892 published his third volume, "Narcissus and Other Poems," which was followed two years later by "Songs of the Dusk and Dawn," and in 1896 by "Songs of December and June," and in 1897 by "The Coming of the King," a collection of short stories.

At about this date Judge Malone abandoned the practice of law and moved to New York City, resolved to devote his entire time to literature, but the outbreak of the Spanish-American War interfered with his plans; so he returned to Memphis and again took up the practice of his profession. In 1905 he was appointed Circuit Judge of Shelby County by Gov. Cox and was holding that office at the time of his death, having subsequently been twice elected by the people. His work on the bench is said to have been of a superior order and seems to have won well-nigh universal praise.

In 1900 this prolific writer issued another volume, "Sons of the North and South," and in 1902 a complete edition of all his poems came from the press. His most ambitious effort was his last work, "Hernando De Soto," a lengthy epic poem, to which he is said to have devoted nearly seven years of work, and which is reported to have brought him letters of commendation from eminent literary men in all parts of the English-speaking world. Perhaps, his best known and most popular piece of writing is his poem on "Opportunity," which has been printed in both secular and religious papers throughout the Nation and in other lands.

We would not presume to undertake to determine Judge Malone's rank as a poet—time alone can fix that. But we do not think that we hazard anything in claiming that he has made a lasting contribution to Southern literature and that he has left a name that will be long remembered. We regret that he did not have length of years in which to work, and that when his genius seeming shining most brilliantly, he was stricken down. With the shadow of the other world upon him, a few days before the final summons came, he is said to have written and handed to a friend, to be used as his epitapth, the following lines, which wonderfully breathe forth the kindly spirit that he ever manifested toward his fellow-men in life:

"Stranger, who passeth by my low house of clay,
Pause for a moment in a tender mood;
Think not your sigh of pity thrown away,
Because I'd say, 'God bless you,' if I could."

HARD PRESSED.

The Midland Methodist in a recent issue contained the following statement:

"In his report to the Board (of Education) Dr. Anderson asked for instructions as to whether or not Vanderbilt University was to be published in the Bulletin in the list of Church schools. No action was taken by the Board in regard to this request. He was not instructed."

It is a pity to take away from the distressed Midland Methodist this poor crumb of comfort, but it is due to the Board of Education and the Church to give out the facts concerning this matter. One who is in a position to know and whose name inspires confidence wherever it is heard in Methodist circles, in referring to this statement of our contemporary, says: "The Board of Education did not intend to fail in telling Dr. Anderson that Vanderbilt was no longer a Church school, but in the haste of adjournment the matter escaped attention." A distinguished member of the Board of Education also writes us as follows: "When Dr. Anderson asked for instruction as to the listing of Vanderbilt, I presume that all the members of the Board felt pretty much as I did—'you might as well ask whether Yale should be set down among our schools.' The Board of Education regards the Vanderbilt question as forever settled."

The Midland is certainly hard pressed when

in its desire to maintain some connecting link with Vanderbilt University it has to seize upon and magnify such an incident as this, attempting to invest it with a significance that was not dreamed of by those connected with it.

ITALY IN THE WAR.

After wavering for months, Italy has at last reached a decision to join the Allies in the great European struggle and has declared war against Austria, which of course will also quickly develop a state of hostility between her and Germany. This considerably widens the area of the terrible conflict and brings to the support of the side already the strongest another nation with a population of approximately 35,000,000 and an available army of nearly 2,000,000 men and a considerable navy. Ordinarily such an extension of the theater of strife and bloodshed would be a cause for regret; but in this instance any such feeling is largely counteracted by the hope that it will tend to hasten the end of the present deplorable situation in Europe. It would not now be at all surprising to see the neutral Balkan States draw the sword and get into the fray. As we view things, there is no hope for Germany and the powers standing with her. But how long it will take to crush them sufficiently to make them sue for peace is a question quite beyond the human ken. To us, because of the manner in which Belgium has been outraged and France has been made to suffer, it looks as if it would be impossible for the Allies to grant any but drastic terms to their foes. We can only pray that peace may soon come, and that the awful wrongs and ravages of this most colossal war of the ages may be as fully and as speedily repaired as is possible.

PERSONAL AND OTHER NOTES.

The Annual sermon of the Central High School of Baton Rouge, La., was preached last Sunday by Rev. A. J. Gearheard, of New Orleans.

Rev. C. T. Floyd reports hopefully of his work at Abbeville, Miss. He gave us a club of 7 subscriptions on May 18, for which he has our hearty thanks.

We are indebted to Rev. J. C. Price, of Grand Cane, La., for a club of 11 subscribers from his charge. He says: "Things are moving along nicely in this part of the field."

Dr. A. F. Watkins, President of Millsaps College, preached the Commencement Sermon for the Winona (Miss) High School last Sunday. His discourse was an able and appropriate one.

Rev. B. E. Meigs, who was serving the Rankin Street Church at Jackson, Miss., has been appointed pastor at Biloxi, in place of Rev. G. A. Guice, deceased. We are not informed who will succeed Brother Meigs at Rankin Street.

In a note to our office on May 19, Rev. A. S. Lutz, our capable pastor at New Iberia, La., says: "We are now in the midst of a gracious meeting here. Rev. A. F. Vaughan, of Franklin, is doing some earnest and faithful preaching."

"Everything seems to be moving on very nicely in the Hickory Flat (Miss.) charge." So writes Rev. W. B. Baker, our pastor on that work, in a communication bringing us 9 appreciated subscriptions. We trust that our brother will find the Advocate a valuable assistant in his field of labor.

A Shreveport correspondent writes us as follows: "Rev. R. W. Tucker, pastor of the Noel Memorial Church (Shreveport), is building up his congregation right along. He preached the Commencement sermon for the Leesville (La.) High School on May 16. Dr. R. H. Wynn filled his pulpit in his absence."

Writing under date of May 17, Rev. W. M. Young, of Amory, Miss., says: "Rev. S. A. Brown, of Okolona, is with us in a meeting which promises well." With two such workers as Brothers Brown and Young co-operating in a series of revival services, it would be surprising if they were not productive of much good.

A note from Rev. V. C. Curtis, of Lexington, Miss., written on May 20th, brought the good news that he was able to sit up most of the time and was steadily gaining strength, though somewhat slowly. He was cherishing the hope of being able to attend his district conference (the Durant), which met at Eupora Tuesday of this week.

Brother H. Sinclair, of Longstreet, La., who is in his 91st year, has been a constant reader of the New Orleans Advocate for forty-eight years, and he has no notion of doing without his Conference organ. His letter brought us a renewal of his subscription. Blessings on this long-time friend of the Advocate, and may his path "shine more and more unto the perfect day!"

Under date of May 24, Rev. J. E. Gray, of Logtown, Miss., writes: "We buried our brother, Dr. A. S. Gray of Mt. Olive, Miss., last Saturday. He died on Friday afternoon, May 21, aged 43 years. He was a Christian and a loyal member of our Church." We regret to learn of the death of this good man and we extend sympathy to the bereaved.

In a note bearing date of May 22, Rev. W. H. Coleman, presiding elder of the Shreveport District, says: "The work throughout the district is making progress and we expect to see still greater things accomplished." The Shreveport District Conference will convene at Grand Cane, La., on June 9, and the occasion promises to be one of much interest. Bishop Atkins has been invited to be present.

Rev. J. B. Connor, pastor of the Sardis (Miss.) Circuit, has our thanks for a club of 11 subscriptions, forwarded a few days since. In his letter to our office, Brother Connor appended the following note: "Rev. R. H. B. Gladney, our Sunday School Field Secretary, has been with me in all my Sunday schools and he did us fine service. This department of our work is now flourishing at every appointment."

Just as we are closing our forms we are in receipt of a telegram from Rev. C. A. Battle, of Baton Rouge, La., which reads as follows: "Brother J. E. Denson died suddenly this morning from acute indigestion, after severe physical suffering." It pains us to publish this sad news, and our heart goes out in tender sympathy to the stricken family of the deceased. May the Heavenly Father comfort and sustain them.

We acknowledge with appreciation the reception of an invitation to the Commencement exercises of Trinity College, Durham, N. C., June 6-9. The Commencement sermon will be preached by Dr. J. W. Lee, of St. Louis, and Dr. Owen Wister of Philadelphia, Penn., will deliver the Annual Address. President W. P. Few, who easily ranks as one of the South's foremost educators, will give his baccalaureate message to the graduating class on Sunday evening, June 6.

We are indebted to Dr. W. H. Huntley, the accomplished presiding elder of the Seashore District, for a very attractive invitation to the exercises of the third Commencement of the Seashore Campground School, which will be held in the Campground Auditorium on Tuesday evening, June 1. There are nine in the graduating class this year. Under the leadership of its resourceful president, Rev. H. W. Van Hook, this young institution is making an excellent record.

Rev. B. F. Bullard, of Sturgis, Miss., sends us two new subscribers, and in his note makes the following reference to his work: "This is my fourth year on this charge and I hope to make it the best one of the quadrennium. The outlook is fine. We have just held our second quarterly conference, and the work is in better shape in every way than it was at this time last year. I hope to be able to report $100 on the benevolent assessments at our district conference, which will meet early in June."

Writing on May 17, Rev. H. T. Carley, of Centenary College, says: "We have had a good session this year—the best, I believe, since I have been here. Our final examinations begin next week. We shall have several creditable graduates." Brother Carley further adds: "I had the pleasure of preaching for Rev. P. M. Brown at Natchitoches yesterday. He had gone to Bienville to preach the Commencement sermon for the High School there. He is doing a magnificent work at Natchitoches."

At the request of representatives of the Mississippi State Sunday School Association, Governor Brewer has designated Sunday, June 13, as "Sunday School Day" in Mississippi. The goal in view is to have a half-million people in the Sunday schools of the State on that day. The announcement of this occasion sent out by Rev. W. Fred Long concludes with the following exhortation: "There is a Sunday school near you. It is the best place in the world to spend an hour. But don't take my word for it. Try it for yourself."

We are pleased to be informed that Sister Lewis, the wife of our pastor at Greenville, Miss., Rev. J. T. Lewis, who some weeks ago was operated on at a Greenville sanitarium for appendicitis, has sufficiently recovered to return to the parsonage. In a note to the Editor informing him of this fact, Brother Lewis further says: "Our many friends, both in Greenville and throughout the State, have brought us under lasting obligations to them for their kind thoughtfulness and sympathetic words during Mrs. Lewis' illness."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. W. B. Waldrop, Mendenhall, Miss., 7; Rev. A. J. Coburn, Farmerville, La., 4; Brother James Hand, Purvis, Miss., 5; Rev. M. L. Ward, Ripley Ct. (North Miss.), 3; Rev. J. H. Foreman, Silver City, Miss., 5; Rev. W. J. Porter, Blenville, La., 4; Rev. W. W. Murray, Shiloh Ct. (Miss. Conf.), 5.

Rev. W. L. Blackwell, of Vancleave, Miss., writes: "Our second quarterly conference convened at Shiloh Church on May 19, with Dr. W. H. Huntley, our presiding elder, on hand to discharge the duties pertaining to his office; and it is not putting it too strongly to say that he fully met the expectation of all, both in the pulpit and in the chair. The finances, especially the Conference collections, were not as well up as we should like to have seen them, but, all things considered, the showing was about as good as could reasonably be expected. On the whole, it may be said that the work in this charge is moving along encouragingly."

The Commencement exercises of Millsaps College will begin with the Freshman Declamation Contest at 10:30 a.m. on Friday, June 4; and the Sophomore Oratorical Contest will take place on Saturday, June 5, at the same hour. On Sunday, June 6, Bishop E. D. Mouzon will preach the Commencement sermon and will also preach before the Y. M. C. A. at 8 p.m. on the same day. On Monday at 9 a.m. the Board of Trustees will meet in their annual session, and the Senior Prize Oratorical Contest will take place at 10:30 a.m.; at 8 p.m. the Alumni will hold their Annual Meeting, the oration being delivered by Mr. J. W. Crisler, of Jackson, Miss., and a banquet will follow. Tuesday, June 8, will be Commencement Day; Hon. J. S. Sexton, of Hazlehurst, Miss., will deliver the Baccalaureate Address at 10:30 a.m., after which the diplomas will be delivered.

In reporting in the Wesleyan Advocate an excellent meeting lately held at Dexter, Ga., Rev. E. Brady, among other things, says: "We were ably assisted by Brother M. I. Lipsey as song leader. He is a good organizer, who wins the hearts of all and gets good singing out of them. Any minister desiring the assistance of a true Christian, soul-loving, hard-working man would do well to get into touch with him at Barnesville, Ga. God honors him." It will perhaps be remembered that Brother Lipsey worked some with Rev. A. W. Turner and other brethren in the Louisiana Conference two or three years ago. We are informed that he is available, to some extent, for service in this part of the field now, if any of the brethren feel that they can use him.

We acknowledge the reception, from Mr. and Mrs. J. H. Brown, of Grenada, Miss., of an invitation to the marriage of their daughter, Miss Ione, to Mr. Edward Cage Brewer, which will take place in the First Baptist Church at Grenada on Wednesday evening, June 2, at 8:30 o'clock. Miss Brown is a young lady of many graces and accomplishments and has a wide circle of friends and admirers. Mr. Brewer is a brilliant young attorney at the Grenada bar and has the promise of a bright future. He is an A.B. graduate of Millsaps College, an A.M. of Vanderbilt University, and an LL.B. of the University of Mississippi. We extend in advance our congratulations and best wishes.

Rev. E. H. Cunningham, of Myrtle, Miss., writes: "Our second quarterly conference was held on Friday, May 14, with splendid results. Though held on a week day, the house was comfortably filled. Every church was represented and made a good report. All enjoyed the sermon which Brother Mitchell preached. One young man applied for recommendation to the District Conference for license to preach. He expects to knock at the door of the Annual Conference for admission this fall. We are observing Children's Day at every church and are taking good collections for the Sunday School Board. I regret to report the death of Dr. Ed Spencer, one of our oldest members, who was buried yesterday, May 16."

We extract the following from a personal letter to the Editor from Bishop R. G. Waterhouse, written on May 19: "My colleagues thought it best to give me light work, and so assigned to me three, instead of five, Conferences. I trust that North Mississippi Methodism will close the year with a great Conference under Bishop Atkins. The doctors have advised me to take a complete rest until my work begins in the fall. Several of the North Mississippi brethren have written me and I appreciate very much their letters, but I trust that they will not expect responses by mail until a much later date. Give them all my love." We trust that Bishop Waterhouse will adhere strictly to the advice of his physicians and take no chances by attempting to work too soon. His life is too valuable to the Church to be thus imperiled. Let the brethren remember him and his anxious loved ones daily at the throne of grace.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. ALICE E. MITCHELL (nee Faris) was born on June 4, 1876, and died at Hornbeck, La., on April 8, 1915. At the tender age of 13 years, this good woman was converted and joined the Baptist Church, but eleven years later she united with the M. E. Church, South, of which she remained a faithful and active member until the summons came to her to "come up higher." Fifteen months ago, Sister Mitchell was seized with that dread disease, pellagra, and suffered much mental anguish and physical torture, but endured her afflictions with great patience and Christian heroism. She frequently spoke of her approaching death with perfect composure, declaring that she had no fear of death or the judgment, but desired to live for the sake of her little children, to whom she was tenderly devoted. Her end was peace. She is survived by a devoted husband, Brother Thomas Mitcheli, and five children—three girls and two boys—who expect to meet her in the resurrection of the blest. Her pastor,

H. B. THOMASON.

Dr. ISAAC T. RAND was born at Perry's Bridge, La., on Oct. 30, 1866. His medical education was obtained at Tulane University. He was married on April 21, 1890. He leaves his wife, two boys, a daughter and a host of relatives and friends. He joined the Methodist Church under the pastorate of Dr. F. S. Parker on August 31, 1892. For a number of years he had been a member of the Board of Trustees. He filled many prominent positions in his lifetime and he was always ready to serve his community in any way that he could. As a man, he was true to the core, courageous to do right and conscientious in the perfomance of his duty. A more amiable, sweet-minded, and unselfish man one hardly ever met. As a physician, he was an honor to his profession. In him the poor lost not simply a healer but a helper. He went at all hours of the day and night to render gratuitous service and make all kinds of sacrifices to benefit humanity. As a Christian, he had a profound prayer life and he never neglected the prayer meeting. He was not merely a formal member of the Church, but a disciple whose heart was devoted to the Master. He did not die to himself, but unto the Lord, and the time, place and manner of his departure were all so ordered as to give his entire life its very best impression upon the world.

ALBERT S. LUTZ.

STEPHEN ASBURY RAYBURN was born in Lafayette County, Miss., on March 16, 1845, and died in a sanitarium in Beaumont, Texas, on March 16, 1915. In very early boyhood, Brother Rayburn was soundly converted and joined the M. E. Church, South, and on Dec. 23, 1869, he was married to Miss Mary Ann German. Of this union, there were born seven children—six boys and one girl. The daughter died some years ago, but the six sons survive. In 1909, Brother Rayburn buried his devoted wife in New Mexico, to which State he had immigrated from Louisiana. After a year or two spent in the West, he returned to his farm, near Hornbeck, La., where he continued to live until his summons came. The life of this good man was singularly upright and true. He lived far above the sordid tricks of so-called business and was never known to take an unfair advantage of his fellow-man. He loved justice, mercy, and truth, and left to his sons the glorious heritage of a spotless character and an untarnished name. He was true and loyal to the end to all his solemn vows as a church member, and to every great principle for which the Church stands. He suffered untold agonies, but was cheerful in the midst of extreme pain. No fears had he of death, but he met it triumphantly. His pastor,

H. B. THOMASON.

Mrs. SUSIE LANIUS WALDRON was born in Arkansas on July 14, 1884, and died at her home in Ludington, La., on May 14, 1915. At an early age she united with the Methodist Episcopal Church, South, and continued to be a faithful member of that Church until the day of her death. On March 18, 1908, she was happily married to James Franklin Waldron. Of this union was born one child—a little girl of three—who, with the husband and father, survives her mother. Soon after her marriage, she moved with her husband to Longville, La., where she resided until about nine months ago, when they moved to Ludington, La. While in Longville she affiliated with the Methodist Church at that place and held her membership there when she died. Sister Waldron was one of those choice characters whom nature had richly endowed with gifts and graces which, added to her religious training, made her a very useful woman. She was a faithful church worker until disease forced her into retirement and then she bore her sufferings with the utmost fortitude. True to all the relations she sustained in life, she was triumphant in death, as was evidenced by the fact of her unwavering faith in the Lord Jesus Christ. Her remains were carried to the Church in Ludington where the funeral service was conducted by this writer, who was still her pastor, in the presence of a large number of friends and relatives. Interment was made in the cemetery at DeRidder, where she will await the coming of her Lord and loved ones.

P. A. SWANN.

OUR CALENDAR

DISTRICT CONFERENCES.

Mississippi Conference.

Hattiesburg District, at Sumrall, June 1.
Newton District, at Philadelphia, June 8.

North Mississippi Conference.

Corinth District, at Ripley, May 20-23.
Durant District, at Eupora, May 25-27.
Winona District, at Drew, May 28-30.
Holly Springs District, at Duck Hill, June 1-3.
Columbus District, at Crawford, June 10-13.

Louisiana Conference.

Baton Rouge, at Kentwood, June 8-11.
Shreveport, at South Mansfield, June 9-12.
Lafayette, at Lafayette, June 15-17.
Monroe, at Farmerville, July 13-15.
Alexandria, at Bunkie, July 6-8.
Ruston, at Plain Dealing, July 26-28.

COLLEGE COMMENCEMENTS.

Millsaps, Jackson, Miss., June 4-8.
Centenary College, Shreveport, La., June 6.
Whitworth, Brookhaven, Miss., May 30.
Mansfield College, Mansfield, La., May 30 to June 2.

MISCELLANEOUS.

Annnal Meeting Mississippi Conference Epworth Leagues, Capitol Street Church, Jackson, Miss., June 10-13.
Louisiana State Epworth League Conference, New Orleans, June 17-20.
North Mississippi Epworth League Conference, Grenada, June 7-9.
Seashore Divinity School, Seashore Camp Ground, June 22-July 1.
Seashore Camp Ground Meeting, July 14-24.

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From the Field.

Main Street Church, Water Valley, Miss.

I will send you a short report of my meeting at Main Street Church. It began on the first Sunday in May at 11 o'clock a. m. I preached at that hour and on Sunday night, and Brother T. H. Dorsey preached for me on Monday at 10 a. m. On Monday night Brother J. A. Goad began with me and for two weeks he continued with me, preaching day and night. He did very fine work. He preached the plain gospel. Brother Goad is a very earnest man and I have never had a more faithful worker with me in a meeting. As a result of the meeting we had 18 conversions and 10 accessions to the church. The church as a whole was greatly revived and strengthened. Since the Annual Conference I have received 31 into the church, and everything has taken on new life. We have one of the best Sunday schools in the Holly Springs District in proportion to membership. With a present total membership of about 120, our average attendance for the year has been 100.—C. Wesley Baley.

Fernwood, Miss..

Our work here at Fernwood is progressing and is improving. We are trying and making some headway in the work of personal evangelism, on the idea or along the line of the "one-to-win-one" method. Our men are taking to the idea, and under the very efficient leadership of our leaders, we will see results. The key note of the kingdom at the very start was the personal touch. Andrew brought Simon to the Master. Our new church at Knoxo is compiete and the seats and other furniture will be in this week or early next week, and on the fifth Sunday we hope to preach the first sermon in this beautiful new building. We now have on this charge three of the most modern, best equipped church buildings in the Mississippi Conference, and as good as you will find anywhere in the Church. This is due not so much to the preacher as such achievements usually are in many places, but to the foresight and intelligence of the laymen of the charge and their liberality growing out of their appreciation of the church. This is a delightful work to serve.—W. H. Saunders, P. C.

Clarksdale, Miss.

Dear Brother Meek: I am sure you, with all the pastors who have served at Clarksdale, will be delighted to hear of the great meeting we closed here last night. Rev. J. O. Hanes, one of the North Alabama Conference evangeiists, with his singer, W. G. Waltermier, came to us on May 2, and for seventeen days labored faithfully, with gracious results. I have never had with me two more consecrated and faithful workers. They have no claptrap methods. Brother Hanes is sensible, practical, and tremendously in earnest and makes people feel that God has sent him. Brother Waltermier is not only a good leader in song, but he was also the best personal worker that we had in the meeting. We did not accompiish all that we had hoped for in the meeting, but a great work was done. All the churches took part in the meeting and all were blessed in the results. Up to the close of the meeting last night about 70 had given their names for membership in the different churches. About 45 came to the Methodist Church, more than 30 of these on profession of faith. Besides this great work of bringing in the lost, hundreds in the Church were reclaimed, and hundreds pledged themseives to a consecrated life for God and the saving of souls.—W. S. Lagrone.

Pelican, La.

Dear Dr. Meek: Will you allow me a little space in the Advocate to let our readers know that Pelican charge is still on the map? At the last session of our Conference a former pastor of the Pelican charge came to me, after the appointments were read, and said to me, "Power, you have the best people to serve in the Louisiana Conference," and I do find them to be a fine people. Some weeks back the ladies of Pelican gave us a linen shower, which was much appreciated. And they now have $100 in the bank, as a building and repair fund for the church and parsonage.....We are having large congregations to preach to. Last night at Pelican the house was crowded and some stood on the outside for lack of room. We have had 7 accessions to the Church since Conference—four by certificate, and 3 by profession of faith.....Our second quarterly conference was held at Mitchell on April 24, and we were grieved that our presiding elder, Brother Coleman, was not with us on account of his wife's illness and his little boy getting one of his lower limbs broken the day before our meeting. But notwithstanding our disappointment we had a good time. There was a full representation of officials present. The stewards fixed the salary of the preacher in charge at $800, and that of the presiding elder was made in proportion; hence the assessment is over $200 more for the support of the ministry than it has ever been in this charge. We expect to begin our revival meeting at Pelican on the third Sunday in June. Rev. J. C. Rousseaux of Zwolle is to do the preaching. We are praying for a great awakening, and ask that you and the readers of the Advocate also pray for the success of our meeting.—Francis R. Power, P. C.

The Bible is the one book that no intelligent person can afford to be ignorant of.—Charles Dudley Warner.

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Sunday School

NORTH MISSISSIPPI NOTES.

R. H. B. Gladney, Field Sec'y,
Sardis, Miss.

We need no blanks in the report on Children's Day; no dashes on the assessment for Sunday school work.

Sallis has the repntation for doing high class work, but they have learned that the good is the enemy to the best, and that the best is not too good for their people.

The Durant Sunday school recently observed Decision Day and four young people were added to the Church. Should five hundred superintendents observe this day for all that it is worth, thousands could be led to Christ. The field is white already unto the harvest.

Brother Burton is the last of three great, good men that have stood heart to heart in church work at Pickens in years past. The two who have gone hence still influence the one left behind to do greater things in the upbuilding of God's kingdom through prayer and Bible study. Pickens will come up to the standard.

There is no reason why the North Mississippi Conference should not lead Southern Methodism in the great work of the Snnday school. Two things are needed—the right kind of information and enough religion. We can get the information by study, and the religion for the asking.

The Sunday school at the Pleasant Hill Church on the Sallis Circuit is manned by a woman, Mrs. F. M. Sultan. This consecrated woman influenced a goodly company of people to meet on a dark night during the week to learn of better methods of Bible study. This school is doing excellent work, but the superintendent means to do everything required by the Church.

SUNDAY SCHOOL INSTITUTE.

We have just held at Goodman, Miss., a very interesting Sunday School Institnte for the Pickens charge. We had with us three superintendents and several teachers. All seemed to take great interest in the work. The superintendents present were E. W. Burton, W. E. Meek, and E. J. Doty. Each one promised to work to put his school in the "standard" class. We also had with us Brother Shipman, our presidlng elder, who added much to the interest of the meeting by his wise oversight and his splendid talks. Then came our Field Secretary, Rev. R. H. B. Gladney, to strengthen and help us. Brother Gladney certainly has the Sunday school work at heart, and with the hearty support of the Sunday School Board and the support of the pastors and membership of the Conference he should, and doubtiess will, do great good. And, best of all, we had present with us the Spirit of God. We all felt his presence. We did not have a dull moment.....At the same time and place we held our second Quarterly Conference, which surpassed in every way any second quarter since our pastorate began here. The stewards reported paid one-fourth of the year's salary and the pastor was able to report the missionary assessments all paid in full. We praise God for his blessings. J. D. SIMPSON.

Pickens, Miss.

FROM BROTHER NORSWORTHY

Dear Doctor Meek: Here we are again, away down in "The Land of Flowers and Sunshine," in a great meeting in Titusvilie, Florida. We have been here now a week and things are beginning to loosen up and the prospects for a great victory are good.

Titusville is a prominent pleasure resort on the famous East Coast of Florida, 150 miles south of Jacksonville, on the Florida East Coast Railroad, the great Flagler system.

As is nsually the case in such places, the Church has a struggle here. The people entertain visitors all the winter and themselves all summer. Somebody said that here the permanent poulation "live on Yankees in the winter and fish in the summer." So it is. Little thought is given by the masses to the cause of religion.

Notwithstanding all this, Southern Methodism is making good progress in this section, and fine progress throughout the State generally.

On April 29, we closed for Brother L. W. Cain at Hollandale, Miss., a most gracious revival. Unfortunately Brother Cain was called away during the early days of the meeting by the serious illness of a daughter and did not get back to us at all. Brother Smoot was with us a few days, but was also called back to his charge at Cleveland. But the good Lord was with us, even to the end, and the end was glorious. I wish I could tell you about it.

In a few weeks I will be back in Mississippi to take up my work there for the summer. My address is still Yazoo City, Miss. Yours sincerely,

THOS. J. NORSWORTHY,

May 15, 1915.

TO READERS OF THE ADVOCATE.

Dear Brethren: I am, on account of bad health, a superannuated member of the North Arkansas Conference, and at present I am living at Arkabutla, Miss. I have, as my family, a wife and five children and am without any means of support, and I can not find anything to do in this part of the country by which I can get the necessities of life. I would like to correspond with any reader of the New Orleans Advocate, be he presiding elder or layman, who can furnish me with some kind of empioyment. (Rev.) R. S. LAWSON.

Arkabutla, Miss.

HOW ESTABLISHED.

"If ye will not believe, surely ye shall not be established." (Isaiah 7:9). The Master met each of the devil's thrusts with a "Thus saith the Lord." Yea, he was established in the Word and answered every appeal of Satan with a "Thus saith the Lord." And as people commit themseives unto the Lord and rely absolutely upon his word, they will also be established in life's pathway. The one who is high over all has most emphaticaily said that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If we will really entrust everything to the keeping of Jesus, our Savior, we will be free from corroding care and hurtful fear. Hence, if it is your will and mine to be established, we must iay aside every weight and the sin which doth so easily beset us, and walk circumspectly, ever keeping under our bodies and bringing them into subjection to the will of God, so that our faith in him may be unfeigned daily.

HILARY WESTBROOK.

Waynesboro, Miss.

Baptist Pastor's Wife is Cured of Pellagra

Battlefield, Miss.

A most remarkable case of recovery has been reported here by the Rev. T. E. Pinegar who says: "For two years my wife suffered with what is known as pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangellstic work of the Baptist Missionary cause. At last we sent for Baughn's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a triai. Use this testimoniai as you see fit."

Here's a case where the family physician gave the patient up to die, and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms: Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Peliagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X Jasper, Aia., remembering money is refunded in any case where the remedy fails to cure.

Note—This cure and other cures are personally known to the Advertlsing Manager of this paper; who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.—Adv.

DISTRICT CONFERENCE NOTICE.

The Holly Springs District Conference will convene at Duck Hill, Miss., at 8:30 o'clock Tuesday morning, June 1, and wili continue in session through the 3d. Rev. W. L. Storment will preach the opening sermon on Monday evening, May 31, at 8 o'clock.

All members of the Conference are urged to be present. Ail visitors will receive a cordial welcome. We very much desire the presence of the brethren who represent special interests of the Church. The following committes are named:

On License to Preach and Recommendation—T. H. Dorsey, J. A. Hall, J. A. Coleman.

On Recommendatlon for Orders—W. N. Duncan, C. W. Baley, W. L. Storment. R. A. TUCKER,

Presiding Elder.

Holly Springs, Miss.

A CALHOUN COUNTY LETTER.

Dear Dr. Meek: I just want to let you know about a few happenings out here in the free State of Calhoun. We have received some very severe jars, but by the help of the dear Lord, we are moving onward and upward to the best of our ability. We are recovering some from the shock received at the faiiure of our bank and the defaulting of the sheriff of the county and the going into the hands of a receiver of a big mercantile company. Any one of these things withiu itself would have been enough to discourage any set of people, but the three right along together were extremely hurtful and depressing. These are a very resourceful people; hence they are heroically overcoming the terrible setback they received financially. It is remarkable to see them stand up so well under such a strain as they have had to endure.....It was very necessary to add some things to the parsonage on our arrival here and they all rallied and contributed liberally in the purchasing of the necessities for the comfort of its inmates. Since our arrival on the charge we have organized two live Epworth Leagues. We also have three new Sunday schools, making six now working every Sunday, and, by the way, four or five of these schools are now arranging to have Children's Day services; and I am pretty sure we can get the others to do likewise. In addition to these Sunday schools we have three union schools in the neighborhoods of some of the churches which hold afternoon services. We give, just in a missionary way, afternoon preaching services also at these places. In sections about here there are very thickly settled neighborhoods away from the churches and they ask for these services; hence we avail ourselves of the golden opportunity thus offered and take the Gospel to them, and in many cases this year we have had very much larger congregations at these places than at the regular appointments..... Methodism has been greatly honored in these parts this year. The Rev. N. G. Augustus, of Houston, was invited to preach the Commencement sermon here at Calhoun City and he gave us a great sermon on the characteristics of Jesus. Our Lord was admirably held up as a criterion to follow in every particular by this great expounder of the Word. The Rev. S. A. Brown of Okolona delivered the Annual Address of the school here. His theme was "The Quitter." Brother Brown, as usual, acquitted himself with much credit. It was a great occasion. The people were greatly helped by this splendid address. At the close of the speech, a resident Baptist preacher arose and complimented the speaker very highly. He deserved the compliment, for it was very fine. .....At Pittsboro, the County site, the Rev. J. R. Countiss, now president of Grenada College, but Calhoun's own native son, delivered the Annual Address for the High School, and while it was not my privilege to be present, I have heard many capable judges say that "Dick Countiss," as they in these parts call him, delivered one of the finest addresses they ever listened to. The Commencement sermon at this place (Pittsboro) was preached by the writer. So, with all this, you can see that Methodism has been greatly honored by the Calhoun County people and school teachers.....To our great pleasure, we have just had with us our live-wire and hustiing Sunday School Field Secretary, Rev. R. H. B. Gladney, of Sardis, Miss. Brother Gladney was with us three days, and while here he did most effective work in the interest of our Sunday schools. He took our picture, and when the negative was developed, we ail saw a most regrettable state of affairs. One Sunday school showed to be a 30 per cent one; another a 25 per cent one, and the last one just a 10 per cent one. They all with one accord said: "This state of affairs must change." So now we have three (the three schools that Brother Gladney visited) 100 per cent schools. Standard, if you please. They all say they are going to hold up to that standard. Every preacher in North Mississippi ought to have Brother Gladney to visit his schools, whether "standard" or not, for he has a message from God that the people ought to hear, and which, after hearing, they ought to heed. Pray for us out here, for we need your prayers. We are arranging for our revival campaigns. We are anxious to route the devil.—W. V. Shearer.

Not Spring Fever, But Malaria

In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists

NEW ORLEANS DISTRICT NOTES.

There was a very large attendance from the majority of the New Orleans Methodist Sunday schools at City Park last Saturday, and a splendid time was had by our Methodist young people, while a number of the older people were also present and enjoyed the occasion very much.

Rev. George White at Plaquemine has recently led in a large material improvement there. The parsonage has been repaired, fences built, etc. The presiding elder of the district states that Brother White is also, in reality, a presiding elder, as his circuit is comparable in size to a district.

Rev. W. W. Holmes and Rev. A. J. Gearheard last week made a trip to Grand Isle to see what opportunity might be there for Christian work. They found an island about ten miles long, and one mile wide. It has a population of four or five hundred people, and they are engaged chiefly in the trucking business. Very fine cucumbers are raised there. Brother Holmes and Brother Gearheard met with a very warm welcome, the people seemingly being glad to have Christian service. The service was held in the open air, and a large number were present, while announcement was made that Brother Gearheard would visit them again in the near future. At present there are no churches on the island, and the people said they could not remember that a Protestant minister had ever visited that section previous to the visit of these two brethren.

THE BABY'S WELFARE A MOTHER'S DREAD.

A fear clutches at the heart of the mother that her own little one may not live long. She dreads its second summer, or that it may never wake from its sound sleep. All mankind loves a mother—loves to see a mother love her child. A baby and its mother are insured against ill-health if the mother takes Dr. Pierce's Favorite Prescription, a tonic for women that Dr. R. V. Pierce invented nearly a half century ago for women's ills. This is a vegetable tonic, made only of the chicinal roots with glycerine, which puts the female system into perfect, healthy action. Before baby's coming it is just the tonic that puts the womanly system into a proper condition to make the birth painless and to insure a healthy child.

Many mothers of families in the United States have reason to be grateful to the person who recommended Dr. Pierce's Favorite Prescription. It is put up for the **single purpose of curing** disease peculiar to women. It has sold more largely on this continent than any other medicine for women. Another point in its favor: it is a temperance remedy and does not contain a single drop of alcohol nor of any narcotic.

Young mothers who preserve the charms of face and figure in spite of an increasing family and the care of growing children are always to be envied. Dr. Pierce's Favorite Prescription gives the strength and health upon which happy motherhood depends. It practically does away with the pains of maternity. It enables the mother to nourish the infant life depending on her, and enjoy the hourly happiness of watching the development of a perfectly healthy child.

Free.—The Common Sense Medical Adviser, bound in cloth, is sent on receipt of 3 dimes (or stamps) to pay expense of wrapping and mailing. Address: Dr. Pierce, Invalids' Hotel, Buffalo, N. Y.

MISS GRACE LANE'S RECITAL.

Miss Grace Lane, pianiste, and graduate pupil of Miss Lois Cooper, gave the recital last evening that closed her career as a music student at the Whitworth Conservatory.

Miss Lane's charming personal appearance and stage presence scored in her favor the moment she made her initial entrance upon the rostrum in front of the instrument she has mastered and among the decorative floral offerings that bore tributes of praise and admiration, in advance of the Senior recital.

In the Beethoven Sonata, Op. 31, No. 2, Miss Lane's interpretation was good and her technique equal to the demands, her tone qualities being unusual in so young an amateur-artist. She showed no lack of poise and precision in any of the movements; but was especially good in the slow movement and yet dainty and fine in the Allegretto.

Two numbers that won completely the audience were those for two pianos, Concerto No. 1, Mendelssohn, and the Polacca Brilliante, by von Weber, in which Miss Cooper, who has been Miss Lane's instructor the past three years at Whitworth, accompanied her and demonstrated with effect the accomplishment that inspires her pupils. The spirit of these numbers lent its exhilaration to every listener. Technically they are very difficult. But the heaviest number on the program, perhaps, was the Holberg-Suite, by Grieg. This is not often played, its demands requiring sureness of touch, accuracy of mind, versatility of spirit, and brilliancy not always found in the most aspiring artists.

Miss Lane's work as an accompanist has won her considerable local reputation.

The evening was an honor to the institution as well as to the cultured young graduate and her excellent teacher, Miss Cooper.—The Brookhaven (Miss.) Leader, of Wednesday, May 19, 1915.

SHREVEPORT DISTRICT CONFERENCE.

Please note that the Shreveport District Conference will be held in Grand Cane, instead of South Mansfield.

The opening sermon will be preached by Henry T. Young, at 8 p. m., Wednesday, June 9. The business sessions will be held on Thursday and Friday, June 10 and 11.

Thursday will be devoted to hearing reports from pastors, Sunday school superintendents, and other leaders, regarding the work in the various pastoral charges.

Friday forenoon will be devoted to a special program on the Laymen's Movement.

Friday afternoon there will be a special program in the interest of our young people's work.

Representatives of special interests will be cordially welcomed and given an opportunity to present their respective causes. Particular attention will be given to the preaching services.

Pastors are requested to report definitely on the important items suggested by the Discipline, and any other interests they may have in hand.

All the lay delegates are urged to attend the special session Friday, even if they cannot be present for the entire Conference, and all other laymen interested in a fuller understanding of the great Laymen's Movement are invited to attend this session Friday morning.

All who are interested in the real salvation and character-building of our young people are invited to attend the Friday afternoon session.

Let us pray much for the presence, power, and inspiration of the Holy Spirit in all the work of this conference session. Bishop Atkins has been invited to preside.

With brotherly love,

WM. H. COLEMAN, P. E.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average, have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

Shivar Spring,
Box 17F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run **no risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

Port Gibson Dist.—Third Round.

Fayette, at Rodney, June 13.
Nebo, at Nebo, June 19, 20.
Woodville Ct., at Grange Hall, June 26, 27.
Woodville Station, June 27, 28.
Port Gibson, July 3, 4.
Oak Ridge, at Porter's C., July 10, 11.
Vicksburg, Crawford Street, July 11, 12.
Centreville, at Macedonia, July 18.
Gloster and Liberty, at W., July 21.
Vicksburg, Gibson Memorial, at Red Bone, July 24, 25.
Rocky Springs, at H. R., Thursday, July 29.
Utica, at Cayuga, July 31, August 1.
Hermanville, at Pisgah, Thursday, August 5.
Harriston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Anguilla, at Sunflower C., August 21, 22.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at ———, Thursday, August 26.
Silver City, at ———, August 23, 29.
Roxie, at Knoxville, September 4, 5.

T. W. ADAMS, P. E.

Fayette, Miss., May 27, 1915.

CONCERNING THE AFRICA SPECIAL.

Dear Fourth Vice Presidents of the Mississippi Conference Epworth Leagues:

Since the Conference year is nearing its close and the $500, which the Leagues of the Mississippi Conference pledged to the Africa Special, is about due, I wish to urge upon you the importance of bringing to the attention of your individual Leagues the necessity of paying their pledges to this fund **now.** If you cannot pay the whole amount now, pay just as much as you can and send the amount to the address below at the earliest moment, stating when you can pay the remainder.

As you know, the Leagues of Southern Methodism voluntarily assumed the responsibility of supporting our Mission in Africa, and the Mississippi Conference League invites and urges the co-operation of the individual Leagues in meeting our share of this responsibility. We shall not be satisfied with a cent less than $500, and we can raise the $500 if each League will do its part. If you have not already made a pledge, make one and send in the amount at your earliest opportunity. Do not delay.

Yours for the Africa Special IN FULL,

HARRIET LEECH,
4th Vice President Miss Conf.
Hattiesburg, Miss., Station A.

HELP YOURSELF.

Are you out of employment? We can help you help yourself. Superior business plans, valuable formulas, useful books, labor-saving devices. Your full address to us, plainly written, will bring you something interesting. **The Helping Hand, Crystal City, Texas.**

LEAGUE BOARD TO MEET.

The President of the Epworth League Board of the Mississippi Conference, in accordance with the suggestion of the members of the Board who were present at the time of its organization at the last Annual Conference, requests the Secretary to call a meeting of the Board at the time and place of the meeting of the Mississippi Conference Epworth League Conference. The Conference will meet in Jackson at the Capitol Street Church on June 10. The Epworth League Board is requested to meet at the Capitol Street Church immediately after the night session on June 10. The members of the Board are Rev. J. L. Neill, Rev. L. F. Alford, Rev. R. F. Harrell, Rev. W. N. Thomas, Rev A. M. Broadfoot, Rev. H. J. Moore, and Rev. W. A. Terry, and the following laymen: Messrs. Walker Greer, Clifford Field, J. C. Ballard, J. P. Bennett, Matthews Ard, W. D. Hawkins, and H. T. McGehee.

We trust that the League conference will be largely attended and that there will be a full attendance of the League Board.

W. A. TERRY, Secretary.

"Every to-day is the fruit of a yesterday, as it is also the seed of a to-morrow."

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

Not what we can do, bnt what He can do in us; not what we are, but what we can help others to see that he is—that is the power by which we are to work.—Phillips Brooks.

FIRST QUARTER'S REPORT OF LOUISIANA CONFERENCE.

Adnlt auxiliaries, 79; adnlt members, 1858; Young People's auxiliaries, 16; Young People's members, 290; Junior Divisions. 43; Junior Division members, 1005; Baby Divisions, 14; Baby members, 113; snbscribers to Voice, 673; subscribers to Young Christian Worker, 105; auxiliaries presenting Christian stewardship, 15; number of scholarships supported, 9; number of missionaries supported, 2; number of Bible women supported, 6; day schools supported, 2; deaconess supported, 1; nnmber of auxiliaries connected with a City Board of Missions, 13; number of auxiliaries on Roll of Honor, 0.

Mrs. A. P. Holt, Cor. Secretary.

FROM FRANKLINTON (LA.) AUXILIARY.

We are condncting a successful mission study class, using "The King's Business." This should have been used last year, bnt we did not find it possible to do so. We have about a dozen regular attendants and meet on the second and fonrth Wednesdays. On the first and third Wednesdays we have business and social meetings, respectively. Our membership numbers 30.

We have just closed a belated Week of Prayer, with an offering of $2.50. Our meetings were quite good and were made more interesting by readings from the Conncil Daily.

We believe our Young People's and Children's Auxiliaries are going to do a good work during the summer months, for they are well organized. We had the Young People to meet with us one afternoon during the Week of Prayer.

We meet conjointly with the Baptist auxiliary on fifth Wednesdays and have literary and social features preceded by the devotional service.

We want you to know how well we have done financially this year. For local work we have expended $59.60 and for Council work we have sent in $9.20. We pay our pledges later in the year and, so far, have pledged nearly $40 for the work.

We hope to see more and more news from Louisiana in our department.

Mrs. M. W. OTT.

We should like to say "Amen" to that last remark of Mrs. Ott's, only we would include the two Mississippi Conferences also. We sometimes wonder for what purpose our women think this department was given to us. We know there are interesting things happening in the auxiliaries all the time, but news of them never reaches our desk. You promise so faithfully when you attend your annual meetings that you will remember your Editor, bnt, somehow, you forget all about it before you reach home.

We cannot make a success of this department without yonr co-operation. It offers you such a splendid avenue for keeping your work before the public, for, remember, our circulation is not confined to the three patronizing Conferences, but extends over a wide territory. May we ask you once more to please avail yourselves of this opportunity?

A VISIT TO THE BILOXI WESLEY HOUSE.

While attending the annual convention of the Mississippi Branch of the King's Daughters and Sons which was recently held in the historical and picturesque old town of Biloxi, we visited our Wesley House located at that point. The location of the House is ideal—a large, old-fashioned building, in the midst of a venerable grove of moss-festooned oaks, and beyond are the beautiful waters of the Mississippi Sound.

We went in tbe evening when most of the activities for the day were over, but a visit there could never be dull or uninteresting. Miss Hasler was getting ready for chapel service, and perhaps it was an inopportune time to visit; bnt we did not realize it, for onr reception was most cordial and gracious. First of all, we passed from the chapel into the Mary Ellis Day Nursery, and we felt the spirit of that sweet, consecrated woman breathing peace and quiet over it. Little beds of all styles were placed around the room, and on a chair, occupying, as it were, the seat of honor, was an old clothes basket, which we remembered as the first bed for the first little baby brought to the nursery. Not a little child was there, but we seemed to see bright, happy faces peeping at us from those little beds, and we could realize in a feeble way what that nursery is meaning both to babies and to mothers.

Next we stepped into the playroom, just back of the nursery. Think of such a luxury for little ones who play either in foul, unclean houses (we cannot call them homes), or out in the beds of oyster shells and old tin cans! Not many of the latter were in evidence, for Biloxi had had a "clean-up" campaign and things were looking unusually "spick and span." The need for training and supervised play was plainly evident as we rode, earlier in the day, through the oyster camps.

While looking around in this playroom our eyes involuntarily rested upon several large holes in the walls. Miss Hasler must have seen these glances, for she hastened to explain their presence, telling us that the little children picked the plastering off of the walls and ate it. Plans are on foot to have all of the plastering removed and the room ceiled, as are the ones on the upper floor.

That upper floor is splendid. The front rooms are the bedrooms and are very comfortably fitted up. Dining-room and kitchen are on this floor, too, and each was immaculate. The deaconesses have given a very homelike air to their dwelling-place. A bowl of flowers graced the dining-room table and some very attractive pictures adorned the walls. The spacious hall furnishes the workers with a most delightful living room, and throughout the building are electric lights, the gift of some friend or friends—a gift which, we are sure, is deeply appreciated and which adds much to the comfort and convenience of our workers.

Can we estimate the influence of this sweet, refined home upon the lives of the poor, ignorant people for whom these women are working and praying?

We felt proud of our Wesley House and the splendid work it is accomplishing, but, more than that, we felt so thankful that the Father had put it into the hearts of these daughters of his to place their lives upon the altar to be used for work among these, the poorest of men; and as they pass to and fro upon their errands of love and mercy, many hearts will echo the words of the following little poem:

"Day by day upon their mission holy,
They pass, and make of life a lovely thing,
Feeding the starving, comforting the lowly,
These daughters of the King.

"They have followed in His footsteps ever
And made their mission the divinest thing,
So shall He crown them with His love forever,
These daughters of the King."

"The universal desire for happiness finds abundant warrant in the Bible, which might justly be called a guide-book to joy."

"The cry everywhere is for consecrated men, but how can we expect a consecrated manhood developed from a neglected boyhood?"

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel, when it comes into contact with sour bile crashes into it, breaking it up. This is when you feel that awful nausea and cramping. If you are sluggish and "all knocked out," if your liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight on my guarantee.

Here's my guarantee—Go to any drug store and get a 50 cent bottle of Dodson's Liver Tone. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous I want you to go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it is real liver medicine; entirely vegetable, therefore it can not salivate or make you sick.

I guarantee that one spoonful of Dodson's Liver Tone will put your sluggish liver to work and clean your bowels of that sour bile and constipated waste which is clogging your system and making you feel miserable. I guarantee that a bottle of Dodson's Liver Tone will keep your entire family feeling fine for months. Give it to your children. It is harmless; doesn't gripe and they like its pleasant taste.

THAT TIRED FEELING IN THE SPRING

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition in which it will be easy for you to contract disease if exposed to it.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. Get Hood's today.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference was held in the Methodist Church, Monticello, Miss., May 11-13, 1915.

The presiding elder and all the pastors of the district, together with other ministers having membership in the Conference and a very creditable number of lay delegates, were in attendance.

There was not a dull moment throughout the session. The various interests of the Church were diligently inquired into, the condition of the several pastoral charges was reported, sermons were preached, addresses delivered, and several topics were discussed.

Every one from presiding elder to lay delegate seemed anxious to contribute to the success of the Conference.

Rev. Robert Selby, presiding elder, in great favor with the pastors and deservedly popular with the laity, presided in a manner eminently satisfactory to all. His heart and his hands are filled with plans and labors for the welfare of the Church.

The preaching, done by Rev. I. L. Peebles, Dr. W. H. LaPrade, and Rev. G. H. Galloway, was good to the use of edifying, of evangelistic note, and thoroughly enjoyed.

Rev. H. M. Ellis, Field Sec'y of the Methodist Hospital, gave a good account of the work in which he is engaged, and made a strong appeal for the funds necessary to make possible the early opening of the Hospital.

Rev. W. M. Williams of our Orphans' Home addressed the Conference, his address manifesting the same diligence and enthusiasm that have characterized his administration throughout.

The reports of pastors indicated that they had been abundant in labors, and that those labors had not been in vain in the Lord. The pastors refuse to allow discouraging conditions to discourage them, and sound a uniform note of hopefulness.

The Conference gave prominence to the lay activities of the Church, an hour having been devoted to the discussion of topics of peculiar interest to this field of service. The program for this feature of the Conference was carried out under the direction of Mr. V. D. Youngblood, District Lay Leader. On this program was an address by Prof. Geo. L. Harrell of the faculty of Millsaps College, Conference Lay Leader, and several papers and discussions by prominent laymen.

Mrs. W. H. LaPrade, District Secretary of the Woman's Missionary Society, attended the sessions of the Conference and gave an afternoon hour to the ladies of the town, addressing them at the Presbyterian Church.

The following were elected delegates to the Annual Conference: Dr. D. P. Butler, P. H. Enochs, W. D. Davis and W. E. Driver; Dr. W. H Morse and J. S. Deceil, alternates.

Rev. J. V. Bennett proved to be a courteous and kind conference host, and, supported by a competent committee on entertainment, left nothing undone that would contribute to the comfort or convenience of the brethren. The hospitality of Monticello was all that could be desired.

Summit was chosen as the place for the next meeting of the Conference.

J. A. MOORE, Secretary.

Magnolia, Miss.; May 18, 1915.

SHALL WE GO BACK TO THE BLUE BACK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.

A NOTE FROM BROTHER ADAMS.

To the pastors, officials and members of the Port Gibson District:

Dear Brethren: I desire to call your special attention to the reports lately published in the Advocate from the Board of Missions and the Joint Board of Finance. A careful study of these reports will do us much good. They will bring shame to some of us and gratification to others.

The report of the Board of Missions shows that the Port Gibson District is third in the amount of remittances for the Foreign Mission and Home and Conference Mission causes. It should have been first. Only eight of the twenty-one charges have any credit in that report. Thirteen pastors and charges let three months pass without any remittance at all to support these worthy and needy causes. This should not have occurred. Brethren, we should do better than that. I shall confidently expect that the thirteen who fell down on these matters in the first quarter will make large remittances and thereby redeem themselves in the report that will come out on July 1. "So mote it be."

By referring to the report of the Joint Board of Finance you will see that the Port Gibson District stood clearly in the lead. We paid a little more than 19 per cent of our annual assessment. The Jackson District, next to ours, paid a little more than 13 per cent. I congratulate you on doing so well comparatively. I thank every pastor and worker in the District who was an active factor in this good work. But what shall I say about the ten pastors and works who paid nothing? Nothing more than I am praying that you may do better this quarter. I shall feel mighty bad if anybody "lies down in the traces" this quarter. I beg you not to do such a hurtful thing, my dear brethren. Let us all shake ourselves and go to work in dead earnest. If we lose the early months of the year we will find it hard indeed to recover from the loss in the later months.

Our District paid 33⅓ per cent on the Bishops' Claim. The Brookhaven District, next to us, paid 23½ per cent. Some of our works have done well in support of this cause. Some have done very poorly, and some nothing at all. I am sure the presiding elder hasn't done his full duty in the matter. He should have been more persistently and actively at work for this interest. Please pardon him and he will try to do better.

Brethren, I am looking to every one of you for increased activity and larger success. Infinitely above the presiding elder is our Lord who looks for success from every one of us.

I congratulate the entire district on the ready and liberal response to the appeals of our District Manager, Brother Hugh Junkin, in behalf of our Orphans' Home. Let this good work continue more and more.

Yours in his service,

T. W. ADAMS, P. E.

Fayette, Miss., May 18, 1915.

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

MARRIED.

In the Methodist Church, at Amory, Miss., on May 11, 1915, by the pastor, Rev. W. M. Young, Mr. H. S. BROOKS, of Okolona, Miss., and Miss FANNIE LOVE WAX, of Amory, Miss.

At Nettleton, Miss., on May 16, 1915, by Rev. W. M. Young, Mr. WILLIE RAY CAIN, of Hamilton, Miss., and Miss IRMA IRENE MORELAND, of Nettleton, Miss.

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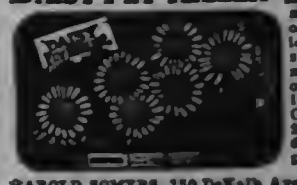

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P. S. You will never buy stock powders after trying our Medicated Salt Brick. Medicated Salt costs less but is not as convenient or economical. We sell it, but if you want it why not buy the medicine from us and make it for less than half? It's easy mixed—we tell you how. B. S. R. Co.

CHIEFLY PERSONAL.

The Art Exhibit of Sophie Newcomb College, New Orleans, has been awarded the first prize at the Panama-Pacific Exposition in San Francisco.

In our editorial bearing upon Vanderbilt matters last week, we were made to use the expression, "have temporized the issue." Of course, the preposition "with" was omitted. Usually we do not correct such errors, assuming that our readers understand that they are typographical.

As will be seen by reading his note elsewhere in this issue of the Advocate, Rev. J. D. Simpson, of Pickens, Miss., has raised already the whole of his missionary assessments. We congratulate him and his worthy flock on having met these obligations so early in the year. Their example in this respect ought to be generally imitated.

In a brief note, bearing date of May 14, Rev. J. G. Johnson, of Black Hawk, Miss., says: "I have been called to the bedside of my father in Aztec, New Mexico, and will probably be gone for a month." We greatly regret to be apprised of the illness of Brother Johnson, and we trust that his condition will soon improve.

Referring to Dr. W. H. La Prade's sermon at the recent session of the Brookhaven District Conference at Monticello, Miss., Rev. W. H. Saunders says: "His theme was the Prodigal Son, and he gave us a very strong presentation of that familiar parable—in fact, it was the best handling of it that I have ever heard." There are few better expository preachers than Dr. La Prade.

Master William Boon Wendel, of Como, Miss., in a recent contest at Oxford, Miss., in which 43 picked speakers from various parts of the State participated, stood third among the best six selected. He is only 14 years of age, and many of his competitors were several years older. This gifted young speaker is a son of Rev. and Mrs. W. D. Wendel, who are widely known in Mississippi and Tennessee, and is a grandson of Bishop Robert Paine.

Rev. G. D. Purcell, of Oak Grove, La., writes as follows: "I am hopeful of a good year regardless of the hard times. We are having splendid crowds at the preaching services. I have nine regular preaching places. The roads are good and I have a splendid combination horse; so I have no tronble in reaching my appointments on time. There is a better spirit among the people than there has been since I have been in charge. We had a very good financial report at our second quarterly conference on May 17." From the foregoing it will be seen that as usual Brother Purcell is abundant in labors, and that he is having his customary success in the work. His has been a remarkably fruitful ministry.

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"THE FINEST FIELD OF SERVICE."

(From the Michigan Christian Advocate.)

In modestly announcing his retirement from the editorship of The Christian Advocate, New York, Dr. George P. Eckman has made a distinct and needful contribution to a wholesome ministerial sentiment. He said in substance:

"We regard the pastorate as the finest field of service in the Church."

Had Dr. Eckman uttered those words three years ago they would have been just as true as they are now, but as coming from him they could not have been half so significant.

Experience in a difficult situation previously untried gives a new perspective to old opportunities and delights.

Pastors know nothing practically of journalistic hard knocks, though many of them sigh to know. After adequate trial most of them probably, like the eloquent Eckman, might sigh to get back again into "the finest field of service in the Church."

Dr. Eckman as editor has introduced original features, especially along the line of the artistic and academic. Masterpieces in art, representative discussions in science, popular expressions in church life and a frank and open attitude have distinguished his management.

But the type has no clarion ring, the tripod no sounding board, the press no throne. An orator feels the need of these, else he chafes.

A pastor does not meet one criticism where an editor meets ten.

A pastor can use his voice publicly and privately, while an editor, as such, cannot use it at all.

A pastor has ten times the freedom of an editor. Calls for sermons come twice or thrice in a week, while calls for "copy" are a ceaseless din.

An editor who responds to many outside calls is very apt to neglect his inside obligations.

A pastor can delay some tasks from one week day to another; an editor, like a cook, can delay nothing. The demands upon his attention are inexorable. He is a plodder and must plod, or quit.

Dr. Eckman vacates the most distinguished and in some respects the most advantageous position in the Church for what he wisely deems "the finest."

Success to him and to all pastors in their thrones of power. God help all of us poor editors who must keep pegging away in fields of service not the "finest," but fairly opportune.

THE TOBACCO HABIT.

A pastor whose charge is in the area of the Advocate, and in a region where the people would not take kindly to the intimation that they are backward in intelligence or refinement, writes to say, that the tobacco habit in all its forms is becoming more common both among men and women. He says that many school teachers indulge in the practice, and he asks whether we think school teachers should use tobacco and thus encourage its use among the boys, if not the girls also. That is very much like asking us if school teachers should set the example of a filthy, harmful, expensive habit before the children under their care simply that they may indulge themselves in that way. As thus stated we can not so much as imagine how thoughtful persons who have any interest in the welfare of others could render any other answer than that which has already occurred to every one reading these words, even though he may be a sinner in this matter himself.—Pittsburgh Christian Advocate.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 22 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3093

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 3, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

SHALL WE LET IT GO DOWN?

As has been stated in these columns a number of times, the New Orleans Advocate is face to face with a serious crisis. For several years prior to the outbreak of the great European War it had been steadily gaining in its circulation and resources and the outlook for its future was quite encouraging; but since last summer there has been a continuous decline in the number of its subscribers and in its income. Necessarily, there is a limit to the extent to which this declension can go on without entailing disaster upon our paper, and that limit is now near at hand. A newspaper cannot be issued on credit; it must have funds to purchase material, to pay for labor, and to meet weekly its many other unavoidable expenses. Not only has there been a decrease in our circulation, but because of the existing financial stringency there has been a large shrinkage in our advertising patronage. The Baptist Chronicle, of Alexandria, La., the official organ of the Baptists of this State, is now issuing only eight pages. Will the 150,000 Methodists of Louisiana and Mississippi allow conditions to become such that the Advocate also will have to reduce its size? It is certainly to be hoped that they will not; but unless our preachers and people will at once give us their active help we may be forced to adopt such a course.

It took many years of hard work and self-denial to build the Advocate up to the encouraging condition it was in a year ago: shall we now, without doing our utmost to prevent it, allow it to drop back to where it was before the improvement referred to took place? The newspaper business is like most other kinds of business in that it takes time to establish it and get it upon a sound and self-sustaining basis; and when once it sustains serious blows, it is exceedingly difficult to recover the ground lost. This is a fact well worth considering by the friends and supporters of our Conference organ in this time of extreme exigency. Assistance given now would be vastly more effective than it would later on, when the affairs of the Advocate are in a state of collapse and our advertising patronage has gone elsewhere.

The business of our office is conducted about as economically as is possible. Nobody is making any money out of the Advocate. There has not been a year since his connection with it that the Editor's expenses have not amounted to considerably more than his salary. The Publisher is not supported by the earnings of the paper, but almost wholly by his outside work. Our working force is at a minimum and is heavily taxed with labor. There is no journal in the Connection with resources so meager that carries more matter than the New Orleans Advocate, or which is issued in better form. We challenge comparison with other publications in this respect. This is a stronger testimonial to the faithfulness of our small office force than any that could be expressed in mere words.

There was never a greater need to maintain the Advocate upon an efficient basis than there is now. All the interests of the Church and Kingdom demand that this should be done. There are sacred causes of vast importance that need its support, and there are menacing evils on every side that ought to be vigorously combated. **We appeal to you, brethren, to stand by the paper that it may worthily do its part in meeting these great issues.** It is for this reason that we plead for your assistance, and not because we have any selfish interest in the matter.

May we not ask you, brother pastor, to take up at once the work of securing the renewal of the expired subscriptions in your charge? It would help immensely if you would do this. If all our preachers would do as well in securing such renewals as some have done, the situation would soon wear a different aspect. But some of our pastors, we regret to say, seem to be utterly indifferent to the claims of the paper, and in some instances this is true of the men serving our largest churches, where we ought to have the most patronage. In conclusion, we appeal to every one who feels any interest in the Conference organ, whether preacher, layman, or lay woman, to lend us forthwith a helping hand in this crucial hour. As we have already said, **NOW is the time to render assistance that will count for most.**

UNCONSCIOUS INFLUENCE.

The following is a brief extract from the very able Annual Sermon delivered by Dr. Maitland Alexander, of Pittsburgh, Pa., the retiring Moderator of the General Assembly of the Northern Presbyterian Church, during the recent session of that body at Rochester, N. Y.:

"It has been told of a minister of Christ that, as he lay dying, some one said to him: 'It must be a great joy to you to think of those whom you have led to the Master.' 'Ah,' said he, 'it is the grief of my life that of none I can say I was the means of leading him to Christ. I have preached and taught and spoken, but I cannot point to one and say, I brought him.' After his death, as they laid his body to rest, some men stood by his grave deeply moved, so much so that the minister said to them, 'Did you know our friend?' 'No,' they replied. 'We did not know him, but through him and through his presentation of the cross and the Savior's precious blood we have made our salvation sure.' For such the joy will be full as their sight falls on 'ten thousand times ten thousand,' among whom are the unknown trophies of their ministry."

A man who lives in touch with the Master and faithfuly does his duty can never be certain as to what he is accomplishing. The working of the Holy Spirit in human hearts and lives cannot always be traced and measured, and one often exerts an influence of which one knows nothing. Elijah at the time of his despondency thought that there were no Christians left in Israel; but there were seven thousand who had not bowed the knee to Baal, and, though he was unaware of it, perhaps every one of them had been strengthened and braced by his splendid faith and heroism upon the heights of Carmel. There is a vast amount of "good done of which we can never predicate the when or where." The bringing to light of these unknown results will doubtless furnish some of the greatest surprises that we shall have in eternity. And this will likely be true not only as to the influence of ministers, but also as to that of the humblest disciples of Jesus who are devoted to their Lord and who "keep their lamps trimmed and brightly burning."

AN ISSUE THAT WILL NOT DOWN.

At the eighty-eighth Annual Council of the Mississippi Diocese of the Protestant Episcopal Church, recently held in Yazoo City, a resolution approving of the proposal now pending in that denomination to constitute certain districts in the South, with Negro Bishops, was passed. Commenting upon this action in the Southwestern Christian Advocate, a Northern Methodist journal, a colored minister, after expressing the view that it will probably exercise some influence upon the settlement of this same issue in the Methodist Episcopal Church, says: "It is not what the Church has done or is doing for us that counts for most these times, but what she will allow us to do for ourselves." Dr. R. E. Jones, the editor, who is one of the ablest and most influential Negro preachers in the South, endorses this utterance in the following language: "Brother Lee is right in his observation. It is a reflection on their manhood for men to permit others to do for them what they can do for themselves; and it is an imposition for men to insist on doing for others what they may do for themselves." Evidently this question is one which is not going to down in our Sister Church.

NOT THE APOSTOLIC IDEAL.

According to the Scriptures, God sought to separate his messengers from the entanglements of the world and to make them men of one work. Paul said to the Corinthians, "For I determined not to know anything among you, save Jesus Christ and him crucified." To-day, however, the doctrine is being scattered abroad that the Christian minister ought to be a dabbler in pretty nearly everything—a sort of jack of all trades. This latter teaching is perhaps one of the ascertainments of gentlemen who feel that they are called upon to discover new religious truth. However, in all probability it will in the end turn out to be one of the old devices of his adroit Satanic Majesty revamped and made to do service again.

When a great congregation thinks that running a little local school is the biggest thing that it can do it needs a new vision of the meaning of the "Great Commission."

THE TIDE IS SURE TO WIN.

On the far reef the breakers
Recoil in shattered foam,
But still the sea behind them
Urges its forces home.
Its chant of triumph surges
Through all the thund'rous din,
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel,
Upon its jagged wall,
One wave, a score, a hundred,
Broken and beaten fall;
But in defeat they conquer,
The sea comes flooding in,
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea, thy message,
In clanging spray is cast:
Within God's plan of progress,
It matters not at last
How wide the shores of evil,
How strong the reefs of sin;
The wave may be defeated,
But the tide is sure to win.

—Christian Observer.

HEAVEN WITHIN.

The immortal life may be said to surround us perpetually. Some beams of its glory shine upon us in whatever is lovely, heroic and virtuously happy in ourselves or in others. * * * Heaven is in truth revealed to us in every pure affection of the human heart, and in every wise and beneficent action that uplifts the soul in adoration and gratitude. * * * The pure mind carries heaven within itself, and manifests that heaven to all around.—William Ellery Channing.

BETTER TO-MORROW.

There is hardly an individual whose life is so prescribed that there is not the possibility of doing better to-morrow. The battle may have gone most wretchedly to-day—we may have been driven ingloriously from the field, and our colors may even now be torn and trailing in the dust; but what of that? There is to be a to-morrow—we may do better to-morrow.

A to-morrow is fraught with marvelous possibilities. To-day's record has been written; to-morrow's portion is a clean page whereon each one of us may write nothing but courageous deeds and noble efforts. To-morrow may be the best day we have ever lived!—Zion's Herald.

TRUE HUMILITY.

Humility never sees itself. And we cannot cultivate humility by striving for it. One who writes that "humility is at once the most necessary and the most difficult of all the Christian graces for flesh and blood to practice," quotes the lines:

"'Tis so rare, so delicate a thing,
That if it dare to look upon itself 'tis gone—
And they who venture to esteem it theirs
Prove by the very thought they have it not."

To turn forever away from self is to enter upon the pathway of humility. But it takes a power beyond our own to abandon self; and Christ is that power. Receiving him as our life, and fixing our whole gaze upon him, we may so forget self that others, unknown to us, will see in us the selfless humility of God.—Sunday School Times.

READ THE BIBLE.

C. H. Spurgeon.

Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel his love.

UNION SEMINARY.

(We take the statement appearing below from a recent number of the Presbyterian of Philadelphia. We wonder if these words are not somewhat prophetic of the future relation of the Southern Methodist Church to a certain institution that has figured prominently in its past history? From present indications, we rather fear so. The italics in the quoted utterance are ours. —Editor's note.)

Ever since Union Seminary renounced the jurisdiction of the Presbyterian Church, that Seminary has been a thorn in the side of the Presbyterian Church. **This has arisen because of the activity and controlling influence of men connected with this Seminary in New York Presbytery, and because of the unsound doctrine taught in this institution. By means of the influence of these men, a number of their students of unsound faith have been admitted through this Presbytery into the ministry of the Presbyterian Church.** New York Presbytery and the Seminary have ignored every criticism. Finally, at Atlanta, the Assembly appointed a committee to investigate the whole question of the relation of Union Seminary to the Prebyterian Church, U. S. A., legally, doctrinally, and ecclesiastically. For two years this committee, composed of able clergymen, and laymen most of whom are eminent attorneys, have labored diligently upon these questions, and are prepared to present to the Assembly a unanimous report. We presume that the Blue Book will contain it, and a copy of this book will be sent to each commissioner. We bespeak diligence and faithfulness at this point that this may be issued in a way that will forever settle the whole question, relieving both the Seminary and the Presbyterian Church from further annoyance and irritation. This can never be done until the Church has done her full duty. Dodging and compromise and concession will only prolong the anguish, and increase the irritation. The one legal question is this, Are any of the funds of the Union Seminary, trust funds of the Presbyterian Church? If there are such funds, then the Church cannot escape her duty in the discharge of the trust which she once accepted. If she does, she destroys that confidence for the future upon which such trusts are made. She should institute such legal actions as will enable her to fulfill her trust. If the report of this committee plainly shows that there are no such trust funds, then the Presbyterian Church should disclaim all such obligation, and send the Seminary away in peace. **If the report shows that, doctrinally, this Seminary is in opposition to the doctrines and faith of the Presbyterian Church, then action should be taken, notifying Presbyteries of such unsoundness, and forbidding them to send their students to this seminary, and to license or ordain men from this seminary, until they have spent a given time under the care of the Presbytery, and have completed a course under another connection.** The legal and doctrinal relations will logically solve the ecclesiastical. The great danger to be avoided is the permitting this report to pass on a simple statement of the case. Should the report embody recommendations, they should have particular attention; should there be no recommendations, the report should be referred to the Committee on Bills and Overtures, or some specially appointed committee, to prepare recommendations for action. By all means, let this Assebmly issue the case definitely.

HYPOCRISY.

By Hon. W. A. Belk.

Only last week a little girl friend of mine reminded me that she had not seen an article from me in the Advocate for some time. I asked her on what subject I should write, and to my surprise she readily replied that she wished I would write on the subject of "Hypocrisy." I proceeded to discuss the subject with her briefly and learned that, though young, she already considers this one of the greatest sins, if not crimes, incident to the human race. I endeavored to direct her mind to that side of human nature where faith abides and to impress her with the thought that there is always much good in every one. But somehow she seemed to know intuitively that "hypocrisy" lurks like a hidden serpent just beneath a smiling face.

I believe it was Shakespeare who said:

"To beguile the time,
Look like the time; bear welcome in your eyes,
Your hand, your tongue; look like the innocent flower,
But be the serpent under it."

And it was this same writer who again said this: "If the devil ever laughs, it must be at hypocrites," and he further declared that the devil can cite Scripture for his purpose. And Fuller has said, "Trust not him who seems a saint."

In particular, do I ask for a little space in your paper to place emphasis, especially at this time, upon Fuller's laconic expression. In our State, Mississippi, this is what we call a "political year." Candidates for every office from Governor down are to be nominated on August 3. The woods are full of candidates. Many young men are seeking office, perhaps for the first time. They must necessarily meet and mix with the people. It is a time when all candidates are expected to put up a good handshake, look pleasant and have no opinions about anything, and yet know all about everything. They are out after votes, and there seems to be a common idea that "to get votes" is the only thing to be looked to. I wish this idea did not obtain so generally. I wish also to warn the young politicians (it will hardly avail to warn the old ones) not to practice deception in this campaign. I would urge upon them to get out into the middle of the road in the open sunshine and make a clean, fair and manly race. Do not practice "hypocrisy." It were better to go down in temporary defeat than to win by questionable methods. A man may succeed in deceiving his constituency for a while, but it will not last. Let us never forget what Abraham Lincoln once said: "You may fool all the people some of the time; and some of the people all the time, but you can not fool ALL the people for ALL the time." They are watching you in your every move and they do not ever forget what Fuller said, "Trust not him who seems a saint."

I once heard a hardened sinner say that if a man who had been trying to be a Christian should come to him and ask him to become a Christian, and at the same time should admit his own shortcomings, he would have faith in him. But, if on the other hand, he were to approach him and tell him that he was "holy" and had reached that place in life where he "could not sin," he would spurn him because he would regard him just as Fuller did in the sentence quoted above.

I am not unmindful, however, of what David Harum said: "There is as much human nature in some folks as there is in others, if not more." Therefore in one's race for office and dealings with mankind it behooves one to be on the alert. There is never anything lasting to be gained by "hypocrisy." A temporary victory gained by tricks and trafficking will turn upon us and smite us at a time when it will hurt the worst. Let us meet our duties "four square" and stand up like men and fight our battles in the open.

"God give us men—a time like this demands
Strong minds, great hearts, true faith and ready hands.
Men whom the lust of office does not kill,
Men whom the spoils of office cannot buy,
Men who possess opinions and a will,
Men who have honor, who will not lie.
Men who can stand before a demagogue and
Scorn his treacherous flatteries without winking:
Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking."

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WHAT MISTAH TROUBLE DID.

Ol' Mistah Trouble, he come aroun' one day
An' say, "I gwinter git you, so you better run away!
I likes to see you hustle. Dat's de way I has my fun.
I knows I kin ketch up to you, no matter how you run!"

I says, "Mistah Trouble, you has been a-chasing me
Ever since I kin remember, an' I'se tired as I kin be.
So I's gwinter stop right yere, an' turn aroun', a-facin' you,
An' lick you if I kin, an' fin' out jest what you kin do."

Ol' Mistah Trouble, he looked mightily ashamed,
He acted like a buckin'-hoss dat's suddenly been tamed;
An' den he turned an' traveled off, a-hollerin', "Good day;
I ain't got time to fool around, wif folks dat acts dat way."

—Washington Star.

A LOUISIANA RURAL CHURCH.

Dear Dr. Meek: Apropos of some discussion in recent issues of the Advocate concerning the country church, I am appending hereto an article clipped from the Tensas Gazette, written by one who had attended one of the meetings at Wesley's Chapel, one of the country appointments on the Waterproof (La.) charge.

Wesley's Chapel has stood for nearly three quarters of a century, and there has been connected with it some of the most illustrious names in Louisiana Methodism. It is a land-mark—a point from which directions and distances are reckoned for a large scope of country. Indeed, it is a "meeting-house" for almost the entire parish. On the one Sunday in the month that we hold services there, the people gather from miles around, many coming from the nearby towns. They bring well-filled baskets, the contents of which, after the morning service, are spread upon long tables, when the pastor and people, high and low, rich and poor, gather around and partake of a feast. And such a feast! Doctor, I wish you could come out here some time and worship and associate, and eat, with these people. You have in the city your fine churches, pipe organs, trained choirs, cultured and dignified preachers. You have your "Get Aquainted" meetings, with course luncheons in the parlor of the church; all of which are characterized by a stiff formality that makes one glad when the ceremonies are over and one can go home.

After the dinner, we have our "Get Aquainted meeting"—if there happens to be any one there who is not already acquainted with everybody else—not in the parlor of the church, but out under the trees. There is a season of mingling in Christian fellowship, and late in the afternoon all go home, feeling that it was good to have been there, and looking forward with pleasurable anticipation to the next preaching day at Wesley.

GEO. FOX.

The article referred to by Brother Fox follows:

Sunday at the "Little Church at Wesley."

In this beautiful world of ours, full of life and color, every thought, every influence that impresses the sense of beauty as it sinks into man's consciousness, is just so much added to his uplift.

Far out in the country, hidden away from the world in one of Nature's most beautiful spots, stands the Church of Wesley. Amid forest trees, in golden silence, through changing scenes of winter storms and summer calm it stands, a modest house of prayer, a meeting ground, where kindly lifting words are said and "toilers drop for an hour their load of care."

No stately towers rise above to catch the first promise of the morning sun; its mission of simple dignity is more of an appeal than that of churches more pretentious, and each year it brings the blessings of a peaceful age, happy memories of the past, and brighter gleams of confidence to glint the future.

Nearby in the leaf shadows are the graves of those who, even in their triumph hour, look backward to beckon others to the shining goal, faces long hid under the clinging vines, which put forth their tendrils like an infant's fingers seeking its mother's touch.

Along the road all golden with dust the warm air is filled with the fragrant sweetness of new blown buds and leaves, giving out their perfume like incense from a censer. Against the dim blue in the bright sunlight flutter clouds of yellow butterflies fresh from the chrysalis; full of the freedom of life, spirit wings, that go winging into the future, away from the old discouragements, into fresh faith in the Creator, giving that promise of man's transition to immortality.

Shall we speak of this perfect spot and days without a fitting tribute to the good shepherd under whose guidance these meetings are held? Living his life in the sunlight he feels no fear of the shadows, for without their somber tints no life would be complete. Strong of heart and brain, steadfast in purpose, loyal to friends, pursuing the right as he sees it, he needs no herald to proclaim his virtues. And if pride is ever justifiable it is when it springs, not from grandeur or glory, but from benevolence and a realization of a life well spent—an ideal that makes life worth while—a life of content and faith—the best the world can give to man!

May these meetings grow in favor until we become better men, better women and better Christians!

"And when this life is ended, with its sorrows and its sighs;
May the little Church at Wesley jine the big Church in the skies."

SHUBUTA, AND SOME REFLECTIONS.

Yes, we are in Shubuta, Miss., have been here more than three weeks with our youngest son, O. S. Lewis. This is a beautiful town of some 1200 inhabitants. Good people live here. A little more of the "one thing needful" among our Methodist people would not be out of place.

For more than 55 years the M. & O. R. R. has been running through this country. There were Methodist preachers here long before the railroad was thought of in this section. They left their footprints behind them. The time was when the officers of the law, District Judge and District Attorney, and others interested in the enforcement of the law, in going from county to county, did not ride in Pullman cars but went on horseback or in a buggy. The following was told me by my father when I was a boy. Two men, Judge Watts and Judge Mounger, were going from one county where they had just closed court to where the next court was to be held. Night found them in the home of a stanch Methodist woman. After supper the good woman told her guests that it was her custom to have family worship in her home every night. She then presented her Bible to Judge Watts and asked him if he would read. He declined, saying he would rather join her, etc. Judge Mounger did the same. The good woman read a Scripture lesson, sang that grand old song, "A Charge to Keep I Have," after which she led in an earnest, fervent prayer. Among other things, she asked the Lord to impress upon each of her distinguished guests the fact that the time was coming when they would be brought face to face with the great Judge of all, to be tried, etc. The lesson, song and prayer were listened to attentively and proved to be seed sown in good ground. It led to the conversion of both men; both were licensed to preach, and lived useful lives afterwards. Judge Mounger was the father of our Dr. E. H. Mounger who has been doing good work as an itinerant Methodist preacher for more than fifty years. How we do need more such consecrated women in our land!

The early Methodists of this country, with some exceptions, were fearless men and women of God who maintained family worship in their homes. The following was told me when I was young: A preacher was sent to a church that, at one time in the past, was noted for its deep, solid piety. While waiting for his congregation, the preacher got in conversation with a carriage driver about the church. He asked the colored brother the cause of the great decline in spirituality. The negro remarked: "Dat is easily accounted for. De time was when dese peepuls kept de fire burning on dere home alters. When dey come to church ebry one brought a chunk of fire from home, put am togeder, and when de preacher began to blow (preach) de fire blazed up and warmed up de whole house." "But," said he, "do fire is all gone out on de home alters, so now, dey bring, instead of fire, a few wet matches; so de preacher has to scrape a week before he can raise even a smoke."

How we do need to keep the fire burning on our home altars! It helps the people; it is an inspiration to the preacher. Where are we drifting?

H. P. LEWIS.

CANDLER ON GUARD.

In a recent letter to the New Orleans Christian Advocate I expressed solicitude about the absorption by Emory University of the Atlanta Medical College, on the ground that by taking in a whole faculty in this way there is danger of introducing teachers who are out of harmony with the ideals of the institution. I wrote to Bishop Candler about it, and I think it is simple justice to the cause to quote for the readers of the Advocate a few words from his letter in reply to mine. The letter was private, but I am sure the writer will not object to my public use of its contents. Bishop Candler says: "I shall guard against the manifest dangers which naturally inhere in such a department. A large part of the present faculty are members of the Methodist Church, and an overwhelming majority are Methodists, Baptists, and Presbyterians. I think we can maintain it on a wholesome religious plane, as well as lift it to a higher professional standard." This being the case, let us throw all our influence to have our Methodist young men, and all others who desire to study medicine, go to this University instead of to Vanderbilt, which has openly repudiated the Church.

I see, by the way, they are going to run an "independent" theological school at Vanderbilt. Whatever may be true of the rest of Vanderbilt University, that department was stolen from the Methodist Church. I gave a hundred dollars myself to help start it, and that hundred dollars was more to me than Vanderbilt's $500,000 was to him. He did not eat a steak less for what he gave, while I had to eat round steak instead of porterhouse. I did it gladly to help build up Vanderbilt. For one, I want no "independent" theology that has no respect for the commandment, "Thou shalt not steal."

S. A. STEEL.

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Secular News and Comment

By R. E. Meek

The territory of Hawaii has only one modern sawmill in operation.

* * *

Twelve million barrels of cement are produced annually by Canadian mills.

* * *

The coffee plant flourishes in an uncultivated state in German East Africa.

* * *

An ingenious Frenchman uses straw as a substitute for wood in the making of matches.

* * *

The comet recently observed and thought to be Delavan's proves to be Tempel's periodic comet.

* * *

Iowa will increase her appropriation of $75,000 for an exhibit at the Panama-Pacific International Exposition by $16,000 for a live stock show.

* * *

In the suit of William Barnes, the political boss, against Theodore Roosevelt for libel the defendant won. It is expected that an appeal will be taken.

* * *

The upper house of the Legislature of Wisconsin passed a bill a few days ago to make hazing a criminal offense punishable by a term in jail.

* * *

Caranza's Mexican Army is having trouble in getting uniforms suitable in style and durability for $1.50, this being the price it is willing to pay for them.

* * *

Japan received a revenue of $5,360,000 from her forests last year. The necessary expenses connected with the industry consumed $2,327,000 of this sum.

* * *

In Portugal mail is delivered in the churches on Sunday. This saves the letter carriers many steps, but it would be far better if this habit of receiving mail on the Sabbath was done away with.

* * *

The record kept by the New York Police Department for the year 1914 shows an increase of 9 per cent in the number of youthful criminals. The number of offenders convicted was increased by 12 per cent.

* * *

Health officers declare that in this country a single rat living in a hotel or restaurant costs $5 a year and in a private home $1.82. In England a rat lives on $1.80; in Denmark on $1.20, and in France on $1.

* * *

During its first year it is estimated that the European war will cost the seven Allies and Germany and her confederates $2,000,000 hourly. This does not include the many useful lives lost and the heartaches of widows and orphans and other bereaved ones.

* * *

A manuscript journal of the poet Gray for the year 1754 was recently found in London hidden away among some musty legal documents. A perusal of this manuscript reveals with renewed emphasis the poet's love for the most trivial and commonplace things of nature.

* * *

Recently Mississippi scored a great triumph in the sheep-raising industry. Seventy-three lambs raised in Claiborne County, Miss., with an average weight of 54 pounds were sold at $10 per hundredweight, which is the highest price that lambs from that State have ever commanded. Sixty-eight clipped ewes with an average weight of 86 pounds brought $6 each, which is said to be a good price for them. The indications are that stock-raising is destined to become one of the greatest industries of the Magnolia State.

RUSTON DISTRICT NOTES.

The year opened hopefully on the district. Every place was pleased with its preacher, and I have heard no word of complaint from the preachers. For the first three months all the preachers were greatly interfered with by the unprecedented weather, some churches being cut out of services for the entire time. In spite of this handicap, most of the works have responded to the call of duty and, notwithstanding the bad business situation, financially the first quarter of this year was not very far behind the first of last year.

There were not a great many changes in the district. We have a fine body of men, faithfully doing the work committed to them. We have had a great loss at Alberta. The mill there has cut out the timber and almost all of our people there have gone. By the end of the year all will have gone. The moving of that body of good people from our State is a distinct loss. Take Davenport, Mitchell, Shamberger, Cooper, Uncle John Allen and his sons and sons-in-law out of a community, and they will be missed. This loss will require a readjustment on the east side of the district. You see that Roberts is preaching to a moving congregation.

We have in our district the oldest active man in the Conference, Brother J. M. Brown. He reads the latest books that are worth while and keeps in touch with current thought. His talks at our Missionary Institute were a help and inspiration to all. I expect he has served one church longer than any other preacher. He is preaching to one of his congregations for the tenth year, and the folks there don't think he has preached out yet.

Porter has done a good work on Bienville circuit. He has done better for his people than they have done for him. I believe Porter can build a church anywhere. I would risk him to build a Christian Church in Constantinople, starting with nothing. He has built at Bryceland one of the nicest little town churches I ever saw, and when it was finished, minus painting alone, he faced a debt of about $60.

Frazier, at Bernice, has the best church building in Union Parish. This house was made possible by the kindness and unremitting work of Geo. W. James, who, though not of our people, loves our folks and has by his help and zeal caused our people there to realize what was for a long time only a hope. Frazier is doing better there than he thinks. He is a fine young fellow, well equipped, and will get somewhere. He is working single and is rather coltish; but he gets on the way. He has a parsonage on his hands!

Snelling, at Homer, reported 29 accessions up to the last of April. His people are delighted. I have had the largest attendance at conferences at Homer that I ever saw there, and so far the largest in the district. Interest is growing.

Bogan, at Winnfield, is doing a good work. His meeting recently held resulted in 30 additions.

Bennett, at Jonesboro, is moving things up in those parts. He has built an addition to his church at Jonesboro to accommodate his Sunday school. Jonesboro is coming to the front, having taken two Sundays in the month since Conference.

Akin, at Elmore, has a fine hold on his people and is expecting good results from his meetings this year. Last year he struck the rainy season and all of his meetings were rained out.

McCain, at Dubach, is in fine favor with his people and is the only preacher in the district who has paid his Foreign and Home missionary assessments and the Centenary Special—all three. His people at Dubach are talking a new church.

Sloane, at Gibbsland, thinks he's traveling through the "land of corn and wine." Brother Bennett did two years of good work there and Brother Sloane is going to find a great harvest to be garnered in. Both he and his people are alive to this. I am looking for great things at Gibbsland this year.

Faulk, at Sibley, is growing on his people. Last year he had the greatest number of accessions in the district. The promise for another good year is very bright.

Our two four-year men, Lay and Embree, have each done splendid work for the quadrennium—one at Simsboro and the other at Plain Dealing.

Minden is going ahead under the leadership of Shankle, and has attained an importance it has not hitherto had. It is an appointment which if any man desires, you may say with Paul, "He is ambitious for a noble task."

Perry, at Haynesville, has done a work that will abide. He is a constructive preacher, devoted to his task and sympathetic with his people.

Kleinschmidt is doing a fine work on his circuit. His people requested him to hold his own meetings this year. A good sign! Wish this would become more general. More lasting results would be the outcome.

Ringgold was struck pretty hard last year, by the failure of crops to a large extent, as well as by the general financial depression; but the work is doing very well this year. Brother Vandenburg has been handicapped some by the condition of his health. He is improving now, however, and the outlook for the year is more hopeful than for last year.

Means, at Arcadia, is in fine favor. The Sunday school and congregations are growing. His people say they have the best preacher. I guess that helps him to be so.

Cody, at Cotton Valley, together with a local preacher, is trying to supply the Gospel to the towns and country adjacent. This may mean quite an enlargement of the work in that region.

Henry, at Ruston, is preaching fine sermons to fine congregations and is in favor with them. He is giving his people a fine course in missionary intelligence and obligation, which is a thing greatly needed in this part of the State where there are so many people of the "contrary part."

On the whole, things are doing fairly well.

Mr. Editor, you are hereby cordially invited to attend the District Conference at Plain Dealing.

BRISCOE CARTER.

MRS F. A. WHITSON DEAD.

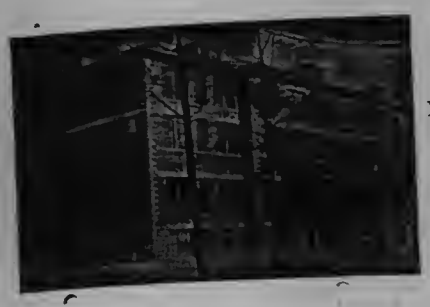
Dear Brother Meek: My sister, Mrs. Nannie Whitson, widow of Rev. F. A. Whitson, formerly a member of the North Mississippi Conference, passed away at Jackson, Miss., last Saturday afternoon. For about seven weeks she had been in the Baptist Hospital there, but all that the doctors could do was unavailing. She was buried in Cedar Hill Cemetery after appropriate services at the First Methodist Church, led by Dr. W. G. Henry.

My sister was a truly good woman. She had struggled heroically to educate her children, setting them a conspicuous example of fidelity and economy. She lived well the years God gave her, never forgetting the Church and the services of the sanctuary. Her end was peace. She died well because she had lived well. E. S. LEWIS.

Oxford, Miss., May 27, 1915.

Sister Whitson, whose death is announced above, was a daughter of Brother J. A. Lewis, one of the most highly esteemed citizens of Chickasaw County, and a sister of Rev. T. W. Lewis, of Memphis, and Rev. E. S. Lewis, of the North Mississippi Conference, to whom we are indebted for this brief notice. She was reared in a Christian home and throughout her life was faithful to the Master. Her deceased husband, Rev. F. A. Whitson, was a consecrated and useful minister, and during the time that he was in the itinerancy Sister Whitson showed much interest in his work and sought in every way to re-enforce his efforts. She moved to Jackson, Miss., some years ago for the purpose of educating her children. She kept the faith, wrought well in life, and doubtless was given an abundant entrance into our Lord's everlasting kingdom in the skies. We extend sympathy to the bereaved, and pray that the Heavenly Father may comfort and sustain them.

The Louisiana Educational Campaign



LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, P uhlicity Commissioner.)

ARE THE PREACHERS INTERESTED?

It is natural for the question to be asked, in reference to the move for a greater Centenary, Are the preachers interested? We are waiting for a full answer to this question, and much of the success of the whole movement will depend on what that answer is. In part, that answer has been indicated by the work for the Centenary Special. About half of the pastors have reported so far as indicated by the report of the treasurer, and about one-third of the total assessment has been raised. This indicates that a considerable number of the pastors have made no definite effort to carry out the order of the Conference.

Another indication is to be found in response to the appeal made to the preachers for personal contributions. In addition to the nineteen members of the Conference who had made subscriptions at Shreveport, and who did not receive a letter in reference to the matter, letters were written to about one hundred and thirty, soliciting a personal subscription to the College, on the assumption that though these subscriptions might not be large, the united offerings of the preachers would inspire others to make larger gifts. In response to this letter, about a dozen replies have been received. Most of these have been favorable, bringing a total subscription of about five or six hundred dollars. A few have expressed regret at their inability, or intention to subscribe later. The majority have not acknowledged receipt. We are wondering how much the preachers are interested. We would be glad to hear from each one if it is only a kick. But let it be remembered that in the final outcome of our campaign the future of Centenary, whether it will be a success or failure, will depend on the answer to this question, Are the preachers interested?

HIGH SCHOOL GRADUATES.

We are all more or less interested in Commencements right now. High schools are turning out the finished product of our public school system in the form of graduated boys and girls. Many of these graduates are ambitious to reach the top in some line of work or in some profession. They expect to enter college. These college-trained men and women will be the leaders in all walks of life within a few years. If they are trained for the first eleven years of their school life in the public schools where the Bible is crowded out, and then are finished in a college or university where oftentimes the Bible is not only left out, but where Christianity is ignored and in places even scorned, what brand of leadership may you expect from men and women thus trained?

It appears to the thinking mind that the higher training of the youth of this age should be under distinctly Christian influences. It stands to reason that a Methodist father and mother would be anxious about their son or daughter. If so, parents should insist that these children be sent to the church college. There is no better place in the State to send a young lady than to Mansfield College. There is no better place in the State to send a young man than to Centenary College. The reader of this article may not have a son or daughter finishing high school this year, but you may know those who are being graduated from your high school. As an individual, whose responsibility for all you do is to God, with the interest of the Church at heart, and with loving anxiety for the ultimate good of all young men and women, will you not sit down right now and send to Dr. R. H. Wynn, Shreveport, La., the names of all the Methodist boys who are finishing the high school in your town or community? And then will you not send to Prof. R. E. Bobbitt, Mansfield, La., the names of all the Methodist girls finishing high schools this year? Do this, and you will have done a worthy thing.

BIGNESS NOT ALWAYS BEST.

The following excerpt from an editorial which appeared in The Times-Picayune some weeks ago is pertinent to the campaign now on in behalf of Centenary College, although it was written in opposition to the suggestion made by Ex-President Taft that Federal aid should be invoked to establish a great National University:

"Many persons are carried away by the very idea of having the biggest university in the world, for mere bigness is always very strong in America. * * * * * But these temptations should none the less be resisted. A big university is not necessarily the best. On the contrary, we have secured the best returns from the smaller ones, scattered as they are through the country, giving the youth everywhere a chance of securing higher education."

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)		$2156.66
Receipts of Centenary Special of $6000—		
F. R. Hill, Felicity, New Orleans...	$ 2.00	
J. F. Dring, Pineville Charge.....	8.00	
W. W. Perry, Haynesville Charge...	37.00	
Total		$47.00
Grand Total		$2203.66

May 27, 1915. C. A. BATTLE, Treasurer.

CENTENARY BOARD MEETING.

The annual meeting of the Board of Trustees of Centenary College will be held in the Scales Bible Class Room, First Methodist Church, Shreveport, La., on Tuesday, June 8, 1915, at 10 a. m. (Signed) S. C. FULLILOVE,

May 20, 1915. Secretary.

THE SPECIAL.

About a third of the Centenary special assessment has so far been reported. Information is received that other charges are working on it successfully, and will shortly be heard from. It is very important for many reasons that full returns be sent to the treasurer at the earliest date possible. Let every charge push the matter at once, unless it has already been reported in full.

Prosperity is a painted window, which shuts out much of the clear light of God, and only when the blue, and the crimson, and the golden tinge are removed, is the glass restored to its full transparency. Adversity thus takes away tinge, and color, and dimness, and we see our God far better than before, if our eyes are prepared for the light. —Spurgeon.

LOUISIANA CONFERENCE EVANGELISTIC COMMITTEE.

The Evangelistic Committee appointed by the Louisiana Conference at its recent session was unable to find time during the session to meet and work out plans of constructive work, and being obliged to plan their work by correspondence, have been unable hitherto to lay any suggestions before the members of the Conference. It is the purpose of this communication to bring the matter to the attention of the preachers and the suggestions herein are commended to your consideration and adoption.

It is not necessary for us to urge the need of a general and spiritually effective revival throughout our Conference, nor to insist that such a revival can only come as the result of a Divine Movement. Our purpose is rather to suggest plans through which the Holy Spirit may effectually work.

In the first place, may not every presiding elder and pastor, and many of our lay members, unite in a definite covenant of prayer, notifying the Secretary of the Evangelistic Committee, Rev. J. G. Snelling, Homer, La., of their pledge to pray daily for a revival throughout our Conference?

We urge upon all our pastors the necessity of encouraging and developing personal evangelism among their members, recognizing the fact that the normal method of bringing men to Jesus is the method of personal effort exemplified by the first disciples. In line with this suggestion we call attention to the campaigns of personal evangelism carried on recently in St. Louis and other cities, and particularly recommended to every pastor the careful study of "Evangelism Exemplified," by Rev. L. E. Todd.

In order further to promote a general revival, your committee, in the absence of a Conference evangelist, are working out plans looking to the supplying of evangelistic help by pastors, in which we request the co-operation of all concerned. We are asking a number of successful pastors to give assistance in revival meetings where it may be needed, and hope in this way to arrange a comprehensive plan of revival effort throughout the Conference.

Let us have a widespread revival this year throughout our borders.

W. WINANS DRAKE,
For Louisiana Conference Evangelistic Committee.

PARENTS SADLY BEREAVED.

Dear Doctor Meek: Brother and Sister W. A. Terry of Madison, Miss., are greatly bereaved in the death of their infant daughter, Fannie Lou, which sad event occurred at their parsonage home, on Tuesday afternoon, May 25. For eighteen months and twenty-three days this little jewel was spared to bless the home of her parents, but now she has gone to live with Him who said, "Of such is the Kingdom of Heaven."

The funeral was held in the Methodist Church at Madison at 10 a. m., on May 26, being conducted by the writer, assisted by Rev. W. H. Lewis. In the village cemetery the little form was laid away to await the glorious resurrection morn. PAUL D. HARDEN.

Jackson, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Did you read the report from the Treasurer of the Joint Board of Finance recently published in the Advocate? We need, in order to pay the worthy claimants of our Conference what we owe them, $6000, and up to the time the Treasurer made his report we had received about $1500. How can we pay them? The letters we receive from some of them are pathetic—some of them distressing. I note the leading churches, with but very few exceptions, have done nothing. Brethren, please—six times please—take this collection and let Brother Tomlinson have it. The old veterans will rejoice. Can we expect it at once?

W. M. SULLIVAN.
Secretary Joint Board of Finance.

Church News

It has been announced that the Hon. and Mrs. W. J. Bryan will erect in Nebraska, where it is urgently needed, a Methodist Church in honor of Mrs. Bryan's mother, who was a devout Methodist.

* * *

Bishop J. S. Key attended the recent meeting of the College of Bishops of the M. E. Church, South, in St. Louis. His health is reported to be comparatively good, but his eyesight is very much impaired.

* * *

Though he was placed on the retired list at the last General Conference, held in Oklahoma City, Bishop A. W. Wilson continues to fill many engagements. It is stated that he yet preaches with masterful ability.

* * *

Dr. T. N. Ivey, editor of the Nashville Christian Advocate, preached the Commencement sermon at Henderson-Brown College, at Arkadelphia, Ark., on Sunday, May 30. The sermon before the Y. M. C. A. of the College was preached at the evening hour of the same day by Dr. Theo. Copeland, of Hot Springs, Ark.

* * *

In the five weeks' revival campaign conducted in Charlotte, N. C., by Dr. Chapman and Mr. Alexander there were 846 conversions, 758 reclamation of backsliders, and 162 persons residing in the city of Charlotte who applied for church membership. A Pocket Testament League was organized with more than 2000 members.

* * *

The New Zealand Methodist Conference has abolished the time limit. We regret to note this. When the time limit goes, the itinerancy is greatly weakened. In the Northern Methodist Church, for instance, churches are calling pastors on every side apparently without the least thought that such a course of procedure is unmethodistic.

* * *

At the late session of our College of Bishops in St. Louis, Dr. E. B. Chappell, our Sunday School Editor, was appointed fraternal messenger to the General Conference of the Methodist Episcopal Church, which will be held at Saratoga Springs, New York, in May, 1916. Dr. Chappell will worthily represent Southern Methodists before that great assembly.

* * *

We regret to note that Dr. James Cannon, of Virginia, has recently been quite ill, but are pleased to learn that he is convalescing. Dr. Cannon states that this is the first time in eight years that he has been confined to his bed by sickness. He expects to move his family from Richmond to Blackstone, where he will hereafter reside, early in June.

* * *

Dr. W. F. Melton, Professor of English in Emory College, in writing to the Atlanta Constitution, states that that institution has had a class in journalism for the past three years, though not on a very extensive scale. He suggests that this antecedent work opens the way for the establishment of a comprehensive School of Journalism in connection with our new University in Atlanta.

* * *

The Raleigh Christian Advocate says: "We see it announced that Dr. F. N. Parker is to leave Trinity College after this scholastic year and has accepted the Chair of Systematic Theology in Emory University, Atlanta, Ga. Dr. Parker is easily one of the ablest men in Southern Methodism, scholarly, spiritual, evangelical. He is admirably fitted for the work to which he is going, and he will render the whole Church there a valuable service; but we regret exceedingly to see him leave Trinity College."

* * *

The Western Methodist says: "The General Assembly of the Southern Presbyterian Church last year sent a request to the Presbyteries to elect at least half of their representatives to the Assembly from among former members, so that there might be no scarcity of experienced men in the body; but the Presbyteries seemed to resent the suggestion, as it was declined by 53 and acquiesced in by only 2." It strikes us that this action did smack rather too much of an effort to dictate in the matter.

* * *

According to report, Bishop Hamilton, of the Methodist Episcopal Church, has been exempted from the duty of holding any fall Conferences in order that he may have ample time to prepare the Episcopal Address to the General Conference of that denomination next May. Bishop W. A. Candler, amid well-nigh innumerable engagements, wrote for our General Conference last year the ablest Episcopal Address ever delivered in the United States; but not every Bishop measures up to the intellectual stature of our great Georgia Chief Pastor. But this is none of our affair. The only objection that we have to this arrangement is that we are always afraid of the contagion of a bad example.

* * *

A delegation of 500 men from New York City called on Billy Sunday at Patterson, N. J., on May 25 and extended to him an invitation to conduct a revival campaign in that great metropolis. The well known Methodist minister, Dr. Charles L. Goodell was their spokesman. Speaking in the tabernacle erected for the famous evangelist, he said: "We have with us here the Vice-President of the Board of Aldermen, judges, lawyers and ministers. We all want Billy Sunday to come to us. We want him on the Bowery, and we want him on Fifth Avenue. Episcopalians, Congregationalists, Presbyterians, Baptists, Methodists, and members of the Dutch Reformed Church have sent us down here to get him to come to New York as quickly as possible." It is said that Mr. Sunday gave the gentlemen no definite promise.

ECHOES FROM THE ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION.

(Sent out from the General Office at Louisville, Ky.)

The assessment for Church Extension for the fiscal year 1915-1916 remains the same as last year—$300,000.

* * *

Every member of the Board was present at the opening session, Thursday morning, May 6, in St. John's Church, St. Louis, Missouri.

* * *

The Board by formal action requested a full meeting of the Conference Board representatives in connection with the Annual Meeting of 1916.

* * *

There have been distributed during the year from the office of the Board, and without charge, 132,395 copies, or 5,375,905 pages, of printed matter.

* * *

There were applications for about five times as much money as the Board could grant, and the sifting process, though painful and tedious, was conscientiously performed.

* * *

A Committee of One was appointed to meet a like Committee from the other connectional Boards and Committees meeting in the spring, and from the College of Bishops, to fix a schedule of dates for the spring meetings. The next Annual Meeting of the Board of Church Extension will be held May 6, 1916.

* * *

The Board expressed a desire that the other connectional Boards and Committees, meeting in the spring, hold their annual meetings in 1916 in Louisville, Kentucky, and participate in the ceremonies of the dedication of the new Church Extension Building. The preparation of the program was placed in the hands of the Executive and Finance Committees.

* * *

The importance of District and City Boards of Church Extension was recognized by the adoption of the following: "As to District and City Boards of Church Extension, we find this important interest is covered by General Conference action. We would urge upon the presiding elders and Bishops to give this department of our work their earnest attention so that these Boards may be organized wherever practicable."

* * *

When the Board concluded its work it had created a docket of donation grants amounting to $125,642.27 and of loan grants amounting to $141,950, or a total in grants to churches and parsonages of $267,592.27. To take care of this docket it will be necessary for every church to pay its assessment on Church Extension in full, and for those churches that have been favored with loans which fall due during the present year to pay same.

* * *

The plans and specifications for the new building now under construction at 1115 South Fourth Street, Louisville, Kentucky, were before the Board and carefully examined by a committee. The Board in adopting the report of the committee said: "We are very much pleased with the plans for our new building. The Executive Committee, and the Architect, Capt. B. B. Davis, have shown good taste and skill in arranging this excellent plan for our future home."

* * *

The receipts on assessment for the fiscal year showed a slight decrease. Concerning this the Board spoke as follows: "We are sorry to notice that $13,217.02 less was received on assesments than last year. We are sure the financial stringency accounts for this. Your Committee most respectfully requests all who deal with the collections to see that there is no discrimination made in favor of any of our collections. If taken in budget, let them share pro rata."

* * *

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By Stuart Tabei.

I'm chums with all th' fellers around this end o' town;
There's only one among 'em that ever put me down.

I'm fond of Bill an' Lefty, an' Toots, an' all th' rest,
But that don't make no diff'rence; I like my dog th' best.

He never steals my marbles like other fellers do,
An' when I get a lickin' he allus feels bad, too.

An' when we go a-swimmin' he don't throw mud at me,
An' never hides my jacket inside er hollow tree.

I'm friends with all th' fellers; they're fine fer playing ball—
But when it comes to chummin', my dog's th' best of all.

—Our Dumb Animals.

SCRATCHING FOR A LIVING.

The speckled hen called her brood of half-grown chicks around her. She wanted to give them some good parting advice.

"My dear children," she said, "the time has come when you are no longer my baby chicks. You are all now large enough to make your own living. I have taught you where to go to look for the nicest worms and how to get them. Now I will have to leave each of you to scratch for a living."

When she said this, her handsome son, who had always been called lazy, threw his head up in the air and said: "Scratch for a living, indeed! Well, I guess not!" And he strutted about the yard, lifting his feet daintily from the ground, as if he were afraid they would become soiled.

"My son," cried the mother, "how do you, then, expect to make your living if you do not scratch?"

By this time all of the barnyard fowls had gathered around.

"How do I expect to make my living?" echoed the son, as he preened and smoothed the glossy feathers in one of his wings. "Mother, you talk as if we were the commonest fowls in the world," and he looked about him in hearty disdain at the plain white chickens and those that wore dark, dull coats.

"Oh, you are all handsome children, as far as that goes," said the mother, "but your beauty will not bring you your breakfast. What are you going to do for something to eat?"

All of the chickens, geese, ducks, and turkeys were anxiously awaiting the young son's reply. They wanted to know what he was planning to do. With a great flirt of his crimson head, he said: "Well, mother, dear, and my good sisters and brothers," turning to them also, "I'm going to sing for my living."

"Sing!" cried his mother.

"Sing!" cried his sisters and brothers, while some of the other fowls boldly smiled.

"Yes, I mean to sing for my living," and he strutted about boastfully.

At this moment a little bird began to sing joyously in the apple tree. He sang as if his little throat would burst. "Sweet, sweet!" he cried.

"There," said the mother hen, "can you sing like that?"

"I am sure I can," replied her son.

"Let's hear you," she said.

"Yes, do, do!" cried the old gray goose.

"Do, do!" cried the other fowls.

"Very well," replied the vain young rooster. "Give me room."

The fowls gave him a clear space under the apple tree. He proudly took his place upon the top of the coop.

"Sweet, sweet!" cried the little bird again.

"There," called the old gray goose, "sing like that."

The young rooster saw that they were all ready to laugh at him if he made a failure, so he threw his head back, flapped his wings and began.

"Sweet!" called the little bird.

"Cock-a-doodle-do!" squeaked the young rooster in a hoarse voice. "Cock-a"—but he could get no further. All of the fowls were laughing at him. The funny old green-headed duck over in the corner quacked and laughed until his sides ached. Even the bossy calf in the next lot mooed with joy. The young rooster's poor mother and sisters were sorry for him, but the other fowls were glad. They thought he had learned a lesson.

The next evening the old gray goose went up to the mother hen. "Where is your handsome son?" she asked.

"Out in the back lot scratching some supper for his sisters," she replied.

Let us learn from this to do those things that we can do and not, like the silly young rooster, try to do those things for which we were never intended.—The Child's Gem.

A GRANDMOTHER'S RULES.

Somebody's grandmother has given to her descendants these admirable rules of conduct:

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter or mumble. If your words are worth saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard and would prefer not to do? Do the hard things first and get over with it. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then with a clear conscience try the rest."—Presbyterian Record.

A SLIGHT MISTAKE.

Professor Mason had a charming wife and family of whom he was very fond, but professorlike, his thoughts were always on his books.

One afternoon, Mrs. Mason went motoring with a party of friends and did not return home until evening. The house seemed remarkably quiet to her. She had left the children playing about, but now they were nowhere to be seen.

"Where are the children, James?" she inquired.

"Why, my dear," responded the husband, "they were making a good deal of noise, so I just put them to bed without waiting for you or calling the maid."

"I hope they gave you no trouble," said Mrs. Mason.

"No," said the professor, "except the one in the back room. He objected a good deal to my undressing him and putting him to bed."

Mrs. Mason went in to inspect the children.

"Why, James!" she cried. "This boy in the back room is little Tommy Moore, who lives next door!"—New York Times.

POLLY AND DOROTHY.

"Squawk! squawk! squawk!" cried Polly, beating his wings against the bars of his cage, and making such a racket that Dorothy put her hands over her ears and ran out of the room.

"I don't think he's a bit nice bird," she told Aunt Hannah. "I'm glad my dear little Dickie isn't a parrot. Canaries are ever so much nicer, don't you think so?"

"Oh, no; I don't," Aunt Hannah said. "When you come to know Polly, you'll find he's a very interesting little fellow. Have you heard him talk yet?"

"Talk! Why, no Aunt Hannah; I didn't know he could talk!"

Aunt Hannah took Dorothy's hand in hers and went into the living room. Polly rustled his green wings eagerly and called softly, "Hello! hello, Auntie!" Then he ruffled his bright red feathers on his head while she stroked them with a gentle finger and talked to him.

"Polly knows me you see," Aunt Hannah told Dorothy. "And while he doesn't understand words he knows by the tones of one's voice whether he is being petted or scolded."

"How cunning he is, and how plain he talks!" Dorothy cried. "I'm afraid, Auntie—I'm afraid I did almost scold. You see, he bit at my finger, and it made me jump."

Polly and Dorothy grew to be great friends; but even then, Polly was sometimes naughty. He liked to be talked to and petted so much that the dollies were sadly neglected; and when Dorothy tried to play with them, Polly squawked so loudly she could not hear herself talk.

"Give him something to do." Aunt Hannah told her. "Let him have a bit of paper or bright cloth to pull to pieces."

So Dorothy hunted up a bit of bright cardboard for him to play with.

"He doesn't get cross when he's got something to do," Dorothy said, standing to watch Polly at his play.

"Being busy keeps one happy." Aunt Hannah said, smiling.—Christian Intelligencer.

THE ONE SURE WAY.

There is only one sure way of making a thing come right, boys and girls: by starting right, by keeping right, and by making sure that the thing itself is right all through.—Jewels.

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Editorial

ARE NOT SUCH SCHOOLS NEEDED?

We take the following from the report of the recent meeting of the Board of Missions, held in Nashville, Tenn., which was written by Rev. R. B. Eleazer, managing editor of The Missionary Voice:

"On recommendation of the Executive Committee, the Methodist Training School, in Nashville, was ordered discontinued at the close of the present session. This action was based on the following considerations:

"1. The fact that our Methodist schools are hereafter to give special training in Christian service.

"2. That Scarritt Bible and Training School is entirely capable of meeting the need.

"3. The expensiveness of maintaining the school.

"4. The chief unsupplied need is for special higher missionary training, which, it is believed, can be best secured by making the proceeds from the Training School property an endowment for this purpose, and at an annual saving of at least five thousand dollars.

"The school has been quite successful in its field, and its discontinuance is due solely to the reasons mentioned above."

We would not presume to criticise the Board of Missions for this action, since the matter of expense, concerning which we are not informed, was involved; but we sincerely regret that the Board adjudged it to be necessary to abolish this very useful institution. We fear that our other Methodist schools and the Scarritt Bible and Training School will fail to command the class of patronage that came to the Methodist Training School at Nashville, and that in consequence the Church may be appreciably weakened in her agencies for the training of her workers. The obstacles in the way of our regular Biblical Schools taking the place of a school of this type are that they are usually disposed to insist upon high entrance qualifications and long courses of study, and that to complete the work which they require is, as a rule, much more expensive. Do we not need a few institutions in the Church to give abridged courses of training for Christian work at the lowest possible cost? We are very much inclined to think so.

We are profoundly interested in our new theological schools in Atlanta and Dallas, and we think that perhaps under the circumstances our most imperative duty at present is to see that that they are properly established and adequately equipped and endowed; but the Church's problem of securing an efficient ministry is vastly larger than this important work. While it is wise to give all of our young ministers that we can a full theological course, it is certain that the percentage of them enjoying this privilege will continue to be in the future, as it has been in the past, comparatively small. What are we going to do to qualify better for their work the great body of our preachers? It may be said that we have established the Correspondence School to look after their training, and the bringing of that agency into existence was, we think, undoubtedly a movement in the right direction; but is it alone sufficient? We do not think so. Correspondence courses of study, while helpful to many, are at best but a poor substitute for direct instruction with the teacher and student face to face. But how about the various summer Biblical Institutes that are springing up throughout the Connection? When wisely conducted, they unquestionably exercise a beneficial educational influence: but their sessions are too brief to afford an opportunity for doing any systematic and thorough work.

We are very much of the opinion that the Church needs to devise some plan to give preachers and others who may desire such instruction brief courses in the study of the Bible and methods of church work, such as are furnished by the Moody Bible and Training School and like institutions. This work might possibly be so arranged that a part of it could be done under tutorage given by correspondence and a part of it while in actual attendance upon the school. Several such institutions, wisely located in the Church, would, in our judgment, likely meet a widespread need and exert a vast influence for good. It might be possible to do this work in connection with our Church colleges by so arranging their teaching forces as to give such courses; but what scheme of operation would be most effective is one of the problems to be worked out.

However, the fact cannot be too strongly emphasized that an efficient ministerial service can never be procured by making scholars and theologians of a few of our pastors. It is only by raising the rank and file of our itinerancy to a higher level of equipment that this can be done. This, therefore, is one of the tasks to which the Church must energetically address herself if the tremendous issues of the future are to be successfully met and the largest results achieved for the Master in the coming years. And it is because we fear that the abolishment of the Nashville Training School, the only institution of the kind that we had, indicates the adoption of a policy that will not be conducive to this end, that we are disposed to regret its discontinuance.

We are firmly convinced that it is a matter of the most vital importance to democratize our educational work so as to make it more generally reach and help the masses of our people. And, as we see it, our religious teaching needs to be given this tendency quite as much as our agencies for literary instruction, if indeed not more so. The State apparently clearly recognizes her educational obligations to her entire citizenship and knows full well that her hope of obtaining a more intelligent population, which means so much to her welfare, depends vastly more upon her common schools than upon her colleges; hence she spends most of her money upon the former. May we not learn a valuable lesson from her in this respect? We surely ought to do so. The Church exists to minister to the many, not to the few; and the extent to which the many stand still, or go forward, in morals, in spirituality, and in sound culture must ever be the true measure of her progress.

BEECHER ON DENOMINATIONALISM.

There is at this time a vast amount of talk about Church union. Though it is well known to students of ecclesiastical history that the great forward religious movements of the world have been secession, rather than merging, movements, as, for instance, the Protestant Reformation and the rise of Wesleyanism, the gathering of the various Christian denominations into one vast body is now being held up as the one splendid goal of achievement for the future, which is to open the way for the real redemption of mankind and the ushering in of a better day than our planet has yet known. And if one ventures to dissent from this view one is pretty apt to be quickly disparaged as a sectarian, and possibly as a bigot. But the man who adheres to the position that the existence of Christian denominations may be a blessing rather than a curse, and that they have been brought into being by the Providence of God which is far wiser than any human intelligence, need not be terrorized by this charge of narrowness and bigotry, for many of the greatest men that have blessed Christianity with their ministries have firmly held this conviction. Henry Ward Beecher is regarded by a great many people, scholars included, as perhaps the most intellectual and forward-looking preacher that has ever occupied an American pulpit, and certainly no one who cares anything for maintaining his reputation for sanity of judgment would dare to characterize him as lacking in breadth and catholicity; yet in reading one of Mr. Beecher's sermons a few days since, we came across the following emphatic utterance, which we take pleasure in commending to the consideration of the noisy union faddists of this day:

"If God were to give me the power to destroy all the Churches that exist, saying, 'You have only to speak them from the face of the earth,' I don't know of one that I would annihilate. I say, further than that, I am so firmly convinced of the divine economy of divisions, of various organizations in the Church, that if power were put into my hands, and I were told by the Almighty, 'If you but speak the word, all Churches shall be identified, and there shall not be a single sect on the globe,' I would not speak it. I would say, 'Let all the Churches stand as they are, so far as mere organization is concerned.' They came together by elective affinity; and each has hidden in its bosom some great element that perhaps none of the others have. So vast is the Truth, that it is not given to any man or set of men to tell the whole of it. It takes one part to tell one side; another part to tell another side; and still another part to tell another side. And then the whole is unfolded. Ages to come must correct past ages, and add to this anthem that discloses all manner of divine love and divine grace. All I would do, if God gave me the power, would be to hold my hand out over the scattered sects of Christendom, that make the one Church, and say, **Love one another, and so fulfill the law.**"

LEPERS' CHAPEL TO BE DEDICATED.

The Protestant Chapel at the Lepers' Home near this city will be dedicated on Tuesday, June 14. Speakers from the different denominations will take part in the exercises of the occasion. Mr. W. M. Danner, of Cambridge, Mass., Secretary of the Work Among the Lepers in the United States, will be present. About $300 more is needed to finish paying for this urgently needed chapel. Let every one who reads this notice immediately send a contribution to Rev. W. E. Thomas, 815 St. Charles Avenue, New Orleans, La., to help make up this deficit. This is a matter which should concern the Protestant Christians of this entire section, and it will be a positive reproach to them if they fail to furnish all the funds needed for this too-long-delayed enterprise. Even small amounts would be gratefully received. Our Lord did not overlook the lepers in his blessed ministry when he was on earth, nor can we as his representatives in the world afford to do so now. The Roman Catholics have long been disposed to charge Protestants with indifference to this class of sufferers. Is it not high time that we were making it impossible for them to do this any longer by doing such a work among these unfortunate ones as cannot be belittled? Do not postpone the matter, but sit down and send Brother Thomas a check AT ONCE.

BISHOP McCOY BEREAVED.

We take the following from the Alabama Christian Advocate of May 27:

"Our press is being held long enough to convey to the readers of the Advocate the sad news of the death of Sister McCoy, wife of Bishop J. H. McCoy. Her death was from heart failure, being without a moment's warning, and occurred at the family residence in this city on Wednesday night

May 26, about 10 o'clock. Fortunately Bishop McCoy was at home at the time, but was due to leave for North Carolina in a day or two. His mother is at present in a hospital in this city, and he and his four motherless children have the very deepest sympathy of all. The burial services are to be conducted Friday morning, at 10 o'clock, from the residence, corner 13th Street and 12th Avenue, North. May God comfort the bereaved family in this hour of their deep sorrow."

It is with profound regret that we reproduce this announcement. Death is always sad, but it is especially so when a mother of young children is taken from them. No member of our Episcopal College is more universally loved than Bishop McCoy, and he will have the sympathy of the entire Church in his sore bereavement. We pray that the Heavenly Father may have him and all the members of his stricken household in his gracious keeping, and that the health of his mother may be speedily restored.

A SUPERB EDITION.

The "Diamond Anniversary Number" of the Christian Advocate (Nashville), which was issued last week, was brimful of interesting matter and presented a most attractive appearance. It fully met the public expectation and was in every respect highly creditable to Dr. Ivey and his coworkers. This celebration was a happy conception, and we trust that it has served to give our people generally a larger appreciation of our excellent general organ. The many testimonials to its high standing as a religious journal that came from eminent sources certainly ought to be a cause for gratification among Southern Methodists everywhere.

Long live the Christian Advocate; and may its influence widen with every passing day!

WILL YOU NOT HELP HIM?

A superannuated member of the North Mississippi Conference who for several years has been unfitted for work by an incurable disease is in urgent need of about $60 to meet some debts that are pressing him very sorely. No truer, worthier man than this brother has ever wrought in the ranks of the itinerancy and his life has been unselfishly given to the Church. Shall we not help him in this trying hour? Any one desiring fuller information concerning this matter may secure it by writing the Editor a personal note of inquiry. We shall be glad to receive and forward any funds that may be sent us to aid this stricken and deserving minister.

PERSONAL AND OTHER NOTES.

Rev. J. S. Duke is serving the Rankin Street Methodist Church, which was left vacant by the transfer of Rev. B. E. Meigs to Bay St. Louis, Miss.

Rev. J. H. Ingram, of Ruleville, Miss., sends us two subscriptions and reports favorably concerning the progress of his work. Things generally go forward where Brother Ingram has supervision.

Highland College, Kansas, a Presbyterian institution which he formerly attended, has recently conferred the degree of Doctor of Divinity upon Rev. H. F. Toile, A.B., our accomplished pastor at Biloxi, Miss.

The presiding elders of the Louisiana Conference held a meeting in Baton Rouge last Saturday. Our district superintendents in this State are a body of hard workers and are wide awake to all the interests of the Church.

Rev. H. T. Carley, of Centenary College, was scheduled to preach the Commencement sermon for the Longstreet (La.) High School on Sunday, May 23, and to deliver the Baccalaureate Address for the Pollock High School on May 27.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions forwarded within the past few days: Rev. E. S. Lewis, Oxford, Miss., 2; Rev. W. W. Perry, Haynesville, La., 2.

Rev. H. B. Gilmore, of Hattiesburg, Miss., who is connected with the Broad Street Methodist Church of that city, of which Rev. H. Mellard is pastor, is without work, and would be pleased to help the brethren in their meetings, especially in country charges.

Among the graduates of the St. Francis (La.) High School this year was Miss Hortense Fulton, a daughter of Rev. and Mrs. R. V. Fulton of Greensburg, La. Brother and Sister Fulton were present to see Miss Hortense awarded her diploma.

Dr. A. F. Watkins, President of Millsaps College, preached the Baccalaureate Sermon for the Seashore Campground School, near Biloxi, Miss., last Sunday. The Annual Address was delivered on Tuesday, June 1, by Rev. J. M. Sullivan, also of Millsaps College.

Dr. J. T. Sawyer filled the pulpit of the St. Charles Avenue Baptist Church of this city at 11 o'clock a.m. last Sunday. He reports that there was a full congregation and that close attention was given to the sermon. He enjoyed being with our Baptist brethren.

During the absence of Rev. J. G. Johnson, our pastor on the Black Hawk (Miss.) charge, who, as was announced in the Advocate last week, has been called to New Mexico by the illness of his father, his work is being served by Brother B. S. Elliott, the lay leader of the Grenada Circuit.

Rev. J. O. Bennett, of Jonesboro, La., was recently assisted in a series of evangelistic services by Rev. A. I. Townsley, of Rayville. A more extended account of this profitable meeting, from the pen of Brother Townsley, will appear in our "From the Field Department" next week.

Through the courtesy of Miss Sadie Lucile Cooper, a member of the graduating class, we have received an invitation to the closing exercises of the Florida State College for Women, at Tallahasse, Fla., June 9-15. Miss Cooper is a daughter of Dr. I. W. Cooper, President of Whitworth College.

Bishop W. B. Murrah preached a profoundly impressive sermon in connection with the closing exercises of Grenada College, at Grenada, Miss., last Sunday at 11 a.m., his theme being "The Finality of Christ." His discourse at the evening hour is also reported to have reached an unusually high level.

Among the graduates of the Baton Rouge High School this year was Master Marlin Drake, a son of Rev. W. W. Drake, of this city. When Brother Drake was transferred to New Orleans last winter Marlin remained at Baton Rouge to avoid breaking his course of study, which he has now successfully completed.

The St. Helena Echo states that Rev. J. B. Williams, of Ponchatoula, La., recently conducted a series of revival services at Greensburg, La., during which he captivated the people of that community with his preaching. The meeting encountered many hindrances, but notwithstanding this, much good was accomplished.

Rev. I. B. Robertson, an esteemed superannuate of the Louisiana Conference, visited relatives in New Orleans last week, and while here favored our office with a call. Brother Robertson gets about with some difficulty, but he is still mentally vigorous and alert. Louisiana Methodism has in it no truer or more worthy minister.

Rev. A. I. Townsley, of Rayville, La., writes: "Rev. S. W. V. Colvin desires to state to the brethren that he has some time at his disposal and can probably help any pastor in revival work who will write him at Rayville, La., R. F. D. Brother Colvin is too well known to Louisiana pastors to need any recommendation from me."

In a business note to our office, bringing us two subscriptions, Rev. O. P. Armour, pastor of the Booneville (Miss.) Circuit, makes the following reference to his charge: "Our work here is prospering along all lines. We have observed Children's Day at two points, and are planning for our revival campaign with indications of success."

Rev. A. H. Steele, of Dossville, Miss., who it will be remembered asked through the Advocate for the loan of some of the books in his course of study, writes as follows: "Permit me to thank the brethren for kindly offering to send me the books that I desired. Two or three of our preachers have done this. Thank you, brethren."

The Annual Address at the closing exercises of the Franklin Academy at Columbus, Miss., was delivered a few days since by Hon. W. W. Magruder, of Starkville, who for many years has been a prominent official in our Church, and who is one of the leading lawyers of Northeast Mississippi. He is a nephew of the lamented Dr. W. T. J. Sullivan.

Rev. Olin Ray writes as follows from Walnut, Miss: "I have been spending a few days at home since my return from the Candler School of Theology, in Atlanta. My stay there was most pleasant and helpful. The prospects are bright for an even greater session next year. Both the faculty and student body were elated over the success of the first session."

In the absence from the city of Dr. S. H. Werlein, the pastor, who last Sunday preached the Commencement sermon of Martha Washington College, at Abingdon, Va., the pulpit of the First Methodist Church of New Orleans was filled at 11 a.m. by the Editor of the Advocate and at the evening hour by Rev. W. W. Holmes, presiding elder of the New Orleans District.

We have on our table a most attractive publication of some 32 pages, entitled "Home Life at Whitworth." It is pictorial and shows to fine advantage all the buildings of that historic institution. It contains an interesting account of the happenings at the college during the past year, and gives a group photograph of the Seniors and Senior Specials. What Dr. Cooper undertakes to do is always well done.

Rev. W. E. Thomas, pastor of the Second Methodist Church of this city, sends us the following announcement: "The Seashore Assembly for Christian Workers will hold its regular annual session at the Seashore Campground, July 23 to August 2. Both the Sunday school and woman's work will this year be embraced in the exercises conducted during this period. We have secured some splendid speakers for this occasion."

Writing from Shubuta, Miss., on May 25, Rev. O. S. Lewis says: "My father and mother, Rev. and Mrs. H. P. Lewis of Jackson, have been with us for the past three weeks. Father's health is pretty good, considering the fact that he is in his 80th year. He has preached for me the last three Sundays to the delight and edification of the people. Dr. D. C. Hull, of Meridian, is to preach the Commencement sermon for the Shubuta High School next Sunday, May 30."

A note from Miss Myra Hazard, of Corinth, Miss., brings us the sad news of the death of Mrs. Kilpatrick, the mother of Miss Elizabeth Kilpatrick, which occurred in that city on Thursday morning, May 27, at 10 o'clock. The burial took place on the following Saturday morning. Miss Kilpatrick will have the sympathy and prayers of a host of friends in her great sorrow. May the Holy Spirit comfort her and all others upon whom the shadow of this bereavement has fallen!

We are indebted to Dr. James Cannon, Jr., for an invitation to the Commencement exercises of the Blackstone Female Institute, at Blackstone, Va., which will begin on Friday of this week and continue through next Sunday. The Annual Address will be delivered by Dr. Richard Wilkinson, of Petersburg, Va., and the Annual Sermon will be preached on Sunday, June 6, by Dr. Graham H. Lambeth, of Farmville, Va. There are 71 candidates for graduation at this institution this year.

In forwarding his appointments for the third round, Rev. J. W. Dorman, presiding elder of the Sardis (Miss.) District, appends the following note: "We had a good district conference at Batesville. I was sorry that you could not come." It would indeed have been a great pleasure to the Editor to be present, but the expense of a 350-mile trip in such times as these was entirely beyond his purse. Having seen Brother Dorman preside on such occasions, we can easily believe that the proceedings of the conference were highly profitable.

Rev. W. M. Young of Amory, Miss., writes: "We have just closed a fine meeting at this place. The preaching was done by Rev. S. A. Brown, of Okoiona, Miss., and he did it well. He impressed the public with his earnestness and thinking people with his ability and consecration. His work will abide. We had 33 accessions on profession of faith and 4 by certificate, and the membership of the church was greatly quickened and strengthened. Our Sunday school has attained to the 300 mark and we hope to reach 400 before the year has passed."

From a recent issue of the Baptist Record (Jackson) Miss., we take the following: "The Galloway Memorial Methodist Church of Jackson will probably be completed this summer and will be one of the handsomest religious edifices in the South, including rooms for any form of church, Sunday school, women's and young people's work. It is of beautiful buff brick and has the finest Greek columns in the State. It bears the name of their Bishop, whom they delight to honor. Credit for the erection of so good a building is due largely to the generosity and ability of Major Millsaps."

NOTICE!

I have a complete set of the Cambridge Bible series costing over $40 and practically new, which I will sell for $20. I also have many other good books, titles of which will be furnished on application, written by Fitchett, Kirkpatrick, S. D. Gordon and many others, that I would like to sell. Address Mrs. J. E. Denson, 329 E. Boulevard, Baton Rouge, La.

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Obituaries.

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JOEL C. HILLIARD was reared at Alligator Lake, Miss., but removed with his father, Capt. H. E. Hilliard, to Dublin, Miss., 25 years ago, where he had lived since. He was one of the most useful men I ever knew. He was generous and charitable to a fault. He was everybody's friend. God put much of sunshine into his disposition, and he was, therefore, always a welcome guest. Twenty years ago he was married and three little ones came to bless the home, but soon these tender little flowers had faded and there were three little graves under the trees not far away. The fourth child was born some fifteen months ago. The mother and child are left to mourn the going away of their loved one. The father, Capt. H. E. Hilliard, is pushing on toward four score years of age, but is hale and hearty save for a little rheumatism. One sister is left, Mrs. Medora Lawler. But his friends are legion and there comes the wish that the sod might lie soft and light upon his breast. His death is a personal loss to the writer, who received him into the Church and married him to his wife. Peace to his ashes!

E. S. LEWIS.

THE JACKSON DISTRICT CONFERENCE.

On the morning of May 19, the Jackson District Conference convened in the hospitable little town of Terry, Miss., and finished its work at 12 o'clock on Friday, May 21. The town threw open its doors to all the members and visitors of the conference and spared no means to make the occasion a delightful one. The untiring pastor of our church, Rev. W. W. Hopper, with attentive hands, did everything possible to make our short stay a real delight.

All the pastors of the district, except Rev. R. T. Nolen, who was unavoidably kept away, were in attendance; and there was a good representation of local preachers, lay leaders, and delegates, and a splendid company of visitors, who came and went during the occasion.

The alert and genial presiding elder, Rev. P. D. Hardin, gave eminent satisfaction in his felicitous way of turning off the business of the conference.

Rev. W. G. Forsyth preached the opening sermon of the occasion, and from the beginning the pulpit ministrations were of a high order, and it was said by many that the preaching throughout the conference was of a more superior type than usual. The congregations attending public worship were large and appreciative.

During the first session of the conference a Sunday School Institute was held and an interesting program was carried out. During the second session the interesting Missionary program that had been arranged was taken up, some stirring addresses were made, and from this time forward the deep spiritual life of the conference was distinctly noticable.

Rev. H. M. Ellis, Field Secretary of the Methodist Hospital at Memphis, was present at the opening session, and in an able way represented his work.

Rev. T. J. O'Neil, President of Port Gibson Female College, was before the conference representing the work of that institution.

The efficient presiding elder of the Brookhaven District, Rev. Robert Selby, spent a day at the conference and spoke briefly of his work as Conference Educational Secretary.

Rev. T. B. Cottrell, our pastor at Tylertown, Rev. B. F. Lewis, our pastor at Crystal Springs and his most worthy co-worker, Mrs. B. F. Lewis, graced the conference by their presence.

Our Mississippi Orphans' Home was represented by its able manager, Rev. W. M. Williams, and everything indicated that the district is doing more in a systematic way for that worthy institution than it has ever done before.

Dr. J. M. Sullivan, of Millsaps College, effectively represented that great institution.

Two young men, Emmett Jackson Rutledge and Elbert Alexander Burk, were licensed to preach, and Ovid Alien Clark was recommended to the Annual Conference for admission on trial.

The reports of the pastors showed an increase in church membership and progress along almost all lines throughout the entire district, and in all their reports there was sounded an optimistic note. A more faithful set of men would be hard to find. Harmony and co-operation everywhere prevailed.

Our competent Sunday School Field Secretary, Mr. R. A. Maddox, was in attendance, representing his work. In many respects the Sunday School interest is improving in the various charges.

Dr. J. M. Sullivan, W. E. Harris, Maj. R. W. Millsaps, and A. B. Kling, were elected delegates to the Annual Conference.

Edwards and Raymond asked for the next district conference, but by a large majority it was voted to the celebrated, old historic town of Raymond, and the entire conference felt that no effort would be spared by its good people in extending to those who may attend the highest type of hospitality.

R. P. FIKES.

Brandon, Miss.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamleson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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From the Field.

Adams, Miss.

Dear Brother Meek: We had a great day yesterday, May 23. Dr. I. W. Cooper, of Brookhaven, Miss., was with us and preached at 11 a. m. an inspiring sermon on "The Immortality of the Soul." It was "Old Folks' Day" and they enjoyed it to the fullest extent. In the afternoon Dr. Cooper delivered a strong address to the young folks, which was enjoyed by all. I feel sure that good will be the outcome of these services. The congregation present was estimated at 500. Dr. Cooper is a great preacher and a noble Christian gentleman, and those who love him most are those who know him best. Our laymen are doing well, and as a result of their labors we are in advance of last year on our collections. Blessings upon you and the Advocate.—Robert H. Barr, P. C.

Mantachie, Miss.

Dear Brother Meek: You will be glad to hear of our good Children's Day at Mantachie recently. It was our first Children's Day this season and was a great day in Mantachie, bringing untold blessings to our church. All honor is due to the good Christian women who composed our committee, and who carry the child life upon their hearts. God bless such women. Our district conference convened at Ripley, Miss., with a good representation, and we were royally entertained by the good people of that town, who gave us a hearty reception. It was a profitable meeting. My home was with Brother T. C. Hines and family, a family that is a blessing to the world; and my prayer is that God's blessings may ever rest on their Christian home. Our work in general is in a good condition, and we are looking forward to a great year. Pray that we may have a great revival this year.—C. C. Clark.

Clarksburg, Miss.

Dear Editor: Will you please grant me space that I may give you some idea of how things are going on in my charge, which is a mission? We came to Clarksburg on Feb. 26. Previous to our coming a small house had been built which we now occupy and for which we are paying at present $4 rent per month. In spite of some conditions that make the work difficult we have received into the Church 22 members to date. We have organized three Sunday schools with an aggregate membership of about 175; two Ladies' Aid Societies, and one prayer meeting with an attendance of from forty to fifty every Friday night. We have not yet finished building our house of worship as we are dependent on the citizens of the community to carry the work forward, and owing to the late winter they are late in getting in their crops. One of my churches is 14 miles distant from my home and the other five average about 8 miles. I have walked once to the first mentioned and to the others several times, as I have no horse and buggy. We have the promise of three of our best preachers to come and help us in revival meetings this summer, and we are looking forward to these meetings, praying constantly for the redemption of lost souls, that they may be saved from temptation and sin. We are fighting intemperance with all our powers, and pray that God will hasten the day when we shall have a saloonless nation.—J. W. Evans.

Pineville, La.

Dear Dr. Meek: Will you give me space in your paper to make a partial report of what has been done on the Pineville charge. I wish to say that God has given us a victory in everything that we have undertaken this year, and with these blessings we have made wonderful progress under the guidance of the Master. We have just closed one of the greatest meetings that was ever held in the Methodist Church in the little town of Pineville. Rev. G. E. Cameron, of the First Methodist Church of Alexandria, La., assisted me in this meeting, and he did a great work for our Lord and Master. There has never in all the history of the church in this city been a man of his talent that would come and break the bread of life to a people as freely as he has done in the past fifteen days. Every night during the meeting the power of God seemed to move upon the hearts of men and many souls were led into the light. There were 12 additions to the Church, 2 by letter and the others on profession of faith. All of the latter had been baptized in their infancy. (Train a child up in the way he should go and when he is old he will not depart from it). I am convinced that we are right when we dedicate our children to God in baptism; it has proven so in this case, as in many others. My work, as a whole, is moving steadily upward. To the Master be all the praise. Brethren, pray for me and ask God to help me to do what he has commanded me to do. —J. F. Dring, P. C.

Glen Allan, Miss.

Dear Dr. Meek: We have just closed a great revival at our Glen Allan Church. Brother J. L. Morrill from Hawkinsville, Ga., did the preaching. Brother Morrill is a very strong preacher and knows how to conduct a revival. The people of the Delta have the name of being big-hearted, clever, and loyal to the Church; but not very spiritual; but I don't think you can find a church anywhere in the State more spiritual than our church since our meeting. Brother Morrill believes in the old-fashioned Methodist way of running a revival—making people come to the altar for salvation. Our people didn't hardly know what you meant by an altar here, but before the meeting closed we had seen the altar crowded on several occasions with men, women, boys, and girls, repenting of their sins and seeking a closer fellowship with God. As most of our people belonged to some Church, we only had seven additions, but we had fully 20 genuine "mourners'-bench" conversions among our members who claimed they had never been converted before. At a special service for men on Sunday afternoon about 100 men were present and every one of them came forward on a proposition to lead a different life. Practically every family in the church promised to erect a family altar. This is a pretty good test of the work done. Brother Morrill preaches the "old time" gospel and makes no compromise with sin. Any of our pastors needing the services of a strong evangelist, who makes no charge for his work, but takes a free-will offering, would do well to secure his services.—A. T. McIlwain, P. C.

MARRIED.

On March 21, 1915, at the home of the bride's brother, Mr. Frank Fowler, of Rose Hill, Miss., by Rev. H. R. McKee, Dr. J. Y. WALL, of Bay Springs, Miss., and Miss CANNIE FOWLER, of Rose Hill, Miss.

At the parsonage at Rose Hill, Miss., on March 26, 1915, by Rev. H. R. McKee, Mr. DUPRE and Miss WOMIE CHATHAM of Pachuta, Miss.

On March 24, 1915, at Trenton, Miss., by Rev. R. A. Sibley, Sr., Mr. A. W. LITTLE and MISS OLA DOBBS.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The preachers in the Durant District are taking hoid of the Sunday schooi work with vigor. Their success is great.

The school at Bellefontaine is the last one that comes up to the Standard of Efficiency. Brother Raper is doing big things in his large field. No dead man can put his school in town or country in the class with Bellefontaine.

Remember June 13. This is the day that we are all going to Sunday school. Let every one in the Sunday school take part in this work of bringing everybody to the study of God's Word. This can be made the greatest day of the year. The results of the effort we make can never be estimated. Let all get busy. Don't forget to praise God.

The condition of the church lot and the way the house of God is kept may be an index to the spiritual life of the community. Thus we are ever telling to the world what we think of God. Some of the Wesley Bible Classes are beautifying the church grounds. What about your church lot and your building dedicated to God?

Brother Nebiett has an excellent class of teachers and officers in his Sunday school at Ripley. The Business Men's ciass is so large that it has to get out under the shade of the trees to do its work. This teacher and these men have a vision. The class will order the two books in the reading course. Ripley is on the map with the schools that rank in the first class.

The first thing in the heart of Jesus for us to do is to "seek and save the lost." The last thing the devil would have us do is to win men for Christ. Have you been following the Spirit? "If any man have not the Spirit cf Christ, he is none of his." Only sin can keep a man from being used of God to win men. Let Decision Day be emphasized as never before. The most important committee in the Wesley Bible Class is the Committee on Personal Evangelism. Angels hover over the place where souls are being led to Christ.

TEACHER TRAINING.

By Rev. B. F. Lewis.

Is there a Teacher-training Class in your Sunday school, my brother? Why is there not one? Is there a really good reason why any Sunday school in the Mississippi Conference should not have such a class? Is there not a very, very good reason why each Sunday school should have one? Do you not think, brother superintendent, you would have a much better corps of teachers if each had taken or was taking this training course? Do you not think, brother pastor, you would have a more efficient superintendent if he were a graduate of such a course? And, to one and ail, Do you not think the pastor could render far more efficient aid to his superintendents and teachers, if he himself were a graduate of this course?

Too many of our Sunday schools are suffering just now from lack of skilled leadership, which skilled leadership may be had for the expenditure of twenty-five cents or more and a few moments' study a day for a few weeks. Do not the issues involved justify it? Many a superintendent is failing today because he is satisfied with the methods of "long ago," and knows nothing of the methods of to-day. Many a teacher has become discouraged and given up who otherwise might have made a success of the work in hand.

I know one class which changed teachers six times in one year. The problems confronting these teachers and the superintendents have all been carefully explained in our books on this subject, the price of which is within easy reach. But not a teacher who tried that class had ever taken a training course. The superindent of a Beginner's Department said some time ago, "I scarcely know what to do, the difficulties are so great." Yet the very problems discouraging this superintendent have been repeatedly elucidated. A Sunday school superintendent remarked not long since: "The course I am pursuing in my school is as follows, but I have gone as far as I know how. What may I do next?" When it was pointed out that the course being followed would work harm to the school, he remarked at once, "I see it now," and as soon as a method of continuing the very fine work being done was suggested, he repiled, "That's the very L. Cogdell, Rev. A. F. Watkins, D.D., very splendid schooi, with a most remarkable record, was on the eve of a retrograde movement which would have been very hurtful. A Teacher-training course would have averted the crisis.

But, yet again, Can a teacher do his or her best work without a clear appreciation of the work as a whole. Team work requires far more than sympathy. It requires practical, intelligent sympathy. When this is runing throughout the whole school, what a force it is. I know a school where the Cradie Roll superintendent knows absolutely nothing about the Graded Sunday schooi. Of course, she does not appreciate the imperative need of keeping up with her department and seeing the end from the beginning. When last I saw the superintendent of the Beginners' Department of this school, she remarked: "I have but two years more of work in my department uniess there is a change in the Cradle Roii." She was right from what she told me. Yet this Cradle Roll superintendent is a splendid woman, and in some respects has done faithful work in this department, but she has never realized that the continuance of the Graded Sunday school is dependent upon a successfully conducted Cradle Roll. Is there not a call for Teacher-training courses? I think ali who will stop and consider will answer, "Yes." Then why not have one?

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

THE CORINTH DISTRICT CONFERENCE.

Dear Dr. Meek: In a few words may I say something about the District Conference held in Ripley last week?

I am reminded when speaking of brevity of the story of the young reporter who was sent to a neighboring city to report a small fire, with definite instruction to turn in oniy 500 words. On reaching the scene, the over-zealous young man decided that the story was worth more than 500 words, and wired for permission to send in 10,000 words. Quick as a flash came this answer from the managing editor: "The creation of the world was told in ten words—'IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.'"

We should have in mind the value of space to the editor and the value of time to the readers when we write, and should give the facts in as brief a manner as possible.

All the interests of the Church received due and careful consideration. Dr. A. F. Watkins, Dr. H. M. Eliis, and Rev. W. R. Williams, represented their respective institutions, while Grenada College was represented by Revs. J. H. Felts and J. H. Mitchell. Brother Countiss was unable to attend on account of the date conflicting with the Commencement exercises of Grenada Coiiege.

Rev. T. H. Lipscomb attended and represented the Board of Education.

The preaching was done by Revs. W. D. McCuiiough, L. M. Lipscomb, D. L. Cogdell, Rev. A. F. Watkins, D.D., and Rev. H. M. Eliis.

Rev. Olin Ray was elected secretary and proved himself to be accurate and efficient. The Laymen's Movement was represented by Brother Frank Ray.

Two young men—W. D. Owen, and Carl Beasley—from the Myrtie and Hickory Flat charges respectively, were licensed and recommended to the Annual Conference for admission on trial.

The next district conference will be held at Iuka, that place being well represented by Rev. W. D. McCuilough and Brother Sam Shockley.

Suitable resolutions were passed by the conference commending the work and administration of Rev. J. H. Mitchell, now concluding his fourth year on the Corinth District. Brother Mitcheil presided over the District Conference and made a good presiding officer. He is too weil known to make any comment necessary.

I remember recently reading an article where one brother used seven adjectives to describe the quaiifications, etc., of a man who is truiy great, but who is too weli known to Mississippi readers to justify such a waste of time and space.

The attendance, the services, the business sessions, the entertainment and interest were aii up to a high mark, and the district conference was a great occasion. The hospitaiity and kindness of the Ripley foiks are not likely to be exceiled anywhere. The writer had the pieasure of being entertained in the happy home of that grand old Methodist, Dr. J. Y. Murry. It was a delight to be with this splendid family. Dr. Murry was able to be with us at the conference and take some part in the proceedings, a fact of which we were all glad.

Of course, it is understood that this report does not attempt to cover everything that was said or done nor to euiogize the brethren already known to us ali, but as far as the Corinth District is concerned, it covers succinctiy the facts.

E. H. CUNNINGHAM.

Myrtle, Miss.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

(In part.)

Lake and Hickory, at Lake, June 12, 13.
Bay Springs, at Holder's, June 19, 20.
Philadelphia Ct., at Hester's, June 26, 27.
Decatur and Union, at Union, June 27, 28.
Suqualena, at Good Hope, June 29.
North Bend, at Henry's, July 3.
Philadelphia, July 4, 5.
Gariandsviiie, at Spring Hiii, Juiy 9.
Rose Hill, at Hopeweil, Juiy 10, 11.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Third Round.

Batesville, May 30, 31.
Como, June 6, 7.
Arkabutia, at Harmony, June 12, 13.
Senatobia, June 13, 14.
Eudora, at Horn Lake, June 19, 20.
Hernando, June 20, 21.
Crenshaw, at Sledge, June 25.
Longtown, at Cypress Corner, June 26, 27.
Coldwater, at Love, July 1.
Courtiand, at Shiloh, July 2.
Charleston, at Oak Grove, July 3, 4.
Oakiand, at Tiliatobia, Juiy 6.
Pieasant Hiii, at Lewisburg, Juiy 9.
Olive Branch, at Mineral Weiis, July 10, 11.
Eureka, at ———, July 16.
Sardis Circuit, at Shiloh, Juiy 17, 18.
Sardis, Juiy 16-18.
Cockrum, at Independence, Juiy 23.
Wall Hill, at Grub Hill, July 24, 25.
Tyro, at Emery, Juiy 31, Aug. 1.

J. W. DORMAN, P. E.

Jackson Dist.—Third Round.

Mendenhaii, at Holly Grove, July 3, 4.
Fannin, at Andrew's Chapel, Juiy10.
Brandon and Pelahatchie, at Brandon, Juiy 11, 12.
Harrisville, at Poplar Springs, July 17, 18.
Jackson, Galloway Memorial, July 25.
Jackson, Capitol Street, July 25, p.m.
Satartia, at Wesley Chapel, July 28.
Benton, at Bethany, Juiy 29.
Vaughan, at Union, July 31, Aug. 1.
Canton, August 8.
Sharon, at ———, August 9.
Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hiii, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at ———, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at ———, September 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at———, September 11, 12.
Fiorence, at———, September 15.
Boiton, at———, September 18, 19.

P. D. HARDIN, P. E.

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NEW ORLEANS DISTRICT NOTES.

At Waldheim, St. Tammany Circuit, Children's Day was recently observed with success. On the same circuit, at Bush, where the pastor resides, the Sunday school and prayer meeting are well attended. The charge is prospering under the pastorate of Rev. J. S. Rutledge.

On the third Sunday in May Children's Day was observed at Epworth Church. The attendance was fine, and the children rendered the program well. A number of the Epworth folk attended the picnic at City Park and they enjoyed the union features among the several Methodist schools present.

Last Friday night Miss Susie Juden visited the Teachers' Meeting of the McDonoghville Church, and conducted a round table discussion of the graded literature in the Sunday School. The pastor is conducting an energetic campaign for the Advocate and expects to secure 25 subscriptions.

Thursday evening, May 27, a May Festival was given by workers of the Carrollton Church on the lawn of Mrs. Jamieson, on Zimple Street. The May Pole had a chief place in the entertainment of the children. Master Sam Stone Holmes was King, and Miss Emily Havers was Queen of the Festival. The attendance was good, and a good sum was realized toward the church's indebtedness.

Last Friday night a Lawn Fete was given by the Calendar Club at the home of Miss Wasson on Henry Clay Avenue. An excellent musical program was the feature of the occasion. The members of the Club are faithful and resourceful in their efforts to meet their obligations on the $1000 bond for which they became responsible when the indebtedness of First Church was provided for.

On the evening of May 24 a large number of people assembled in the Social Hall of First Church to hear a very interesting and instructive debate on the question, "Would Socialism, as distinct from other means of social progress, if put into practice, increase the welfare and happiness of mankind?" Messrs. J. Krumpleman and Covington Hall upheld the affirmative, and Dr. Geo. Kent and Mr. A. B. Booth spoke on the negative. Dr. Werlein presided, and the judges were Mrs. J. B. Parker and Messrs. S. A. Montgomery and E. W. Vacher. Both sides were ably upheld. The decision was given in favor of the negative.

Mothers' Day was not celebrated at Parker Memorial on the regular day. But one week later, the third Sunday in May, a Mothers' and Fathers' Day service was held. Last year several of the girls in the Sunday school asked the pastor why no Fathers' Day was ever observed. The question seemed timely, and this year the congregation were asked to do honor also to father. It does not seem well that, while we do such fitting honor to mother every year, father should be entirely neglected, for many of us also trace blessed influences of the past to father. The people responded readily to the suggestion that father be honored also. They wore a white flower, as usual, for mother, and a red flower for father. The music was very fine, and the sermon was appropriate to the occasion. Too much praise cannot be given the organist, Mr. Simpson Jones, and all the members of the choir, and especially to Mrs. MacLeod and Mrs. Pardee who kindly gave their splendid services as soloists. One hundred and eighty were present at the service, a banner attendance for Parker Memorial.

AN IDEA, AN ELDER, AND AN ISLAND.

By Rev. A. J. Gearheard.

At 8 o'clock Tuesday morning, May 17, Rev. W. W. Holmes, presiding elder of the New Orleans District, and the writer, by the providence of God and the liberality of Captain Bundy of the gasoline launch, Tulane, boarded that boat at Harvey, La., and set out for Grand Isle, 90 miles South of New Orleans. We started in pursuance of an idea, carefully thought out and prayed out by Brother Holmes. The idea is this: If the Church grows, it must ultimately take in new territory. The congregation that has a definite interest in a specified field will prosper more at home by reaching out and helping in another place. Therefore, if the churches of the New Orleans District are to do their best, each one should have under its immediate supervision a mission, and should stand responsible for the sending of the Gospel to the people in the vicinity of that mission.

With this idea in mind, Grand Isle was fixed upon as the objective for a trip of exploration, hoping that there might be there an opening for missionary work to be done by the Louisiana Avenue Church. All day long, and until 10 o'clock at night, we felt the throbbing of the engine beneath us. About 30 miles out, we were joined by a Roman Catholic priest and the subjects of prohibition, celibacy, the primacy of the Apostle Peter, and many other interesting subjects were carefuly discussed. We might add that, with the exception of the fact that the Bible was against him, our friend, the priest, gave some good points sustaining the position of his Church.

We reached the island and found its inhabitants asleep. Since they did not know us, had not invited us, did not know we were coming, and were not prepared to receive us or anyone else, it was not surprising to us to find ourselves received only by a large colony of mosquitoes and the roaring welcome of the mighty Gulf of Mexico. After some meandering around in search of a place to sleep, we let ourselves into an empty house with a pass key and slept comfortably. We apologized to the owner of the house next day and were graciously forgiven. The next morning we let ourselves out among strangers, hoping that some one would take us in. At 9 o'clock we found breakfast, and arranged to preach from the front gallery of a grocery and bar room. Although there are nearly 600 people on the Island, there is no church of any kind, and we were the first Protestant preachers ever on the island. All day long we visited from house to house and everywhere we were received with marked courtesy. We were not thought of as preachers, but were guessed off as cucumber buyers, prohibition speakers, and pleasure seekers. But night brought us another chance to eat and also more than 100 men and women to hear what we had to say. Brother Holmes opened the service and read at length from the Bible. (I'm glad he did. We preachers read a few verses from the Word that is really divine and spend a half hour speaking our own words, just as if we had something to say more important than the revealed truth of God). He read at length and then earnestly presented the simplicity of the Gospel. We had no singing. If we had had song books we would have had to sing alone, and any one who ever heard the writer and Brother Holmes sing will agree that we were wise to omit "music" from the service. After Brother Holmes finished, the writer, with his Bible on a whiskey barrel as a pulpit, delivered a second message concerning what God has in store for those who love and serve him.

The audience seemed to appreciate the service. We were overwhelmed with invitations to come again. We were assured that sleeping and eating would be made convenient and that our next service would be even more largely attended than this one. At 3 o'clock next morning we started back to New Orleans. All day we traveled through a country that is destined to be a veritable fairyland of commercial worth. We reached home late in the afternoon, thoroughly sunburned, but confident that there is a work for our Church to do in that territory, including Harvey at one end and Grand Isle at the other, and the many settlements lying between.

New Cure for Pellagra Found.

Effingham, S. C.—Robert G. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything and can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking, indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.—Advertisement.

ERUPTIONS CAN BE STOPPED

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

JOHN L. SULLIVAN'S LAST DRINK.

Eighteen years ago almost to a day, John L. Sullivan, unshaved and unkempt, emerged from the bar of the Grand Hotel, on Broadway and Third Street, New York City, stood for a moment looking back at the door, and then walked uncertainly uptown. It was eight o'clock in the evening, and the ex-pugilist brushed shoulders with well-groomed people hurrying to theaters. He was the derelict in the stream. On his face there was half a smile, but it wasn't a pleasant one. At the corner of Thirteenth Street he met "Moory" Cohen and a newspaper man, with both of whom he was acquainted. He growled something incoherent in response to their greeting, and was apparently about to pass on. But he paused, and turned into the barroom for a drink. He said, "I wanted one drink more and didn't have the price. They didn't give it to me. They put me out. They did not send the proprietor or manager to put me out. They sent the porter. I've spent $5,000 over that bar. And they put me out because I wanted a drink and couldn't pay for it. There's only one thing you can figure out of a proposition like that. Quit drinking. That night I quit."

That's the true story of John L. Sullivan's last drink. Eighteen years have passed, and though John L. Sullivan was then tottering on the edge of the gutter, he looks eight years younger than he did that night. And he has a hundred thousand dollars.—Cincinnati Times Star.

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population—very convenient to Street Cars, Depots, fine Churches, Government Building, Carnegie Library, etc. The drinking water is considered among the purest of specimens in the world, and there is a wonderful Chalybeate Well within ten minutes walk. Special attention given to **health** and **morals**; a safe home boarding school with literary, music and other advantages. Address **H. G. Hawkins, Pres., Jackson, Tenn.**

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"I have taken Dr. Miles' Anti-Pain Pills for five years and they are the only thing that does me any good. They have relieved neuralgia in my head in fifteen minutes. I have also taken them for rheumatism, headache, pains in the breast, toothache, earache and pains in the bowels and limbs. I have found nothing to equal them and they are all that is claimed for them."

J. W. SEDGE, Blue Springs, Mo.

At all druggists—25 doses 25 cents. Never sold in bulk.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

SARDIS DISTRICT MEETING.

The District meeting of the Woman's Missionary Society of the Sardis District, North Mississippi Conference, convened at Senatobia May 7 and 8, 1915, the first session being on the evening of the 7th.

On this occasion the children's work was emphasized, the children themselves, trained by our young people, giving a very interesting program. Following this, Mrs. Woodward, our Conference Second Vice-President, addressed the children, using as her theme the watchword of the Juniors, "Grow."

The beautiful decorations, the special music, and the presence of our Conference officers, Mrs. Woodward and Miss Hartwell, were inspiring to a large audience.

On Saturday morning the business session of the conference began, Mrs. D. B. High of Hernando, our new district secretary, in the chair. After the devotional exercises Mrs. Woodward held an Institute on children's work for the second vice-president and others interested in this phase of missionary work.

There were forty-eight delegates and visitors present, the following auxiliaries being represented: Charleston, 2; Coldwater, 14 adult, 7 children; Como, 4 adult, 3 children; Courtland, 1; Hernando, 3 adult, 7 children; Love, 1; Senatobia, 9. All had encouraging reports, Como being the banner auxiliary.

Miss Lillie Hartwell, our Conference Recording Secretary, conducted the afternoon services. She presented, in her own enthusiastic manner, the great opportunities open to our young people to-day, and the great need of the world for consecrated young men and women.

May we under the leadership of our consecrated district secretary attempt great things for God.

Mrs. W. J. East.

EXECUTIVE MEETING OF WOMAN'S MISSIONARY SOCIETY OF MISSISSIPPI CONFERENCE.

At the executive meeting of the Woman's Missionary Society that was held in Capitol Street Church, Jackson, on April 23, there were ten officers present, including five district secretaries. At this meeting we were glad to welcome several visitors, quite a number of the Jackson ladies and Mrs. Thames of the North Mississippi Conference.

Reports of the Council, including brief and forceful summaries of the addresses of Drs. Rawiing, Strong, and Cook, Bishop Atkins and other equally able speakers, were given by Mrs Johnson and Mrs. Lewis.

Directions for making several interesting posters were given by those who had seen the splendid display at the Council.

The corresponding secretary reported that she pledged $5500 for the Mississippi Conference; $5140 of this amount was piedged at the annual meeting.

At the evening session Mrs. Johnson prefaced her echoes from the Council by the announcement that the long-proposed work in Japan is at last begun, inasmuch as two missionaries have been assigned to the new field. The offering during the Week of Prayer this year is to go to this new work. The 40 per cent for the Home Department wiii go exclusively to the Korean and Japanese work on the Pacific Coast.

It was agreed to hold the next annual meeting eariy in February, as was done this year, and Miss Davies is to be present if she can be secured.

Below are some interesting points of the meeting for every member of the missionary societies in the Mississippi Conference. Recommendations: That an all-day meeting with each society by each district secretary be heid; that some pian be formed by which each unorganized community may be reached; that a Sunday be set aside, with the sanction and co-operation of the preachers in the charges, as Woman's Day, at which time the work of the Society is to be emphasized; that one day of the Week of Prayer be given exclusiveiy to Young Peopie's and Chiidren's work.

REPORT OF STUDY AND PUBLICITY.

First Quarter.

Number conferences reporting, 31. Number new Mission Study classes reported, adult, 475. Number members enrolled in Mission Study classes, adult, 13,208. Number new Mission Study classes reported, Young Peopie, 21. Number members enrolied in Mission Study ciasses, Young People, 743. Number new Mission Study ciasses reported, Children, 134. Number members enrolied in Mission Study ciasses, Chiidren, 3376. Number Reading Circles reported, 104. Number missionary libraries reported, 97. Number Bible Study classes reported, adult, 270. Number members Bible Study ciasses, adult, 3682. Number Bible Study ciasses reported, Young People, 9. Number members Bible Study classes, Young People, 188. Number auxiliaries using Bulietins, 1195. Number auxiliaries sending missionary news to daily papers regularly, 163. Number auxiliaries sending missionary news to weekiy papers reguiarly, 352. Number auxiiiaries reporting members who read Woman's Page, 400. Number adult classes reporting by card, 345. Number adult classes reporting by superintendents, 475. Number Young People's classes reporting by card, 16. Number Young People's ciasses reporting by superintendents, 21. Number Children's classes reporting by card, 5. Number Children's classes reporting by superintendents, 134. Number College classes, 5. Total classes reporting by card, 371. Total classes reporting by superintendents, 630. Discrepancy, 259.

Mrs. HUME R. STEELE,
Educational Secretary.

Mrs. Steele writes that while she has faiied to get a report from every Conference, on tbe wboie, she is very much gratified at the results of this department of our work for the first quarter. We call attention to the number of auxiliaries using the Buiietin, 1195. It is almost double that of iast year. Another encouraging item is the number of auxiliaries reporting as reading the Woman's Page reguiarly.

Note the comparison of the Mission Study classes reported by card and by superintendents. There is a discrepancy of 259. Mrs. Steeie is so anxious to have these figures agree. Won't the women in our tbree Conferences do aii they can to assist her in this respect? Use the enroilment cards sent you and return same to Mrs. Steele every time you take up the study of a new book.

THE COLUMBUS DISTRICT CONFERENCE.

The Columbus District Conference will meet at Crawford, Miss., June 10-13. Rev. W. L. Duren will preach the opening sermon Thursday evening at 8 o'ciock. The business sessions wiii begin Friday morning at 8:30. Aii pastors should see that the Quarterly Conference Journals are present for examination.

A full program for the work of the conference is prepared and wiil be maiied to the members. A cordiai invitation is extended to the representatives of our church schools, and to those of our various other interests. We should be pieased, Brother Meek, to have you with us.

Applicants for license to preach or for recommendation to the Annual Conference shouid meet the Committee—Dr. T. C. Wier, Rev. R. W. Evans, and Rev. J. M. Carpenter on Thursday, if possible.

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EPWORTH LEAGUE CONFERENCE.

To the Epworth Leaguers of the Mississippi Conference.

Dear Fellow-Leaguers: I again call your attention to the next meeting of the Mississippi Conference Epworth League at the Capitol Street Church, Jackson, June 10-13. All Leagues are urged to send representatives to attend this Conference, and we kindly ask pastors that have no Leagues to come and bring two or more of their young people with them. Be sure to send names of your delegates to J. G. Byrd, care of S. J. Johnson and Company, and homes will be provided for them and free entertainment.

We will have with us Dr. E. H. Rawlings and J. M. Culbreth from the General office, and Dr. H. G. Henderson of Sardis, President of the North Mississippi Conference Epworth League Board, besides a number of our best workers. Let's make this a great Conference. The programs are just about ready and we will be glad to mail you one on application.

Do not forget your Conference assessment of 15 cents per member to defray expense of the Conference. If you have not already done so, please remit this amount to Mr. A. R. Campbell, Treasurer, Sumrall, Miss.

Be sure to heed the exhortation in the Advocate with reference to the payment of the subscription by your League on the African Special. Remit direct to Miss Harriet Leech, Hattiesburg, Miss., fourth vice president.

The Conference opens on the evening of June 10 with the addresses of welcome and response and a get-acquainted social, and will close on the evening of the 13th with a consecration service.

Yours faithfully in the cause,
W. D. HAWKINS,
President Miss. Conf. Epworth League.

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GREAT TEMPERANCE CONVENTION.

National Leaders Will Address Anti-Saloon League Convention at Atlantic City, July 6-9.

In view of the continent-wide interest which has been awakened, there is now almost no doubt but that the National Convention of the Anti-Saloon League of America, which is to be held in Atlantic City, New Jersey, July 6-9, will be the greatest gathering of its kind ever held. Leading temperance workers and speakers will be present in large numbers, and Churches, Sunday schools, young people's societies, temperance and other organizations will send delegates by the hundreds.

The proceedings will attract the attention of the civilized world, for the great issues involved are now world-wide problems, and many nations will be more or less influenced by what shall be said and done at this convention.

The temperance forces were never more triumphant and enthusiastic than now. The battle line is far-flung. California calls to Maine, and Florida to Washington for a united front in the endeavor to free our land from the curse of the liquor traffic; and from the Gulf to the Lakes, and from the Atlantic to the Pacific, there is an insistent and ever-increasing demand for a saloonless nation. It is no longer a "thin red line" that is so nobly fighting, as in the past, the battle to rescue mankind from the curse of strong drink, but a great host of determined and patriotic men and women who are resolved that the liquor traffic must cease, and that this blot must be removed from our land. National sobriety must come. The nation cannot afford to license a few men here and there to debauch the flower of our growing manhood and womanhood. The call for help is to every home lover, to every child lover and to every patriot of our land.

Among the speakers who will take an active part in the Atlantic City Convention will be Hon. R. P. Hobson, the well known ex-Congressman who led the fight for the submission of an amendment to the Federal Constitution in the lower house of Congress last year; ex-Governor Malcolm R. Patterson of Tennessee, a widely known figure in the field of national prohibition; Dr. Sam Small, the forceful Southern orator; Hon. John G. Woolley, one of the polished speakers of the day; Dr. Louis Albert Banks, whose name is a household word almost everywhere; ex-Governor George H. Hodges of Kansas, a convincing speaker; Governor George A. Carlson of Colorado, one of our most representative self-made men; Hon. Daniel A. Poling of Ohio, who is prominent in Christian Endeavor circles; Dr. P. A. Baker, the general superintendent of the Anti-Saloon League of America; Dr. Howard H. Russell, founder of the Anti-Saloon League; Mr. Ernest H. Cherrington, Major Dan Morgan Smith, Dr. George W. Young, Judge A. Z. Blair, Dr. M. P. Boynton, Rev. Clarence True Wilson, Dr. Homer W. Tope, Dr. Booker T. Washington, and many others.

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TO OUR PREACHERS.

Dear Brethren: During the last eight months our income has shrunk to the extent of about $1200. We now have 3000 subscriptions on our lists which have expired and which are being carried at a great expense. Unless these subscriptions are renewed within the next three months we will be compelled to cut them off. Our only hope of securing the renewals is through our preachers in the usual way. Are we going to let these subscriptions drop, and reduce the usefulness of the Advocate? This is an important matter, brethren. We cannot run the Advocate on a credit basis. Labor and materiai have to be paid for, and we shall have to have your support, or go in debt. Please come to our assistance at once by securing the renewals of the subscriptions in your charge.

TO OUR SUBSCRIBERS.

The Publisher is sending out bills to all subscribers whose subscriptions have expired. Many of our subscribers have already received notices and others will receive them within the next three or four weeks. Subscribers are urgently requested to renew their subscriptions at once, and give us their support in this time of need.

Should our subscribers neglect to renew their subscriptions three months after expiration, we will be compelled to cancel them. We are unable to carry them indefinitely for want of means. Economy demands that we reduce the expense of publishing the Advocate unless we receive adequate support from our constituency. Brethren, please renew your subscriptions at once.

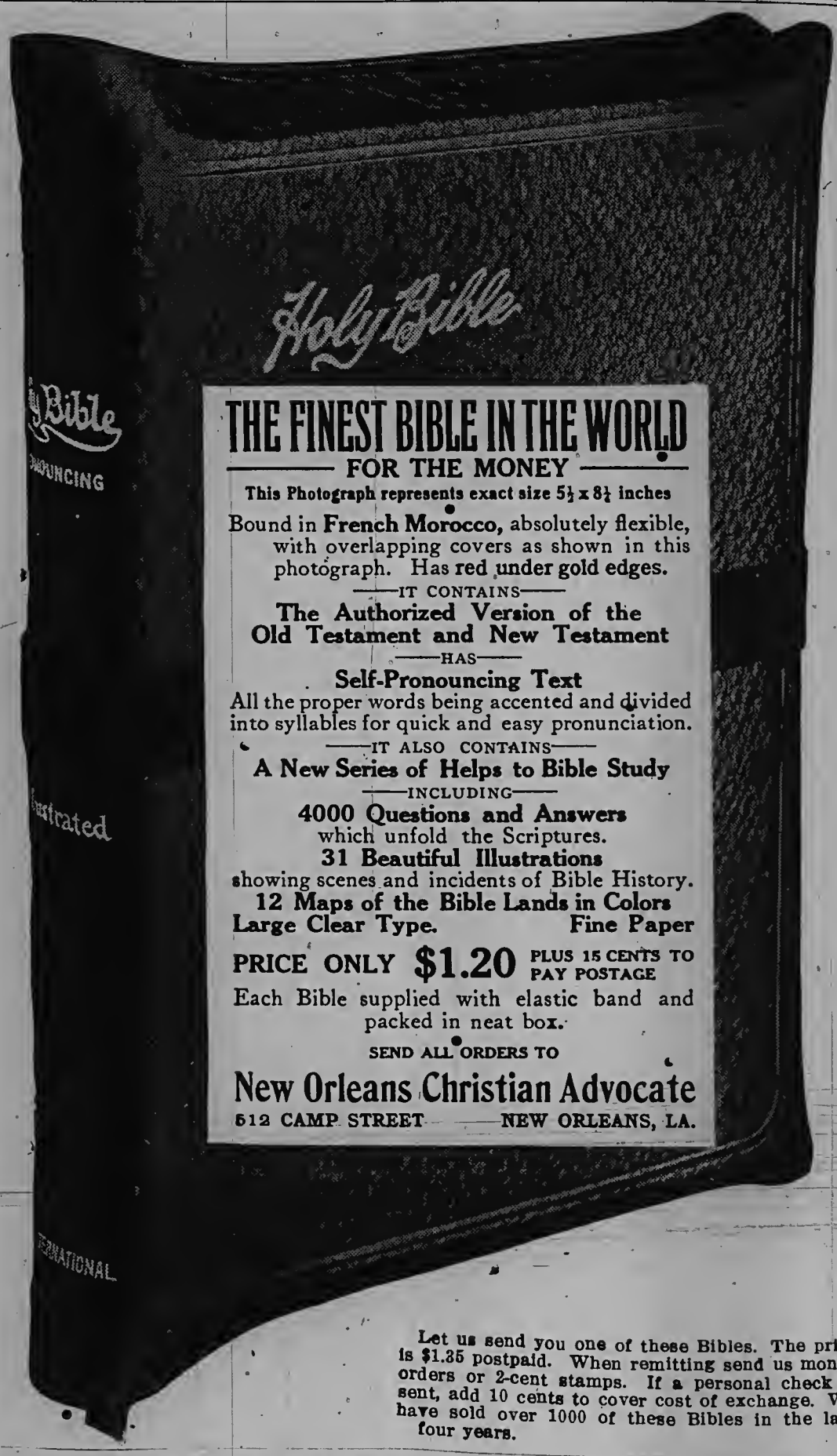
CHIEFLY PERSONAL.

Rev. C. A. Battle, pastor of the First Methodist Church of Baton Rouge, La., writes: "Dr. H. M. DuBose, of Atlanta, Ga., who preached the Commencement sermon of the Louisiana State University yesterday (May 30), had a great congregation and delivered a discourse which greatly pleased the President of the University, the faculty, the graduating class, and the people generally. He occupied the pulpit of First Church at the evening hour and delighted his hearers with another fine sermon."

The Bulletin of the First Methodist Church of Baton Rouge, La., for May 30 contained the following statement: "We note in this week's New Orleans Advocate that the Publisher is sending out bills to those whose subscriptions are past due. Any one desiring to do so may turn this subscription money over to the pastor and he will look after the matter for him." Thank you, Brother Battle. If all our pastors would likewise call attention to this important matter from the pulpit and offer to perform this service, it would probably mean much to the Advocate in this time of great financial stringency.

It is with sorrow that we announce the death of Mrs. Clara Johanna Knaeble, widow of the late Antone Knaeble, which occurred at the home of her daughter, Mrs. C. O. Chalmers, in this city on Wednesday, May 26, 1915, at the advanced age of 84 years and 2 months. Mrs. Knaeble was born in Oldenburg, Germany, and came to the United States when nearly thirty years of age and had resided in New Orleans ever since. She was an earnest Christian and a member of the Evangelical Church. She reared a large family, and is survived by one son and three daughters, and a large number of grandchildren and great grandchildren. The obsequies were conducted on Friday morning, May 28, and the interment was made in Greenwood Cemetery, this city. We extend sympathy to the bereaved.

Just as we are about to close our forms we are in receipt of the following note from Rev. P. D. Hardin, presiding elder of the Jackson District: "Our parsonage at Canton, Miss., was almost entirely destroyed by fire at about 1 o'clock this morning (May 31). The flames had gained such headway before the alarm was given that practically nothing was saved. Through the heroic work of the fire company the church escaped with but slight injury. Brother Black's loss is heavy, consisting of his splendid library, piano, desks, clothing, and much else of value. The loss of the building was partially covered by insurance, but Brother Black had no policy of his personal effects. Any remembrance from the brethren in the way of books or otherwise would be greatly appreciated by him. The origin of the fire is hard to account for as there had been no fire kindled in the house since early the morning before. There was no one in the house at the time of this unfortunate occurrence except Brother Black and myself. Sister Black had been for several weeks at the bedside of her mother who is seriously ill at her home in Illinois."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OUR PUBLISHING HOUSE PROSPERS.

At the regular meeting of the Book Committee at Richmond, Va., the following gratifying condition of the business of our Publishing House was reported for the last fiscal year: The sales at Richmond were $101,474.83; at Dallas, $232,685.96; at Nashville, $658,975.32; total sales, $993,136.11, as against sales for the year ending February, 1914, of $996,588.10—making the sales for 1915 only $3,449.99 less than for 1914. The profits were: Richmond, $14,257.61; Dallas, $19,840.35; Nashville, $90,932.12; total profits, $125,030.08. There were losses on the Epworth Era, Review, Christian Advocate, and the Pacific Methodist Advocate. These losses amounted to something above $13,000. The total net gain in the business for the year was $111,532.11, while the total assets of the business are $1,464,009.84. Fifteen thousand dollars were set aside from the profits for the superannuated preachers and the widows and orphans of preachers, an increase on the amount appropriated for this purpose the year before.—Western Methodist.

WHERE THE OUTLOOK IS BRIGHTEST.

At the Southern Industrial and Educational Conference, in Chattanooga, Bishop Atkins declared that the Southern country community was the most hopeful on earth, due to its resources of soil, climate, scenery, and blood. Freedom from the infusion of foreign popuiation; splendor of scenery, which is not an inconsiderate element in the making of a great people; climate unsurpassed; and soil susceptible to all the development which industry and scientific knowledge can bring out. It looks like the Bishop made out his case. Let our circuit riders take fresh courage and rejoice that their lot is cast in so advantageous a field of world progress.—Midland Methodist.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 23 Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3094

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 10, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

The trouble with many so-called religious movements is that they do not MOVE.

* * *

The trail of the dance is in this day over nearly everything, and, according to many observers whose opinions are entitled to weight, it does not lack much of being "the trail of the serpent."

* * *

The world cannot be made righteous by shutting our eyes to the evils prevalent in it and imagining that it is so. There are quite a few persons who are not Christian Scientists who seem disposed to try to usher in the Millennium by this method.

* * *

The more we let God do for us in spiritualizing our lives and perfecting our characters the larger becomes our faith in what he will do for others if they will permit him. A deepened and enriched personal experience usually opens the way for a more efficient and fruitful ministry.

* * *

A contemporary says: "One result of Billy Sunday's meeting in Philadelphia has been the payment of old debts. Merchants all over the city report that people have come and paid accounts which they had made many efforts to collect and had come to regard as worthless." It is not stated whether any delinquent subscriptions to church papers were included in the old debts paid. Alas! we fear not.

* * *

There was a time when "along that line" seemed as a stock expression to be without a rival: but "worth while" appears now to have far outstripped it. A distinguished dignitary in the Church in a pretentious article a few days since even ventured to speak of a "worth while man." If all men aren't "worth while," we need to revise our teaching as to the value of the human soul. Surely, this hackneyed phrase has seen enough service to be entitled an honorable superannuation.

* * *

Where did any Christian ever get the idea that no matter what a man does only good should be spoken of him? Such a standard would condemn both our Lord and his Apostles. In arraigning the Pharisees Jesus called them "vipers" and "whited sepulchers." It is sometimes necessary to uncover the character and wrong-doing of persons in order to save an important and sacred cause that involves truth and right and the welfare of thousands. And the people who preach this namby-pamby doctrine, usually do not practice it. As a rule, they do not themselves mind striking at Pastor Russell, the Mormons, et ld genus omne; it is only when it becomes necessary to turn the light on the evil conduct of some one closer by that they begin to have their charity spasms. But the true man of God cannot for the mere sake of peace afford to hush his lips concerning near-by outrages. On the contrary, their very proximity heightens his obligation to expose and combat them.

WHICH IS RIGHT?

The late John J. Ingalls of Kansas, when comparatively young, wrote the following poem:

"OPPORTUNITY.

"Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more."

Many years later, Judge Walter Malone, of Memphis, Tenn., the sweet singer of our sunny South, who so recently passed away, wrote the following verses, to which he also gave the name, "Opportunity":

"They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

"Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day—
At sunrise every soul is born again!

"Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judments seal the dead past with its dead,
But never bind a moment yet to come.

"Though deep in mire, wring not your hands and weep;
I lend my arm to all who say, 'I can.'
No shame-faced outcast ever sank so deep,
But yet might rise and be again a man!

"Dost thou behold thy lost youth all aghast?
Dost reel from righteous Retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

"Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven.
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven."

That these beautiful stanzas form an impressively eloquent reply to Senator Ingalls' brilliant lines every one will readily admit; but the question is, Were they written for this purpose? The Memphis Commercial Appeal in an extended notice of Judge Malone's death and career, expressly affirms that they were; but from this view the Memphis News-Scimitar dissents in the following language: "'Opportunity', by no means his best lyric, introduced him to the world at large. A conjuncture of circumstances was responsible for this. It was supposed to be an answer to the verses on the same subject by the brilliant Ingalls of Kansas. This is an error. When "Opportunity" was written he (Judge Malone) had never seen or heard of the Ingalls lines, and when he did see them he recognized that they were a none too skillful paraphrastic translation of an apostrophe to opportunity in one of Machiavelli's plays, and the great Florentine was conventional and followed the trend of almost all writers from Pliny to Wordsworth. The old Latins pictured opportunity as wearing a forelock which must be grasped because there was only baldness behind, and this idea was carried down the stream of literature. In his 'Opportunity' Malone faced about and breasted the stream and turned it back. His was the song of hope. It was a new voice, and it was inspiring and heartening."

Which of these authorities is correct we do not know. The internal evidence furnished by the two poems seems to be markedly on the side of the Commercial Appeal; and it is difficult to understand how so omnivorous a reader as Judge Malone could have escaped seeing Mr. Ingalls' lines, which had been widely republished on the occasion of his death; but the News-Scimitar speaks as if it had what it considered dependable information on the subject. Nor is this the first time that the noted Kansas Senator and orator has been accused of being an adept at borrowing from high sources. It will doubtless be remembered that some of his scintillating eulogies upon his dead colleagues in the American Senate were represented to have been largely drawn from the printed utterances of Massillon, the great French preacher. It is quite possible that these two journals have raised an issue that will never be conclusively settled. Few things are more difficult than the ascertainment of the exact truth concerning disputed matters of this kind when the once voice that could have put to rest all contention has been forever hushed.

We have been pleased to note that the citizens of Memphis are talking of having erected in Court Square, the most central park of that city, as a memorial to Judge Malone, a bronze tablet with his poem, "Opportunity," inscribed upon it. This would indeed be a beautiful testimonial of appreciation, and as the Editor of the Commercial Appeal well says, "It would be a daily proclamation of hope to those who need the uplift of encouragement and optimism."

THE MOST NEEDED SERVICE.

There are far more famishing souls in the world than there are starving bodies. The former are all about you; and the noblest service known to earth is to feed them upon the bread of life. Are you, as a professed disciple of Jesus, faithfully endeavoring to do this? Or are you insistent upon spending your strength in the easier and more superficial ministries of a physical kind? The missionary who carries effective help to immortal human spirits in whom sin is enthroned and working its awful ruin is the missionary that mankind most needs. This is the work that the Apostles counted of such vast importance that they appointed others to "serve tables," that they might give themselves unremittingly to it. It is a sacred duty to do good to the bodies of men, and we dare not neglect it; but as Christ's representatives in the world, that is not our highest or chiefest obligation to our fellow-creatures, and woe be unto us if we make it so.

TWO TEMPLES.

Hattie Vose Hall.

A builder builded a temple;
He wrought it with grace and skill—
Pillars and groins and arches,
All fashioned to work his will.
And men said as they saw its beauty,
"It never shall know decay.
Great is thy skill, O builder!
Thy fame shall endure for aye!"

A mother builded a temple
With infinite loving care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing effort,
None knew of her wondrous plan,
For the temple the mother builded
Was unseen by the eye of man.

Gone is the builder's temple—
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the mother builded
Will last while the ages roll,
For that beautiful, unseen temple
Was a child's immortal soul.

—Zion's Herald.

THE BULWARK OF CHURCH AND STATE.

No two words have a more vital importance than Christianity and home. Underneath the foundations of both Church and State lies the household; it is older than either of them. There is no such school of Bible religion in the land as a happy, God-fearing home. No Church is so effective for restraint from evil, and for growth in all Christian graces as "the church in the house." There stands the domestic altar. There is felt the influence that moulds character from the very start.—The Presbyterian.

AN ALL-THE-YEAR-ROUND REVIVAL.

Shickshinny, a little town of 2100 people in Pennsylvania, has had an all-the-year-round revival. Pastor Elmer Elsworth Harter has shown what can be done in a small charge when the pastor is his own evangelist. The revival began with four weeks of evangelistic services in the First Methodist Episcopal Church, resulting in one hundred conversions. Pastor Harter then organized his membership for personal work. This resulted in one or more conversions almost every Sunday, totaling fifty-eight up to the following January. Three more weeks of special meetings were then held, when nearly another hundred conversions were secured, making a total within a single year of 256. Of these, 154 were new additions to the church and 87 were renewals. The converts ranged in age from 12 to 73 years. That the whole church was quickened was also seen from the fact that The Christian Advocate subscriptions reached 200 per cent increase and the Epworth Herald more than 125 per cent. This was all accomplished in a small church which at the beginning of the evangelistic campaign had 243 members.—New York Christian Advocate.

OUR PRECIOUS HOPE.

Bishop F. M. Bristol, D. D.

Upon the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" "Marvel not at this, for the hour is coming in which all that are in the grave shall hear his voice, and come forth;" "Now is Christ risen from the dead and become the first-fruits of them that slept." How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such a glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? To-day why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries; they walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is a light still burning where they were; a light in the mourning mother's arms, a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings, and left a trail of light from earth to heaven. Oh, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles which are falling from heaven, and let the days be full of faith and hope and praise! "Why seek ye the living among the dead?" "Jesus and his own are alive forevermore."

ROOSEVELT AS "CONFESSOR."

(From the Pittsburgh Christian Advocate.)

A certain mother wrote to Roosevelt, confiding to him the fear that she was becoming commonplace to her husband, and her belief that because of the care of her large family she had "gotten behind the times," according to the Chicago News. Mr. Roosevelt wrote the following letter in reply to hers:

"My Dear Mrs.———: Most certainly your letter will not go into the waste-paper basket. I shall think it over and show it to Mrs. Roosevelt. Will you let me say, in the first place, that a woman who can write such a letter is certainly not 'hopelessly dull and uninteresting?' If the facts are as you state, then I do not wonder that you feel bitterly, and that you feel that the gravest kind of injustice has been done you. I have always tried to insist to men that they should do their duty to the women even more than the women to them. Now, I hardly like to write specifically about your husband, because you might not like it yourself. It seems to me almost incredible that any man who is the husband of a woman who has borne him nine children should not feel that they and he are lastingly her debtors.

"You say that you have had nine children, that you did your own work, including washing, ironing, house-cleaning, and the care of the little ones as they came along; that you sewed everything they wore, including trousers for the boys and caps and jackets for the girls while little; that you helped them all in their school-work and started them in music; but that as they grew older you got behind the times, that you never belonged to a club or society or lodge, nor went to any one's house, as you hardly had time to do so; and that in consequence your husband outgrew you, and that your children look up to him and not to you.

"If these facts are so, you have done a great and wonderful work, and the only explanation I can possibly give of the attitude you describe on the part of your husband and children is that they do not understand what it is that you have done. I emphatically believe in unselfishness, but I also believe that it is a mistake to let other people grow selfish, even when the other people are husband and children.

"Now, I suggest that you take your letter to me, of which I send you back a copy, and this letter, and then select out of your family the one with whom you feel most sympathy, whether it is your husband or one of your children. Show the two letters to him or her, and then have a frank talk about the matter. If any man, as you say, becomes ashamed of his wife because she has lost her figure in bearing his children, then that man is a hound and has every cause to be ashamed of himself. I am sending you a little book called 'Mother,' by Kathleen Norris, which will give you my views on the matter. Of course, there are base and selfish men, just as there are, although I believe in smaller number, base and selfish women. Man and woman alike should profit by the teachings in such a story as this of 'Mother.'"

"THEODORE ROOSEVELT."

COLLEGE-KILLING FURTHER ELUCIDATED.

By H. Walter Featherstun, D. D.

Let it be clearly understood that not one word I have written or shall write is to be understood as in any sense depreciatory of the large colleges. We need them. We indeed must have them. No one more than I rejoices in the wonderful coming to us of Emory University and the unsurpassed glory of the sister institution at Dallas. I am only pleading that it is unwise, unjust and unnecessary to kill off our small colleges.

Let it be remembered that the Discipline in Paragraph 469 and nowhere else indicates the purpose of the "Commission of ten practical educators," and the scope of their duties to be this only—"to protect the educational standards of the Church." The method of this protecting is specified: "They shall prescribe the minimum requirements to be demanded of the several classes in institutions belonging to or controlled by the Church." The Commission is required to report "at least once in every four years to the (General) Board of Education its works." Not one thing more than these is this Commission permitted under the law of the Church to do. Yet it has established A and B grades for standard colleges. By what authority? The General Conference which called the Commission into being has given it no authority to do anything of the sort. It goes further and forbids standard colleges whose library, laboratory and income do not reach certain princely proportions, notwithstanding the fact that the work done in the classes meets all the requirement, to confer the regular baccalaureate degrees. Who gave this Commission the authority to thus forbid?

"Upon what meat does this our Caesar feed
That he hath grown so great?"

Is this creature of the General Conference greater than its creator?

I am a trustee of a standard college more than seventy years old which maintains a college course and confers the regular baccalaureate degrees; but its library, its laboratory, its income and its want of endowment put it into the condemned class. This Commission says to my college: "You must confer no more degrees as you have been doing through your long and glorious career. You must become a Junior College or something of the sort." This means that my college must commit hari-kiri at the imperial behest of this Commission. Do the gentlemen of the Commission expect us to obey them? Why should we! After ten years as a college president in Mississippi and other years on boards of trustees of colleges here, and after a forty years study of educational problems in this State, I unhesitatingly affirm that no college that does not confer the regular baccalaureate degrees can live in Mississippi.

Even the General Board of Education has caught the Commission's imperialistic air, and tells us that the law requires that each of our schools must be placed in some one of the classes provided for by the General Conference Commission on Education.

Who authorized the Commission to provide for the classes herein alluded to? The General Conference fixed the classes. Here is the law: "It shall be the duty of the General Conference Board of Education, assisted by the several Conference Boards of Education, to inspect the financial condition and equipment, the amount and quality of the work done in all the educational institutions of the Church, to classify them, and to designate each as academy, junior college, college, theological seminary, or university, according to the relation of its equipment and the work done by it to the standards established by the Commission."

The Commission is to fix the **standards of classification—"educational standards"—not financial standards, not laboratorial standards, not library standards,** but EDUCATIONAL STAN-

DARDS—so reads the law. By what authority does it proceed to fix and "provide" classes, and then, command the colleges to line up in its classes rather than in those fixed by the General Conference? What is the matter with the General Board? Shall we throw our Discipline to the bats and owls, and turn the whole business over to Boards and Commissions? Men bigger than the Church! Boards and Commissions bigger than General Conferences! It is time to call a halt and take our bearings.

There is another phase of this question peculiarly startling. A young man in a country church is called to preach, and seeks preparation first in a college and then at our University. He can raise the money each year, say about $100, to attend a small college four years and get his bachelor's degree. But suppose the small colleges have all been killed by the Commission and Board of Education; and it will require $300 per year—$1200 for the four years—$800 more than in the small college? That means, put baldly, that he must pay in addition to compassing the course of study $800 for his degree. The Church, his Church, will give him a degree for compassing the course of study and paying $800—but the $800 must come. This is not a pretty picture, but it is one out of real life if the small colleges are all killed off. The tragedy of this picture remains to he told. The boy cannot pay the $800—then what?

For the sake of the poor boys and girls of Mississippi Methodism, who are called of God to consecrate brain and brawn to the work of the future Church, I plead that we take care, **good care,** of the small colleges we now own.

Let it be very clearly understood that I am impugning nobody's motives. I have no doubt that every one of the learned Christian men on the Commission and also every one on the Board feels that he is doing the right thing. We are getting into the habit, in our Church, of assuming prerogatives not conferred by the law of the Church. We mean no harm; but harm to a woful degree is being wrought. We are sowing the seeds of lawlessness. Our boards and commissions become law unto themselves by this sort of usurpation; and individuals will be doing the same thing, and ecclesiastical anarchy will result. Much harm has been already wrought by this thoughtless lawlessness. Let us call a halt right here in this reckless, wasteful and unjust, as well as unlawful, college-killing business. More anon.

AMAZING TALK.

Dr. Edwin Mims, a Vanderbilt professor, and Mr. Whitefoord, a Vanderbilt trustee, delivered addresses before the Vanderbilt Alumni Association of Atlanta, Ga., a few days since. The following is an extract from the speech of the former on that occasion, as reported in the Atlanta Journal:

Declaring that "there should be no unhealthy competition between light-houses," Dr. Edwin Mims, head of the department of English at Vanderbilt University, summarized the attitude of the University toward the new institutions of learning that are being erected as a result of the final adjustment of the controversy over the control of Vanderbilt.

Dr. Mims was speaking to the Georgia alumni of Vanderbilt at their first celebration of Founders' day at the Piedmont Driving Club Thursday night.

"Vanderbilt alumni of Atlanta," said he, "are naturally loyal to the institutions of this city—you have the pride in them that patriotic citizens ought to have. Vanderbilt rejoices with you in their success. If I interpret the spirit of Vanderbilt, it is not an exclusive one; we recognize that it takes all sorts of institutions to wage battles for intelligence and righteousness. There ought to be a common purpose dominating us all in this long warfare for the emancipation of man.

"But while you richly cherish these institutions that flourish in your midst, I am sure that you have loyalty for your Alma Mater and that this tie is one of the sacred things of life.

No Break in Traditions.

"There has been no break in the traditions of the University—no revolution in our ideals. If some have misinterpreted and misunderstood us, we can say that the new Vanderbilt is the old Vanderbilt working in the spirit of a new day. The fact that not a member of the faculty has resigned, nor a member of the board of trust, that our constituency has remained unshaken in its loyalty, that our student body has manifested increasing devotion, goes to show that the policies that have dominated us in the past will continue to be ours."

In view of the changes that have taken place in the government of Vanderbilt University, and the alterations that have been made in the historical account of the establishment of that institution contained in the late Vanderbilt Bulletin, this claim that everything is going on there just as before is nothing short of astounding. And since this statement is being very generally made over the country by representatives of Vanderbilt University, we have decided in this and one or two succeeding issues of the Advocate to let our readers see what Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, has lately been saying on this subject in that journal. The first of Dr. Bradfield's editorial utterances follows:

The South's New School of Theological Liberalism.

Upon recent visits to the homes of two of our pastors, one a former student at Vanderbilt University, the other having never attended that institution, I found upon the table of each the April Bulletin of Vanderbilt University. The title page reads: "Biblical Department of Vanderbilt University—A School of Religion." A third pastor told me that he had received from Vanderbilt University blanks for the names and addresses of prospective students with the request that the same be filled in and returned to the University. No such literature has reached me for the reason, I am sure, that the University has not made note of the change in my address from San Antonio to Dallas.

The facts stated above, indicating clearly that Vanderbilt University is still looking, in a large measure, for her patronage from a Church which she has repudiated, impose upon every editor and every pastor in the Church a solemn duty. And this duty, for my part, I now religiously and prayerfully seek to discharge.

I entered Vanderbilt University as a student in September, 1885. I was wholly unprepared for college, and after four years of study still lacked eleven hours required for my degree of arts. During the first two years in the Biblical Department I finished the work for my degree, and in 1891 was graduated with the degree of Bachelor of Arts. In connection with my senior year in Theology I continued work in the Academic Department, studying political economy and constitutional history under Dr. Bemis, and English literature under Dr. Baskerville. In June of 1892 I received the degree of Bachelor of Divinity. I left the University after seven years without an enemy among my fellow-students, and, so far as I know, with the cordial respect of all my instructors.

Sixteen years later I was invited to deliver the Commencement sermon at my Alma Mater, and if ever I have received an ovation for anything I have tried to do, it was then. The two Bishops seated on the platform, my old teachers, the student body and the Nashville public were most extravagant in their words of praise. The following Monday morning the Dean met me in the corridors of Wesley Hall and broke the news of my election to membership on the Board of Trust. I make these statements, not for the purpose of commending myself, but solely to show that no alumnus of Vanderbilt University had more reason to love his Alma Mater, and that no ground existed for anything other than the utmost mutual esteem and respect at the time of my election to membership on the Vanderbilt Board of Trust.

If further proof is needed of my cordial love for Vanderbilt University, to the period named, I have but to say that it was under the magnolias of the beautiful campus that I protested my love to the best woman in the world.

The proceedings in the Board of Trust in the very first year of my membership upon it put up to me sharply and unequivocally the choice between my Alma Mater and my Church. There was no way to avoid it—I had to choose. And I did, not without deep pain, however. The last year of my membership I was allowed to serve on no committees of the Board and at the earliest possible moment my successor was elected. I do not desire to conceal my resentment; the genesis of it only I wish to remain clear.

The Bulletin which I have started out to discuss in this and following editorials is a very strange document to one who has known Vanderbilt University as long and as intimately as the writer knew it. During one-fourth of Vanderbilt's entire history of forty years I was either a student in her halls or a member on her Board. I am familiar with her best traditions and acquainted with her real builders. I know the spirit of her founders. The face of Holland N. McTyeire was a familiar face. During my seven years at Vanderbilt University, associated intimately, I may say, with the faculties and students in both the Academic and Biblical Departments, I never heard the echo of a whisper that the University was not both owned and controlled by the Methodist Episcopal Church, South. There was a demand just beginning to grow, however, that the alumni should share with the members of the Board from the eight patronizing Conferences the direction of the affairs of the University. There was a complaint just beginning to be whispered that the institution was managed too largely in the interest of the Church. But no man had arisen as yet bold enough to deny that the ownership and control of the University resided in the patronizing Conferences of the Methodist Episcopal Church, South.

The Bulletin in question, therefore, appears as a very strange document in that it refrains from all mention of our Church. It purports to give the "history" of Vanderbilt University, but nowhere is there any mention of the Methodist Episcopal Church, South. The Methodist Episcopal Church, South, it is true, no longer has any official relation to the University, but does this in any way alter the facts of history? The Nashville Banner, after Judge Turner's decision, declared that whatever the courts may say, the undisputed fact of history will remain that the University ever will stand as a monument to the initiative and wisdom of the Methodist Episcopal Church, South. And with this statement all right-thinking men will agree. But, does the Vanderbilt Board, under whose authority all University publications are sent out, still begrudge the Church even this bit of comfort? Does this Board still seek the patronage of our Church while expunging from her publications the honorable history of the Church? Can this Board have the effrontery to come with a mutilated statement of history and still ask Methodist preachers to send it names of prospective students? The Board, for example, publishes to the world Mr. Vanderbilt's first donation of $500,000. To whom was this donation made? Why does the Vanderbilt Board of Trust stop with the statement that such a donation was made? Why couldn't the Board say, with good conscience, that it was made "to the corporation of the Central University of the Methodist Episcopal Church, South?" Isn't that the real history? Is there anything in the past conduct of the Board that makes it hesitate to tell the plain facts of history? Would the telling of the whole truth in any way embarrass the Board in its present ambitions? The Board, for example, publishes in the Bulletin mentioned the fact that the citizens of Nashville gave $28,000 toward the purchase of grounds for the University. Why stop with this statement? Why couldn't the Board tell that these grounds were deeded to "H. N. McTyeire, Trustee?" Trustee for what? Trustee for

whom? Would it have embarrassed the Board to make full its "general statement" of the "history" of their University? Is there any episode in the life of the Board which it would conceal by its expurgated statement? The Board, for example, publishes in the Bulletin named "donations to the Biblical Department." It speaks of the "Sustentation Loan Fund." What was the objection to saying that the Methodist Episcopal Church, South, has made gifts ranging from $300,000 to $500,000 to the Biblical Department which now is "a school of religion?" Is any statement the whole truth which leaves out of the account the beneficence of the Methodist Episcopal Church, South?

And while the Board of Trust of the Vanderbilt University is engaged in the business of expunging the records why not erase "the articles of foundation" from their charter? This was logically the first thing to do. And it is no reflection on the acumen of the Board that this was the first thing it sought to do. Why not go to its own records and expunge the words "rejoicing in the ownership of the Church in Vanderbilt University," etc.? Why not erase the Chancellor's words that the Board was a "committee" of the General Conference? And why not go to the Annual Conferences and wipe every trace from their journals of the origin of the University?

The simple truth is that the Board of Trust of Vanderbilt University adds to its atrocious wrong in the past new insults to the ministry of the Methodist Episcopal Church, South, when with its multilated statements of history it comes and asks it to become its agents in securing a student body for the University. Its perfidy and treachery are not so easily forgotten.

Secular News and Comment

By R. E. Meek.

Last year the United States spent more than $5,000,000,000 for luxuries.

* * *

According to the Census taken in 1910, there are 2,501,333 native born Germans in this country.

* * *

The commerce of Genoa, Italy's most important seaport, is estimated at $300,000,000 per annum.

* * *

Thomas A. Edison has succeeded in inventing an instrument for recording telephone conversations.

* * *

The amount of money paid out as a result of the American Civil War has now reached the grand total of $4,457,974,496.

* * *

New Orleans received $13,701.60 of the $38,332.12 which the State automobile tax has brought in during the year past.

* * *

Ostrich eggs are now to be found on the bill of fare of some of our leading hotels. When fresh, they are said to be very delightful.

* * *

On Monday, May 23, while attempting to mount a horse at his home at Oyster Bay, N. Y., Colonel Roosevelt slipped and fell and broke two ribs.

* * *

The Emperor of Germany recently pardoned five nuns who were convicted of hiding a disabled French soldier in a convent while he was recovering from his wounds.

* * *

Arthur J. Balfour has taken the place of Winston Churchill as First Lord of the Admiralty in the English cabinet. Mr. Churchill has been made Chancellor of the Duchy of Lancaster.

* * *

The strawberry crop of Tangipahoa Parish, La., brought between two and three million dollars, despite the fact that there was a scarcity of rain throughout the season. The farmers of that section of the State are greatly encouraged and expect to give more of their time and a larger amount of land to the raising of strawberries in the future.

* * *

Five thousand white teachers are employed by the schools of Louisiana and every year a thousand new teachers are needed. The State Normal at Natchitoches furnished 246 of the number needed this year.

* * *

Surgeons are using magnets for abstracting pieces of metal that have become embedded in the human body. This is much better than the old method of using pincers to remove them, being quicker and less painful.

* * *

The bill for abolishing capital punishment in Tennessee has been vetoed by Governor Rye, his reason for doing so being based on the fact that such a law, if passed, would be likely to increase the number of lynchings in the State.

* * *

During the first half of the year which will end on July 1, 1915, the expenses of the Post-office Department of the United States Government have been increased $9,000,000, and the receipts have decreased nearly $600,000.

* * *

The Escorial Palace, which is a part of the San Lorenzo Monastery, located 31 miles northwest of Madrid, has been offered to Pope Benedict as a home by the King of Spain, should the pontiff deem it best to retire from Italy to a place undisturbed by the war.

* * *

Copper ranks second among the non-precious metals in point of value, iron being first, and zinc, lead, tin, and aluminum following in the order set forth. With the exception of tin, the United States surpasses all other countries in the production of these metals.

* * *

Five billion dollars is to be raised by the State of Illinois for connecting the Great Lakes and the Gulf of Mexico by a direct water route via the Mississippi River. To accomplish this result the Chicago drainage canal will have to be connected with the Illinois river.

* * *

Lord Stamfordham, private secretary to King George of England, recently lost his son, J. N. Briggs, a captain in the English army, who was killed in battle on May 15. The young man, who was 28 years old, had been during his boyhood page of honor to Queen Victoria and later to King Edward.

* * *

The Allies are making great demands upon this country for horses and mules, and as large shipments are being made every week there is reason to believe that the price of these animals is likely to increase. The Southern farmer, who is suffering so much because of the low price of cotton and the small demand for it, ought to do more toward increasing the supply of this kind of live stock.

MEETING OF WHITWORTH BOARD OF TRUSTEES.

The Board of Trustees of Whitworth College recently held their annual meeting in the new Cooper Hall on the college campus. The Board found the condition of the college in every respect most excellent, and in spite of the financial stringency that the present session had been one of unusual success. We found the faculty and student body enthusiastic over this year's session and over the future of the college. Certainly there is every reason to rejoice in the work of this splendid institution under the present administration.

Not the least enjoyable feature of the day was a luncheon served to the Board of Trustees by the Department of Domestic Science. These young ladies made ideal hostesses and the Board thoroughly enjoyed the occasion. The Board of Trustees decided for the present to discontinue the work being done by the Financial Agent, the Rev. L. E. Alford. They expressed their high appreciation of the enthusiastic interest and effort that Brother Alford has put into this work.

In that connection, the Board asked for the publication in the Advocate of the following statement and resolutions.

Yours fraternally,
H. B. WATKINS,
Secretary.

Statement.

At the recent annual meeting of the Board of Trustees of Whitworth College it was thought best to discontinue the Financial Agency on account of the general financial depression which prevails throughout this section.

Yours very truly,
Signed: THAD B. LAMPTON,
President of Board of Trustees.
P. H. ENOCHS,
Vice President.

Resolutions.

Whereas, It has come to the attention of this Board that there has been some agitation with reference to changing the plan of conducting this institution from the present lease system to a plan under which the Church will assume the responsibility of the management directly, instead of through a lessee; and

Whereas, This Board now has with Dr. I. W. Cooper, president of the college, a five-year contract, under which contract the grounds and buildings of the college are leased to him; and

Whereas, There is on record an offer from Dr. Cooper to release this Board from its contract with him at any time on one year's notice; therefore be it

Resolved, That it is the opinion of this Board that the present plan is the best for the Church until such a time as the Church shall have an income or endowment sufficient to justify it in making a change.

Be it further resolved, That we are very much gratified with the condition of the college and that this Board hereby expresses its appreciation of the valuable service that Dr. Cooper has in the past and is now rendering the Church as president of the college, and that we commend him to the Church as a man highly capable and worthy of all the confidence that the Church resposes in him.

Respectfully submitted,
Signed: W. M. WILLIAMS,
J. M. MORSE,
W. D. DAVIS,
Committee.

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE
BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

TO WHOM DO YOU LIVE?

Many a man thinks that he lives to himself and dies to himself, but the Bible says that no man lives or dies to himself. Whether we consider it or not, our life is being graded by the standards enacted by our maker. We may be pressing with our whole energy toward things of the world, and the world may judge us to be righteous, but our lives are being measured by the righteousness of God and not of man. When we die, we may try to die to ourselves, but we die to the Lord. Every one of us will stand before him who reigns on high, and to him will we give an account of our lives and not to another. If we believe these things, then why not look at our lives in relation to such truths?

Many a man gives sparingly to the Church and liberally to himself. He lives well, dresses himself and family well, spends freely for pleasure, and plunges deeply for the sake of business. He is a Christian, at least he is known as such, but to the Church he is small. His whole life is in order to advance his own interests and those of his family and loved ones. He expects to die, and plans for the future of his family and friends. He carries heavy life insurance for the material needs of his family. He makes a will, and in it he thinks only of his family and friends. He lives to himself and the material world and then dies to the material world. Such a life is poorly lived.

Here is a suggestion. In the making of your will, place a clause like this: "I give to the Trustees of Centenary College of Shreveport, La., the sum of so many thousand dollars." After having placed that clause in your will, make it effective right now by making a pledge of five per cent interest on the amount during your life. Thus, if you should will $5000 to Centenary, you would make a pledge of $250 a year to the maintenance of the College. Think this over, and write to Rev. W. W. Drake, 1125 Fern St., New Orleans, for further information.

YOUR PART TO DO.

In the Educational Number of the Advocate, there appeared an article urging that a "Thousand Dollar Club" be organized by fifty or more men and women in Louisiana agreeing to give $1000 each to the endowment of Centenary College. The entire $1000 does not need to be given in one payment, but may be paid within five years. When completed, it would mean $50,000 of productive endowment. This amount would net to the College from $2000 to $3000 per year. With that amount coming in regularly, the immediate needs of the College would be cared for. This year a special assessment was laid on the Conference in order to take care of the running expenses. With this amount active at once, such an assessment would be a thing of the past.

There are more than 35,000 Methodists in Louisiana. It stands to reason that there are more than fifty of these who could spare the $1000 and hardly miss it. Some one knows who these fifty are. The reader of this article may know who one of them is, and if he does, it is proper that he should send the name right now to Rev. W. W. Drake, Conference Secretary of Education. If each district would produce seven $1000 men or women, we would have within a thousand of it, and that thousand would come at once. There are seven District Commissioners of Education. If you live in the Alexandria District, go to your District Commissioner, Rev. G. E. Cameron, and join with him in a challenge to every other district in the Conference to be the first to put up your $7000. If you live in the Baton Rouge District, see Rev. C. A. Battle; if in the Lafayette District, see Rev. A. S. Lutz; if in the Monroe District, see Rev. A. J. Townsley; if in the Ruston District, see Rev. J. M. Henry; if in the Shreveport District, see Rev. Geo. Sexton, and if here in New Orleans consult Rev. W. W. Drake.

These men, we believe, are ready to join in a movement to keep their district even or ahead if possible. What have you to say regarding this making of a $50,000 offering unanimous, by each district putting up seven men with $1000 each? The Conference Secretary of Education and the Publicity Commissioner of the Board of Education, with a limited knowledge of the whole State, were able to make a list of 100 names of Methodists who are able to give the $1000. Letters were sent to the 100 asking immediate consideration. The answers received from these letters have been courteous, but there is needed something besides good wishes and courtesy. These 100 men doubtless would respond if they were visited by the right person. You may be that person. Your Secretary and Publicity Commissioner have written reams of matter on this subject. If the readers of this article will write a short letter to the Secretary, and agree to give $1000, or help to secure a giver if we will put them on the right track, or will tell us of a possible $1000 donor, we will appreciate it very much.

A CORRECTION.

In an article entitled "Are the Preachers Interested," in this department of the Advocate last week, in referring to the fact that about half of the pastors have reported on the Centenary Special, and that only about one-third of the assessment had been raised, we intended to say, "This indicates that a considerable number of the pastors have made definite effort to carry out the order of the Conference." By some slip of the writer or printer, the word "no" slipped in, making us say that "A considerable number of the preachers have made no definite effort to carry out the order of the Conference." We were, of course, not in a position to say that any preacher had made no definite effort to carry out the order, and can not believe that such is true. We intended to state the other side of the case, showing from reports sent in, that a number of the preachers had taken definite and more or less successful means of rallying to our great need. We have no means of knowing the sentiment or interest of those who have made no report.

ROOMS AND BOARD ON SEASHORE CAMPGROUND.

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MRS. HARRIET LUCRETIA HARDY PERRITT.

On May 11, 1915, Sister Perritt, wife of Rev. J. W. Perritt, a minister of the M. E. Church, passed from earth's cares and woes to the reward of the faithful. Her physical sufferings lasted but a short time, as she was taken ill after noontide and in two hours, or in a shorter time, she was no longer an earthly inhabitant, as her spirit had flown to the God who gave it. By reason of strength she had passed three score years and ten, being 71 years 3 months and 17 days of age. She was born in Covington, La., on Feb. 24, 1844. At the tender age of twelve years she was born of the Holy Spirit and joined the Mount Hermon Methodist Church in Washington Parish, La., On Sept. 23, 1867, she was married to Rev. J. W. Perritt, which union was blessed with nine children, six boys and three girls, all of whom survive her except one boy, who died in infancy.

Brother Perritt was a farmer as well as a preacher. His farm was nine miles west of Wesson, Miss., and there the children were born and reared. The eldest son, Rev. H. B. Perritt, is now pastor at Selma, La., and Rev. W. B. Perritt, the youngest son but one, is pastor at Bossier City, La. Prof. Morris Perritt is superintendent of the public schools of Belzoni, Miss., and since his mother's death has been elected Principal of the Wesson High School for its next session. Franklin Sharbrough Perritt is farming near the old homestead; John M. Perritt is merchandising at Wesson, Miss.; Miss Laura Bell Perritt is a public school teacher; Miss Minnie L. has married Brother Bufkin, and Miss Mary B. has married Brother Perry Bagley, both farming near the old home. Brother Perritt, the husband of our deceased sister is a retired Methodist preacher and lives at Wesson, where he bade farewell to his dear wife.

Sister Perritt was a devout Christian, who loved her Lord and delighted in his service. Her very face would brighten when her Savior became the topic of conversation. She was a faithful wife, and not only contributed to her husband's success as a farmer but much more as a soul-winner. From what the writer has learned, she esteemed sacrifices and hard labor for her Savior as a privilege. As a mother, we learn much of her from the lives of her children who are filling important places in life, two of them filling the highest possible place — that of preaching the gospel of Christ. They are all Christians and are members of the Methodist Episcopal Church, South, and hence it may be said of her:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last;
Of all thy heart's desire
Triumphantly possessed;
Lodged by the ministerial choir
In thy Redeemer's breast."

May God greatly bless and comfort her bereaved husband and children and incite them to greater diligence and faithfulness in the work of God until they are safe with our blessed Lord Jesus Christ in heaven.

ISAAC LOCKHART PEEBLES.

Wesson, Miss., May 18, 1915.

NOTICE!

I have a complete set of the Cambridge Bible series costing over $40 and practically new, which I will sell for $20. I also have many other good books, titles of which will be furnished on application, written by Fitchett, Kirkpatrick, S. D. Gordon and many others, that I would like to sell. Address Mrs. J. E. Denson, 329 E. Boulevard, Baton Rouge, La.

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Church News

The Trinity M. E. Church, South, of Richmond, Va., of which Rev. Starke Jett is pastor, recently celebrated its 100th anniversary.

* * *

By order of the College of Bishops the Course of Study prescribed for our undergraduate ministers four years ago will continue in force during the present year.

* * *

Mr. Samuel Candler Dobbs, a prominent young business man of Atlanta and a nephew of Bishop Candler, has agreed to pay $50,000 for the construction of a dormitory for Emory University.

* * *

Dr. J. W. Lee, presiding elder of the St. Louis District, has been designated by our College of Bishops as fraternal messenger to the next General Conference of the Methodist Protestant Church.

* * *

Dr. J. Ross Stevenson, President of the Princeton Theological Seminary, was elected Moderator of the General Assembly of the Northern Presbyterian Church at the recent session of that body in Rochester, N. Y.

* * *

After listening to a sermon by Dr. Thornwell Jacobs, the congregation of the First Presbyterian Church at Greensboro, N. C., raised $10,000 for the purpose of increasing the endowment of Oglethorpe University which is located at Atlanta, Ga.

* * *

On "Go-to-Sunday-School Day" in Kentucky this year the three following Sunday schools reported the largest attendance: Crescent Hill Methodist Sunday School, Louisville, 1008; Baptist Sunday School, Mayfield, 946; Campbellite Sunday School, Paris, 874.

* * *

Dr. H. M. DuBose, pastor of the First Methodist Church of Atlanta, Ga., has received 180 persons into the Church since the last Annual Conference. Dr. DuBose will be one of the speakers at the National Anti-Saloon League Convention in Atlantic City, July 6-9.

* * *

Bishop J. C. Kilgo spent Sunday, May 23, with the West End congregation of Winston-Salem, North Carolina, and after a thrilling sermon, raised $25,000 to liquidate the debt on the handsome new church in which that flock worships. The pastor of this congregation is Rev. R. M. Courtney.

* * *

Bishop E. E. Hoss will sail for Australia and the Orient on July 6. He will be accompanied on the long trip by his son, Mr. Embree Hoss. May a kind Providence grant him journeying mercies and bring him back to the Church at home safe and sound after he shall have fulfilled his mission abroad!

* * *

At the late General Assembly of the Northern Presbyterian Church, held in Rochester, N. Y., it was announced that the gain in membership of that denomination during the past year was 112,927, against 93,000 during the year preceding. It is our impression that no Church in the United States had a larger percentage of increase than this during the past twelve months.

* * *

It is stated that Dr. F. M. Thomas, of Louisville, Ky., in accepting the Chair of Christian Doctrine in the Theological School of the Southern Methodist University, Dallas, Texas, did so with the understanding that he would be given a year's leave of absence and would not be expected to enter upon the duties of his professorship prior to the fall of 1916.

* * *

The American Tract Society (New York) recently celebrated its 90th anniversary. During the past year 915,000 tracts were published. The grand total of all publications in all languages issued by this Society from its home office during the ninety years of its history amounts to 791,142,050 copies. Who can measure the influence of such a scattering abroad of leaves for the healing of the nations?

* * *

We take the following from the Northwestern Christian Advocate (Chicago): "The Baptist Church at Oak Park, Ill., a suburb of Chicago, has voted to receive persons by letter from other denominations without immersion, while it will continue to administer baptism by immersion only to its own converts. This has for many years been the practice of English Baptists, but is not widely followed in America."

FURTHER ECHOES FROM THE MEETING OF THE GENERAL BOARD OF CHURCH EXTENSION.

(Sent out from the General Office.)

Gratification was expressed on every hand over the unusual increase of $110,853.56 in the Loan Fund Capital for the year, which is now $671,436.19. On account of the increasing demand for loans, and recognizing the fact that this claim has never been pressed upon the Church as a whole, the Board provided for a Loan Fund Campaign to be conducted by the Corresponding Secretary assisted by a special committee of seven, as follows: Bishop John C. Kilgo, D. D.; Bishop A. W. Wilson, D. D.; Bishop James Atkins, D. D.; Bishop W. R. Lambuth, D. D.; Rev. R. H. Cooper; Rev. S. H. C. Burgin, D. D.; Rev. James Thomas, D. D. It is the purpose of the Board to secure the presentation of this great interest in every congregation. This Committee will be heard from a little later on.

* * *

Looking to the establishment of a Department of Architecture, which was recommended by the Corresponding Secretary, the Board unanimously said: "We most heartily approve the recommendation of the Corresponding Secretary looking to the establishment of a Department of Architecture in connection with our work. We are sure there is a crying need for relief along this line. Our people are asking for something of this character which will be of material benefit. We therefore recommend that the Corresponding Secretary and Executive and Finance Committee secure such information from competent architects, and all other data needed, as will warrant the Board in establishing this department. In this work we request the co-operation of the Sunday School Board."

* * *

The biography of the late Rev. David Morton, D. D., the first Corresponding Secretary of the Board of Church Extension, has been written by Bishop E. E. Hoss, D. D. Information reached the Board through Dr. Daniel Morton of St. Joseph, Mo., a son of the late Dr. Morton, that his mother, Mrs. Hannah Morton, desired to issue an edition of the biography, and, after reserving such copies as she might need for personal distribution, to turn the remainder over to the Board of Church Extension. The Board recognized by appropriate resolutions the thoughtful interest of Mrs. Morton in its work, and recommended to the Corresponding Secretary and the Loan Fund Campaign Committee that they consider the advisability of using the publication as an agency in the work of increasing the Loan Fund Capital.

* * *

The instruction of the last General Conference to the Board of Church Extension to make a study of the subject of Church Insurance and bring to the next General Conference a plan for the insurance of church, parsonage and school property was considered by the Board, and the following action recorded: "The action of the General Conference with reference to formulating some plan for insuring our church and parsonage property is mandatory upon this Board. We deem it best for this important matter to be handled by the Secretary and the Executive and Finance Committee. We suggest that a study of the question, in an average conference or small group of conferences, be made, and that such necessary data be gathered as in the judgment of the Committee will be needed to guide the Board in reaching a wise conclusion for recommendations to the General Conference."

* * *

The Corresponding Secretary called attention in his report to the embarrassments and disadvantages of making grants to churches and parsonages only once a year, and requested a careful study of the situation with the hope that the Board might agree upon some plan for doing this work at shorter intervals. This suggestion was placed in the hands of a strong Committee which gave it special attention, and the action of the Board is as follows: "As to the suggestion of the Secretary referring to the making of grants to needy churches oftener than once a year, your Committee does not feel disposed at this time to make any recommendations. This matter is of unquestionable importance, but is surrounded by so many difficulties which we have not the time to dispose of, that we suggest that the Executive and Finance Committee be instructed to bring to our attention at the next Annual Meeting a plan or plans for our consideration."

* * *

Notice was taken of the fact that not a few of the churches receiving aid in the form of loan grants are indifferent and careless in the performance of their part of the contract when it comes to the repayment of loans. The Board instructed the Executive and Finance Committee to prepare a contract making the rate of interest 6 per cent and collecting only 4 per cent when interest is paid promptly, except in the case of overdue principal. The official action is as follows: "Believing that the greater purpose of the Loan Fund is not simply to make safe investments, but to help the greatest number of churches possible, we therefore recommend that hereafter all loans shall bear 6 per cent interest and that the contract shall contain the provision that at the end of six months after interest is due and unpaid, this overdue interest shall be added to the principal, and shall bear 6 per cent interest from the time it is added to the principal. But should the interest be paid at any time prior to six months after maturity, then no interest shall be charged on interest, and the interest on the loan shall not exceed 4 per cent; except in cases where the principal of the loan is not paid when due—in all such cases interest shall be 6 per cent and compounded as outlined above."

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The Home Circle

THE WAY OF IT.

A little boy made him a wee snow-ball,
And rolled it about in the snow;
And it gathered the crystals and clung to them all,
And O how that snowball did grow!
O my!
You've made one, of course, so you know!

A little boy whispered a word one day
Unkind of some one he knew,
And each one who heard it repeated his way
The story till O how it grew!
O my!
And a heartache was caused by it, too!

Two little red mittens the small ball rolled
That grew in such magical way,
And a little red tongue was the one that told
The tale that grew big in a day.
O my!
Be careful, wee tongues, what you say!

—Pauline F. Camp, in the Housekeeper.

BILLY TWOSHOES.

Ted and Nina Faber lived in the smallest house in town down by the river, and their one trouble was that they had no pets to play with.

"Not even a kitten," sighed Nina.

"Nor a chicken," added Ted. "What good company Billy Twoshoes would be if we had him now!"

Billy Twoshoes was a chicken they had found last summer out on the river bank. He had hurt himself on some broken glass, and his two little legs were bleeding. Ted had washed them and covered them with court plaster. The plaster was black, and made the chicken's yellow legs look as if he were wearing black boots. So they had named him Billy Twoshoes. Afterwards they had found that he belonged up at Rosebank Farm, on the hill, and they had carried him up there and given him to Harry Clinton, whose father owned the beautiful place.

"Billy Twoshoes was a darling—just like a little, round, yellow ball," said Nina.

"Look here!" Ted sat up straight in the grass at a sudden thought. "To-morrow is the day Harry is going off to the academy, and he asked us to come up before he went. Let's go right now. Mother said we might stay out all the morning."

The two children liked very much to go up to Rosebank Farm. It was like going to fairyland, Nina said. Harry, a boy of fifteen, was always ready to take them over the big place and show them all the calves and lambs and pigs. This morning he told them he had something unusual to show them.

"I've had him for a year," he said, "and I know you never saw anything like him."

He took them out to the hen-houses, and showed them a handsome white rooster in a little house by himself. "Looks just like any rooster, doesn't he?" asked Harry. "Well now, you watch."

He opened the door of the coop, and the rooster marched out. Harry took up a small harness of silk ribbons which was lying on a tiny cart, like a doll's cart, nearby. He put the harness on the rooster and hitched him into the little cart. Then he said, "Ger long, Billy," and the rooster marched off with his head up, drawing the cart behind him.

He would back and turn when Harry spoke to him, and when his driver threw the reins over his back he would stand like a well-trained horse. When Harry unharnessed him he marched into a little stall alongside his coop and ate the corn the boy put down for him.

"There!" laughed Harry, "you wouldn't have believed it, would you, if you hadn't seen it? People come 'way down from the city to look at my trained rooster. I haven't told you about him before for a reason I had. Don't you think he's an interesting pet? He always acts just as if he liked the fun when I'm playing with him. The cart is light, you see, and of course I never put anything in it. The harness is made of old ribbons mother gave me, so it would be easy-feeling."

Nina and Ted talked about the trained rooster all the way home. They could hardly eat their supper, they were so eager to tell their mother all about it.

"What will Harry do with him when he goes away?" asked Nina. "He can't take a rooster to the academy."

Next morning, when the children came out of the house after breakfast they found something blocking the way. It was the trained rooster's little house of slats, and he was inside looking out at them. On the front of the coop hung a large sheet of paper, on which Harry had written:

"This is Billy Twoshoes, and he belongs to you now. I always meant you should have him when I went off to school, but I kept quiet about it for a surprise. Didn't you guess that he is the same little yellow chicken that you found and took care of last summer?"

"Here's the cart and harness on top of the coop," whispered Nina. "Isn't it like having a present from fairyland?"

But Billy Twoshoes only put his head out between the slats and blinked at them as much as to say: "If you're so glad to see me, why don't you give me some corn?"—Mabel S. Merrill, in "Zion's Herald."

DAVE'S AWAKENING.

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to the head of the class," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a chance to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way and you'll do."

Dave is to-day the manager of a large company, and he attributes his start to the words: "Go up to the head, and see that you stay there. You can, if you work hard."—Pittsburgh Christian Advocate.

A SCOTCH LAD.

John S. Kennedy was a Scotch lad who early in life began giving one-tenth of his income to the Lord's work. He came to this country and prospered. There is something remarkable about a Scotchman. If he once begins to prosper he never stops. He has that habit of thrift, so remarkable for its absence among Americans, which enables him to put away dollar upon dollar until he is ranked among wealthy men.

Kennedy continued giving one-tenth of his income to the Lord while prospering, and finally the time arrived when his wealth was so great that he found it almost impossible to place one-tenth of it in church and benevolent work. This was after Kennedy became associated with that genius of railroading, James J. Hill, in the Great Northern enterprise. Soon John S. Kennedy's wealth was estimated at $66,000,000. He used to say that the Lord gave him this fortune because he had been fair with the Lord from the start and had given back one-tenth regularly.

When Mr. Kennedy and his wife celebrated the fiftieth anniversary of their wedding, they did not fill the house with company and have a noisy affair. Instead they sat down to a little dinner where not even a third party was present to interfere with their memories. But Kennedy felt that it was incumbent upon him to spend a little money on somebody to celebrate his anniversary; so he wrote out a check for $1,000,000 for one of the worthy hospitals in New York.

Following his death two years ago, the world was astounded by Mr. Kennedy's bequests to the agencies of the Presbyterian Church. He gave approximately $16,000,000 to the Presbyterian Boards and benevolences, which was a handsome contribution from the little Scotch boy who began with nothing. Did he succeed because he gave one-tenth of his income to the Lord?—Philadelphia Ledger.

BATHING HABITS OF BIRDS AND BEASTS.

Pigeons, larks and cockatoos like their baths in the rain. Game birds and poultry take dust baths. The common sparrow likes a dry shampoo in the dust and a plunge bath in the water. Reptiles soak themselves; elephants daub their calves with mud, then wash it off. Rhinoceroses, buffaloes, dogs, bears, and tigers like to wallow; the equine tribe favor a roll in the sand; cats, mice and their respective relatives lick themselves clean; bats lick and scratch, and it is said that the continual scratching of monkeys is not so much in the search of parasites as a kind of self-currycombing.—Our Dumb Animals.

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Editorial

HOW ABOUT IT, BROTHER PASTOR?

We stated plainly last week that the New Orleans Christian Advocate is face to face with a crisis, and urgently appealed to our friends for immediate assistance. The first pastor to respond to this call was Rev. B. F. Lewis, of Crystal Springs, Miss., who had already doubled the number of our subscribers at that place. Among other things, he said: "I have had a representative in the congregation securing renewals and new subscriptions, but she has gone now. I will **take the matter before the people myself and see what can be done.**" Thank you, Brother Lewis.

Who will be the next to do likewise? Let us hear from you, brethren. If you haven't a list of our subscribers in your charge, write to the office immediately and secure one. Then speak of the matter earnestly from the pulpit, and offer to accept and send in renewals. And follow this up with direct, personal effort, as may be necessary.

It will mean much not only to the Advocate, but also to Methodism in Louisiana and Mississippi if the 3000 expired subscriptions on our hooks can be renewed. In helping to accomplish this result, one assists and strengthens every good cause in both the Church and State — Missions, Education, Church Extension, the Conference Claimants' Fund, our Orphanage, Prohibition, Sabbath Observance, etc. This work is worthy of any man in the itinerancy, even a Bishop. John Wesley counted the placing of wholesome reading matter in the hands of the people as a matter of vast importance, and concerned himself much with the task of doing this.

The Church urgently needs the New Orleans Advocate. Let's build it up, brethren, and make it a flame of fire for orthodoxy, for evangelism, for all true reforms, and for a sound and aggressive Methodism that shall make its influence potently felt in every part of the Church. Despite the blow that the European War has dealt our chief industries—cotton and lumber—we can do this if we will. May we count on your help, dear friends? If we may, kindly let us know it. We want to be informed definitely as to who will assist us actively at once in this campaign.

(Since the above statement was written the following brethren have sent clubs of subscriptions—mostly renewals: Brother J. L. Bell, Newton, Miss., 5—sending for one of these $3 and for another $5, putting their subscriptions considerably in advance; Brother J. A. McClardy, Maben, Miss., 8; Rev. H. G. Roberts, Coldwater, Miss., 5. We are grateful for this assistance. Let the good work go on.)

CHARLES WESLEY'S MOST ARTISTIC HYMN.

If it were left to a popular vote as to which is the greatest hymn that Charles Wesley ever wrote, doubtless the overwhelming pronouncement of Christians in general would be in favor of "Jesus, Lover of My Soul"; but many competent critics have declared that his "Wrestling Jacob" is the most artistic and perfect piece of work that ever came from his gifted pen. As is well known, Isaac Watts in his enthusiastic admiration for this piece of composition is said to have declared that "it was worth all the verses that he himself had written"; and Henry Ward Beecher, who has been termed the Shakspeare of the American pulpit, had a very high appreciation of it. After a brilliant discourse on this interesting chapter of Jacob's life as recorded in the Book of Genesis, preached in Plymouth Church on Sunday evening, April 4, 1869, Mr. Beecher read to his congregation the whole of this graphic poem, prefacing the reading with the following remarks:

"Now I intend to close this sermon by reading the most beautiful spiritualization of this narrative, one of the most charming hymns of any historic narrative, I think, that was ever made in English; one by Charles Wesley, and founded, as you will perceive, wholly on this history—only he renders it as if it were a modern Christian struggle, with a confession of sin, followed with perfect peace in Christ Jesus."

This fine hymn, which so perfectly delineates the struggling of a soul under conviction for the divine forgiveness and blessing, is but little sung in this day. This may be due to the fact that it is rather lengthy and that the story cannot very well be interrupted before it reaches the end; but more likely the reason is that its scope is too extended and that it is wrought out in rather too much detail. Verses that set forth the most truth and possess the most literary merit cannot always be sung with the best popular effect. But it is safe to predict that these beautiful and vivid lines will be forever preserved and accorded a high rank in the hymnology of the Christian Church.

DRS. MIMS AND BRADFIELD.

We hope that none of our readers will overlook the utterances of Dr. Mims, of Vanderbilt University, and Dr. Bradfield, Editor of the Texas Christian Advocate, which we are reproducing in this number of our paper. It is to be regretted that the Church's controversy with the Vanderbilt partisans should have to be continued in any form; but, as Dr. Bradfield says, the course which they are pursuing imposes upon **"every editor and pastor in the Church a solemn duty."** It is, therefore, our purpose at an early date to expose to the Methodist public plainly and pointedly some of the reprehensible campaign methods that these gentlemen are now employing.

At present, however, we will only say that Dr. Mims' statement that no trustees have resigned from the Vanderbilt Board is rather indefinite. It is, we believe, true that none have resigned since the Tennessee Supreme Court rendered its decision a little over a year ago; but it should be kept in mind that the Church did not finally pass upon the question of her relation to the University until the meeting of the Educational Commission in Memphis last February, and that since then there has been no meeting of the Vanderbilt Board of Trust. A little further back, however, there were some very memorable resignations from that body. One of them was that of Bishop Wilson, who indignantly surrendered his membership after an address which, we dare say, is even yet ringing in the ears of the betrayers of the Church who heard it; and another was that of Bishop Hendrix. A few years ago all of the Bishops sat as members of the Board, and later five members of the Episcopal College had membership in it. To-day not a single one of them is connected with it. Its personnel is vastly different from what it was in other days, and its spirit is even more so.

But here another question arises: If the presence on the Vanderbilt Board of a few men who are known to be loyal to the Church is to be used to draw patronage away from our own institutions, is it not about time for these true and worthy men to withdraw from that body? Can they afford to allow their influence to be thus capitalized and perverted by the spoilators who dominate in the councils of Vanderbilt University?

BILLY SUNDAY'S FAREWELL MESSAGE.

The following stanza is said to have been recited by Billy Sunday as a farewell message to the people of Newark, N. J., after his seven weeks' campaign in that city:

"Farewell, fellow-sinners! I'm free from your blood.
My messages are delivered; I leave you with God.
I've pleaded and entreated; I could not compel.
But till Judgment Day breaketh I bid you farewell."

These lines may be lacking in poetic merit, but they are certainly vibrant with a sense of tremendous responsibility. This may account in some measure for the zeal and effectiveness of the renowned evangelist. A Christian minister needs nothing more than he does a profound realization of his obligation to God and man and an ever-present recognition of the truth that his work must stand the searching light of the judgment.

THE BETTER WAY.

Our preachers will soon be in the midst of their summer revival work and we trust that they will report the results of their meetings to the Advocate. We have, however, a suggestion to make them. It is that they send an account of each meeting separately, instead of waiting until all have been held and writing them up together. What occurred two or three months ago is no longer news—interest in it has waned, if indeed it has not entirely passed. Moreover, it is always more difficult for an editor to find room for lengthy communications than it is for those that are brief. Tell us succinctly about your work when the happenings that you desire to make known are fresh and flavored with the odor of newness. Such reports will be read and appreciated by the public and may hearten and help others.

DO NOT MISS IT.

Are you making your arrangements to attend the Seashore Divinity School, June 22 to July 1? By all means do so, if you possibly can. The refreshing breezes of the Gulf will invigorate you physically and the program to be rendered will sharpen your intellectual appetite. Laymen as well as preachers are invited to come. Though the North Mississippi Conference is not now making an appropriation for the maintenance of this school, those coming from its territory will be cordially welcomed. There is no finer place in the South to spend a few days when one needs a restful outing than the Seashore Campground.

PERSONAL AND OTHER NOTES.

A message from Rev. T. J. Halfacre brings the news of a great revival at Lula, Miss. Rev. L. W. Cain, of Leland, is doing the preaching.

Our sanctum was brightened on Thursday of last week with the presence of Rev. P. A. Sowell, of Jeanerette, La. We are always glad to see this sunny-hearted veteran.

Rev. M. L. Burton, of Crystal Springs, Miss., preached the closing sermon for the High School at Magnolia, Miss., on Sunday, May 30. The annual address was delivered by Hon. J. S. Sexton, of Hazlehurst.

At its recent Commencement, Tulane University conferred the degree of Doctor of Letters upon Miss Grace King and Mrs. Ruth McEnery Stuart, of New Orleans. These honors were deserved and will be worthily worn.

Rev. J. T. Lewis, of Greenville, Miss., has brought us under obligations to him for several subscriptions to the Advocate, sent in within the past few days. No interest of the Church is overlooked by Brother Lewis.

Brother W. D. Brock, of Brock, Miss., an esteemed and useful citizen of Carroll County, has our thanks for three subscriptions. He has been reading the Advocate since 1872, and speaks appreciatively of it under its present management.

By some unaccountable inadvertence, Rev. Ira B. Robertson was set down in our "Personals" last week as a Louisiana Conference veteran. For 55 years he has been an honored member of the

Mississippi Conference, and that body would not willingly surrender its claim upon him.

Rev. B. P. Jaco, the presiding elder, reports a very fine session of the Winona District Conference at Drew, Miss. He states that there was one gratifying feature that was rather unusual on such an occasion, namely, the reception of 17 members into the Church.

The Commencement Sermon of the De Ridder (La.) High School was preached on May 23 by Rev. J. F. Foster, of Amite City, La. His old parishioners gave Brother Foster a most cordial greeting, and he gave them an illuminating message that they will long remember.

In forwarding us several subscriptions, for which we extend him our thanks, Rev. T. E. Gregory, of Tyro, Miss., says: "The work is going forward favorably in this charge. I think that this year is going to he the best of my four years with this good people." Brother Gregory is one of the growing men of the North Mississippi Conference.

A note from Rev. T. W. Dye, of Coldwater, Miss., states that Sister Dye, his wife, and Mrs. T. D. Greenhaw, his daughter, are at Colorado Springs, Colo., and will remain there until fall. Brother Dye says that he does not like playing the role of a bachelor, and, knowing how Sister Dye keeps house, we are not surprised that he should utter such a sentiment.

During the recent Commencement of the State Normal College at Natchitoches, La., Mr. H. H. Ahrens, Religious Editor of the New Orleans Times-Picayune, delivered an address to the Alumni of that excellent Institution which elicited much favorable comment. Brother Ahrens not only wields a facile pen, but is also a pleasing and impressive speaker.

A note from Rev. F. D. Van Valkenburgh, written from the Seashore Campground on May 31, reads as follows: 'Please hereafter send my Advocate to Kent Hill, Maine. We expect to summer again in New England." Blessings on this worthy veteran; and may the salubrious breezes of the old Pine Tree State invigorate him and cause him to renew his youth like the eagle.

We have in hand a copy of the program of the Durant (Miss.) District Meeting of the Woman's Missionary Society, which will be held in Durant, June 10-11. Among those who are to take part in the exercises, we note the names of Miss Elie Willingham, the District Secretary; Mrs. J. W. Conger, Mrs T. W. Woodward, Miss Louise Dunstan, Mrs. W. W. Wilburn, and Mrs. Vic T. Hoyle, the Conference President.

Rev. A. T. McIlwain, our energetic pastor at Glen Allan, Miss., is extending his work to the Chinese residing in his field. He recently ordered the Advocate to be sent into a Chinese home. Speaking of this new subscriber, he said: "She had a little Chinese granddaughter who was in the Children's Day exercises at one of our churches this year. The family seem to be taking quite an interest in our church."

We are printing this week a report of the Sardis District Conference, recently held in Batesville, Miss., from the pen of Mr. P. T. Callicott, of Coldwater, who was the secretary. Mississippi Methodism has in it no choicer layman than Brother Callicott, and we have noted for several years that his accounts of the proceedings of the sessions of his district conference were models of brevity and good taste. Nor has he fallen below his usual record in this instance.

Rev. W. C. Carlisle continues to have success in his work on the Guntown (Miss.) charge. He says: "Things are progressing favorably with us. We have just placed an order for nice pews for our house of worship at Saltillo. We hope to build one new church during the year." Brother Carlisle generously commends the Advocate in his letter, and orders it to be continued to some of his parishioners. Thanks for your kindness, brother!

Mr. R. A. Lampkin, of Starkville, Miss., one of the most prominent citizens of Oktibbeha County and a member of our Church, died on June 2. He was a man of sound character, of unusual business ability, and had amassed a considerable amount of wealth. He had a large circle of friends, who will mourn his departure. We extend sympathy to the stricken family of the deceased, and pray that the Heavenly Father may comfort and sustain them.

On Thursday, June 3, at Lumberton, Miss., Rev. M. F. Adams, pastor of the Methodist Church at Fayette, Miss., and Miss Era Jenkins, were married, Rev. T. W. Adams, Presiding Elder of the Port Gibson District and father of the groom, officiating. After the wedding Brother Adams left with his bride for Durham, N. C., to attend the Commencement of Trinity College, his Alma Mater, and to receive the degree of A.M. Blessings upon these servants of the Church!

Rev. D. H. Crowson, of Randolph, Miss., desires to state through the Advocate to the many friends who have inquired about his health that he is much improved physically, and that he is preaching as much as he has ever done at any time in his life and is enjoying his pulpit work more. He has engagements covering all the time at his disposal except the last week of June and the first week of July. If any of the brethren can use him during these two weeks, he would be glad to serve them.

Rev. N. E. Joyner, whose work now keeps him at Laredo, Texas, was in New Orleans last week and paid the Advocate office an appreciated call. Brother Joyner's family are at the Seashore Campground, near Biloxi, Miss., and will remain there until next fall. After tarrying with them there for a few days, Brother Joyner will return to Laredo. However, because of the necessity of securing school advantages for his children, he will probably not continue his work as a missionary longer than the coming autumn.

In a brief note to the Editor, bearing date of June 1, Mr. R. W. Millsaps stated that he had been confined to his room with illness for two weeks, but that he was improving. We greatly regret to know that the Major has been sick, but are happy to be informed that he is better, and we trust that he will soon fully recover his health and strength. He is facile princeps among the Methodists of Mississippi, and when he is not entirely at himself physically, uneasiness is felt in every part of that commonwealth.

We acknowledge the reception of a copy of the Bulletin of the Thirty-third Annual Session of the Monteagle (Tenn.) Assembly and Summer Schools, which will be conducted during the months of July and August. Many distinguished speakers are on the program and the exercises and courses of study are varied and attractive. The Bulletin contains as a frontispiece a picture of Mrs. W. W. Carre, of New Orleans, President of the Monteagle Woman's Association. Dr. George Summey of this city will conduct the twilight prayers during the month of August.

In renewing his subscription to the Advocate, Brother J. C. Cavett, the efficient superintendent of the Sunday school of the Galloway Memorial Church of Jackson, Miss., says: "I know that you will be glad to know that we got into our new Sunday school quarters last Sunday, May 30, and that we had an attendance of 575. We are pushing the work on the main auditorium of our church and hope to have it ready for use early in the fall." We are indeed glad to have this good news. There is a great future for the Galloway Memorial Church.

Rev. W. M. Young, of Amory, Miss., writes: "The Commencement Sermon of our High School here was preached a short time since by Rev. L. M. Lipscomb of Booneville. He gave us a great sermon. Brother Lipscomb, after looking our new church over, pronounced it the handsomest and best prepared house of worship for modern church work that he had seen in the North Mississippi Conference. Dr. C. B. Baker, its teacher, started our Wesley Bible Class on the 12th of last October with 9 men; it now has an enrollment of 91. We had on a late Sabbath 311 persons present in our Sunday school."

Writing from Camden, Miss., on May 30, Rev. J. W. Chisholm says: "The news of the sad and unexpected death of my father, near Meridian, Miss, has just reached me. The message was delayed in transmission and came to hand just a short time before the hour for the interment of his body. The cause of his death is not stated in the telegram. In our grief we await particulars and seek divine consolation." Our heart goes out in tender sympathy to our esteemed young friend in his great sorrow, and we pray that he and all others touched by this bereavement may feel underneath them "the Everlasting Arms."

Rev. M. M. Black, of Canton, Miss., in referring to the recent destruction of the parsonage at that place by fire, says: "The Canton people have come generously and nobly to our relief, and steps are being taken by the officials to rebuild the parsonage at once. It was insured for $1500." Brother Black, it will be remembered, lost all his personal effects, including clothing, and on his belongings he had no insurance. The only book that he had left after the fire was over was a pocket Testament. It is to be hoped that the brethren who can do so, will assist him in quickly getting together at least a working library. Such a disaster as has overtaken him can scarcely be fully repaired in a whole lifetime.

Mrs. L. E. Mitchell, of Tunica, Miss., writes as follows: "My Sunday school class and I have saved our Sunday School Magazines and Quarterlies for about three years. There is so much good reading matter in them that I could not hear the thought of destroying them. Kindly inform me whether you know of any individual or institution that would like to secure them. We would be willing to pay the cost of their transportation to any place within reasonable distance. My class is also making seven scraphooks to send to a children's ward in some hospital. Can you tell us where they would be acceptable?" If any of our readers can give Sister Mitchell the information which she desires, we should be pleased to have them do so.

Rev. G. P. Fikes, pastor of our Fourteenth Avenue Church at Laurel, Miss., writes: "Things have been going well with us this year. New members have been coming in frequently. Surely no preacher ever served a better or more faithful people than these. They have given us two fine 'poundings.' More money has been paid on our Conference collections than at a corresponding date in any preceding year in the history of this church. We are now in the midst of a great meeting. We have with us Dr. Isaac L. Peebles of Wesson, and as a result of his faithful preaching we have already had 42 accessions to the Church, and there is a prospect of more. Dr. Peebles has been giving us some very able doctrinal sermons, which were much needed."

Rev. W. J. Johnson, Pastor of the First M. E. Church, South, of Beaumont, Tex., who was reared in North Mississippi, is having great success in his work. His membership is one of the largest in the Connection, being between fourteen and fifteen hundred. The average attendance at Sunday school is 550. Within the past few months there have been 122 accessions to the Church, about 100 of them being on profession of faith. This is Brother Johnson's fourth year as the leader of this active and growing flock. On a recent Sunday he delivered the Commencement Sermon for the Beaumont High Schools, which was pronounced a masterpiece by the city papers.

A recent issue of the Jackson (Miss.) Daily News announced that Dr. M. W. Swartz, Professor of Ancient Languages at Millsaps College, had been elected to the presidency of the Woman's College at Montgomery, Ala., and had signified his acceptance of that position. Dr. Swartz has been connected with Millsaps College for eleven years and has made there an enviable record as an educator. He is an accomplished scholar, a hard worker, and a Christian gentleman, and it gives us pleasure to commend him heartily to the Methodists of Alabama, though we shall regret to see him leave Mississippi. The Woman's College of Alabama is supported by the two Annual Conferences of that State, and has buildings that cost $210,000 and a campus of 57 acres, valued at $50,000. During the past session 212 students were enrolled.

Accompanied by Dr. J. M. Skinner, President of Holding Institute, of Laredo, Texas., his family, and a party of teachers in that institution, Miss Mary S. Kuykendahl, of Richmond, Ky., came to New Orleans last week, and was met here by Mr. Albert Lee Smith, of Winston-Salem, N. C., who came to claim her as his bride. The wedding took place in a private parlor of the St. Charles Hotel at high noon, Rev. N. E. Joyner officiating. After the party had had a delightful dining at the St. Charles, the happy couple took a train for their home in North Carolina. Holding Institute is under the control of our Woman's Board of Missions and Miss Kuykendahl was an esteemed and much loved member of its faculty. Mr. Smith is a man of sterling character and a loyal and useful member of our Church in the Old North State. The Advocate extends congratulations and best wishes.

REV. W. A. CLARK DEAD.

Dear Dr. Meek: Rev. William Albert Clark, of the North Mississippi Conference, died at a State hospital in Jackson, Miss., on May 26, 1915. His remains were brought to Kosciusko and laid to rest in the city cemetery to await the resurrection of the just, after funeral services conducted by this writer, assisted by Dr. C. T. Thomson of the Presbyterian Church.

Brother Clark had been on the honor roll of the Conference for a short time. He never fully recovered from an injury he received by being thrown from a buggy while pastor at West, Miss. He was a true and faithful servant of the Master. His record is on high. He leaves a wife and eight children to mourn his departure, but they sorrow not as those who have no hope. A more extended notice will follow later.

J. B. RANDOLPH.

Kosciusko, Miss.

The things said about Brother Clark above were fully deserved. He was a man of sound Christian experience, of genial, kindly nature, and was consecrated to the Master's work. He joined the North Mississippi Conference in 1891, and his ministry was largely spent in difficult and unremunerative fields. He did not hold a conspicuous place in the Church, but we doubt not that his name was written indelibly in the Lamb's Book of Life. May the Heavenly Father bless and keep the loved ones left behind!

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THE WORK IN THE SARDIS DISTRICT.

(An address delivered at the recent session of the Sardis District Conference by Rev. J. W. Dorman, the presiding elder, and published by request of that body.—Editor's note.)

Our work consists of our responsibility for that portion of the entire population of the district falling to us and which is still outside of the influence of the Church. There are probably 100,000 people within the bounds of the district. Of this number a little over 6000 are white Methodists. Of members of other Churches there are about 12,000. One half of the entire population are whites. Eighteen thousand Christians would leave 32,000 non-Christians, or at least that many out of the Churches. Of these one-third would fall to the charge of the Methodists.

We received, last year 500 people into the churches of the district. If there were no leaks this would enable us to soon gather our entire outside population into the Church. But we lost in various ways about 28 per cent of this ingathering. So when we take into consideration the fact that all of the natural increase of the population must be taken care of, it at once appears that if we proceed at the rate of last year, many years of labor await us, even if we always have as good years as last year.

In addition to this, the evangelization of the regions beyond must be provided for. As a Church we cannot live and ignore this truth. The missionary spirit must have exercise if we are to live as a Church. This fundamental fact carries with it many subsidiary truths. As Doctor Pinson would express the idea, "We must keep the home base in good working order." We must maintain the weak places in the home land, build churches, build and equip institutions of learning in connection with other workers. We must take care of the worn-out servants of the Church and their widows and orphans. In order to do all these things we must have organized congregations with adequate church buildings and competent pastors to lead them in this immense work. This we can readily see will require great effort on our part.

That we are not doing this work up to the full measure of the resources engaged and the grace available, is without doubt true. Why?

1. Because the ministry does not see or feel the situation in all its gravity. I think none of us will claim that we always act as if we believed that this life was only a probationary state to a permanent existence which can never be changed in its trend. If we were perpetually conscious that God is ever ready to aid us in helping people to prepare for heaven and escape torment, would we not be almost constantly praying, reading, and planning for the accomplishment of so great a matter? Our conversation would not be so trivial, foreign to our professed occupation, or as it so often is, critical of our brethren. Is it not true my brethren, that we are not conscious of God's solicitude for the happiness of every creature, that we do not study his great love for the lost, that we are not profound students of his Word? All this should put us to the blush, if true. Perhaps the greatest need of the Church of to-day is a revival of ministerial concern for the souls of men. How shall it come about?

By the study of Jesus' passion for the betterment of the world, manifested by his life among the hills where he communed with the Father, often during the shades of the night, and still further evidenced upon the cross. If such reflections do not enthuse us, then our condition is indeed sad.

Another aid to awakening our concern will be to learn to sincerely love men. To close our eyes to their short-comings and ever look gladly upon their merits instead. Fault-finders are never deeply philanthropic. Nothing really significant ever flows from self-seeking lives, or dilettante spirits. We often hear about the superiority of the preachers of the past. That they were profounder or more correct thinkers than the men of to-day, I do not believe. But their deliverances, enlivened by their love for their work, and their ardent desire to help save people from a hell as real to them as this present world, made them effective. Out of their fervid realizations, their thoughts, like sparks of white heat, leaped to do their work. The preaching of to-day is as true and profound as ever, but I am persuaded not as earnest as of old. There are ten thousand souls in the Sardis District, sad and hungry, waiting for the coming of Methodist ministers with sufficient zeal to bring them to the God who fills with satisfaction thirsting and hungering people. Let us cry aloud unto God in anguish for these people. Until that comes to the ministry, salvation will not come to the people in any great measure.

2. The laity are more concerned with money-making and pleasure-seeking than they are with church work. This is manifested by their treatment of the duties to which the Church has called them. To quarterly conference few come, and if the meeting is in the country they spend a part of one day, frequently urging the presiding elder to rush the business, that they may get away. The preparation for the Conference is irregular and often, if not generally, half-hearted. No system characterizes the work and no industry marks the straggling, irregular, effeminate effort. If the conference is to be held in town, it must be at some time that will not interfere with other interests, some Friday or Monday night.

The attendance upon the church service is more in the spirit of a spectator than that of a participant. What will the preacher say to-day and how long will he take to say it? Will he be interesting, entertaining? Will he look well and act gracefully? The performance of the choir is a matter for languid attention. Prayer does not signify to the congregation an address to God about the highest interests of humanity. Stolidly indifferent, many sit bolt upright, while others bow their heads on the seat in front of them, and unconcernedly wait for the preacher to say a few things, in a formal way, it may be, to God. Such conditions make it impossible for any really great work to be accomplished. No contention is made in this paper that good work is not being done. The contention is that the work in proportion to the interests involved, and the resources at hand, is not by any means what it should be.

A remedy is for us all to see that what the Church has to do is the thing that has concerned God most, since he first conceived the idea of creation, or at least since sin wrought havoc in the world.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Cotton Valley, La.

Dear Brother Meek: We are serving our second year on the Cotton Valley charge, which promises to be as pleasant as the first year. Our people are doing fine in their Sunday school work, and the membership of our church is increasing. We terminated a two weeks' meeting at Spring Hill on last Sunday night. Brother F. R. Power did the preaching, which was accompanied by the Spirit of God. It proved a blessing to many and four members were added to our church.—James L. Cady, P. C.

Raceland, La.

Dear Dr. Meek: Will you allow me a little space to say some things about the Lafourche Mission. I count it a great privilege to be down here on this bayou in the interest of the cause of the Master. Bayou Lafourche is 95 miles long and the adjacent lands are thickly settled the whole length of it. The people are generally Roman Catholics, but I have been working among them for some time and this is now a good field for the Methodists to work in. I have received 14 members this year and have a prospect of getting some others. The Baptists also have received 4. It costs self-denial and hardship, however, to work here. I have a wife and seven children to support and all my traveling expenses to pay, and my salary is only $500. Having lived under Catholic influences so long these people have not yet learned that it is their duty to support a pastor. May I not ask your readers to pray that God may touch the heart of some one who has means and move him to give substantially for the maintenance of this work among them for some time and Iana, who need so much to know more about God and his love. Being a Frenchman myself, this work is very much on my heart, especially so since I know from contact with it what the situation is—both the opportunities it furnishes and its appealing necessities. Help us with your prayers and contributions, brethren.—A. D. Martin, P. C.

Nettleton Ct., North Miss. Conf.

The work in the Nettleton Circuit is progressing fairly well since the spring days have come on. Our congregations are larger this third year with this beloved people than in the former ones. Our people are spiritual and love the work of the church. Of course, the charge is not Ideal, but wonderful advancement has been made in many respects. We have five good Sunday schools doing active work. They all survived the "wintry" obstacles and took on new life when the spring days arrived. We have a schoolhouse appointment which has no Sunday school as yet, but we hope to establish a school there so as to make a half-dozen schools in the charge. Our young people deserve special mention. One of our superintendents is quite a young man, having come into our church only a year and a half ago. Our presiding elder, Brother J. W. Bell, is still as active as a boy and is held in high esteem by all the people of the charge. He looks after every detail of church work in his district and in his visits brings us the pure and simple gospel. Our stewards are men of much worth to the Master's kingdom, and are ever found doing their duty with credit to the interests represented by his great Church. We are planning to have Brother R. H. B. Gladney with us soon to inspire us for greater work along his line. Children's Day programs have been distributed and the exercises will be heard from in due time with good reports, we hope. We are arranging to paint one of our church buildings. This will add much to old Carolina's appearance. Arrangements have been made for practically all our summer revivals, good helpers having been secured. Pray that a great ingathering of souls may be the result.—M. A. Burns, P. C.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

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Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

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Sunday School

TEACHER TRAINING.

By Rev. B. F. Lewis.

Our Church offers to our Sunday school teachers two courses in Teacher Training. Both are, in point of price and adaptibility, within the reach of every Sunday school teacher in Southern Methodism. To those who feel that they have either no inclination to take a more extensive course, or a purse too meager, or an education too limited to permit of that which is diffcult, there is offered:

1. "The Legion of Honor Course." This course consists of one small booklet of only 120 pages, four by seven inches, bound in manilla, and costing only twenty-five cents. It is divided into two parts of twenty-five lessons each. The first part deals with the English Bible, omitting every thing technical and philosophical, discussing only that which is of practical importance in Bible teaching. Part two deals with the Sunday school, giving eight lessons to the discussion of this subject. This is followed by nine lessons on the Sunday school teacher, and then comes eight lessons on the pupil. The book has been prepared with a view of taking one year for its completion, a lesson a week. When we note that each lesson embraces only two pages, each containing only one hundred seventy-five words, or only three hundred fifty words per lesson, and that a week is supposed to be given to its mastery, it hardly seems credible that we have a single Sunday school teacher who feels so little interest in the work she is trying to do, or a single Sunday school superintendent or pastor who is unwilling to take steps looking to the organization of such a class and maintaining it.

2. The second course offered, **The Advanced Course,** consists of five books with pages four and three quarters by seven inches. Each book costs forty cents, or the set, if ordered at one time, $1.70. One of the books is on the Bible. In this book is discussed the subject of inspiration, the growth of our English Bible, with a most satisfactory outline of the principal teachings of each book. An appendix contains a set of questions for the use of the student so comprehensive that any one using them can but have a clear idea of the book itself.

Another book deals with the doctrines, polity and achievements of the Methodist Church. A third, with the Sunday school, a fourth with the Sunday school scholar, and the fifth with the teacher. The only unsatisfactory book in this set, is the one on the Sunday school. It is not up to date. The reason it is not, is that the Sunday school has been for the last few years undergoing so many and rapid changes, no one has been willing as yet to rewrite the book. But to any teacher of a Training Class, this is not a serious matter, as all defects can readily be remedied during the recitation.

After having completed a book, one at a time, a post card to Mrs. H. M. Hamil, at Nashville, Tenn., 810 Broadway, will bring a set of examination questions. These questions are entirely free from all catch questions, and all things technical. They are simple, intended to see if the student has really read the boow with care. Upon a satisfactory examination, a diploma is issued by the Sunday School Board.

Who should be in this Training Class? Every officer and teacher in the Sunday school, together with any other person desiring, or willing to take the course and thus prepare himself for Sunday school work.

Who should teach it? The best prepared person in the Church or Sunday school, whether a teacher or not.

When should it meet? At that time which will suit the most of the teachers. What we are after is the largest number in the class, and the best work that can be done.

LAFAYETTE DISTRICT CONFERENCE.

The Lafayette District Conference will meet in Lafayette, La., June 16-18, 1915. The opening sermon will be preached by Rev. Charles E. Fike at 8 p. m., Wednesday, June 16. The afternoon session of Friday, June 18, will be devoted to the Layman's Movement, and will be in charge of Brother H. G. Gilbert, our district lay leader, and Brother E. P. Holmes, charge lay leader at Lake Charles. We expect Brother W. S. Holmes, the Conference lay leader, to be with us on that day. All the other hours of the session will be devoted to hearing reports from pastoral charges, brothers representing special interests, and the woman's work. Special stress will be laid on the preaching services. Let us all go up to Lafayette, as Paul felt sure he was going up to Rome. (See Rom. 15.29.)

For a full attendance and a spiritual session, I am your brother,

J. I. HOFFPAUIR, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

REVIVAL AT JONESBORO, LA.

When I arrived at Jonesboro I found the way well prepared by the dillgent pastor, Rev. J. O. Bennett. For 10 days large and enthusiastic congregatlons heard the Word gladly. The cordial fellowship among the various Churches was delightful. All seemed eager to learn more of the Master and to lead souls to Him. Among the speclal features of the meeting were: the singing of the large Junior choir; the McBride Bible Class Re-union, and the dally open-air services at the sawmill. The pastor has the work well in hand and is in hlgh favor with his people. No cause of the Church is neglected by him. This was my thlrd meeting at Jonesboro, and in many ways the most satisfactory one.

A. INMAN TOWNSLEY,

Rayville, La.

FOR THE PREACHERS.

I wish to remlnd my ministerial brethren of Louisiana and Mississippi that I am ready to help them in their meetings. I preach frequently in this city for the Methodist pastors or those of sister Churches. I would like, however, to hold a few revlval meetings during the summer and fall. I speak the truth when I state that I am as able to preach nowadays as ever I was.

Dear Brethren, let me hear from you. JOHN T. SAWYER.

5655 Hawthorne Avenue, New Orleans, La.

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BILOXI, MISSISSIPPI

Divinity School, June 22 to July 1.

Camp Meeting beginning July 14,

Preaching by Rev. B. F. Fraser, D.D., Oxford, Ga.

Seashore Assembly July 22 to August 2,

For Christian Workers.

MR. I. J. ROBERTS.

Dear Doctor Meek: Mr. I. J. Roberts, of Dallas, Texas, died very suddenly on May 3, 1915. He fell and died instantly in Stanford, Texas, supposedly from heart failure. He was wedded to our daughter, Lilly, nearly twelve years ago at Pickens, Miss. The now ascended Bishop C. B. Galloway performed the ceremony. Mr. Roberts was of the traveling fraternity and was successful in his selected business. He was a pronounced church man and Christian worker also, and often represented his Church at the Annual Conference and district conference. Their home had always been at Nacogdoches, Texas, but recently they had moved to Dallas. A. H. WILLIAMS.

Shannon, Miss.

Stamps made to commemorate the opening of the Panama Canal have been issued in the Canal zone. Like stamps in this country, the 1-cent ones are green and the 2s are red. The former has a map of the canal on it, and the latter a picture of Balboa, the first European to gaze upon the Pacific Ocean. Five and 10-cent stamps are also on sale. Stamp collectors can buy only a hundred stamps of any one denomination.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Lake and Hickory, at Lake, June 12, 13.
Bay Springs, at Holders. June 19.
Bay Springs. at Bay Springs, June 20.
Philadelphia Ct., at Hesters, June 26, 27.
Decatur and Union, at Union, June 27, 28.
Suqualena, at Good Hope, June 29.
North Bend, at Henry's, July 3.
Philadelphia, July 4, 5.
Garlandsville, at Spring Hill, July 9.
Rose Hill, at Hopewell, July 10, 11.
Newton and Montrose, at Montrose, July 17, 18.
Shiloh, at Thomasville, Thur., July 22.
Johns, at Puckett, Frl., July 23.
Ralelgh, at Raleigh, July 24, 25.
Trenton, at Boykin, Mon., July 26.
Laurel, 2nd Ave., Wed., July 28.
Laurel, First Church, Thur., July 29.
Laurel, Fourteenth Ave., July 29.
Homewood, at High Hill, Sat., July 31.
Forest and Morton, at Forest, August 1, 2.
McDonald, at Hope, August 7, 8.
Leake, at High Hill, Mon., August 9.
Carthage, at Freeny, August 10.
Walnut Grove, at Oak Grove, August 11.
Chunky, at Chunky, August 14, 15.
Lena, at Forkville, Wed., August 18.
Clarkesburg, at Pulaskl, August 19.
Harperville, at Conehatta, August 21, 22.
Choctaw Indian Misslon, at Jackson's, Tues., August 24.

C. F. EMERY, P. E.

Port Gibson Dist.—Third Round.

Fayette, at Rodney, June 13.
Nebo, at Nebo, June 19, 20.
Woodville Ct., at Grange Hall, June 26, 27.
Woodville Station, June 27, 28.
Port Gibson, July 3, 4.
Oak Ridge, at Porter's C., July 10, 11.
Vicksburg, Crawford Street, July 11, 12.
Centreville, at Macedonia, July 18.
Gloster and Liberty, at W., July 21.
Vicksburg, Gibson Memorial, at Red Bone, July 24, 25.
Rocky Springs, at H. R., Thursday, July 29.
Utica, at Cayuga, July 31, August 1.
Hermanville, at Plsgah, Thursday, August 5.
Harrlston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Anguilla, at Sunflower C., August 21, 22.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at ———, Thursday, August 26.
Silver City, at ———, August 28, 29.
Roxie, at Knoxville, September 4, 5.

T. W. ADAMS, P. E.

Fayette, Miss., May 27, 1915.

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In mild form causes that lazy feeling and weakness. Wintersmith's Tonic, the time-proven strengthening tonic wards off malaria and restores strength. At all Druggists

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Nashville—161 8th Ave. N.....J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg...J. B. Keough
Asheville, N. C.—421 S. Main St.....G. H. Ligon
Philadelphia—1421 Arch St.....A. O'Daniel
Richmond, Va.—Murphy Hotel...J. W. Ligon

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We urge you to do thnt. Prove **Blue-jay** on one corn. If you hesitate, let us send you samples free. If the pain does stop—if the corn does go—think what it means to you. It means a lifetime without corns. Your own friends, by the dozens, probably, know that this is so.

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A Nervous Woman Finds Relief From Suffering.

Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:

"Six months I was bedfast with nervous prostration. I had sinking spells, a cold, clammy feeling,—could not stand the slightest noise. At times I would almost fly to pieces; stomach very weak. My husband insisted on my taking Dr. Miles' Nervine, and I began to improve before I had finished the first bottle until I was entirely cured."

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Many remedies are recommended for diseases of the nervous system that fail to produce results because they do not reach the seat of the trouble. Dr. Miles' Nervine has proven its value in such cases so many times that it is unnecessary to make claims for it. You can prove its merits for yourself by getting a bottle of your druggist, who will return the price if you receive no benefit.

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NEW ORLEANS DISTRICT NOTES.

A free clinic has been opened at Mary Werlein, and the number of those who avail themselves of it is encouraging. Dr. Gayle Aiken is in charge.

The second quarterly conference at Felicity Church, which was recently held, showed improvement along all lines. During the last month six persons were received into the Church upon profession of faith.

It is very probable that a better location for St. Paul's Church will be secured in the near future. The pastor, Rev. Hugh Jamieson, plans to conduct a meeting at the new location some time during the summer. Dr. J. W. Moore, formerly pastor of First Church, and now of Chattanooga, will do the preaching.

Epworth Sunday School is running a red and blue contest which is producing good results in increased attendance and in bringing in new members. This school is in a very hopeful condition. Most of the people of Epworth have become very largely interested in matters concerning the Church and the general condition of affairs is good.

On the night of June 3 a trolley ride was given by members of Parker Memorial Church. Messrs. A. M. Barnes and Dreux Van Horn arranged for it, and a very pleasant evening was spent by the fifty or more who went. The start was made at the Arabelia barn, and the objective points were Spanish Fort and the Barracks. At the former place a stop of 45 minutes was made. The ride was given as a means of realizing something toward the indebtedness of the church.

On the last Sunday evening in May the church in Algiers had a very interesting meeting. It was conducted entirely by the members of the men's Bible class of that church. In the absence of the President, Mr. F. E. Henning presided and made one of the talks. The music was given by the men. A member of the class played the pipe organ, and a young man sang a solo, while the congregational singing was led by the choir of men. The subject for the evening was "Man's Need of the Church," and talks were made by the teacher, Mr. H. H. Gibson, Mr. Tisdale, and others. The class is divided into two companies, and they are contesting with each other for the largest attendance at their regular meetings until the 17th of June, at which time the anniversary meeting of the class will be held. The losing side will treat the other. This is a very successful class. The total membership is 121.

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

There are songs unsung to harp or lute. The rhythmic years of a loving ministry work out a sweet refrain. Some day it will be caught up by the choir that lingers along the shoreless seas.—Nichols.

Minister's Wife is Cured of Pellagra.

Lamar, Miss.—W. S. Selman, a Methodist minister of this place says: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from pellagra when a cure is at hand. Don't delay a minute.

The symptons—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on pellagra, and learn about the remedy for Pellagra, that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Advertisement.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONF.

Winona Dist.—Third Round.

Greenwood, June 13, 14.
Indianola, June 20, 21.
Winona, June 26, 27.
Indianola Mission, at Case's Mill, July 3, 4.
Winona Ct., at Morgan City, July 4, 5.
Moorhead Ct., at Baird, July 10.
Itta Bena, July 11.
Tutwiler Ct., at Mattson, July 17, 18.
Dublin Ct., at Cherry Hill, July 18, 19.
North Carrollton Ct., at Coile, July 23.
Isola Ct., at Coile, July 24.
Belzoni Ct., at Swiftown, July 25, 26.
Mars Hill Ct., at Hopewell, July 31.
Carrollton Ct., at Marvin, Aug. 6.
Drew Ct., at Sandy Bayou, Aug. 7, 8.
Ruleville Ct., at Ruleville, Aug. 8, 9.
Webb Ct., at Webb, Aug. 14, 15.
Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Batesville, May 30, 31.
Como, June 6, 7.
Arkabutla, at Harmony, June 12, 13.
Senatobia, June 13, 14.
Eudora, at Horn Lake, June 19, 20.
Hernando, June 20, 21.
Crenshaw, at Sledge, June 25.
Longtown, at Cypress Corner, June 26, 27.
Coldwater, at Love, July 1.
Courtland, at Shiloh, July 2.
Charleston, at Oak Grove, July 3, 4.
Oakland, at Tillatobia, July 6.
Pleasant Hill, at Lewisburg, July 9.
Olive Branch, at Mineral Wells, July 10, 11.
Eureka, at ———, July 16.
Sardis Circuit, at Shiloh, July 17, 18.
Sardis, July 16-18.
Cockrum, at Independence, July 23.
Wall Hill, at Grub Hill, July 24, 25.
Tyro, at Emery, July 31, Aug. 1.

J. W. DORMAN, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Holly Grove, July 3, 4.
Fannin, at Andrew's Chapel, July10.
Brandon and Pelahatchie, at Brandon, July 11, 12.
Harrisville, at Poplar Springs, July 17, 18.
Jackson, Galloway Memorial, July 25.
Jackson, Capitol Street, July 25, p.m.
Satartia, at Wesley Chapel, July 28.
Benton, at Bethany, July 29.
Vaughan, at Union, July 31, Aug. 1.
Canton, August 8.
Sharon, at ———, August 9.
Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hill, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at ———, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at ———, September 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at———, September 11, 12.
Florence, at———, September 15.
Bolton, at———, September 18, 19.

P. D. HARDIN, P. E.

EXCHANGE YOUR OLD BODY FOR A NEW ONE.

You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eight pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rhematism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run **no risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

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Shows your need of a good tonic. Get the time-proven Winterssmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

WERLEIN PIANOS

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for rheumatism, lumbago and similar diseases try X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

"Every church should carry its community in its heart."

"The only way to own ourselves is to surrender ourselves to the perfect Master."

Courage isn't lack of fear; it is standing your ground in spite of fear. —H. C. King.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A WORD TO PUBLICITY SUPERINTENDENTS IN THE LOUISIANA CONFERENCE.

Before you read these lines you will have received the Bulletin for June which is largely devoted to the promotion of the membership and organization campaign; this is our opportunity. We, through the press and other publicity channels, may accomplish much good if we try.

Some of the plans are, in addition to sermons and addresses by pastors and the elect ladies, all day meetings to be held by district secretaries and visits to unorganized territory by volunteer auxiliary leaders. The work of publicity may be to these meetings what the "bill-board" is to the circus.

The urgency of the movement is self-apparent when we think of the vast majority of the women of our Church that are not even members, and the large, if not even larger number of those who are members who are not at all interested or informed. We should undertake the campaign because they need us, we need them, and the Master is depending upon us for the outcome.

Study the plans of our Conference. I can hear some one ask, "Where can we find the plans?" Just get a copy of the much neglected "Annual Report," play that it is "war news" you are going to read, and don't stop until you have read every word in it. It will be a revelation to you to find how much that one little pamphlet contains. When you realize the need and get the plans you will begin to wonder "how shall we do it?" and "who shall do it?" I shall take the liberty of adding to a couplet that has become popular of late and reads like this: "I am but one"—and the President of my auxiliary is but one—"I cannot do everything." Neither can she, but "I can do something, and what I can do I ought to do" and by God's help I will do! If the progress is slow in your auxiliary or Conference, hold a self-examination and ask, What have I done to make things move along?

If I had to condense my message to you to the shortest possible, it would be these two words, ADVERTISE, REPORT! Take your cue from the children of this world in that particular, because they are "wiser" than we. Ever notice how "Society folk" do? They tell you in glowing terms what they are going to have, and when it is over they give it a "write up" that almost makes your mouth water; they even tell how everybody looked and what material the dresses were made of. When we go to report we say, "Mrs. Jones read a fine paper; I wish everybody could have heard it; I know they would have enjoyed it, because I did." How much better it would sound to say that Mrs. Jones' subject was "The Social Evil," and then add a few of the best points brought out in the paper and you give some idea of what the meeting was about. But, report, whether you know how or not; that is the way to learn. "Dead men are the only ones who never make mistakes." If dead auxiliaries are the ones that never report, then I fear we "are all dead corpses."

A. C. McKINNEY.

OUR CAMPAIGN.

The Woman's Missionary Council has inaugurated a Church-Wide Campaign.

The object of this campaign is an Auxiliary in every Church and every woman and child a member.

There are 19,000 churches in Southern Methodism. Twelve thousand have no missionary organization. Do you get that?

Here is another startling statement; there are 1,300,000 women and children in our Church and only 200,000 of these belong to the Missionary Society. Now you get some idea of the scope of the work that lies before us and the urgent need for this church-wide campaign.

We must go forward. Every mission station is needing enlargement and reenforcements and every field calls for more workers. With our present membership we cannot meet the demands made upon us, so we must plan to increase our membership funds by drawing new recruits from this vast army which is giving its interest to organizations of less importance or to no organization at all. An increase in membership will bring an increase of offerings and this will make possible an advance in our work already established and also enable us to enter many open doors to which we are now forced to turn our backs.

To launch this campaign the Central Committee have formulated plans and each Conference adapts them to its use. The special features of the plans are addresses and appeals on Sunday (perhaps one Sunday will be chosen for the entire Conference), all-day meetings for instruction, and study in places accessible to a number of churches, visits by volunteer auxiliary leaders to unorganized churches. These three features, well worked out, cannot fail to make an effective campaign if earnest prayer is made for the Holy Spirit's guidance.

We appeal to the women of our three Conferences for loyal, hearty co-operation in this plan and we offer you this space as the best medium for presenting your plans to your constituency. We urge you to keep the women posted as to the progress of the campaign in your Conference. It will not only prove helpful and stimulating but the methods used by different auxiliaries will be suggestive to others.

Let us pray mightily that Jesus Christ will be our leader in this movement, and with faith in him we shall win a glorious victory.

MISSISSIPPI'S PLAN.

The third Sunday in June has been set aside as Woman's Day, to be used for the presentation of our work. It is our desire that every pastor in the Conference will preach a missionary sermon on this day and that the members of the Missionary Society will use the day to instruct the uninterested in the woman's work, what we are doing for missions, etc. Then follow this up by each member trying to win one new member. Special literature will be sent out for this occasion.

Mrs. OTIS WILSON,
District Secty. of Port Gibson District.

SHALL WE GO BACK TO THE BLUE BACK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to **master a few subjects thoroughly.** Its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to **master themselves first,** and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.—Advertisement.

MARRIED.

At Jackson, Miss., on May 20, 1915, by Rev. J. I. Duke, pastor at Rankin Street Methodist Church, Mr. JOE LUCAS and Miss MARY LOUISE ARNOLD, only daughter of Dr. and Mrs. E. F. Arnold of Bellefontaine, Miss.

CHARACTER VS. REPUTATION.

Someone has said that a man's reputation is what people believe him to be, but that his character is what he really is. Character endures through eternity; reputation may pass in an hour, for sooner or later the public discovers the true character of the man. It is the same with the merchandise we buy and sell. Every trade-marked article has a character as well as a reputation. By clever advertising you may establish sufficient reputation for an article to induce the public to try it, but as the years go by its real character will come to light and failure or success will depend upon its character, not upon its reputation.

Twenty-nine years ago a little company of business men in Atlanta, Ga., began to market a temperance drink under the trade name, Coca-Cola. They realized the need of a wholesome beverage that would quench the thirst and relieve fatigue of mind and body without stimulation and without intoxication. Taking coffee and tea as their prototypes, they set to work to improve upon these beverages, both in flavor and wholesomeness.

They found that the refreshing quality of tea and coffee was due to a substance called caffeln. This they retained as the refreshing principle for their new drink, using it in approximately one-half the quantity in which it appears in tea and coffee as ordinarily prepared. They found that the objectionable qualities of tea and coffee which caused these beverages to disagree with some people were largely the result of overboiling which dissolves the tannic acid, an acrid and astringent vegetable substance found in the leaves, green fruit and bark of many plants, including tan bark. This tannic acid tans the food just as it tans leather, rendering it hard and difficult of digestion. The Coca-Cola Company decided to extract the caffein from tea and leave the tannic acid behind, thus securing all the refreshing qualities without the objectionable astringent.

Next came the problem of a flavor. In order to make a commercial success of Coca-Cola, they realized that its flavor must appeal to everybody. As tea and coffee were cultivated tastes they would not meet this requirement. The flavor of the new drink must be delicious as well as wholesome and in order to hold the popular flavor it must not cloy, must not tire the palate. The problem was by no means a simple one, for flavors behave most peculiarly in combination. By patient experiment with various combinations of fruit extracts they finally secured a composite flavor of exquisite deliciousness that appealed to practically everyone who was called upon to try it. They realized that they had round the flavor, but would the people tire of it as they had tired of lemonade and the other soda fountain beverages of that day? Only time could answer that question.

Twenty-nine years have passed. Young men have grown old, but they enjoy their Coca-Cola to-day just as they did twenty-nine years ago when the beverage was in its infancy. The reputation of Coca-Cola, acquired through advertiseing, has stood the test of time. Its reputation was backed by character.

The success of The Coca-Cola Company points a moral that is worthy of consideration, "Be sure you are right, then go ahead; but be sure you are right." Success attracts criticism, opposition and even misrepresentation, but if you are right you have nothing to fear—time will establish your character.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.

A GREAT GATHERING.

The National Anti-Saloon Convention, which is to be held at Atlantic City, July 6-9, promises to surpass any gathering of a similar kind ever held in the history of the world. A strikingly impressive program is being arranged and much Interest is being shown in the approaching meeting In all parts of the country. The reformers, the Churches, the politicians, and the advocates of liquor selling are all keenly interested in it. It is expected to stir up a tremendous tide of enthusiasm and to exercise a far-reaching influence in the great fight for national prohibition.

Rev. G. W. Morrow, D.D.

Rev. Howard H. Russell, D.D.

Hon. R. P. Hobson.

It is to be hoped that Louisiana and Mississippi will be well represented in this epoch-making convention. We dare say that those who are privileged to attend will carry away memories of the occasion that will abide with them as long as life shall last. The list of speakers is a long one and embraces some of the most brilliant and forceful platform men in the United States. We are printing on this page pictures of four of them, as follows: Ex-Congressman R. P. Hobson, of Alabama, Ex-Gov. M. R. Patterson of Tennessee, Dr. Howard H. Russell, of Ohio, founder of the Anti-Saloon League, and Dr. G. W. Morrow of Detroit, Michigan.

Ex-Gov. M. R. Patterson.

TRY THIS FREE SAMPLE.

Try a free sample of Gray's Ointment on any sore, boil or skin wound --then you'll understand why American families have used this remarkable preparation year after year, for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all these skin troubles. It has cured many obstinate cases that for years refused to yield to any other treatment. It prevents all danger of blood poison, which frequently develops from a neglected wound. 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

SARDIS DISTRICT CONFERENCE.

The forty-fifth session of the Sardis District Conference was held at Batesville, Miss., May 17-18, with Rev. J. W. Dorman, the presiding elder, in the chair. The attendance was very good, all of the pastors being present except three, who were detained on account of sickness. All the interests of the Church were well looked after. While nothing unusual had been accomplished, the preachers were optimistic and hopeful of a good wind-up for the year. Rev. A. F. Watkins, D. D., president of Millsaps College; Rev. W. R. Williams, Manager of the Methodist Orphanage; Rev. H. M. Ellis, Agent of the Memphis Methodist Hospital, and Rev. R. H. B. Gladney, Conference Sunday School Secretary, were present and made strong and interesting addresses in the interest of the institutions and causes which they represent. We were glad to have with us also our old friend, Rev. G. W. Bachman, until recently Conference Colporter. It would not have seemed like a district conference without his presence. I do not think he has missed a session in twenty-five years or more. The preaching was done by Dr. A. F. Watkins, Rev. H. G. Roberts, and Rev. Eugene Johnson, and was of a very high order. Brother J. R. Pepper, of Memphis, that prince of laymen and Sunday school superintendents, spent one day with us, and made very instructive and interesting addresses on Sunday school work and the lay activities of the Church, which were highly enjoyed and commended by the conference. The Rev. Dr. Hofstead, of Memphis, delivered on Tuesday night his lecture, "Life at Its Best," which was entertaining and instructive. The following were elected delegates to the Annual Conference: T. T. O'Bryant, J. S. Carlton, P. T. Callicott, and M. C. Dickson; alternates—R. P. Houston and J. S. Maples. The next district conference will be held at Cold Water. Batesville entertained the Conference royally.

P. T. CALLICOTT, Sec'y.

Safe and Home like **MERIDIAN COLLEGE** Careful Supervision

In the Health-Giving Pine Hills of Mississippi

A select Private College with Preparatory and College courses, Commercial Course. Modern Buildings and equipments; beautiful 60-acre campus and recreation grounds; fish ponds, swimming pools. Fine Athletics. **An ideal home school** for boy or girl, where they are looked after morally, mentally and physically with the best of Christian home influence and care. A large well equipped **Conservatory of Music, Oratory** and **Art.** Also **Domestic Science and Teacher's Training,** and **Summer Course.** Write for illustrated catalog No. 108

J. W. BEESON, A. M., LL. D., - - MERIDIAN, MISS.

MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic College for Young Ladies of the South

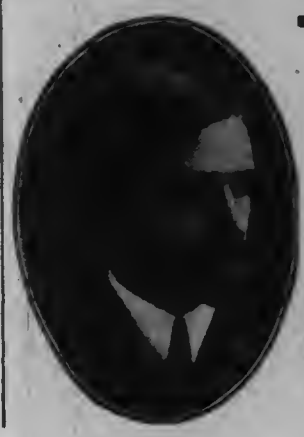
Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium. Wonderful chalybeate well near.

(A. B. and B. L. Literary Courses.) Thirteen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art and Dressmaking. Educational trips to Memphis and St. Louis a feature of next session. Terms moderate. Attendance doubled last two years.

For Descriptive Catalogue and 1915-16 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.



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Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

To the PASTORS of the LOUISIANA CONFERENCE

Please send me at once names of the young ladies graduating from your Parish High Schools.

Mansfield College FACULTY for next year double that of four years ago, and will cost as much as whole income of institution at that time. It will consist of fourteen members: one for every thirteen students. Next year's Senior class has TWENTY-TWO members. Domestic Science work in charge of A.B. graduate of splendid Southern University; Music Department has already won an enviable reputation and the ART work this year has been a constant source of delight and admiration to all who have seen it. A special TRAINING and CRITIC Teacher will have charge of TEACHER-TRAINING work and a PHYSICAL DIRECTOR is to be employed.

In our judgment, this has been the best year of our history, in quality of work, in ability of faculty, in unity of purpose, in student honor, in College loyalty, in ease of discipline, in Bible Study and religious tone and spiritual insight and growth, in size of patronage, and in actual money.

Your College and mine. It asks no favors, not an object of charity, not a reformatory, sets a high standard, not stingy with its faculty, teaches the Bible, has discipline, wins its patronage on its merit, expects good pay for good service, and thus far has paid every dollar of its obligations.

R. E. BOBBITT, President.

"WM. McKENDREE."

By J. D. Barbee.

In this latest volume from the pen of Bishop Hoss he has made a distinct contribution to the biographical literature of American Methodism. It is altogether unnecessary to affirm that the work is well done, for nothing of an inferior quality ever comes from the hand of the distinguished author.

If Bishop Hoss has ever written anything since he first became editor of the Christian Advocate that I have failed to read, it was because I had no knowledge of it. I was struck with the power of his composition in the beginning and the passing years have increased my admiration for his literary gifts. It would be impossible for him to write a dull sentence. In charm of style, clarity of expression and courage of conviction this brilliant writer has few contemporaries. I had almost said, none at all, and I am by no means certain that the latter is not the exact fact.

I shall undertake no review of Bishop Hoss's biographical study of his remarkable predecessor. I wish simply to direct the attention of your readers to it and to tell them how much pleasure and information they are missing if they have not read it.

It is a source of infinite pleasure to his friends, and will become so to the public, that Bishop Hoss has laid out for himself so much literary work for the Immediate future. Thus far his program includes books chiefly interesting to Southern Methodists, of whom he is chief. But I hope he will consider the addition to his list of a History of the Christian Church in as many volumes as he may feel disposed to prepare. Such a work would appeal to the general public and would at once take its place among the classics.

I close with the earnest exhortation to your readers to send without delay to the Publishing House and procure a copy of Bishop Hoss's latest book on McKendree. So small an amount could scarcely he Invested to so great advantage.

Greenville, Miss.

COMMENDATORY OF REV. J. H. MITCHELL.

At the recent session of the Corinth District Conference at Ripley, Miss., the following resolutions were unanimously adopted:

"Whereas Rev. J. H. Mitchell will this fall finish his fourth year as presiding elder of this (the Corinth) District, and according to the law of the Church must be sent to another field; therefore be it resolved:

"1. That we, the members of this District Conference, both laymen and preachers, do hereby express our sincere appreciation of the work that he has done in this district.

"2. That we commend him for his painstaking and wise administration in quarterly conference work and in general leadership.

"3. That we pray the blessings of Almighty God upon him and his family in all things.

Signed by J. A. Goad, S. L. Pope, W. W. Hartsfield, W. D. McCullough.

CONCERNING GALLOWAY MEMORIAL DAY.

To the Pastors and Sunday School Superintendents in the Mississippi Annual Conference.

Dear Brethren: Programs for Galloway Memorial Day which was ordered by the last session of our Conference to be observed on the fourth Sunday in April, were sent to each Sunday school superintendent in the Conference. To date only the following have reported: New Augusta, Matherville, Lumberton, Collins, and Harrisville.

I am sorry that an oversight on the part of the custodians of the Galloway Memorial Fund, and of the Conference caused a conflict with Children's Day, and suspect that the conflict is one cause of so few reports. But, let the cause of the shortage be what it may, I now appeal to you, brethren, observe the day at the earliest date practicable, and make immediate remittance of all collections to the Treasurer. By making early remittance, you help twice, for we could loan the money now on good security, and it would be bearing interest, and at the same time be helping those who are in need.

We have a few more programs, and will be glad to supply those who are not supplied.

Cordlally yours,

T. J. O'NEIL,

Treas. Miss. Conf. Endowment Fund.

Port Gibson, Miss.

CHIEFLY PERSONAL.

In a personal note to the Editor, Mr. Robert Somerville, of Greenville, Miss., says: "I am glad to state that Mrs. J. T. Lewis, the wife of our pastor, has recovered from the operation that she underwent here some weeks ago." We are indeed glad to have this good news concerning Sister Lewis, about whose health we have had considerable solicitude.

The recent Commencement exercises of Meridian College, Meridian, Miss., were up to their usual high standard and were greatly enjoyed by the public of that city. Dr. John M. Moore, of Nashville, preached impressively both at the morning and evening hours on the Sabbath. The students acquitted themselves admirably in the features of the occasion with which they were connected. President Beeson spoke in high terms of the religious atmosphere of the institution and pronounced the session just closed a most prosperous one. The Board of Trustees conferred the degree of Doctor of Divinity on Rev. J. W. Hughes, of Kingswood, Ky., and Rev. John Paul, of Columbia, S. C.

Notwithstanding the depressing influence of the European war, the past year was a remarkably good one with the American Bible Society. Its issuance of the Scriptures totaled 6,370,485 volumes, which surpassed the output of any preceding year in the 99 years of its history. This surpassed the number of volumes issued during the year 1913 by 1,119,289 volumes. The sales of the Society last year amounted to $184,400, against $142,800 in 1913; and its legacies were $64,800, against $26,000 during the year before. The trust funds of the Society, including the endowment, now amount to $2,387,778.93. This does not include annuities of $298,399. The Society will have a Bible Congress at the Panama-Pacific Exposition this summer, and will establish a Bible House in Panama in the near future.

We take the following from the official report of the recent meeting of our College of Bishops in St. Louis, written by Bishop Collins Denny, the Secretary of that body: "Bishop Hoss was requested to prepare a history of our Church; Bishop Lambuth a history of the missions of our Church; Prof. Frank Seay, an outline study of the Old Testament, and Dr. Andrew Sledd an outline study of the New Testament."

Billy Sunday is said to have received $25,000 for his work at Paterson, N. J. The cost of the tabernacle in which the services were held was $31,418. This was paid for by the collections taken up regularly at the services, and there was an excess of more than $6000, which was devoted to charitable purposes. The total attendance during the seven weeks was 775,000; the number of "trail hitters" was 17,000, and nearly 13,000 persons signed cards pledging themselves to attend Church. The famous evangelist will now take a three months' vacation. His definite future engagements are said to be as follows: Omaha, Neb., September-October, 1915; Syracuse, N. Y., November-December, 1915; Trenton, N. J., January-February, 1916; Baltimore, Md., March-April, 1916; Grand Rapids and Duluth, spring of 1916; Boston and Providence, fall of 1916; Chicago, January, 1917.

A STRINGENT LIQUOR LAW IN FLORIDA.

On another page will be found a copy of the law recently enacted in Florida placing severe restrictions upon the sale of liquor in that State. It will be noticed:

First: That intoxicating liquor can only be sold in sealed packages.

Second: That the dealer shall not himself drink, consume, or give away any intoxicating liquor, and that he shall not permit any employee or purchaser to drink, consume or give away any intoxicating liquor on the premises.

Third: That the liquor shall not be sold before 7 o'clock in the morning or after 6 o'clock in the evening.

Fourth: That no chairs shall be allowed in a place where liquor is sold; that no music or other attractions shall be permitted there, and that no blinds or curtains shall obscure the interior of the saloon, day or night; and

Fifth: That no goods shall be sold on credit.

These are the principal features of the new law, although there are other provisions, such as the prohibition of the employment of minors or women; the sale of liquor to minors or to drunkards, etc.

The legislature has taken a step in the right direction. The new law is not only good in itself but it will make easier the next step which can not long be delayed, namely, the entire prohibition of the manufacture and sale of liquor in the State.—The Commoner.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 24. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3095.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 17, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Who goeth in the way that Christ hath gone,
Is much more sure to meet with him than one
Who traveleth by-ways."

* * *

It is important to work for the Master believing that there will be results. Expectancy is no small part of faith.

* * *

Preachers and Church gatherings in this day seem to be much given to expressing their views on political and governmental questions. There was a time when the doctrine that ministers and Churches were wise to keep out of politics held sway.

* * *

When Jesus mingled with sinners it was to help and save them—not to descend to their plane and connive at their wrong-doing. Much of the association with worldly people in this day that pleads the Master's example as a precedent is utterly unlike his cultivation of such persons both in spirit and purpose.

"TOO GOOD TO MISS."

A certain preacher said: "I can not afford to attend the Divinity School at the Seashore Campground this year." Another preacher with less salary said: "I can not afford to miss it—it is too good to miss," and he was right. No preacher in Alabama, Mississippi or Louisiana, who is trying to render an efficient service, ought to be denied the privilege of attending the Divinity School. In not attending the preacher loses, and the church of which he is pastor loses. How easy it would be for every church to furnish the money necessary to enable its pastor to go! One's expenses while on the Campground need not exceed $15.

Rev. George L. Robinson, D.D., professor in the American School of Archeology at Jerusalem, will have a large place on the program this year. Dr. Robinson was with us in 1912 and made a most profound impression. His series this year will be selected from the following subjects: "Companionship with the Risen Lord"; "The Epistle to the Hebrews"; "Intercessory Prayer" (as a method of work); "The Book of Isaiah"; "The Psalms"; "The Book of Jonah"; "The Message of Zechariah"; "The Prophet of Love" (Hosea); "Palestine and the War"; "The Trial of Jesus Christ" (from a lawyer's point of view); "Micah, the Prophet of the Poor"; "The Book of Ruth."

The Program Committee has been fortunate in securing Rev. Allan Hoben, Ph.D., as one of the lecturers. He is one of the foremost educators and preachers of to-day. His subjects are: For the morning sessions—"Biology and Boy Nature." "Why Boys and Girls Go Wrong;" "The Boy's Religious Life." For the evening sessions—"The Moral Value of Play;" "Choosing a Vocation;" "Training for Citizenship."

Rev. W. J. Young, D.D., Professor of Homiletics and Pastoral Theology in our Emory University at Atlanta, is one of the lecturers, and his topics below suggest what is in store for those who are so fortunate as to hear him: "The Sermon Factory and the Sermon Shop;" "Modern Scholarship and Old-Time Gospel Preaching;" "The Preacher and Other Human Beings;" "Has the World Outgrown Preaching?" "Types of Preachers" (Henry Ward Beecher); "Types of Preachers" (Phillips Brooks); "Types of Preachers" (Charles Haddon Spurgeon); "Types of Preachers" (Hugh Price Hughes).

Every preacher in the patronizing Conferences can well afford to make the sacrifice to hear these great men on these timely subjects. No church can make a better investment for its own interest than to send its pastor to the Divinity School. Remember the date—June 22 to July 1.

W. W. H.

THE MILLSAPS COMMENCEMENT.

The recent Commencement of Millsaps College, June 4-8, was an occasion of much interest. The various contests among the students were up to a high standard and attracted the usual amount of attention. Sunday, June 6, was a beautiful day and a magnificent audience assembled in the College Chapel to hear the Annual Sermon by Bishop E. D. Mouzon, of Dallas, Texas. After the preceding parts of the service, which were participated in by Rev. L. M. Lipscomb, Dr. W. H. Huntley, Dr. I. W. Cooper, Rev. R. A. Meek, and Rev. H. S. Spragins, were concluded, Bishop Mouzon announced as his text Matthew V, 8: "Blessed are the pure in heart, for they shall see God;" and for about an hour held the close attention of the large congregation before him. The discourse was a scholarly, spiritual, and forceful one, and created a profound impression. The music, which was simple and genuinely devotional, contributed largely to the success of the service. At night Bishop Mouzon preached impressively to another large congregation in the Capitol Street Methodist Church, the service being under the auspices of the Y. M. C. A. of the College.

On Tuesday the Board of Trustees held two meetings: one in the College Library at 9 a. m. and one in the Sunday School Annex of the Galloway Memorial Church at 4 p. m. In the Chapel on that day at 11 a. m. the Seniors delivered their orations, and at 8 p. m. the Annual Alumni meeting was held, at which the principal address was delivered by Mr. J. W. Crisler, a gifted young lawyer of Jackson, Miss. The Baccalaureate Address was delivered on Tuesday morning by Hon. J. S. Sexton, of Hazlehurst, Miss., who chose as his theme "Efficiency," and whose remarks were pointed, practical, and wonderfully suggestive. His peroration was strikingly patriotic and eloquent and frequently evoked enthusiastic applause. Following this appropriate and stimulating utterance, President Watkins delivered the diplomas to the graduating class, which this year numbered 34, of whom 12 were in the Literary and 22 in the Law Department. Bishop Murrah, President of the Board of Trustees, then spoke briefly concerning the work and future of the institution, after which the benediction was pronounced and the session of 1914-15 passed into history.

All things considered, it may be said that Millsaps College has had a gratifyingly successful scholastic year. The total enrollment was 246, the number in the College department, if we mistake not, being larger than it was last year. In the Preparatory School, however, there was a large falling off in the attendance, the number of students being 52. This may have been due to the financial stringency of the times consequent upon the great European war, though it may in part have resulted from the multiplication of Agricultural High Schools in Mississippi. The law class was one of the finest that the College has ever turned out. The retirement of Judge R. R. Reed from the Supreme Bench of Mississippi and his removal from Jackson left a vacancy in the law faculty, which was filled by the election to that position of Judge Sidney Smith, the Chief Justice of the State. Prof. Stuart G. Noble, who has had a leave of absence that he might prosecute his studies at Columbia University, will return to Millsaps and resume his place as Head Master of the Preparatory School this fall. The election of a successor to Dr. Swartz was left to the Executive Committee of the Board of Trustees. The salaries of all the professors were advanced $100 each and that of the President $200.

The new $60,000 Main Building is a modern and most attractive structure, with fine equipment and appointments, and elicited much favorable comment from the visitors on the Campus. The chapel in it is a vast improvement on the old one, being larger and much superior to it in every respect, except possibly in acoustics. The simple, yet beautiful mausoleum that has been erected on the grounds by the generous founder of the College, and in which his remains and those of his beloved wife will finally repose, called forth many tender expressions of approval by the friends of the College; and the Board of Trustees adopted concerning it fitting resolutions of appreciation. Nothing that Major Millsaps has done attests more eloquently his deep devotion to the institution that bears his name than this latest sacred act of his.

There is no better College in the South than Millsaps. Its past history scarcely has a parallel in the educational annals of Southern Methodism, and its future was never so bright with promise as it is to-day. Let the Methodists of Mississippi rally loyally and enthusiastically around it and give to it their love and earnest, ardent support. It is their greatest asset, and to it they must largely look for the lifting influences that will strengthen and exalt the Methodism of their State in the coming years.

We were born for higher destinies than that of earth. There is a realm where the rainbow never fades, where the stars will be spread out before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in our presence forever.—Bulwer.

WANTS OUR BEST.

"God wants our best. He in the far-off ages
Once claimed the firstling of the flock,
The finest of the wheat;
And still he asks his own, with gentlest pleading,
To lay their highest hopes and brightest talents at his feet.
He'll not forget the fullest service, humblest love;
He only asks that of our store, we give to him the best we have.

"And is our best too much? O, friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords by whom the worlds were made,
Through bitter grief and tears, gave us the best he had."

SUGGESTIVE.

Canon Yates, of England, told a mothers' meeting about a girl who once went to a clergyman, and wanted to "join the Church." "Do you want to be like Jesus?" she was asked. "I don't know, but I want to be like my mother," was the answer; "and I'll warrant that was a praying mother," adds Canon Yates. The way had been wonderfully prepared for telling that girl about Jesus because, even though unknown to her, he had so evidently been seen in the life of the one whom she loved best.—Southern Churchman.

A SIGN OF THE TIMES.

The Philadelphia Public Ledger says, "More banquets have been given in the United States this winter than in any other season in the country's history, and most of them have been dry. It seems to mark a stage of evolution. Man once drank and forgot. Now he eats and learns. And his head has a better feeling the morning after."

This is significant. Fashion has always been the great stronghold of the liquor traffic. As long as the leaders of Society all used liquor, and no one could give a dinner or supper in fashionable society without it, the saloon was kept in countenance by this "respectable" drinking. But in proportion as Society, with a big S, finds that it can get along without liquor, the last prop of the abominable business will be taken away.—Weekly Witness.

BACK TO THE PEOPLE.

This is the people's conference in the Methodist Church. By neglect of this conference we have given occasion for the charge of being an oligarchy. Our system, like all others, is capable of abuse, and nowhere more than in the facility with which we may substitute the official for the people's conference. In most cases the Church Conference fails for the reason that the majority of the members manifest no interest. For lack of interest on the part of the membership generally it is difficult to hold the conference and transact the business of the Church. Thus it is easy and natural to substitute a sort of one-man power and leave the congregation in utter ignorance of the Church and its work. The Church Conference affords the best opportunity for promoting intelligence among the members.—North Carolina Advocate.

THE LENTEN REVIVALS.

Rev. J. E. Harrison, D. D.

I am not rising to oppose the holding of revival meetings during Lent, but rather to ask a question based upon the fact that the Catholics and the Episcopalians abstain from dancing, theatre-going and card parties during the forty days of Lent.

The question is, Do Methodists have to select Lent as a time for revivals because at that time the Methodist people will stop dancing, theatre-going and card playing long enough to give consideration to a religious meeting?—Texas Christian Advocate.

THE SOUTH'S NEW SCHOOL OF THEOLOGICAL LIBERALISM.

(This is the second of a series of able editorials that Dr. W. D. Bradfield, the new editor of the Texas Advocate, has recently published in that journal. Dr. Bradfield is an alumbus of Vanderbilt University, was for a number of years on its Board of Trust, and few men are so well informed concerning the history of that institution and the methods by which it has been wrested from the Church as is he.—Editor's note).

The impudence of the Board of Trust of Vanderbilt University in asking Methodist preachers to forward it names and addresses of prospective students, notwithstanding its repudiation of the Church and its suppression of the history of the Church in the matter of the founding of Vanderbilt University, is only equalled by its insincerity and hypocrisy in the use of the name of Bishop Holland N. McTyeire.

In the April Bulletin, the title page of which reads, "Biblical Department of Vanderbilt University—A School of Religion," is found the following language concerning Bishop McTyeire:

"Among those whom the University must ever hold in honor and in grateful remembrance as one of its benefactors, because he gave that which is as necessary as money to the founding of an institution of learning, is Bishop Holland N. McTyeire, through whom Commodore Vanderbilt contributed the million dollars that made possible the establishment of the University. He was not only the first President of the Board of Trust, but he gave the University, in the early years of its existence, the benefit of his judicious and constructive leadership, and to the wisdom and foresight which he and those associated with him exercised in those early formative years, the University is largely indebted for the work that it has been enabled to do in the years that have followed."

The Board of Trust of Vanderbilt University profaned the name of our great Bishop throughout the entire course of the trial before the civil courts. They invoked this name so sacred to Methodism to prove their contention that the relation of the University to the Church was a mere by-law relation, which "was created by the Board, and was created by it of its own volition," and which could be revoked by the Board at its own will. And this same Board of Trust now is conjuring Methodist preachers in the name of our ascended Bishop with the hope that these preachers may convert themselves into its agents for the securing of its student body.

The crucial words in the Vanderbilt suit before the civil courts were the words, "Since the charter leaves the perpetuity of the Board in its own power." These words were used by the first Board of Trust, by Bishop McTyeire and by Chancellor Garland. But, it is the distinction of the present Board of Trust of Vanderbilt University to read into these words the assertion of independence upon the part of the Board of the Church. It is the great distinction of the gentlemen who compose the present Board of Vanderbilt University to find in these words a shadowy, sentimental relation between the University and the Church—a relation created by the Board of Trust and dissolvable at its own will. And for the strengthening of their interpretation they invoke the names of the first Board, Bishop McTyeire and Chancellor Garland.

Whereas the fact is that every act following the use of the words, "since the charter leaves the perpetuity of the Board in its power," whether by the first Board or by Bishop McTyeire or by Chancellor Garland, was exactly in the contrary direction. Upon its use of the now crucial words the first Board immediately asked that the Conferences elect representatives who should constitute the Church's Board, solemnly promising for the future that all vacancies in their number should be filled upon the nominations of the Conferences. Upon its use by Bishop McTyeire immediately followed these words: "We should keep up the Conference representation on the principle here suggested." That is to say, when Bishop McTyeire suggested, in 1874, that the initiative in the election of members of the Board should now be taken by the Board instead of by the Conferences, he had no thought of separating the University from the Conferences, or of declaring that it could be done, but the change seemed to him to be the best method of "keeping up the Conference representation." And the fact that during the seventeen years of his presidency of the Board no man ever was recognized as a member of the Board until first confirmed by his Conference—this fact ought to be proof of the Bishop's meaning even to the Board of Trust of Vanderbilt University. Moreover, it is a matter of record in the Board's own minutes that on a later occasion, when it was proposed to admit the representatives of a new Conference to membership on the Board, Bishop McTyeire himself asked whether such proceedings in time might not take the University from the control of the original Conferences which established it.

I can not hope to influence the present Board of Trust of Vanderbilt University by anything I may say, but the following quotation from Bishop McTyeire will show to the open-minded reader the hollowness and insincerity of the Board in its appeals to the name of McTyeire to justify its course in wresting the University from the Church. In his "last words" before leaving on a trip to England, written June 28, 1881, Bishop McTyeire wrote:

"1. I beseech the College of Bishops, as by charter they have a right, to lay their hands on this University for guidance and governance.

"2. I request the College of Bishops to keep in steady and constant connection with this University. The trust is worthy of their care."

In Bishop McTyeire's will, written July 6, 1887, when this great man was thinking of eternity, the time of all times when we can see a man's very heart, are these words: "And now concerning the University, which care and burden I have especially borne since March, 1873.

"I devoutly thank God, in whose hands are the hearts of all men, kings and millionaires, great and small as well, for turning this large bounty upon our Church and our land, etc.

"These are my requests, counsels, and suggestions, concerning Vanderbilt University:

"1. That all the Bishops exercise steadily and constantly their charter rights as members of the Board of Trust, directing and controlling. This they have not done heretofore.

"2. That the religious character of the University be emphasized always. Insist on this. The institution is in the care of the Methodist Episcopal Church, South.

"3. My wife was a silent but golden link in the chain that brought and bound this University to Nashville, and especially to Methodism."

Did space allow as complete a refutation could be made of the Board's contention that their course has the sanction of the name of L. C. Garland.

"The closest connection with the patronizing Conferences" he always sought to conserve.

The Board's breach of trust lies just here. Immediately upon the present Chancellor's inauguration his efforts were not to "keep up the Conference representation" as Bishop McTyeire had done for seventeen years, but to weaken and finally dissolve the Conferences' relation with the Board. And how well he has succeeded is now written large in history. Without attempting an accurate narrative of all the events it is easy to note the steps of the University away from the Church. In 1894 four members were elected by the Board without reference to Conference relations—Cupples, Keith, Baxter and Vanderbilt. Mr. Vanderbilt declined. In 1896, under the plea of relating the University closer to the whole Church, the Board persuaded the eight patronizing Conferences to reduce their representation on the Board from two to one and allow the Board to fill the eight vacancies without reference to Conference relations. In 1905 the entire thirteen Bishops were voted off the Board as ex-officio members, five were elected to membership, and the eight vacancies thereby made were filled with alumni. Four and eight and eight make twenty. Nineteen of these when the crisis came voted with the Board and against the Church. It was the violation of Bishop McTyeire's counsel concerning the

Bishops and his practice for seventeen years in keeping up the Conference representation that lost Vanderbilt University to the Church. And this violation was suffered by the Church under the Board's plea that thereby the University would be more closely related to the whole Church!

What credentials does the Board of Trust of Vanderbilt University offer when it asks the Methodist Church to entrust to them its sons and daughters? As I see it, only impudence and insolence, insincerity and hypocrisy.

COMMENCEMENT MEDITATIONS.

By Rev. J. F. Foster.

Young men and ladies, you have reacired the goal, attained the end, and are ready for graduation. You have done well.

We call it Commencement and Commencement Day, when from one standpoint, and the point of view usually taken, it is the Closing Day, the leaving of school.

But leaving school is the exit from a period of training wherein you have been fitted for life and its responsibilities, and in thus going forth from your Alma Mater you are now facing the vast ocean of time, to begin your voyage. Thus to-day is the commencement day—the commencement of real life. You leave the nursery to strike out for yourselves. The bird is ready to leave the nest. The voyage of life is begun.

This is your commencement, life is before you, and the future is what you make it. You face marvelous opportunities, for with the magic wand of volition, the genius of hard work and application, you may achieve results which only eternity can measure.

Man or woman may accomplish almost anything they will. Environment has a large play and means much to us each, but one who will, may master environment, rise above it, and stronger for the trial, make his surroundings to yield to his will, thereby adding to his force and manhood, and thus further his ends and multiply his possibilities.

Every man owes it to himself, and every woman owes it to herself, to make out of themselves the greatest possible in the unfolding of their natures, the mastering of their temperament and the development of mind and soul. Those content with less are false to themselves, their obligation to their fellow-man and their duty to their God.

But that is not all, for life does not consist in self-culture alone, the planting of flowers, or rather principles in the soil of the life and its nurture. Were this life, selfishness would be the end, and the real end of living defeated. A life thus planned would miss the best that is, and find itself in an atmosphere, a clime, wherein the truly beautiful in life would be an exotic, a stranger, wherein the graces which redeem life and make it worth while would sicken and die, and the real, the ideal, the true crown of life would be missed.

Every man owes it to himself to make out of himself the greatest possible to himself, in the unfolding of the possible within himself, but life is reciprocal. There is that that scatters, but yet increases; and it is more blessed to give than to receive. We are social by nature. We can not live apart. Solitary confinement is death in its worst form. We grow by an exchange of thought, and life was not meant to be hermit life. It is give and take, and we take more than we give. Dividends accruing from a life unselfishly lived in the service of others are far in excess of the amount invested.

In making out of one's self all that one can, we must take thought of the other man and unselfishly live for him and his welfare, rather than take a narrower view; and we in blessing him, bless ourselves, and find our highest, purest joys, not when pursued as the end in view, but when thinking not of self we lift another and put him on his feet.

In being the savior of another we save ourselves, and there grow in the garden of the heart roses and flowers, not of earth but truant plants from another clime, for heaven is come to earth and we have grown into a character truly worth while, a blessing to the world, an inspiration to humanity, a blessing to mankind and a pleasure to earth and heaven. Thus being not worldly, but eternal as the principles of such living approximate the Christ-like—the Divine.

Thus, my dear young friends, we are led to an important question: On what foundation shall I build, and by the light of what philosophy shall I illumine and guide my life?

You will see and hear much ere you are far on the voyage of life, and the enticements of earth will offer and promise you much. Be careful of what you hear, and more careful of that which you permit yourselves to see.

But you must have a philosophy, a plan of life, an ideal. Be not afraid of this latter word. Many think it lacking force and the tangible. But the seer, the dreamer, the vision see-er, the idealist, is the man who marks the epochs, the advancements of earth.

What is your vision of life? Does life consist in meat and drink—the material things of an earthly, bodily existence, or does life consist of and is it righteousness and peace and joy in the Holy Ghost? Which? As is your answer and the answer of your life's living, so will your future be, worthless or worth while.

Think a moment! Your vision of life, is it meat and drink—the material things of an earthly, bodily life? Such, sad to relate, is the living of many. Ask yourselves this question: Am I body or soul? Am I earthly or spiritual? Am I temporal or eternal? Your answer to these questions, if you are thoughtful and honest, should answer the bigger question, What is true living, and what is there worth while in life for which one should strive? We are not bodily beings only, but spiritual beings, tabernacling for a short part of God's eternity in a body, and soon to go hence, leaving that division called Time for an Eternity with the Lord, in our native world—the spiritual. If this be fact, on what foundation should we build, and with what material?

Does real living consist of things material or things spiritual, of earthly gains, or intellectual, moral, spiritual victories—the development of character? Am I a thing or am I a character, and what is there about me which abides the test of time, lasts for eternity and meets me beyond the grave, fixing my place here on earth and there in eternity? Which is worth while? Is it things or character? May your answer be right, and if so you, the soul, will live in time and eternity both, for one is a thing apart—the material, and the other is yourself. Be wise and live.

We will then assume that meat and drink—the things of earth, are not the ultimate end or the means to that end, if we, immortal souls that we are, would really live while we abide on earth, and possess a life whose nature and character will live on, being in itself, abiding, eternal. Hence, we address ourselves to the true view, the real vision, the abiding ideal of the life that now is and ever will be.

The Apostle answers our query, and unfolds the acme of all living, the component parts of which conspire to the making up of life, viz.: Righteousness and Peace and Joy in the Holy Ghost. Such a definition to the thoughtless lacks force and tangibility. He wants something practical, forgetful that the things known to himself which make up the life that now is are abstract rather than concrete, or ethical rather than physical. That the real in the life that now is, is the ethical, such as, Faith, Trust, Truth, Honor, Honesty and Love. These rather than stocks, notes and bonds, which conspire to make the life that now is.

Should we then speak of "Righteousness and Peace and Joy in the Holy Ghost," we are not speaking of anything unreal, because not physical, but the more real, because ethical and spiritual, and suited to man and his nature, for is he not spiritual—that is, a mental, thinking, volitional and moral being, rather than a mere eating, sleeping animal?

Life consists and exists in comfort when lived in correspondence with its environment. But man is of divine origin, spiritual, with aptitudes and capabilities, appetites and powers of assimilation which demand an environment like unto himself. God is that life and environment, and righteousness in living is that correspondence.

Thus, upon this your Commencement Day, as you look for success in living, weigh well the possibilities of life, its philosophies, their plausibility, their truth and that in which they eventuate, and realizing that God is Life, the Source of Life, and that there is no life except where God is, make Him the center of your life, the motive spring of life; and your life's study, the realization of the Divine ideals, and life will be successful here in the attaining of those things which redeem life, making of it a redeeming agency, transforming character and earth, and perfecting a life wherein God's will rules and heaven abides, the heir of both earth and eternity, living eternally with God, because like Him.

Amite City, La.

JUNALUSKA MISSIONARY CONFERENCE.

Plans are progressing for our annual Missionary Conference at beautiful Junaluska, July 9-20. It will be held on lines similar to those of last year: study classes for those who desire to prepare for such work in their home churches; institutes for all who desire to help and be helped in solving the practical difficulties and doing the real work of missionary cultivation and promotion in the home base; the devotional half-hour for all who need a deepening of the prayer life, and platform lectures for the information and inspiration of all sorts, ages and conditions.

The management promises more extended preparations for entertainment and we trust there will be more to entertain. Let it be remembered that this is our Annual Workers' Conference, and takes the place of the Mid-Winter Institute, and that it is meant for all our missionary leaders, secretaries, presiding elders, pastors, lay leaders, representatives of woman's missionary societies, and all others who work at the missionary task.

Bishop J. W. Bashford, of China, well and widely known as a great missionary leader, writer and speaker, will deliver three addresses. Dr. Wainright, of Japan, will speak on that field, Bishop James Atkins and Dr. Cook will bring fresh mesages from the Orient. We hope to hear of "What a Layman Saw in the Orient," from Rev. C. A. Rowland, recently returned from the East. We expect to hear also from Miss Belle H. Bennett, Mrs. J. D. Hammond, Miss Daisy Davies, Dr. W. J. Young, Dr. W. B. Beauchamp, and others.

One of the features of the evening hours will be moving pictures of Oriental and African life and mission work. These scenes are new and very impressive.

The two closing days, July 19-20, will be devoted to the Conference of Missionary Secretaries. This Conference is provided for in paragraph 416 of the Discipline and it is important that the secretaries be present. We shall hope to plan with them for a forward movement.

The conditions call loudly for a vigorous and united missionary policy. It is not a time for complacency, but for our best planning and most energetic execution.

W. W. PINSON.

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Secular News and Comment

By E. E. Meek

According to the press dispatch, Little Rock, Ark., is soon to try the experiment of a 3-cent street car fare.

* * *

The Illinois Senate passed a bill on June 2 providing $25,000 to erect a monument to Gen. U. S. Grant at Vicksburg, Miss.

* * *

After a siege of three weeks the great Przemysl Fortress of Galicia which the Russians had held for more than 70 days was recaptured by the Austrians.

* * *

A Berlin dispatch declares that Emperor William has barred the opera productions of all living Italian composers from his empire so long as the war lasts.

* * *

Last year 300,000,000 pieces of chewing gum were consumed in the United States. The American people ought to find something of more value to spend their money for.

* * *

Five hundred thousand dollars has been paid out by English insurance companies on about 350 lives that were lost in the destruction of the Lusitania, and there are yet many more claims to be settled.

* * *

The attempt of the Federal government to dissolve the United States Steel Trust failed. The suit was carried to the United States Supreme Court and a decision in favor of the corporation was handed down.

* * *

Earl Kitchener, the English field marshal and Secretary of State for War, has been made a Knight of the Order of Garter, and Sir Gilbert Parker, famous the world over as a novelist, has been made a baronet.

* * *

On May 30 Russia released 10,734 officers and 605,278 private soldiers which she had captured in war and had been keeping as prisoners ever since. In addition to this, a number of Galicians have been set free and sent home.

* * *

The famous gilded horses which once adorned Nero's Arch of Triumph in Rome and which have for centuries stood in the chief portal of the Cathedral of St. Mark's at Venice have been removed from the city to a place of safety.

* * *

On Wednesday, June 3, the 108th anniversary of the birth of Jefferson Davis was celebrated throughout the South. Memorial services were held in Louisiana and there was a legal holiday in Florida, Georgia, Alabama, Mississippi, Texas, Arkansas, and South Carolina.

* * *

During the Reunion at Richmond a tablet was unveiled to the Confederate women of Virginia. The other Southern States ought to follow the example set by the Old Dominion in thus honoring the noble type of womanhood that existed in the South during the Civil War.

* * *

Eleven nations are now engaged in the great European war. England, France, Russia, Belgium, Japan, Italy, Servia, and Montenegro are on one side and are known as the Allies; Germany, Austria-Hungary, and Turkey are on the other and are known as the Teutons.

* * *

It is reported that the supply of flour in Germany is at present sufficient and that consequently bread prices have been greatly reduced. Whether this is true, or whether the Germans hope to better their cause by spreading such a rumor, it is hard to tell. It must be noted, however, that those who have had an opportunity to examine conditions in Germany have found her food supply ample, so far.

The Central Methodist Advocate says: "The United States has produced 37 of the 66 epoch-making inventions, England 17, France 10, Germany 3, Italy 2, Brazil, Austria, and Sweden 1 each. This shows that the United States leads the world in inventive genius applied to the great needs of humanity.

* * *

Those who have so often heard and repeated the lines concerning Mary and her lamb will be interested to know that they were founded upon truth and not fiction. Mary Sawyer Tyler, about whom the verses were written, was followed by her lamb to school in Sterling, Mass., in the year 1914. A hundred years have passed, and now through a will recently carried into execution, the Historical Society of Somerville, Mass., has come into possession of a small piece of yarn clipped from a pair of stockings into which the wool of the famous lamb had been made. The gift was from a friend of Mary, who received it from her own hands in 1860.

HOLLY SPRINGS DISTRICT CONFERENCE.

The Holly Springs District Conference met at the Methodist Church in ninth annual session at Duck Hill, Miss., at 8 o'clock, Tuesday morning, June 1, 1915, with the presiding elder, Rev. R. A. Tucker, in the chair.

After the devotional exercises, conducted by Rev. G. W. Bachman, Rev. J. A. Coleman was elected secretary.

There was one particular feature of the conference worthy of special notice. Two hours were set apart by the presiding elder for the preaching of the Word, and each service was well attended. The preaching was done by the following brethren: Rev. W. L. Storment, pastor of our Church at Coffeeville, Miss.; Rev. R. H. B. Gladney, Sunday School Field Secretary; Rev. W. N. Duncan, pastor of the Methodist Church at Holly Springs, Miss.; Rev. T. H. Dorsey, pastor of the M. E. Church, South, at Water Valley, Miss.; Rev. E. S. Lewis, our pastor at Oxford, Miss.

Reports were heard from the various charges concerning the general condition of the churches. Notwithstanding the cry of hard times, short crops and the unsettled condition of the country, the district made a splendid showing. The revival spirit is beginning to be felt. Several of the brethren reported that good revivals had already been held in the district. Judging from some of the speeches made on the conference floor, however, we yet need more genuine, old-fashioned shouting times for the benefit not only of the congregations but of the preachers as well.

Almost every phase of church work was discussed, but one point especially emphasized was that of advising the preachers how they might become more efficient. The statement was made that if the preachers were doing their duty the world would be revolutionized in 1915. The wise old poet no doubt knew whereof he spoke when he said, "It is easier to advise twenty men than to be one of the twenty to take the advice."

One brother drew a concrete example from the bees. He said the working bees feed the drones on rough food for some time and finally let them die, and that many of the preachers were feeding the drones on rough food. This brother didn't take the time to say that a drone would just be a drone and nothing more regardless of what he had eaten, and if he had taken the time he might have figured out the reason he was being fed on rough food.

Miss Lizzie Golden representing the Orphans' Home made a very helpful and inspiring talk. She said the hard times, boll weevils, and the European war were not affecting the Home. All the children were well and happy.

Miss Horn of Grenada, read a very impressive paper on the Woman's Missionary Society in which she stated that only three thousand women in the State of Mississippi were taking a part in the great work. She appealed to the ladies of the district to support this worthy cause.

The following delegates were elected to the Annual Conference: Judge J. G. McGowen, of Water Valley; Dr. A. M. Mackenfuss, of Oxford, Miss.; B. S. Elliot, Holcomb, Miss., M. G. Dugard, Dew Springs, Miss.

Large crowds attended each service and every one seemed to thoroughly enjoy them. Resolutions of thanks were tendered to the good people of Duck Hill for the many kindnesses tendered the guests of the conference.

J. A. COLEMAN, Secretary.

SEASHORE DIVINITY SCHOOL

June 23-July 1.

It is my conviction that we have had no program that any man can put in advance of the one we are to have this year. The men we have secured are of the highest quality as to their work, and no pastor in Alabama, Louisiana or Mississippi can afford to miss this opportunity.

The Year Book has just come to me, and it is evident that Brother Ellis, the editor, has done some of the very best of the good work he has been doing during the several years he has held this important position. He deserves the thanks of all the brethren for his untiring labor in getting together the material for this program of the work.

Let all the brethren make the effort to be with us this summer. Let all of them THINK upon the subjects that are to be discussed in the Round Table exercise. It will also be a good thing to think upon the subjects that are to be discussed by the speakers at the regular hours of platform work. Do not let any man fail to be present if it is possible for him to go. I appeal to all the undergraduates of the patronizing Conferences to be present—even at a sacrifice.

It will be a good thing for the officials of pastoral charges to see to it that their pastors are provided with the necessary funds to meet their expenses. It need not be more than $25 or $30. It will pay the people to give their pastors this opportunity. ROBT. SELBY, President.

Brookhaven, Miss.

MONROE DISTRICT CONFERENCE.

The Monroe (La.) District Conference will be held at West Monroe, July 20-22, instead of Farmerville, July 13-15. Let all interested note this change, and govern themselves accordingly. You, Mr. Editor, are cordially invited to be with us. WM. SCHUHLE, P. E.

It is said that in Chicago the brewers and distillers prefer to have their homes in the saloonless districts of the city. There are many people in the world who are not willing to endure the afflictions that they impose upon others.

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

A GENEROUS OFFER TO CENTENARY.

Mr. C. W. Blair of Shreveport has made to the trustees of Centenary College a definite offer to give $2500 in cash to the College on Jan. 1, 1916, on condition that the Board secure by that date $12,500 from other sources. When the offer was brought before the Board at its recent meeting, the unanimous sentiment expressed in definite action was that the necessary amount be raised and the offer thus accepted. In addition to several volunteered subscriptions announced at the time, a committee of the Board was provided for who should co-operate with the Conference Board of Education in securing the amount needed. The entire $15,000, when secured, will be used by the Board for maintaining and improving the College in such ways as may be necessary, and will thus assure a more stable maintenance and provision for needed improvements, while the larger campaign for endowment progresses. The people of Shreveport will doubtless do their share toward this fund, but the proposition is a definite challenge to the Methodists of Louisiana. Can not one hundred and twenty-five people be found who will give $100 apiece by December 1 to meet this generous offer? The time is short in which to canvass the matter; so we must act at once. Let those who are willing to give $100, or less if that amount is more than they can afford, write at once to Rev. W. W. Drake, 1125 Fern St., New Orleans, La., stating their willingness to contribute a definite amount for this fund that will mean a new era in the life of the College. Of course, larger amounts would be acceptable. Let us hear from you without delay. Who will be the first to respond?

COMMENCEMENT AT CENTENARY COLLEGE.

Centenary College closed its seventy-fifth session on Tuesday evening, June 8th, with a general feeling of hopefulness and encouragement on the part of those most intimately acquainted with its work and prospects. In spite of all the discouragements growing out of lack of funds to meet its needs, the friends of the college who are best acquainted with its work feel sure that the work being done there is gaining friends for it and increasingly winning the confidence of its patrons. One encouraging feature of the situation is that the students in attendance almost unanimously express their purpose to return next session, and others are already planning to attend. Features of encouragement on the financial side will be referred to in another connection.

The closing exercises of the college began with the Commencement Sermon, preached on Sunday morning, June 6, at the First Methodist Church by Dr. Stonewall Anderson, General Secretary of Education, who has in many ways proved himself a valuable friend to Centenary. Taking as his text the great saying of St. Paul, "Ye are complete in Him," Dr. Anderson discussed the necessity of fullness of life, not only in the physical and intellectual realms, but in the spiritual as well, pointing out the pre-eminent place of Christ in the complete response to all human needs. Upon this view of Christ's relation to humanity, he based a strong appeal for Christian education, not as a side issue in the plans of the Church, but as a vital necessity to its success.

At Noel Memorial Church in the evening Dr. Anderson preached another impressive sermon, under the auspices of the Y. M. C. A. of Centenary. Taking as his theme "The Full Grown Man," he dwelt upon the necessity of a thorough fitting for efficient service to our fellow man, and the complete perfecting of our own character as among the great aims of the gospel. In closing, he declared that the purposes of Christian education were identical with these aims of the Gospel.

In both sermons he took occasion to make a definite and earnest appeal for the thorough equipment of Centenary College for these high aims.

A pleasant feature of the Commencement exercises was the contest in declamation for the medal offered each year by Mr. John B. Hutchinson of Shreveport, a valuable member of the Board of Trustees of the college. The contestants were Mr. Hunter Neal, Jr., of McDonoghville, and Mr. Charles S. Staples, son of Rev. C. F. Staples of the Louisiana Conference. A third contestant was unable to be present on account of sickness. Both young men performed their parts creditably, and the prize was awarded to Mr. Staples.

A number of former graduates of the college met at the college chapel on Monday evening for the annual meeting of the Alumni Association. The annual address was delivered by Mr. R. H. McGimsey, a well-known attorney of Alexandria, of the class of 1883, and the poem prepared by Rev. S. J. Davies, of the same class, was read by Dr. Wynn, as Brother Davies was unable to be present. The Association elected Mr. R. O. Randle of Monroe to deliver the oration next year, and Mrs. Wilbanks, of Shreveport, to read the poem.

The annual meeting of the Board of Trustees on Tuesday morning carefully considered the affairs of the college, as presented by the report of the President and that of the Treasurer of the Board. These reports indicated a small deficit after the realization of outstanding assets, against which it is hoped that the charges which have not yet fully met the assessment for the Centenary Special will send in speedy returns, and thus enable all claims to be met.

Dr. Wynn was unanimously re-elected President of the college, and Rev. J. G. Sawyer, A.M., B.D., of Arkansas, was secured as Dean. The full faculty for next session has not yet been announced.

Dr. John L. Scales, a former graduate and an enthusiastic friend of the institution, was elected President of the Board, in place of Judge A. J. Murff, who, after several years of faithful service in that capacity, found it necessary to resign. Judge S. C. Fullilove was continued as Secretary, and Mr. John B. Hutchinson was elected Treasurer. Rev. Briscoe Carter, who was unable to be present on account of sickness, but whose interest in the college is well known, was continued as Vice President.

Perhaps the feature of the session which elicited most interest was the offer of Mr. C. W. Blair, of Shreveport, which is noted elsewhere. The Board took action promptly looking to the carrying out of the conditions of the offer. Several members of the Board in the meeting made liberal contributions toward the conditional amount, $600 being subscribed voluntarily by a few of those present. The meeting of the Board was well attended by the local members, as well as by Revs. T. J. Warlick, Felix R. Hill, J. M. Henry, Wm. Schuhle and W. W. Drake from other points, and the spirit of the meeting was the most hopeful that has been manifested for some time.

The graduating exercises took place in the First Methodist Church on Tuesday evening, when Dr. Wynn conferred degrees upon Messrs. I. T. Andrews, of Center, Texas; B. H. Andrews, of Rayville, La., and McVea Higginbotham, of Mer Rouge, La. Mr. I. T. Andrews, as the representative of the class, delivered a thoughtful address on "The Natural Resources of Louisiana." Hon. E. H. Randolph, a prominent citizen of Shreveport, delivered the Baccalaureate Address, and Dr. Wynn delivered the diplomas to the graduates.

At the close of the exercises a brief reception to the graduates was tendered in the parlors of the church by the ladies of First Church. Two of these young men are preparing for the ministry, and the third will take further courses in preparation for farming on modern principles. All three bid fair to render effective service as the result of their equipment.

Dr. Wynn has just published an attractive catalogue which he will be glad to send to any one interested.

TREASURER'S REPORT.

Receipts for all purposes previously acknowledged)	$2,203.66
Receipts from Centenary Special of $6,000—	
F. J. McCoy, Jennings	$10.00
G. S. Sexton, First Church, Shreveport	176.00
—	186.00
Total	$2,389.66

C. A. BATTLE, Treasurer.

June 8, 1915.

REPORT OF TREASURER OF MISSION BOARD, NORTH MISS. CONF.

To June 1, 1915.

Districts—	Foreign Missions
Aberdeen	$119.00
Columbus	100.00
Corinth	50.00
Durant	176.07
Holly Springs	51.50
Sardis	32.00
Winona	65.00
Total	$593.57

Districts—	Home Missions
Holly Springs	$602.90
Aberdeen	347.75
Columbus	546.11
Corinth	238.78
Durant	294.00
Greenville	460.00
Sardis	361.00
Winona	121.25
Total	$2971.79

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"SEND ME FORTH NOW"

A New and Unique Argument.

By Philemathes.

Many reasons are given why we do not for the baptism of Jesus today be performed now. For instance one says: "The word baptize is an example for us to follow;" or as another "Jesus baptized;" "I will be baptized;" "I will be baptized by him;" "because he was commanded;" "in order to fulfill all righteousness" etc. These smaller reasons are being thrown into a wider expression in the real nature of baptism.

The scripture says in plain words that the baptism of Jesus was for the taking of John into the consecration of the Messianic ministry; the formal identification and consecration of the person to the Messiah.

Matthew III 14 explains the reason given by Jesus himself for the baptism. When a reluctant John remonstrated: "I have need to be baptized of thee, and comest thou to me?" Jesus answered him: "Send me forth now: for thus it becometh us to fulfill all righteousness." Then he suffered him.

The above translation does not express the things the Greek text says which is no longer in the King James translation. Greek professors by many Bible students, especially writers in baptism.

The words of the King James translation, "It is fit for us" to our ears is the original is all "Suffer it to be so." The translation tell us very plainly that the phrase "It is fit for us" was supplied by them.

The American Revised Version translates the word "Suffer it" The marginal translation is "Suffer me." The word "it" or "me" was supplied. The pronoun are being used in the original.

While the pronoun "me" is omitted in the sentence, "me" is evidently understood, because Jesus came to John to be baptized, commanding John to baptize Him, and further down the text above "him" is used. "Then he suffered him," or "Then he suffered him." A literal translation reads "Then he sendeth him."

Attention is called to the fact that the Greek word "Aphiemi" translated "Suffer it" or "Suffer me," primarily means "to send." It means "to send forth," "to cause to send," to send on an errand," "to let go," "to leave alone," "to let fall," etc. It means also "suffer," "allow," "permit" etc. but the primary meaning is "to send."

In Matthew Mark III, it is a literal translation. "Send me forth now." "Then he sendeth him." It becomes as plain as day that the baptism of Jesus initiated him into the great work which he came to accomplish, and completed Jesus' consecration of him. His work had for its ultimate end the satisfaction of God's justice, and the reconciliation of man. "To consecrate or to fulfill (or complete) all righteousness," (or justice.)

The word "righteousness" is a good translation, but the word means "justice" primarily, and it carries the idea of its execution. "Abraham believed God, and it was counted unto him for righteousness." The same word is used. It was that righteousness of faith which satisfied the justice of God, turned aside every punishment, and constituted Abraham sinless and righteous. "Faith" does the same thing today, and, even transforms character.

Since Jesus approached John with the idea of having him consecrate him, or send him officially upon his mission, he could not have used a word to better illustrate the idea than "Aphiemi," in its imperative mood, which primarily means "to send." The word is used about thirty times in the New Testament and at some places it is translated "send," or "sent."

Mark IV, 36: "And when they had sent away the multitude."

Matt. XIII, 36: "Then Jesus sent the multitude away."

Then John took the act of "send" as the word used on any other occasion, namely it is service to or for another, or a purpose to be served by a person. John entered upon his consecration ceremony. His action was the same as if Jesus had said to John "Send me forth now." The formal consecration was at the river Jordan where John baptized with water and when it was finished the Holy Spirit. That was the time it is recorded, and from that hour he was literally the Christ or Messiah.

It was "proper" for John to perform the many reasons as was a proper the act of a priest and the forerunner of the appointment and a fulfillment of prophecy. The work of John's entire ministry was to manifest him. He prepared to manifest him, and to confirm to Israel him.

"Now" is "at this time," and Christ to John. Why was it "proper" for John to send him forth "at that time" Because John's ministry was temporarily finished, and Jesus had reached the appointed age. Everything was ripe for the public baptism.

The word "thus" is significant. "Thus" takes its meaning from what goes before. "Send me" and by sending me we will "fulfill all righteousness." John's part was to send him forth upon his great work of satisfying the justice of God and redeeming man.

It is granted that "permission" or "consent" is the idea of the word in many places, but even where it means permission the thought of "dismissal" "let go" "send" etc., is often present. The idea of expedition and immediate going something, a sending out.

Mark XII, 7: "Suffer little children, and forbid them not to come unto me." We could not do any violence were we to translate it "Send little children" or "Let us little children." Lots of people in modern times seem to "let us little children."

Mark VIII, 22: "Let the dead bury their dead." "Send the dead to bury their own dead."

Mark XI, 6: "What do ye loosing the colt" And they said unto them even as Jesus had commanded. And they let them go." Meant any violence we could say "And they sent them away."

John XVIII, 8: "If therefore ye seek me, let these go this way." Without any violence we could say, "Send these to go their way."

Primarily the word means "to send," and when Jesus said to John "Send me forth now," he requested John to baptize him now, as the necessary ministry, to formally and publicly identify him as the Messiah, and consecrate him to the ministerial priesthood.

It is absurd to say that Jesus was baptized for the reasons the multitudes were baptized. He was not a sinner. John did not treat him as such. He made no confession of sin. There was no need for penitence. He was not baptized because it was necessary for him to believe in a Savior. Nor was he baptized for the reasons mentioned at another place in this article. He was baptized because he was the Savior of the world, and because his baptism inaugurated his ministry to redeem it. Jesus by his baptism saluted a sinful world with every necessary qualification to satisfy the justice of God, and restore fallen man.

"Being baptized and praying." "Praying," not down under the water, where nobody could hear his prayer, but praying a sublime prayer of consecration while being baptized, because he had in mind the great significance of his baptism, and a vivid anticipation of the difficulties which lay before him.

The man who immerses Jesus Christ must sidetrack or interrupt his prayer, or make some special arrangement about his attitude while praying.

If the point be well taken that John sent Christ upon his public mission, it settles the question of

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made because under the law of Jehovah and the custom of the Jews persons, places, and things were set apart or consecrated by affusion. Scores of passages illustrate this. Priests, many articles, vessels of ministry, gifts from the people, places, people and things were consecrated by affusion. Oil, water, wine and blood were poured or sprinkled.

"And Jesus when he was baptized went up straightway out of the water." "Up" from. If the word does not mean "from" primarily, then we need to change scores of words in the English language. Scores of English words are made up from compound Greek words, words coupled with "Apo."

For instance: "Apology"—"Apo" from, "logos" speech. "Apostrophe"—"Apo" from, and "strophe" turning.

There is no authority for saying that Jesus was immersed, or that he went into the water. It is likely that John administered the rite to Jesus and to the multitudes with the mode common among the Jews. John baptized two or three millions in six months.

"Then went out to him Jerusalem, and all Judea, and all the regions round about Jordan," which included the whole length of the river valley, and took in parts of Perea, Samaria, Galilee, and Gaulonitis.

Let us suppose that he immersed one every minute, day and night, and took no time to preach, rest, eat or sleep. How many could he immerse in six months? 259,200.

Even then he greatly falls short of the number he probably baptized. But it is not reasonable to keep John in the water longer than an hour, or two each day. Therefore, he could not immerse more than a few thousand in six months, and either live, or keep his health.

Immersion is inconsistent with thought and reason. By the method which the Jews purified and consecrated, (which the New Testament calls baptism-) John probably baptized thousands in a day, and took time to preach, eat, sleep, and rest.

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The Home Circle

THE VILLAGE CHURCH BELL.

Virginia Bransford.

What sounds upon the morning air, with tones so clear and sweet?
'Tis the village church bell ringing, the Sabbath day to greet.
Another week of work has passed, another Sabbath come;
The voice of the old cracked church bell is a welcome sound to some.

The aged grandsire cometh in answer to its call,
So slowly and so feebly his tottering footsteps fall,
That he leans upon the arm of the wife he has loved so long,
While children, and grandchildren make up the happy throng.

The Squire, young and rich—he, too, has heard the old church bell;
What caused the rosy flush that o'er his features fell?
Is it for sin with which his heart is riven?
Ah, no; he meets to-day one to whom his heart is given.

And lassies too and lads will come from o'er each distant hill,
With sparkling jest and merry laugh, like music of the rill.
Let us hope the love that fills their hearts to-day
Will only strengthen the love for Him who is the "Life, the Truth, the Way."

Baton Rouge, La.

THE PLACE WE FILL.

The minister had just sung a closing hymn, and dismissed his audience. He was a great singer, whose wonderfully beautiful voice touched the hearts of his hearers with an earnest desire to go out and labor for God.

"Oh, I wish I could sing like that," said a young girl. "How much good I could do!"

A lady who heard turned to her with a smile. "Miss Sheldon," she said, "I remember once expressing a wish similar to that, and an old lady told me this story: 'When I wish to be something God has not permitted me to be, and think my life and its talents amount to nothing, I always recall a poem that was on the first page of my reader when I was a child at school. A tiny buttercup became discontented, and longed to be a tall and beautiful daisy, and the answer was given to it: "But God wants a buttercup—just where you're growing."'

"So," the woman continued, "whatever place we fill, God puts us there, and it is a part of his great unerring plan."

The girl listened, with a smile coming to her lips. "I'll not forget that," she said softly. '"God wants a buttercup—just where you're growing."'

—Pittsburgh Christian Advocate.

KILLING THE DRAGON.

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to is father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one."

"So you shall, my boy."

"When can I be one?" persisted the child.

"You can begin to-day," said the father.

"Where is the dragon?"

"I will tell you when he comes out."

So the boy ran off to play contentedly with his sister.

In the course of the day some presents came for the two children. John's was a book and his sister Catherine's, a beautiful doll. Now, John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out."—Central Christian Advocate.

OPENING HIS EYES.

A certain young minister, serving in his first parish, was hard pressed to find teachers enough for the Sabbath school. So he went over the list of church members until he came to the name of Judge Andrews, who, he had been told, was considered the most learned lawyer in the State.

After some days of timid self-questioning, the minister found courage to call upon the judge.

"I have come to see you," he said, "about a class of boys in the Sabbath school. They have recently lost their teacher, and I wish you would take them."

"What! I take a class of boys in the Sabbath school?"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but I teach a class of boys? No, no; I could not. It's a very busy term of court."

"But it is the busy people, judge, who do the best work, and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no. I couldn't possibly."

And the judge closed the interview rather abruptly.

But Sabbath morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation: "I have called to say that I will try that class. I thought it all out after you left. It was sheer pride made me refuse. I thought I was too great a man to teach a class of boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman,' and I have been worthless in the kingdom. Put me to work. I do not know how to teach boys; I am too ignorant. But I mean to learn."

At the close of his first year in the Sabbath school Judge Andrews said to the minister: "Teaching that class has been the greatest thing that ever happened to me. I never had any conception of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."

How do you feel about it?—Adult Bible Class Monthly.

DR. JOHNSON'S PRESCRIPTION.

"But I haven't time to enjoy anything outside of my work," said a girl complainingly. "Office work is monotonous, and one needs leisure in order to be happy, you know."

"Not according to Dr. Johnson's prescription," said her friend.

"What doctor is that?"

"Oh, I mean old Samuel Johnson, whom Boswell wrote about. He was very hard working and very wise, you know, and he set down the ingredients of happiness in one of his essays. One of them was, 'A little less time than you want.' That prescription has always helped me. When I look around, I don't find that the leisurely people are happy. It's usually the busy people. They enjoy things all the more because they have to plan how to fit their pleasures in. If you always have something ahead that you would like to do if you could find time for it, to-morrow is always interesting to you. Then from that idea, I've gone on to others. A little less money than you want isn't a bad thing. It keeps you active and planning, and saving and self-reliant. A little less goodness than you want keeps you up to doing better and striving harder every day, and never lets you sit down in self-righteousness to criticize other people. When you're satisfied with your own amount of goodness you're in a very bad way. It's the going on, the getting away from stagnation, that makes for happiness."—Unidentified.

A SAVIOR'S LOVE.

By J. Preston Nash.

Let praise within my soul abound,
Since peaceful Jesus I have found;
He cleansed my heart from scarlet stain
And bade the love of God remain.

I sought the great Redeemer's breast
To dwell in sacred, holy rest;
I gazed into his smiling face
And felt a Savior's warm embrace.

Let peace within my soul reside
As Christ is ever near my side;
The Holy Spirit leads me on,
To view the Resurrection dawn.

Sometime—I know not when 'twill be—
My great Redeemer I will see,
To reign upon the golden shore
And greet my friends of earth once more.

Meridian, Miss.

IT MIGHT HELP.

Mr. Sherwood Eddy is a serious speaker, seldom indulging in humorous remark. The other day, however, in speaking of the manner in which Russia is opening to the presentation of the gospel, he drew a contrast. "Not long ago," he said, "if one was to deliver a discourse upon Christianity the police captain of the city took his place upon the front seat to see that the speaker kept to his text." Aside, Mr. Eddy said to the audience: "Such precaution would not be bad in this country." The ministers and laymen received this suggestion with a smile that was quite audible.—Northwestern Christian Advocate.

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Editorial

OUR ARMY OF DELINQUENTS.

A few days ago we reminded that there were about 900 delinquent subscribers on our mailing list which would soon have to be dropped unless they were renewed. This list is growing smaller at a painfully slow rate. What is the situation in your charge, brother? Have you done anything to assist us? If not, will you not take up this important matter at once? This does not concern the Advocate alone, but also the welfare of the Church in your community. Can you afford to let the Advocate pass out of the homes of your people?

OUR NATION'S WEALTH.

The Federal Census Bureau, which for the past two years has been engaged in computing the wealth of the United States, has completed its work, and has announced that the returns foot up the enormous sum of $187,739,000,000. These figures are for 1912, when the returns upon which they are based were secured—it has taken about two years to tabulate them. It is stated that this calculation includes "only tangible wealth, such as lands, buildings, live stock, machinery, merchandise, etc.—not bonds, stocks, and speculative values."

The New Orleans Times-Picayune, in comparing the wealth of our country with that of other nations, says: "The United States has for the last twenty years been the wealthiest country in the world. It is to-day more than twice as rich as the United Kingdom of Great Britain and Ireland, and nearly three times as rich as Germany or France. All the other European powers, Russia, Austria-Hungary, Italy, Belgium, Spain, the Netherlands, Portugal, Switzerland, Roumania, Servia, and Turkey, have together less than two-thirds of the wealth of this country."

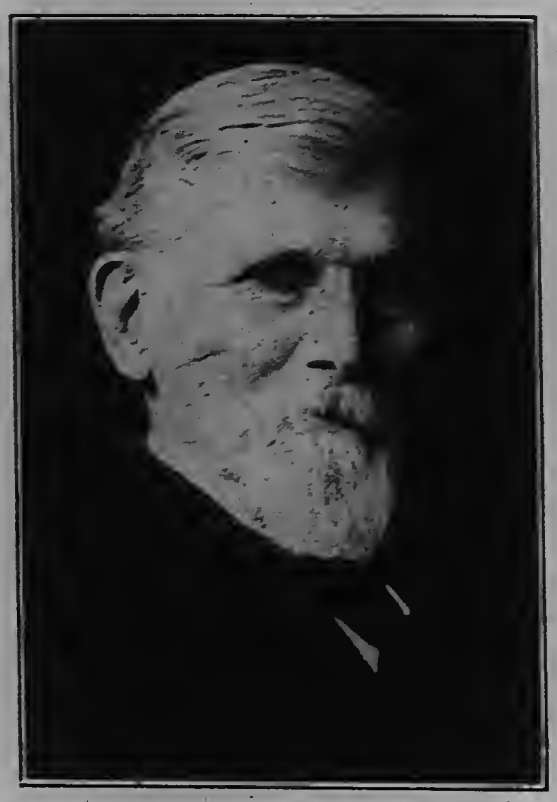
The most striking fact to be learned from the study of the returns showing our Nation's wealth in succeeding decades is that most of it has been piled up within comparatively recent years. In 1850 it was $43,642,000,000, and in 1900, $88,517,000,000, an increase in twenty years of 100 per cent. Since 1900 the rate of gain has been even larger, amounting to 112 per cent. The per capita wealth has also steadily increased. In 1850 it was $870; in 1900, $1165, and in 1912, $1965. The only ugly feature of this census exhibit is that of our property accumulations of more than $187,000,000,000, only about one-third of it is shown on the tax rolls of the country.

In view of the rapid increase of wealth in the United States within the past thirty years—an increase which Mr. Munhall, the noted English statistician, says is without a parallel in human history—is not our boasting about the larger liberality of this generation to religious and philanthropic causes, as compared with the generations preceding it, somewhat discredited? That our people are giving more in the aggregate for such purposes now than in the days agone is undoubtedly true; but are they giving more proportionately? The wealth of the Nation has more than quadrupled since 1880; has our giving increased more than four-fold? Here is a question for our religious spread-eagleism!

And what use are we going to make in the future of this colossal and unprecedented wealth of nearly $200,000,000,000? Will we use it for the high ends of blessing and blessing humanity in all the lands of earth? or will we spend it in ministering to our own selfish appetites and pleasures? This is a question of the most tremendous significance. It involves the fate of our free institutions and the very life of the American Republic. Some years ago when some alarmists were fearing about the Mongolian menace to our western territory, Bishop Candler strikingly said, The yellow peril is not in the over-crowded populations of the Orient, but in the hoarded gold piled up in our banks and treasury vaults. He was right. And what he said then is even more true to-day. Money, wrongly used, will corrupt and destroy a nation as well as an individual. Only a lofty task large enough to engage the vast energies and resources of this mighty republic can save its citizenship from the fatal consequences of opulence, ease, and self-indulgence—the disintegrating forces that undermined and wrecked the empires of the past. And where can such a task be found except in undertaking to Christianize the whole wide world?

HAS RESIGNED FROM THE VANDERBILT BOARD.

While in Jackson, Miss., last week attending the Millsaps Commencement, we were gratified to learn that Major Millsaps had some time ago tendered his resignation as a member of the Vanderbilt Board of Trust. He held the view that he had been placed upon that Board to serve the Church, and that since the Church no longer had any interest in Vanderbilt University it was his duty to terminate his connection with it. This action is in harmony with our brief editorial utterance in last week's issue of the Advocate concerning Dr. Mims' statement recently made in Atlanta, though it ante-dated considerably what we had to say on the subject.



Major R. W. Millsaps.

Major Millsaps is an A. B. graduate of old Asbury College (now Depauw University) and of the famous Harvard Law School. He has had a great career, and in intellectual reach and ability he is not surpassed by any layman in the Church. He has given to Millsaps College more than a half million dollars, was largely instrumental in securing the establishment of the Methodist Orphanage in Jackson (to which he was a generous donor), and had lately given something like $50,000 toward the construction of the beautiful Galloway Memorial Church in the Capital City of Mississippi. He and Bishop Galloway were devoted and lifelong friends and always sustained toward each other the most intimate and confidential relations. Ever since the Vanderbilt trustees, in June 1911, disclosed clearly their purpose to eject the Church from Vanderbilt University, Major Millsaps' splendid loyalty to Southern Methodism has been one of the most outstanding features of the great existing contest. But, in our opinion, in nothing that he has done has he shown more wisdom than in now resigning from the Vanderbilt Board and in refusing to allow the misrepresentations men who dominate that body to pervert his great influence and use it as a means of drawing students away from our own schools.

The complete detachment of the Church from Vanderbilt is now urgently and imperatively demanded in order to safeguard the interests and protect the honor of our denomination, and for this every loyal Southern Methodist should resolutely and aggressively stand. Appeals to sympathy and local interests should not be allowed to sway us in a matter of such vast importance. If such considerations are permitted to govern in one Conference, they will also be invoked in others, and as a result practically everything that the Vanderbilt men want in the way of securing trustees and the appointment of professors and students will be secured. We should love our Church more than we do any man or set of men, and be true and brave and firm in conserving its welfare.

Mr. J. R. Pepper, of Memphis, Tenn.

We have just been informed that Mr. Pepper some weeks ago notified Dr. Kirkland that he would not serve any longer as a trustee of Vanderbilt University. Of Mr. Pepper's standing and usefulness as a layman we do not need to write. His reputation is more than national and his influence for good is scarcely surpassed by that of any man in Southern Methodism, either clerical or lay. His action in this instance is in perfect keeping with his unbroken record of high-minded conscientiousness and unswerving loyalty to his Church.

PERSONAL AND OTHER NOTES.

A correspondent writes: "The work generally is prospering in the Alexandria (La.) District. Some revivals of great power have been held this year."

Mrs. L. P. Brown, of Meridian, Miss., and Mrs. H. C. Williamson, of Memphis, Tenn., are visiting their brother, Mr. J. B. Streater, and their sister, Mrs. F. Attneave, at Black Hawk, Miss.

Bishop J. C. Kilgo orders his Advocate to be sent to Charlotte, N. C., instead of Durham, N. C.

The former city will hereafter be the Bishop's home. Let his correspondents take note of this change of his address.

Rev. J. L. Nabors reports that the work is progressing favorably in the Potts Camp (Miss.) charge. He keeps busy and has the happy faculty of influencing others to lend him a helping hand in the Master's service.

Rev. J. G. Johnson, of Black Hawk, Miss., who some weeks ago was called to the bedside of his father in New Mexico, was expected to return home last Saturday. His father's condition is reported to be much improved.

Rev. J. M. Morse, our pastor at Brookhaven, Miss., began a revival meeting in his church at that place on Sunday, June 6. He is doing the preaching himself, and the music is in charge of Rev. S. E. Kirby, of Little Rock, Ark.

Rev. R. I. Collins, of Courtland, Miss., has our thanks for a club of 5 subscriptions, forwarded on June 5. He adds: "I am expecting a good year in this part of the Lord's vineyard." Every year is "a good year" with Brother Collins.

According to the press dispatches, Bishop James Atkins delighted the brethren of the Shreveport District with his presence and ministry at the late session of their District Conference, held at South Mansfield, La., last week.

In a note to the Editor Rev. H. W. May stated that a revival meeting was in progress at Opelousas, La., last week with a good prospect of success. He said that the pastor, Rev. G. A. Morgan, was being assisted by Rev. A. L. Harper.

On Tuesday morning, June 1, at the First Methodist Church of this city Mr. F. D. Gibbs and Miss Iris Rosa Newton, both of Monroe, La., were married, Dr. J. M. Henry, brother-in-law of the groom, officiating. After the ceremony the couple left for a short stay at Pass Christian, Miss.

The corner-stone of our new church in De Ridder, La., will be laid on June 29, by Rev. H. W. May, the presiding elder of the Alexandria District, and Dr. J. M. Henry, of Ruston. Rev. W. S. Henry, our energetic pastor at De Ridder, is to be congratulated on the progress that is being made in carrying forward this commendable enterprise.

We are grateful to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. H. Smith, Carrollton, Miss., 4; Rev. M. B. Sharbrough, Columbia, Miss., 5; Dr. H. G. Henderson, Sardis, Miss., 2; Rev. W. E. Harrison, Magee, Miss., 4; Rev. W. N. Dodds, Verona, Miss., 2.

Under date of June 12, Rev. S. A. Brown, of Okolona, Miss., writes as follows: "We will begin a revival meeting here to-morrow. Rev. W. G. Henry, pastor of the Galloway Memorial Church of Jackson, Miss., will be with us after Monday and do the preaching. The work is moving along smoothly here and I think that we are making some progress."

Col. J. M. Johnson, of Acona, Miss., who has been seriously ill for several weeks, continues to improve slowly. He is now able to sit up a part of the day, but is still feeble and suffers a good deal—possibly as a result of a terrible and well-nigh mortal wound that he received during the Civil War. He had as visitors last Thursday his brother, Dr. W. T. Johnson, and his brother-in-law, Mr. R. T. Jones, of Greenwood, Miss.

In a note to our office, Rev. J. I. Hoffpauir, presiding elder of the Lafayette (La.) District, says: "The work in this district has been going steadily forward ever since the Annual Conference. New churches have been built and gracious revivals, resulting in many conversions, have been held at a number of places. Our preachers are faithful and are actively endeavoring to promote all the interests of the Kingdom."

Rev. W. D. Bennett, of Waterford, Miss., in a business note to our office, reports encouragingly concerning his work. He has been considerably hindered by the illness of Sister Bennett who has been indisposed since the middle of February, but has missed only two appointments. He has seven Sunday schools in his charge. The people have been very kind and attentive. The indications point to a year of prosperity and progress.

Rev. R. S. Walton, of Bunkie, La., sends us 4 subscriptions to the Advocate, and in his business letter appends the following note: "We have just closed at Marksville, La., a successful series of revival services. Dr. C. K. Dickey, the pastor of our church at Somerset, Ky., assisted me. He is a man of God and impressed all who heard him with that fact. Ten persons were received into the Church and the congregation as a whole was spiritually revived."

We are requested to make the following announcement: "The Caseyville (Miss.) Camp Meeting will begin on July 16 and close on July 25. The preaching will be done under a large tabernacle. There will be lodging houses and restaurants on the ground. Ministers will be entertained free. The services will be in charge of Rev. George W. Ridout, of Taylor University. For further information write W. W. Godbold, president, R. F. D. No. 7, Wesson, Miss."

The two official visitors from the North Mississippi Conference, Rev. L. M. Lipscomb and Rev. W. M. Young, both attended the recent Commencement of Millsaps College. Among the other ministers from outside the city of Jackson who were present we noted the following: Rev. W. S. Shipman, Rev. V. C. Curtis, Rev. G. W. Bachman, Rev. D. W. Babb, Rev. T. H. Dorsey, Dr. E. H. Mounger, Dr. I. W. Cooper, Dr. W. H. La Prade, and Rev. N. B. Harmon.

Dr. H. G. Henderson, of Sardis, Miss., President of the North Mississippi Conference Epworth League Board, writes: "The recent League Conference at Grenada, Miss., was well attended and was full of the genuine Epworth League spirit and enthusiasm. The addresses of Dr. E. H. Rawlings and Rev. Marvin Culbreth were captivating. The next session will be held in Water Valley. The Secretary, Miss Mabel Fullmer, will furnish the Advocate with a fuller report."

We have on our table a copy of Messenger No. 3, the Bulletin of the Haynesville (La.) Circuit, of which Rev. W. W. Perry is the consecrated and wide-awake pastor. From it we glean the following: 56 members have been received into the Church this year. The Sunday school enrollment has been increased from 326 to 400. There are 68 New Orleans and 2 Nashville Advocates taken. Brother Perry is sparing no effort to carry forward all the interests of the Church in his field.

According to the Lincoln County Times (Brookhaven, Miss.) Dr. Stonewall Anderson's recent Commencement Sermon at Whitworth College "produced a profound impression"; Rev. H. B. Watkins' discourse before the Y. W. C. A. at the evening hour of the same day was "eloquent, edifying, and spiritual," and Dr. E. H. Mounger's address before the Alumnae Association was "masterful." Evidently Dr. Cooper made no mistake in the selection of his Commencement speakers this year.

Rev. H. W. May, of Alexandria, La., writing under date of June 10, says: "I am pleased to inform you, and through the Advocate my friends, that my daughter, Annie Laurie, is fast recovering from a very critical double operation, which was performed in the Alexandria Sanitarium some days ago." We are very glad indeed to receive this encouraging message. Brother May expects to have a family reunion on June 20, his birthday. We trust that the occasion will in every respect be a happy one.

While in Jackson, Miss., last week, whither he came to preach the Commencement Sermon of Millsaps College, Bishop Mouzon was the guest of Dr. and Mrs. H. R. Shands. Ex-Governor and Mrs. G. D. Shands, of New Orleans, were also guests in the home of their son, Dr. Shands, and we noted their presence in the chapel several times during the closing exercises of the College. Both Bishop Mouzon and Ex-Governor Shands were born and reared in South Carolina and are Wofford College men.

That noble veteran of the North Mississippi Conference, Rev. John Ritchey, in renewing his subscription, takes time to say a few commendatory things concerning the New Orleans Advocate. We know of no man whose good opinion we had rather have than that of Brother Ritchey, who as a preacher ranks with the best and whose long record has ever been above criticism. May the Heavenly Father continue to bless his labors; and may his path shine more and more unto the perfect day!

Rev. and Mrs. J. M. Lewis, of Carriere, Miss., will have the sympathy and prayers of their many friends in the sore bereavement which has come to them in the loss of their little daughter, Lou Ella. This sad occurrence took place on June 1. Dr. W. H. Huntley handed us the notice which appears elsewhere while we were in Jackson last week, but the forms for the last issue of the Advocate were closed earlier than usual in order that the Editor might be present at the Commencement exercises of Millsaps College, of which institution he is a trustee.

Bishop W. B. Murrah attended the recent Commencement exercises of Millsaps College, at Jackson, Miss. He is the President of the Board of Trustees of that institution. The Bishop was looking well and was given a hearty welcome by his host of friends in Jackson. His introduction of Bishop Mouzon, who preached the Baccalaureate sermon on Sunday and his remarks in representing the Board of Trustees on Commencement Day were up to his usual high standard. No man in the episcopal college has a clearer head or a truer heart than this distinguished Mississippian.

Rev. W. W. Drake, pastor of the Carrollton Avenue Church of this city, received on Sunday, June 13, a telegram calling him to the bedside of his mother, Mrs. A. G. Drake, who was stated to be critically ill at the home of her brother at Turin, Ga. Brother Drake left New Orleans that evening for Georgia, but before he could reach Turin his mother had died. We deeply sympathize with him and the other stricken relatives in their sore bereavement and pray that the Holy Spirit may graciously comfort and sustain them. We trust that some one will at an early date furnish the Advocate with a fitting memoir of the deceased.

From the Scott County Register of June 2, we take the following note: "Mr. J. C. Ellis, Jr., of Homewood, Miss., preached his second sermon at High Hill last Sunday, and it was enjoyed by all who attended. He is a splendid young man and we feel sure that there is a bright future in store for him. He was accompanied by his sister, Miss Ida Marie Ellis, Miss Allie Boyles and Chester Boyles, another young preacher. They were entertained in the home of Mr. and Mrs. J. W. Crout." Young Brother Ellis is a son of Rev. J. C. Ellis, of Homewood, an esteemed and useful member of the Mississippi Conference, and is only eighteen years of age.

We quote the following from a recent issue of the Fayette (Miss.) Chronicle: "Rev. M. F. Adams, pastor of the Methodist Church here, left Monday morning for Lumberton, Miss., where he was to be married to Miss Era Jenkins, an accomplished and charming young woman of that city. The marriage was to be solemnized by his father, Rev. T. W. Adams, presiding elder of the Port Gibson District." It was the plan of the bride and groom to leave immediately after the performance of the wedding ceremony for Durham, N. C., to attend the Commencement exercises of Trinity College, which institution Mr. Adams attended. The Advocate extends to the happy couple congratulations and all good wishes.

While passing through Durant, Miss., en route home last Thursday evening, it was the Editor's pleasure to look in on the meeting of the Woman's Missionary Society of the Durant District which was being held at that place. Miss Elle Willingham, the accomplished District Secretary, was presiding, and excellent addresses were delivered by Mrs. J. W. Conger of Vaiden and Mrs. T. W. Woodward of Starkville. It was also our great pleasure to meet our friend, Mrs. Vic T. Hoyle, the resourceful and statesmanlike Conference President, and many others whom we have long known and esteemed. Particularly did we enjoy our brief season of fellowship with Brothers Shipman and Broyles.

Major R. W. Millsaps, of Jackson, Miss., who recently was confined to his bed for about two weeks by a severe attack of illness is, we are glad to state, now able to be up and around. He went to Gulport, Miss., the latter part of last week to spend a few days at The Great Southern Hotel which is situated on the beach, where one can enjoy the invigorating sea breezes. Later in the season he expects to go to Battle Creek, Michigan. Major Millsaps celebrated his 82d birthday on Sunday, May 30. Referring to his unusual mental vigor and his progressive, forward-looking spirit, a few days since, Dr. Dunbar Rowland, the accomplished head of the Mississippi Historical Department, said to the Editor, "He is far and away the youngest old man that I know."

The following dispatch was sent from Bew Springs, Miss., to the Memphis Commercial Appeal on June 10: "Mr. M. G. Dubard, prominent as a planter and churchman, suffered a serious accident here yesterday about 9:30 o'clock. He was in the act of mounting his horse, when the animal became frightened and he was thrown to the ground, sustaining a painful fracture of one of his legs just below the hip. He was hurried to Memphis and placed in St. Joseph's Hospital for treatment. Mr. Dubard has long been prominent in church circles and his many friends throughout North Mississippi will be grieved to hear of his misfortunes." We sincerely regret to learn of this unfortunate occurrence, and we earnestly pray that this honored and useful layman may have a speedy and complete recovery.

A PARSONAGE HOME BEREAVED.

Dear Dr. Meek: Little Lou Ella, baby daughter of our Brother and Sister, J. M. Lewis, died at Carriere on Tuesday afternoon, June 1. Summer sickness extending over three weeks ended in death, despite all efforts of love and medical skill. Friends of these devoted parents will go into the fellowship of tender, prayerful sympathy on this announcement of their loss. Lou Ella was a lovely little girl, scarce two and a half years old. Sweet and smiling always, a bubbling fountain of happy innocence—only those who have met such sorrow may realize the measure of emptiness and grief bearing now upon that parsonage home. W. H. HUNTLEY.

Biloxi, Miss.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs EMMA GOODE (nee Whiteside) was born on July 16, 1893, and died on May 21, 1915, at the age of 22 years 9 months and 6 days. She was converted when quite young and joined the M. E. Church, South, living a consistent member until her death. May the dear Lord bless the bereaved parents, husband, brothers and sisters and help them so to live that when death comes to them they shall go to be with her in that land, where there will be no more partings, nor sorrow, nor tears. We shall there see her shining face, clasp her loving hand and be with her forever and with Him "in whose presence is fullness of joy." She has fought a good fight and has gone home to wear the crown of righteousness prepared for her by our blessed Lord.

HER AUNT.

Our beloved grandfather, ALFRED F. JONES, born on March 2, 1833, was called by our Savior to receive his reward on Oct. 20, 1914. He was converted and joined the Methodist Church when quite a small child, and lived a noble, Christian life till the day of his death. He was married to Mary Jane Carter of Americus, Miss., who was also a noble Christian and a great help to him in his Christian life. He was a great worker among the young people. He spent the last days of his earthly pilgrimage praying for and exhorting them to flee from the wrath to come. The loss seems almost unbearable; but when we remember that our loss is his eternal gain we are encouraged to live the life of an humble Christian with the hope of meeting him in heaven. He leaves eight children, thirty-nine grandchildren and eight great-grand children, I shall not say to mourn him, for we have the assurance that we shall meet him by and by. A devoted granddaughter,

EDITH MIZELLE.

Mrs. LOUISA GARDNER BROWN was born in Simpson County, Miss., in 1849, and died in that county on April 30, 1915. When only a girl she professed faith in Christ and united with the Church, remaining a consistent member to her death. She was an old-fashioned mother. All of her children have homes and children of their own, but their interests were as dear to her heart as when they were infants. It was while attending a sick daughter that death claimed her. She loved the Church and its ministry. She was happy when the Church prospered and grieved when it languished. She was stanch in her stand for the right. Death came suddenly, but it was not unexpected, for others of her family had died, as she did, of heart failure. For the few minutes that she lived after she was stricken she was conscious and prayed to the last. The funeral service was conducted in God's out-of-doors, under the tall pines near the family cemetery. After the usual service, friends and neighbors bore her body to its last resting place beside her husband.

Her pastor,
W. E. HARRISON.

On the afternoon of May 10, 1915, Brother R. L. PARRISH died suddenly at his home in Marshall County, Miss. His death was quite a shock to his household and community. Brother Parrish was born in Marshall County in the year 1851, at the home where his life was destined to end sixty-four years later. In early manhood Brother Parrish moved to Sardis, Miss., where he lived for a number of years. There he made many friends, and in after years often spoke of the happy days spent there. While living in Sardis Brother Parrish became a member of the Old School Presbyterian Church. He was received into this Church by the Rev. Mr. Crozier in the year 1877. Here his membership remained until his death. He was a consistent member of the Church, and loved all things that led to godliness. His life was such as to command the confidence and respect of all who knew him. By his gentle life, we have the evidence that he has gone to rest. He has left a number of brothers and sisters to mourn their loss. May the Heavenly Father sustain them and lead them through the present period of gloom.

W. W. BRUNER.

MARY JANE HARRISON was born on March 4, 1849, and died on April 26, 1915. She was happily married to Mr. G. P. Tankersley on April 5, 1865. This union was blessed with four children, two sons and two daughters, all of whom are still living. She joined the M. E. Church, South, in 1873, remaining a true and faithful member. Her husband preceded her to the glory world on May 24, 1907, and after her husband's death her health slowly declined, but the tender ministrations of her children brightened the path which led to the inevitable end. Sister Tankersley was one of the sweetest Christian characters I have ever met. She could always find a bright side when everything looked dark to others. She will be mourned by all who knew her and the Church will miss her never-tiring hands. She was ever among the first to greet and minister to a new pastor. So conscious was she of approaching death that she prepared the minds of her loved ones for the final separation. May the faith of the bereaved be made strong in God in this dark hour of sorrow! We laid her body away in Paradise Cemetery to await the resurrection morn.

T. G. ADAIR, Pastor.

LAURA VIRGINIA LEWIS was born June 18, 1885, was converted at the age of nine years and united with the Methodist Church, South, at Greenleaf, Miss., the Church of her father and mother. She was the youngest child of W. B. and M. J. Lewis. On April 27, 1902, she was married to Thomas P. Langston. On May 19, 1915, the spirit of our friend took its flight to the heavenly home. Sister Langston leaves an aged mother, her husband and three children—three little girls—three brothers and two sisters, to mourn her going away. The family, the Church and the community feel keenly the loss of the loved one who was of so much real worth to each in the divinely appointed sphere of labor to which she was called. God makes no mistakes. The cycle of any human life is complete, be it long or short—if only the supreme purpose for which life is given be, under God, fulfilled. From early childhood our now glorified friend felt the call of the Spirit of God in her soul, her life; and in glad response she gave her best love and service to God, the Church and humanity. On the altar of love and service she sacrificed. The baptismal prayer for the infant life was answered; and "being steadfast in faith and joyful through hope," she passed the waves of life's troubled sea and entered into the haven of rest. The dying love-gift to Sister Randolph from her baby sister was the little motherless girls. So our Brother and Sister Randolph are in charge of the three sweet children to nurture and train for the kingdom of heaven. The funeral service was conducted by the writer, assisted by the pastor, in the presence of a large and tearful congregation at Greenleaf Church.

T. W. DYE.

RESOLUTIONS OF APPRECIATION.

Whereas, it has pleased the Supreme Head of our Church and the author and finisher of our faith to remove from us to a higher and more intimate circle our beloved and sweet spirited brother, Rev. Irvin Roberts, and,

Whereas, he served his Church and country for many years faithfully, earnestly and consistently, being capably and diligently pastoral, ready for the call of the Church at all times, and

Whereas, as a local preacher he was devout and humble; justice, kindness, and humility being his constant virtues, so that we have lost a beloved brother and officer of the Church; therefore, be it resolved,

1. That his Church and this Quarterly Conference feel keenly the loss of one whose life was the exemplification of Christianity and the embodiment of civic virtue—quiet and gentle, yet a rebuke to evil and an inspiration toward that Christlike life for which our Methodist Church stands.

2. That these resolutions be spread on our Quarterly Conference Record Book, that a copy be sent to the bereaved wife and children, with whom we mourn, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: M. P. Davis, R. M. Spalding, J. Q. Rouse, Committee.
Vancleave, Miss., May 14, 1915.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Plain Dealing, La.

We have just closed a very successful meeting at this place, Rev. W. T. Woodward, pastor of our Church at Sicily Island, La., did most of the preaching. He is a strong and forceful speaker, his messages carrying conviction of truth and the awfulness of sin. His doctrinal sermons were irrefutable and conclusive. Our church was greatly strengthened both numerically and spiritually. Any one desiring good help will do well to secure the service of Brother Woodward. We are expecting the greatest year of our quadrennium at this appointment. The Lord has blessed us and made our hearts glad, and we are resolved to be both diligent and faithful. Our people have been kind and generous and we shall regret to leave then after this (our fourth) year. We have a splendid parsonage with satisfactory surroundings. I shall make an effort right away to increase the circulation of your most excellent paper. Fraternally yours,

T. J. EMBREE.

Glenn Allan, Miss.

Dear Dr. Meek: I thought perhaps some of my friends in the North Mississippi Conference would like to read a report from our work at Glen Allan; hence will ask permission to occupy a little space in your good paper for this report. We arrived at the parsonage on Dec. 19, 1914. The weather was bitter cold, but the good ladies of Glen Allan had nice warm fires and a good warm supper awaiting us. We found enough provisions in the pantry to last for several weeks and everything in fine trim around the parsonage. We found a very handsome parsonage here; it is practically new and is said to be as nice as any in the North Mississippi Conference. The location is ideal; it faces Lake Washington, and affords as beautiful a piece of scenery from the front as one could wish to see. We found a very fine people here, and they know how to make a young preacher feel at home in their midst. They are constantly showering the parsonage with good things. This is our first appointment and of course our beginning was somewhat slow and awkward; but we feel that God has wonderfully blessed our feeble efforts. We have had ten accessions to the Church and have organized one Sunday school. We now have a Sunday school at all three of our churches, and all are doing good work. We have observed Children's Day at all the churches, and realized $13.92 from these collections. We are doing some good work for the Orphanage, have been sending in our monthly contributions, and in addition to that our good ladies at Glen Allan have sent the Orphanage a very fine box of clothing, containing about 50 or 60 garments and some cloth not made up. I helped to pack this box, and it was certainly a very valuable box.

The spiritual state of the Church is good and growing. We have just closed a great revival at Glen Allan, an account of which has already been given through your paper. We have a good mid-week prayer meeting, and also a cottage prayer meeting for the young people. We have some very strong Christian characters among our young people. It would make your heart rejoice to hear them pray. It was certainly gratifying to the pastor to see how well one of our good Christian girls conducted the cottage prayer meeting last Friday night, and we have numbers of just such Christian characters among our girls. We also have some good workers among our young men. With the spiritual fires burning on our altars, we hope to have a greater ingathering of souls before the year closes.

A. T. McILWAIN, P. C.

Foxworth, Miss.

We are getting on well on the Buford charge. We have started our missionary rallies, holding the first one at Sandy Hook. Brother J. W. Hart, our charge lay leader planned the occasion and we had a profitable day, the good people of Angie, La., joining with us. We had fine essays written and read by five young girls and boys, which were spiritual and impressive. We are hoping to have more of our young people take part in like exercises. We are planning to hold mission rallies at every church on the charge, the next one to be held at Angie. Our congregations are large and attentive and the prayer meeting at Foxworth is well attended. The gentle breezes of thoughtfulness and kindness continue to blow toward the parsonage, bringing us many good things to eat, such as milk, butter, chickens, eggs, sweet potatoes, rice, sugar, fruit, flour and many other like things in token of the love of the people for their pastor and his family. May God's richest blessing abide and rest on these good and thoughtful people.—W. H. Lane, P. C.

ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference will convene in Bunkie, La., July 6, at 8 o'clock p.m., and continue through the 9th. Rev. P. M. Brown will preach the opening sermon.

The following committees have been appointed:

License to Preach—G. E. Cameron, L. E. Crooks, R. S. Walker.

Admission on Trial — A. S. J. Neill, B. H. Sheppard, J. W. Booth.

Deacon's orders—F. N. Freeman, R. Randell, H. B. Perritt.

Elder's Orders—J. M. Alford, W. S. Henry, T. I. Beck.

Our college presidents and editor of the Advocate are invited to attend.

H. W. MAY,
Presiding Elder.

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Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

Durant has more than one man that is doing excellent work. You can get ideas and plans that are worth something from Dr. R. C. Elmore.

Ruleville proposes to be the first school in the Winona district to come up to the Standard of Efficiency. Brother Parker, the snperintendent, is hard at it. His school is the biggest thing in the town.

Report the results of your attendance at Sunday school on Jnne 13, and then report again on Jnly 11. Report the resnlts of Decision Day. Report everything yon are doing that you have not done before.

Tupelo has challenged the State to beat her in Snnday school work. The city that surpasses Tnpelo in Intelligent, constant work for the building up of the kingdom will have to be up early and keep at it a long time.

One good place to practice the golden rule, is to **send all money belonging to the Sunday School Board to Rev. V. C. Curtis, Lexington, Miss.** It hnrts at least two people when money is withheld and mayhe two hundred.

The work at Drew is prospering. What has been done, is but the promise of the great things that will be accomplished in the future. Brother Park is organizing his Sunday school forces and is leading them to the highest and best.

Brother Gregory, the man in charge at Tyro, knows how to work a fellow as the following schedule will show: Tyro, Saturday night; three services at Mount Vernon Sunday morning; one at Luxahoma at half past three, and one at Fredonia at eight. The people in all these schools are eager to get hold of the best. Gregory has been at work in that field.

The Winona and Holly Springs districts mean to hold conferences for Bible Study and Sunday School Methods early in the summer. Some one man will have to get behind these conferences and push them. No telling the amount of good that can he accomplished by calling out our own superintendents and teachers and training them in the work.

THE MISSIONARY CONFERENCE AT SHANNON, MISS.

Dr. Meek: The Woman's Missionary Conference of the Aberdeen District which met at Shannon, Miss., June 3-4, was largely attended, and was spoken of as a fine occasion, much beyond the ordinary.

Mrs. J. H. Haughton, of Prairie, presided with grace and great satisfaction. At the first evening meeting the Conference President, Mrs. Vic Thompson Hoyle, delivered a captivating address of exceptional merit concerning the recent meeting of the Woman's Missionary Council at Little Rock, Ark. A local Missionary Drill was presented at this same hour by the Shannon children. A great congregation was present and special songs were rendered by the choir.

The entire delegation appeared to be in a fine mood for service and to enjoy the many good features of the rich program of the meetings.

Most cordial hospitality prevailed and all guests were furnished "auto" conveyance to and from the trains.

Rev. J. W. Bell, the presiding elder of the district, was present and gave valnable assistance with his prayers and wise counsel.

Rev. and Mrs. S. A. Brown, of Okolona, were also present, to the gratification of many of the Shannon people.

The address of Miss Golding, concerning the Methodist Orphanage at Jackson, Miss., was much enjoyed, and dnring her remarks (made by reqnest) concerning her call to the foreign missionary work, great tenderness prevailed, and the presence of Him who said, "Go teach, and lo, I am with you," was evident.

The Shannon people greatly enjoyed the coming and brief sojourn of the fine delegation, and attended the meetings in goodly numbers. The Church was well filled at every service.

"The Co-operative Home at Corinth" was represented hy Miss Daniel, who is the Deaconess Manager of that institution. Religious influences constantly prevail at that home and a fine work is being wrought to the honor of the Corinth people and the general management. Miss Daniel does other Christian work also, and has heen teaching a great Sunday school class at the South Side Mission Church. Pastor Felts of the First Methodist Church at Corinth is in full sympathy with this work and the Corinth people have aided with their money.

Mrs. Woodward, of Starkville, addressed the special meeting for children on Friday at 11 a. m. This gifted daughter of the late Rev. R. G. Porter, evinces at times in pnblic address, the high qualifications which her father possessed for speaking to children, and renders a great service in the woman's missionary work, and in dealing with the children of the Starkville Church.

The choir service at Shannon was highly complimented and some nice things were said of the work of the Woman's Missionary Society at that place.

A collection was taken for incidental purposes on Friday, and to make snre of good Apostolic and Methodist succession, a collection in pledges was also called for, amounting to $340, which was assumed in this way by the different societies, the largest sum heing given hy the delegation from Tupelo.

The All-day Meeting" for the first Friday in August was assigned to Amory, and Nettleton secured the next annual meeting.

The final Lord's Prayer Benediction Service was delightfully charming, a veritable baptism of the Divine presence being visited upon the entire company' as the delegation joined hands, after brief testimonials, and sang "Blessed Be The Tie That Binds."

Signed: Mrs. A. H. WILLIAMS,
Mrs. T. C. LAUDERDALE,
for Committee.

Religious Papers Look Into Pellagra Remedy.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address American Compounding Co., Box 587-X, Jasper, Ala.—Advertisement.

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONF.

Columbus Dist.—Third Round.

Macon, June 20, 21.
Columhus, First Church, a. m., June 26, 27.
Columbus, Central Church, p. m., June 27, 28.
Macon Circult, at Salem, a. m., July 3, 4.
West Point, p. m., July 4, 5.
Artesla, at Sessums, July 10, 11.
Cedar Bluff, at Pearsons, July 17, 18.
Brooksville, at New Bethel, July 20.
Shuqualak, at Center Valley, July 24, 25.
Cochrane, at Panola, July 27.
Crawford, July 29.
Starkville, August 1, 2.
Longview, at Bevills Hill, August 7, 8.
Columhus Circuit, at Flint Hill, August 14, 15.
Mayhew, at Lehanon, August 21, 22.
Sturgis, at Pleasant Hill, August 24.
Mashulaville, at———, August 28, 29.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Third Round.

Grenada, June 6, 7.
Taylor, at Andrew's Chapel, June 12, 13.
Water Valley, N. Main, at Wyatt's Chapel, June 19.
Water Valley, First Church, June 20, 28.
Holly Springs, June 21.
Duck Hill, at Bethel, June 26.
Grenada Circuit, at Holcomh, June 27, 28.
Red Banks, at Mahon, July 3.
Oxford, July 4, 19.
Mt. Pleasant, at Marshall Institute, July 10. 11.
Waterford, at Soul's Chapel, July 16.
Ahheville, at Cambridge, July 17, 18.
Lamar, at Rice Chapel, July 23.
Ashland, at Union Hill, July 24, 25.
Potts Camp, at Cornersville, July 31, August 1.
Parls, at Shady Grove, August 14, 15.
Pine Valley, at Banner, August 15, 16.
Coffeeville, at Gray Rock, August 17.
Toccopola, at Liherty, August 21.
Randolph, at Hunter's Chapel, August 22, 23.
Byhalla, at Emory, August 28, 29.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Booneville Circult, at Blackland, June 12.
Booneville, June 13, 14.
Kossuth Circult, at Wesley Chapel, June 19, 20.
Corinth Circuit, at Gaines Chapel, June 26.
Corinth, First Church, June 27, 28.
Corinth, Southside, June 27-29.
Rienzi, at Clausell Hill, July 1.
luka Circuit, at Bethel, July 3.
luka, July 4, 5.
Marietta, at Ozark, July 9.
Wheelers, at Asbury, July 10, 11.
Sherman, at Liberty, July 17.
Guntown and Baldwyn, at Pleasant Valley, July 18, 19.
Mooresville, at Andrews Chapel, July 23.
Mantachle, at Center Star, Jnly 24, 25.
New Albany Circuit, at Union Hill, July 31, August 1.
New Albany, July 30, August 1.
Hickory Flat, at Palestine, August 6.
Myrtle, at Pleasant Hill, August 7.
Ripley and Blue Mountain, at Blue Mountain, August 8, 9.
Dumas, at Wyatts Chapel, August 10.
Chalybeate, at Ebenezer, August 14, 15.
Ripley Circuit, at Falkner, August 15, 16.
Belmont, at New Hope, August 20.
Tishomingo, at Paradise, August 21, 22.

J. H. MITCHELL, P. E.

Durant Dist.—Third Round.
(In part)

Sallis, at Schrock, June 19, 20.
Lexington Circuit, at Salem, June 26, 27.
Black Hawk, at Shutes School House, July 3, 4.
Lexington, p. m., July 7, 8.
To dedicate White Hall Church, 11 a. m., July 9.
Noxapater, at Pleasant Hill, July 10.
High Point, at Rural Hill, July 11.
McCool, at Chapel Hill, July 17, 18.
Matheston, at Double Springs, July 31, August 1.

W. S. SHIPMAN, P. E.

Aberdeen Dist.—Third Round.

Houston, June 14.
Okolona, June 20, 21.
Palestine, July 3, 4.
Pontotoc, July 5.
Shannon, at Troy, July 7.
Houlka, at Concord, July 8.
Nettleton, at Evergreen, July 10, 11.
Calhoun City, at Big Creek, July 16.
Vardaman, at Atlanta, July 17, 18.
Amory and Nettleton, at Nettleton, July 25, 26.
Aberdeen, August 1, 2.
Greenwood Springs, at Pleasant Grove, August 7, 8.
Smithville, at Paine Memorial, August 12.
Okolona Circuit, at Boone Chapel, August 14, 15.
Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Salem, August 26.
Verona, at Plantersville, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpelier, at Fosters Chapel, Septemher 11, 12.
Buena Vista, September 13.

JNO. W. BELL, P. E.

Greenville Dist.—Third Round.

Greenville, June 19, 20.
Leland and Hollandale, at Leland, June 20, 21.
Coahoma and Lyons, at Coahoma, June 26, 27.
Lula and Dubhs, at Duhhs, June 27, 28.
Rosedale and Hillhouse, at Rosedale, July 4, 5.
Glen Allan, at Leota, July 7.
Cleveland, July 10, 11.
Shaw and Merigold, at Shaw, July 11, 12.
Arcola, at Winterville, July 18, 19.
Benoit and Beulah, at Beulah, July 25, 26.
Clarksdale, August 1, 2.
Tunica and Robinsonville, at Hollywood, August 7, 8.
Jonestown and Belen, at Dundee, August 8, 9.
Boyle, at New Salem, August 14, 15.
Shelby, at Duncan, August 22, 23.
Gunnison, August 28, 29.
Friars Point, August 29, 30.

H. S. SPRAGINS, P. E.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, July 3, 4.
Crystal Springs, July 4, 5.
Fernwood, at Knoxo, July 9.
Magnolia, July 11, 12.
Bogue Chitto and Norfield, at Bogue Chitto, July 18, 19.
Buford, at Sandy Hook, July 24, 25.
Monticello, at Oma, August 1, 2.
Summit and E. McComb, at Pizgah, August 14, 15.
McComb-Centenary, August 15, 16.
Adams, at Johnson Station, August 17.
Meadville, at McCalls, August 18.
Scotland, at New Hope, August 21, 22.
Bayou Pierre, at Tabernacle, August 26.
Pleasant Grove, at Tilton, August 28, 29.
Tylertown, at Tylertown, September 4, 5.
Topisaw, at Holmesville, September 8.
Barlow, at ———, September 11, 12.
Hazlehurst, September 17, 19.
Brookhaven, September 19, 20.
Wesson, at ———, September 22.
South McComb, at Muddy Springs, September 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

Newton Dist.—Third Round.

Bay Springs, at Holders, June 19.
Bay Springs, at Bay Springs, June 20.
Philadelphia Ct., at Hesters, June 26, 27.
Decatur and Union, at Union, June 27, 28.
Suqualena, at Good Hope, June 29.
North Bend, at Henry's, July 3.
Philadelphia, July 4, 5.
Rose Hill, at Hopewell, Sat., July 10.
Garlandsville, at Spring Hill, Sunday, July 11.
Newton and Montrose, at Montrose, July 17, 18.
Shiloh, at Thomasville, Tues., July 20.
Johns, at Puckett, Wed., July 21.
Trenton, at Boykin, Thur., July 22.
Raleigh, at Raleigh, Frl., July 23.
Laurel, Fourteenth Ave., Sat., July 24.
Laurel, 2nd Ave., July 25.
Laurel, First Church, July 25, 26.
Homewood, at High Hill, Sat., July 31.
Forest and Morton, at Forest, August 1, 2.
McDonald, at Hope, August 7, 8.
Leake, at High Hill, Mon., August 9.
Carthage, at Freeny, August 10.
Walnut Grove, at Oak Grove, August 11.
Chunky, at Chunky, August 14, 15.
Lena, at Forkville, Wed., August 18.
Clarkesburg, at Pulaski, August 19.
Harperville, at Conehatta, August 21, 22.
Choctaw Indian Mission, at Jackson's, Tues., August 24.

C. F. EMERY, P. E.

Seashore Dist.—Third Round.

Bay St. Louis, July 3, 4.
Columbia, Monday, July 5.
Hub, at Paine's, Tuesday, July 6.
Twenty-ninth Street and Lyman, at Nugent, July 10, 11.
Saucier, at S., Friday, July 23.
Biloxi, July 24, 25.
Americus, Tuesday, July 27.
Coalville, at White Plains, July 31, August 1.
Mississippi City and Handsboro, Wednesday, August 4.
Wiggins and Bond, August 7, 8.
Mentorum, Monday, August 9.
Brooklyn, at Stillmore, August 14, 15.
Vancleave, at New Chapel, August 21, 22.
Carriere and Picayune, Wednesday, August 25.
Longbeach, August 28, 29.
Gulfport, First Church, Wednesday, September 1.
Wolf River, at Beulah, September 4, 5.

W. H. HUNTLEY, P. E.
Biloxi, Miss.

Port Gibson Dist.—Third Round.

Nebo, at Nebo, June 19, 20.
Woodville Ct., at Grange Hall, June 26, 27.
Woodville Station, June 27, 28.
Port Gibson, July 3, 4.
Oak Ridge, at Porter's C., July 10, 11.
Vicksburg, Crawford Street, July 11, 12.
Centreville, at Macedonia, July 18.
Gloster and Liberty, at W., July 21.
Vicksburg, Gibson Memorial, at Red Bone, July 24, 25.
Rocky Springs, at H. R., Thursday, July 29.
Utica, at Cayuga, July 31, August 1.
Hermanville, at Pisgah, Thursday, August 5.
Harriston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Angullla, at Sunflower C., August 21, 22.

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Divinity School, June 22 (8 o'clock p. m.) to July 1, noon

Lecturers: Rev. George L. Robinson, D.D., Professor, American School of Archeology at Jerusalem; Rev. Allen Hoben, Ph.D., Author of "The Minister and the Boy"; Rev. W. J. Young, D.D., Professor of Homiletics and Pastoral Theology at Emory University.

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Expenses: Tuition, $2.50; board and lodging, $1 per day.

For further information apply to Rev. Rob't Selby, Brookhaven, Miss.

Camp Meeting begins July 14.

The preaching will be done by Rev. B. F. Fraser, D.D., of Oxford, Ga. Dr. Fraser is one of Georgia's greatest Pastor-Evangelists.

What better place for the family could be found than the Seashore Campground during the Camp Meeting. All Methodist ministers are entertained free during this meeting.

Assembly for Christian Workers, July 22 to August 2.

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For further information apply to Rev. Elmer C. Gunn, Longbeach, Miss.

For Particulars—With regard to accommodations, address P. B. Bell, manager of the Seashore Campground, Biloxi, Miss., or S. H. Meyer, 116 St. Charles St., New Orleans.

Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at ———, Thursday, August 26.
Silver City, at ———, August 23, 29.
Roxie, at Knoxville, September 4, 5.

T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

NORTH MISSISSIPPI CONF.

Winona Dist.—Third Round.

Greenwood, June 13, 14.
Indianola, June 20, 21.
Winona, June 26, 27.
Indianola Mission, at Case's Mill, July 3, 4.
Winona Ct., at Morgan City, July 4, 5.
Moorhead Ct., at Baird, July 10.
Itta Bena, July 11.
Tutwiler Ct., at Mattson, July 17, 18.
Dublin Ct., at Cherry Hill, July 18, 19.
North Carrollton Ct., at Colle, July 23.
Isola Ct., at Colle, July 24.
Belzoni Ct., at Swiftown, July 25, 26.
Mars Hill Ct., at Hopewell, July 31.
Carrollton Ct., at Marvin, Aug. 6.
Drew Ct., at Sandy Bayou, Aug. 7, 8.
Ruleville Ct., at Ruleville, Aug. 8, 9.
Webb Ct., at Webb, Aug. 14, 15.
Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Batesville, May 30, 31.
Como, June 6, 7.
Arkabutla, at Harmony, June 12, 13.
Senatobia, June 13, 14.
Eudora, at Horn Lake, June 19, 20.
Hernando, June 20, 21.
Crenshaw, at Sledge, June 25.
Longtown, at Cypress Corner, June 26, 27.
Coldwater, at Love, July 1.
Courtland, at Shiloh, July 2.
Charleston, at Oak Grove, July 3, 4.
Oakland, at Tillatobia, July 6.
Pleasant Hill, at Lewisburg, July 9.
Olive Branch, at Mineral Wells, July 10, 11.
Eureka, at ———, July 16.
Sardis Circuit, at Shiloh, July 17, 18.
Sardis, July 16-18.
Cockrum, at Independence, July 23.
Wall Hill, at Grub Hill, July 24, 25.
Tyro, at Emery, July 31, Aug. 1.

J. W. DORMAN, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Holly Grove, July 3, 4.
Fannin, at Andrew's Chapel, July10.
Brandon and Pelahatchie, at Brandon, July 11, 12.
Harrisville, at Poplar Springs, July 17, 18.
Jackson, Galloway Memorial, July 25.
Jackson, Capitol Street, July 25, p.m.
Satartia, at Wesley Chapel, July 28.
Benton, at Bethany, July 29.
Vaughan, at Union, July 31, Aug. 1.
Canton, August 8.
Sharon, at ———, August 9.
Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hill, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at ———, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at ———, September 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at———, September 11, 12.
Florence, at———, September 15.
Bolton, at———, September 18, 19.

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Woman's Missionary Work

Editor, by ..... Mrs. R. F. Harrell, Centreville, Miss.

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North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE COOPERATIVE HOME IN CORINTH IN LARGER QUARTERS.

Miss Mary Z. Daniel, head resident of the Cooperative Home in Corinth, writes that she moved into larger quarters on the first of May. Twenty-one young women are now enjoying all the privileges of home at a minimum boarding rate and inquiries that keep coming in indicate that the new place will soon be taxed to its capacity.

PANAMA-PACIFIC EXPOSITION THE PRESENT RELIGIOUS CENTER OF THE WORLD.

By Lowell Otus Reese.

With nearly all the world at war, it is encouraging to note that of the 125 great conventions and congresses meeting in and about San Francisco during the year under the auspices of the Panama-Pacific Exposition, a large proportion are religious in character, revolving about the central idea of peace on earth. The great $2,000,000 Exposition Memorial Auditorium, built for the express purpose of housing the world gatherings, is, of course, the scene of the greater number of these activities. For various reasons this is so, chief among them being the fact that the structure is located in the heart of the city, within easy distance of the Exposition and all the hotels, and the added fact that the Auditorium is capable of accommodating 21 conventions at the same time, leaving many rooms to spare. Of the 21 halls, the largest has a seating capacity of 10,000.

Prominent among the great gatherings are those dealing with the religious activities of the Norwegian people. It probably is not generally known that there are as many Norwegians in the United States as there are in the whole of Norway itself—about 2,500,000. This fact gives one an idea of the significance of a religious occasion which involves the highest ideals of this hardy and industrious people who have come to make America their home.

The International Lord's Day Congress is, of course, based upon the idea of keeping holy one day of seven; but a still broader significance attaches, in that it bears upon the necessity for mankind to observe one day of complete cessation from labor in order that body and mind may have a season during which they may turn from work and contemplate other things. This congress contemplates the necessity for legislation that will protect the people in their right to a Sabbath Day. President Wilson is honorary chairman of this organization.

Inspiring will be the surroundings where these potential gatherings meet. The wonderful courts of the Exposition, spacious and filled with blossoms and trembling to the music of the world's best musicians, while over them impend structures mighty in their beauty and eloquent of man's desire to forsake war and rise steadily to the plane of Brotherhood, the spirit of which is in every man and cries continually to be emancipated from the ever-present menace of the disease of nations called War. The Panama-Pacific Exposition will lend dignity and inspiration and courage to the meetings, for it is the culminating touch placed upon the crown of human endeavor. Every line of beauty and every splendid dome rising heavenward plead with man to realize the great fact that now is the time for man to lift his hand against strife and to assert at last the power of Christian civilization to establish permanent peace. For war and un-Christian thought is futile, wasting and unprofitable.

Human service, the keynote of the Exposition, is the great theme which, after the awful fever across the sea has abated, will dominate the world. And it is the prayer of the great minds of the earth that a new mankind will be born on the Sunset Side of America, the one land which still temples peace, the one land toward which the nations turn weary eyes and find hope still alive.

TWENTY MILES ON FOOT.

While the autumn leaves were falling in America and the parched, sandy earth was being refreshed around Wembo-Nlama by the first showers at the beginning of the rainy season, I made a little exploration of the neighborhood north of our mission. Starting at 2 o'clock in the morning with an evangelist, a boy attendant, and a guide, we passed through Wembo-Nlama village, took a path on the right hand side, observed a nearby site of a former village depopulated by tribal wars in the past, became soaked with the heavy dew on the grass overhanging the narrow path, soon came to a woody ravine through which a wide stream of dark-colored water slowly coursed its way through the tangled jungle growth, crossed the stream by scrambling, crawling, and doing the pole-vaulting stunt over what was once probably a stick bridge, left the tsetse flies to molest the next sojourner as we descended a hill beyond the ravine, said "munayo" to the few people standing around a few houses huddled among a clump of banana and plantain stalks, branched off on a small path to the right, came to some woodland cleared for rice fields, removed shoes and socks and waded a small stream of water, and at 9 o'clock arrived at the little village of Dinjangu.

Dinjangu at Home.

On drawing near the village we saw the old man Dinjangu seated by the side of the little cluster of houses which bear his name. He was gnawing the yellow skin coating of the oily palm nuts which abound in this region. Arising from the chunk of wood in the midst of the peeled palm nuts he came forward with the apparent reluctance of an American boy who does not desire to be disturbed while engaged in hulling black walnuts. After the usual greeting his diffidence was overcome when I asked how many moons he had lived in the place. With a broad smile he replied that the moons had been too many to count. Becoming more friendly, he hunted up three hen eggs and presented them to me in appreciation of my visit.

Another Visit to Shamba.

Within half an hour we reached Shamba. This being our second visit, the children, having heard of our approach, came out half a mile and greeted us with welcome smiles. While seated on the chief's round stool, carved from a block of solid wood, we talked to the group for half an hour, and then followed the path southeastward. Our pocket lunches, eaten without halting, put spring into our steps for the march of one hour and a half to the next village.

Kindly Received at Court in Okitana's Palace.

On nearing Okitana the drummers of this large village announced our arrival, and the chief, surrounded by his court dignitaries, gave us a friendly reception in his large conference house which is in process of construction. Seated in the chief's own chair, made on the pattern of our ordinary desk chair, the missionary was evidently a subject of great curiosity to the many women and girls of the chief's harem who crowded about the rear of the house, peeping in at the door and between the poles of the unfinished walls. On departing, the chief, attended by his royal court, accompanied me to the edge of his village to wish me a good journey.—J. C. Bush, in Epworth Era.

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TWO IMPORTANT RESOLUTIONS PASSED BY THE HATTIESBURG DISTRICT CONFERENCE HELD AT SUMRALL, MISS., JUNE 1 TO 3.

Resolution on Sunday School Work.

Whereas, The Inter-Denominational Sunday School Association within the bounds of our Conference is maintained at a cost of approximately $11,000 yearly, or $916 per month, of which sum something like 60 or 70 per cent is contributed by Methodist people, many of whom do so, we suspect, under the impression that this organization is related to the work of the Church; and

Whereas, Our Sunday School Board is perplexed and financially embarrassed with the problem of financing our own Sunday school work, not being able to collect the 5 per cent assessment fixed by the Conference, from many Sunday schools that contribute regularly to the support of the inter-denominational work; and

Whereas, The presiding elders in the beginning of the year issued an appeal to the pastors and people to loyally support our Sunday school work; therefore be it resolved:

1. That as a District Conference we call the attention of our people to the fact that the inter-denominational work has no official connection with the Sunday school work of our Church.

2. That it is the sense of the Hattiesburg District Conference, while disclaiming any opposition to the inter-denominational work, that we hereby call upon our Methodist people to loyally support with their means and faithfully prosecute with all their energy their own denominational Sunday school work.

3. That we are in perfect accord with the address of our presiding elders, and that we extend the influence of their appeal for denominational loyalty to our own great Sunday school work in our respective charges.

4. That, since the inter-denominational workers do not, nor are they permitted to develop missionary territory or organize Sunday schools in destitute places, where such work is most needed; and, since it is the policy of our Conference Sunday School Board to develop these waste places by organizing and equipping Sunday schools, that we urge our people to turn their money into the channels of their Church, thereby meeting an urgent need and giving the Gospel to those among us who have it not.

5. That the secretary of this conference be requested to send a copy of these resolutions to the New Orleans Christian Advocate for publication.

Resolutions on Seashore Divinity School.

Whereas, The Seashore Divinity School at Seashore Campground, Biloxi, Miss., June 22 to July 1, next, affords our pastors that fellowship, instruction and inspiration needed to keep the thought and enterprising spirit of the pulpit ahead of that of the pew; therefore be it resolved:

1. That it is the sense of the Hattiesburg District Conference that every pastor who can possibly do so should avail himself of the advantages and opportunities afforded by the Divinity School.

2. That, since the pastor's attendance on this school means enlarged ability and increased efficiency for service in his charge, it will be greatly to its advantage for the layman to see that he is given the vacation and supplied with the necessary funds for meeting the expense of the trip, and that we, the laymen of the district conference, will do what we can to see that this matter is promptly attended to.

Signed: H. V. Waits, W. O. Tatum, John A. McLeod, Guy L. Aiisup, G. I. Pylant, D. R. Campbell, A. F. Oats, W. W. Cochran, W. J. Eaton, A. J. Brown.

REV. R. A. TUCKER COMMENDED.

(The following resolution was unanimously adopted at the recent session of the Holly Springs District Conference.)

Whereas, In the good providence of God and the economy of our beloved Church, the Rev. R. A. Tucker has served four years as Presiding Elder of the Holly Springs District; and

Whereas, The district has shown unusual growth and prosperity in all respects during his administration; and

Whereas, Brother Tucker has proven himself to be a man sent of God, a workman that needeth not to be ashamed, wise in making plans and faithful in their execution, helpful in his counsels and brotherly in his associations; earnest in his study and efficient in his preaching of the Word; therefore, be it

Resolved, That we hereby express our very great and sincere appreciation of Brother Tucker, both as a man and as a Christian minister and that we pray that the blessings of our heavenly Father may be upon him and his work wherever he may go.

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Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 505 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3413 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 610.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

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R. E. BOBBITT, President.

NEW ORLEANS DISTRICT NOTES.

Rev. W. W. Holmes recently held the quarterly conference of Epworth Church, and the people there were much pleased with his presidency.

The baptism of a number of infants is an encouraging feature of the work at St. Mark's Hall. Last year 20 babies were baptized. The Sunday school average is 40, and there are 24 on the Cradle Roll.

To date 17 persons have been received into our Church in Donaldsonville. Proportionate to the membership of 62 in the entire charge, reported to the last Conference, that is indeed a very large increase. Rev. T. D. Lipscomb is the enterprising pastor.

Rev. W. W. Drake attended the recent Commencement of his Alma Mater, Centenary College. He had a part in the services during Commencement, and attended the meetings of the Board of Trustees, of which he is a member. On the Sunday he was away, Rev. W. L. Doss preached at Carrollton in the morning, and Rev. F. R. Hill, Jr., preached at night.

Although he is not on the effective list of the Conference, Dr. John T. Sawyer is very effective in the pulpit. He has done a great deal of preaching this year, not only for his Methodist brethren, but also for the Presbyterians and the Baptists. As a preacher of the gospel, his spiritual eye is not dim, "nor his natural force abated."

After being absent two weeks, Dr. Werlein has returned and was in his pulpit last Sunday. The first Sunday during his absence the pulpit of First Church was occupied at the morning hour by Dr. R. A. Meek, and at the evening hour by Rev. W. W. Holmes. The remaining Sunday, Dr. A. O. Browne, of the Y. M. C. A., preached at both services. While he was away, Dr. Werlein preached the Baccalaureate Sermon at Martha Washington College, Abington, Va., and afterward visited Asheville, N. C., where he preached on Sunday, June 6.

The recent quarterly conference of the Louisiana Avenue Church authorized the building of a parsonage as soon as half the amount necessary for the work is in hand. The pastor, Rev. A. J. Gearheard, has worked faithfully to that end, and he believes that the amount will soon be secured and that the pastor's home, long needed by the congregation, will be speedily built. The house will be built upon a portion of the property already owned by the Church and will face Louisiana Avenue. The paving of the Avenue, now going on, will add very much to the situation of the parsonage and the Church.

On May 29 a Cradle Roll Reception took place at Second Church. The chief feature was a Mother Goose Cantata, in which 12 little tots of the Primary grade took part. Afterward refreshments were served to the 75 or more mothers and children who were present and the occasion was thoroughly enjoyed. The Cradle Roll of Second Church numbers 60. Those who are familiar with her work say that Miss Josephine Darsam, the Cradle Roll Superintendent of Second Church, is undoubtedly one of the best superintendents in the whole Conference. She is ably assisted by Misses Irma and Pauline Boench. In the work which they are doing, these consecrated young people are reaching their loving hands into the future. The pastor of Second Church reports that the attendance in all departments of the Sunday school is better than usual at this time of the year.

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GOD HELPS TRUE MEN.

If we would endeavor, like men of courage, to stand in the battle, surely we should feel the favorable assistance of God from heaven. For He who giveth us occasion to fight to the end that we may get the victory is ready to succor those that fight manfully and do trust in His grace.—Thomas a Kempis.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 25. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3096.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JUNE 24, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Half-hearted! Master, shall any who know thee
Grudge thee their lives, who laid down thine own?
Nay; we would offer the hearts that we owe thee,
Live for thy love and thy glory aloue."

* * *

A writer in the Baptist Record two or three weeks ago spoke of desiring to make the State of Mississippi a great Baptist empire. We had thought that our Baptist brethren were too democratic to want to establish empires.

* * *

Our hat is off to the Gospel Advocate of Nashville, Tenn., which recently issued "A Protracted Meeting Number." This is putting the emphasis where it rightly belongs. The most important work of the Church is that of soul-winning.

* * *

A query: If the rural preacher ought to teach the country people how to farm, raise stock, build roads, etc., why ought not the urban pastor to teach the residents of the city how to be successful merchants, bankers, manufacturers, etc.? We trust that some of the progressive social workers among us will enlighten us on this point.

* * *

Sir Robert Nicoll, the accomplished editor of the British Weekly, is said to believe that "England is now confronting the darkest three months in her history." This may possibly be true; but we have learned long since not to take fright at the predictions of men essaying the role of prophecy in this day. Though meaning to speak the truth, most of them are false prophets. Uninspired persons cannot with any degree of certainty foretell the future.

* * *

The Ten Commandments are not merely arbitrary enactments of the Divine will, but are rather interpretations of the laws of man's moral and physical well-being by his omniscient Maker. They are meant to keep us from bringing disaster and ruin upon ourselves. One's indulgence in evil-doing tends naturally toward self-destruction. Tremendous in their meaning are the words: "He that sinneth against Me wrongeth his own soul."

* * *

For what do our Church schools exist? To maintain standards, or to educate our Methodist young people? Some of our educators talk as if the former, and not the latter, were the great end to be accomplished. Any educational system that does not seek to reach the great body of our youth, no matter how splendid it may be when viewed from a theoretical standpoint, is a failure. One of the greatest glories of the Christian religion is that it seeks to save and uplift all men, and a like desire to scatter far and wide their blessings should characterize all the institutions of the Church of Christ.

KNOWLEDGE THAT IS INDISPENSABLE.

It was because of its power to save that Paul was not ashamed of the Gospel. He knew what it could do for men because of what he realized that it had done for him and because of what he had seen it do for others. He had no doubt what would invariably follow as a result of obedience to its precepts. Never did a workman go to his task with a sublimer confidence in the sufficiency of the agencies at his command to accomplish the end in view than did the great Apostle to the Gentiles proceed with his labors as an ambassador for Christ. He knew that the risen and living Lord who had sent him forth would never fail either him or those whom he might influence to accept and rely upon his promises.

Such a knowledge as this—vital, strong, and unwavering—is what we most need to-day to make us efficient workers in building up the Kingdom. And it can only come from a deep and rich experience in our own hearts and an unmistakable demonstration that God is with us in our labors. The old-time Methodist preachers used to make much of what they called "seals to their ministry." Such credentials are essential both to keep us inspired with confidence and to impress un-Christian men. The Divine power working through us and producing genuinely spiritual results, is what the world wants to see, and when that power is thus manifested it attracts attention to-day as it has ever done. Nothing draws like a really great revival, and nothing else is so effective as a cure for doubt and worldliness. The cry of burdened, struggling men is still, "Show us the Father, and it sufficeth us." God must be consciously in one's life and discernibly in one's ministry before they can be rich and fruitful in spiritual attainments and achievements.

A SOUND UTTERANCE.

Dr. H. M. Blair, the editor of the North Carolina Christian Advocate, in a recent issue of that journal, said:

"Recently we have read a vigorous discussion of the evils of denominationalism by a prominent layman. He takes the position that denominationalism is more in the way of the progress of the Kingdom of God than anything else. He also deplores the fact that denominationalism is about to destroy our work in the foreign field. This is all strange talk for a man who is himself largely the product of denominationalism, and who has been permitted to witness the most remarkable development of the Kingdom of God in the history of the Church under denominationalism. Why knock down the ladder upon which we have ascended? Why destroy a system which has demonstrated its efficiency? Denominationalism has afforded the opportunity for the normal and unhampered development of the Kingdom of God. In our opinion the least of the perils now confronting the Kingdom of God is denominationalism. Much that goes in the name of broadness is very thin and sleazy—absolutely superficial."

We heartily concur in the foregoing sentiments expressed by our worthy confrere. In our opinion, the weakening of its denominational spirit is fast becoming one of the perils of Methodism. Its many interdenominational entanglements are beginning to exert upon it a disintegrating influence that is quite noticeable. Some of our prominent ministers who secured their education in schools maintained by other latitudinarian Churches seem to be obsessed with the idea that the obliteration of the distinctive features of the Wesleyan bodies of the United States is a thing greatly to be desired and are bending their efforts largely in that direction. For our part, we do not believe that the spirit and teachings of Methodism in their full strength and purity were ever more urgently needed in the world than they are to-day, and we do not think that they can be thus preserved by entering into indiscriminate and compromising alliances with religious denominations with which we have little in common. At any rate, our leaders and connectional boards ought to deal openly with our Methodist people in regard to all such matters. If they want money to carry on interdenominational enterprises, they should in seeking to raise it so declare, and not thus use funds that our members thought that they were contributing for the maintenance and extension of the work of their own denomination.

As we see it, Southern Methodism needs few things more than she does the adoption of the principle having every officer and board in it directly and immediately responsible to the great body of the Church. We have sometimes wondered if such were the case, and the possibility of a recall existed in our Church as it does in some of the States, if many of the affairs of our denomination would not be conducted in a very different manner from that in which they are now being administered.

"GO-TO-SUNDAY-SCHOOL SUNDAY" A SUCCESS.

According to Rev. W. Fred Long, the Secretary of the Interdenominational Work in Mississippi, the observance of "Go-to-Sunday-School Sunday" in that State on June 13 was a marked success. He estimates that the attendance on that day was well above the half-million mark, which was a large increase over the regular enrollment of Sunday school pupils in that commonwealth, which is about 415,000. The following figures as to the attendance in some of the leading towns are interesting: Meridian, 4805; Hattiesburg, 2203; Jackson, 1900; Tupelo, 1058; Kosciusko, 659. The school having the largest attendance was that of the Central Methodist Church of Meridian—958; the next largest was that of the First Baptist Church of Meridian—792; the smallest was that of the Pass Christian Methodist Church—14.

The Jackson Daily News says: "The campaign for a larger attendance upon the Sunday schools of Mississippi attracted nation-wide attention, and many requests were received for copies of Gov. Brewer's proclamation designating the day."

NO UNBELIEF.

By Charles Kingsley.

There is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it pass away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep
Content to lose each sense in slumber deep,
Knows God will keep.

Whoever says "to-morrow," "the unknown,"
"The future"—trusts unto that power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief!
And still by day and night, unconsciously,
The heart lives by the faith the lips decry;
God knoweth why.

HONOR THE CHILD.

Honor the child. On this principle all good education rests. Never shall we learn to train up a child till we take it in our arms, as Jesus did, and feel distinctly that "of such is the kingdom of heaven."—William Ellery Channing.

THE BEST PREPARATION FOR THE FUTURE.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would find themselves ready for what comes next.—George MacDonald.

EVERY MAN A MISSIONARY.

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters.....Being dead or alive, every man speaks.—Thomas Chalmers.

THE BIBLE.

What a wonderful book is the Bible! It is the living Word of God. Though the contents have been read over many times, yet we can continually see new beauties in it.

It is a spiritual looking-glass into which we can look and see ourselves as we are. The natural looking-glass shows us spots, but not how to get rid of them; but God's Word shows us the spots and wrinkles in our lives, and also how to get rid of them.

It gives us light along the way; for it is "a lamp unto our feet, and a light to our path" (Psa. 119:105). Therefore, there is no reason for us to walk in darkness when each one of us can have a Bible for himself and the blessed Spirit of God to teach him.

It gives us comfort (Rom. 15:4). What comfort we receive when we read of the love of God toward us, and the promised presence of our Lord and Savior with us, and of his coming again to receive us unto himself, that where he is we may be also!

As we need our temporal food to keep our bodies alive and make them strong, so we need to feed upon the Word of God to keep us alive in him and to make us strong. By reading it we also become better acquainted with him whom to know is life eternal (John 17:3).

When we study the Word of God by the help of the Holy Spirit we become workmen that need not be ashamed, and learn to rightly divide the Word of truth.

"Father of mercies, in thy Word
What endless glories shine,
Forever be thy name adored
For these celestial lines."

—Pittsburgh Christian Advocate.

UNITY VERSUS UNION.

In a recent issue of the New York Christian Advocate a correspondent from Iowa advised all the Northern Methodists living in the South to join the Southern Methodist Church. With the sentiments expressed, the editor, Dr. Eckman, disagreed. In a subsequent issue of the same paper a gentleman living in West Raleigh, N. C., endorsed the editorial and disagreed with the correspondent who had written from Iowa. This writer from North Carolina, in the course of his article, includes the following paragraphs:

"Now, I want to agree in toto with the sentiments of the editorial and to dissent most emphatically from the opinions of your correspondent. I do this in much fear and trembling, for I was born, reared and educated in the South; have never lived anywhere else, have never been north of the Mason and Dixon line. It is presumed that our friend and would-be helper, like many others who are bubbling over with good advice on Southern conditions in general and the work of the Methodist Episcopal Church in the South in particular, speaks from an intimate personal knowledge of Southern problems, gained by long personal contact from a seat on the observation car of some 'Dixie flyer,' bound for some Florida winter resort. Distance makes advice-giving extremely easy. I as an agriculturist could give some sage advice on agricultural operations in far-away Alaska, but those on the ground would say that I hail from the land of cotton and peanuts, and therefore know nothing of their frigid climate. Right they would be. My knowledge of Alaskan agriculture is only what I have read, and is therefore very general and extremely hazy.

"Our friend advises that we, Northern emigrants and all, go over in a body to the Southern Methodist Church, because in its restricted area it is larger than the Methodist Episcopal Church. If mere elephantine bulk is what he wants, why not advise them to join the Baptist Church? They are good Protestant Christians and by far the largest denomination in the South. If mere size is the chief thing to be desired, why not advise the Methodists of his home land to join the Roman Catholics in the large cities, where they are more numerous than the Methodists?

"Let advice come from those true, loyal souls on the ground. We few thousand loyal Methodist Episcopalians in Southern territory do not want to join the Southern Methodist Church. We could have done that a long time ago had we so desired. If our brother is over-anxious for our sister denomination to increase her membership from this source, let him come down and join them, but don't settle the question for us."

In this writer's utterances there is an important point for Southern Methodists to consider at this time, when some are talking concerning organic union without as careful a consideration of the subject as could be desired.

If the organic union which our Northern brethren call for were an accomplished fact, the only effect in the South would be the bringing together of their Southern members and the members of the Methodist Episcopal Church, South. Now, if these Northern Methodists, living in the South, wish to have organic union with us, they have a very simple and easy way of accomplishing it. Let them join our Church. As this writer intimates, if they wanted to be in the same Church with us they could have joined us a good while ago and can do so now any day they desire that relation with sufficient earnestness to make the transfer. It seems to me perfectly clear that unqualified organic union without any limitations of territorial organization, means nothing more nor less than the accomplishment of the old scheme of "disintegration and absorption." It is really a proposal to swallow up our Church, efface its name, and put its history behind us. Do our people wish that?

The fact is that if the members of the two bodies of Episcopal Methodists love each other well enough to live in peace in the same organization, organic union is not necessary, and if they do not thus love one another, organic union is undesirable.

The erection of a great obese organization by the disintegration and absorption of Southern Methodism, could hardly promote any really Scriptural end. The Scriptures do not call for a world-wide organization of the Church, nor even a nation-wide organization. The Christian unity set forth in the New Testament is not a matter of mechanical union, but of a community of spiritual life. The Roman Catholic view of Christian unity is one solitary, compacted and controlling body, extending its authority over all the world. When Protestants identify the Christian unity set forth in the Scriptures with this false conception, they are Romanizing and not spiritualizing. Such an organization would be positively hurtful to Christianity.

Schism, as it is set forth and condemned in the New Testament, is strife within a Christian body, and not the division of Christianity into distinct bodies. In truth, the division of Christians into separate bodies is often one of the wisest methods for removing schism; for men often cease to strive with one another when they are not identified with the same organization.

UNITAS.

MARTHA WASHINGTON AND EMORY AND HENRY COLLEGES, ASHEVILLE, JUNALUSKA, ETC.

By Rev. S. H. Werlein, D. D.

An invitation from Dr. Long, President of Martha Washington College to deliver the Baccalaureate Sermon of that institution, gave me a delightful opportunity to visit, after a long interval, the beautiful Blue Ridge region where some of the happiest years of my early manhood were spent. The whole country thereabouts has taken on new life. The imense agricultural possibilities of that mountainous region have been discovered and developed, and now prosperity and industry are apparent where poverty and neglect were formerly so conspicuous. Every day of my brief visit gave pleasant surprise and larger prophecy of future greatness throughout that entire region.

But I was particularly pleased with the surprising improvements which have been made in the buildings and surroundings of these institutions. Both of these colleges have reached the classification of the first grade, and are doing work which is attracting the patronage of many of the brightest students in our Southland. Nowhere have I seen for years a student body so large and attractive as that of Martha Washington College. Through the energetic and persuasive work of Rev. John Ward, D. D., of the Blue Field District of the Holston Conference, a new building has been added which so increases the capacity of the school that 200 students can now be boarded. During the past year 160 students were matriculated, and of these 130 were boarders. This large family of beautiful and aspiring girls is presided over by Rev. S. D. Long, D. D., and his charming wife. Dr. Long is peculiarly fitted for this responsible position. He is firm, genial, and magnetic. The students are devoted to him.

The unusual healthfulness of this mountain climate, the pure, bubbling spring water which abounds, an elevation of more than 2000 feet above the level of the sea, are assets to which special attention is called. Abingdon itself is a typical Virginia town, with a population of about 4000. It counts among its residents some of the choicest people of Virginia. They take great pride in the college. The college building is steam-heated and supplied with electric lights and water, clean and sanitary. A sweeter place for our girls cannot be found within the length and breadth of the United States. It is not a cheap school, nor is it expensive. The student

knows that she is getting the equivalent of her money. High ideals dominate the student body, and the girls are encouraged to do their best work.

Within fourteen miles of Abingdon is the thriving city of Bristol, Tenn., where Sullins Female College has been operating for many years. Only ten miles north of Abingdou on the same railroad Emory and Henry College, with a student body of 230, is forging to the front. These three colleges, located so eloscly together, have been separate and independent for all the years of their existence. They have agreed to a plan by which they shall be consolidated under one board of trustees and one charter. A wave of larger prosperity is manifestly visiting these institutions and their future is bright and promising.

Old students of Emory and Henry College would hardly recognize it. A magnificent new administration building has taken the place of the venerable old structure which once stood there, and new and commodious dormitories have been added. All this is largely the work of Bishop Waterhouse, who for seventeen years prior to his election to the bishopric was the president. The present president is Dr. Charles C. Weaver, a young man, but finely gifted and a very attractive gentleman. The students recognize his splendid leadership. Emory and Henry is to-day one of the finest colleges of the Church. More than 30 young preachers were in attendance last year, and this institution has perhaps made a larger contribution of preachers to the Church than any other under its jurisdiction. It is the Alma Mater of four of our living Bishops, viz.: Bishops Hoss, Atkins, Lambuth, and Waterhouse.

I met quite a number of the Holston preachers at the Martha Washington Commencement, and among them Rev. T. R. Handy, a supernumerary, who lives at Emory on a beautiful farm, and who graciously gave me a drive over to Washington Springs, now under the management of Mrs. Thomas Warren. It was good to be there and to partake freely of the splendid spring waters for which it is noted—such as the arsenic, chalybeate, iron and sulphur. Go there and try them for yourself, Mr. Editor.

A coveted opportunity to visit Asheville, North Carolina, I eagerly seized. The fame of this place has gone out all over the world, but one must go there in person in order to get any real conception of its beauty—yea, its magnificence. The great hotels, the parks, the drives, the scenery, the pleasant people, all cause one to exclaim: "Oh, to be there and stay there for sixty days!" Of course, I visited Biltmore, which reminds one of some great baronial estate in Europe, and saw cows there which tempt one to be guilty of the sin of coveting.

At Asheville I met two of my old college friends, Hon. Jack Campbell and Rev. Dan Atkins, D. D. I felt like a boy again. Dr. Atkins is the pastor of the North Asheville Methodist Church, where I had the privilege of preaching. A trip to Black Mountain was the next in order, and there I visited the great building and beautiful location of the Blue Ridge Association. Who would have imagined that away out there in the mountains, a building costing $75,000 had already been erected for the use of Y. M. C. A. and Y. W. C. A. college students and the Laymen's Missionary Movement? When I arrived there, four hundred college girls were on the ground pursuing extensive Bible study during the term of ten days. This conference was to be followed by another one composed of young men. Our own Dr. W. D. Weatherford is at the helm up there, and wants the people who are sweltering down here to come up there and enjoy the cool nights and the finest freestone soft water that ever leaped from the heart of the mountains. I was enraptured with the place. He expects a total attendance at the different conferences this year of 3500. A more delightful place for the young people cannot be conceived of. Swimming pool, tennis grounds, mountain walks, etc., form the principal amusements.

And what shall I say of Junaluska? The poor little pictures of the place which have been sent broadcast through the Advocates give no conception of it. The lake which has been created by the skill of master engineers is a thing of great beauty. When the water is perfectly calm it reflects, as though in a mirror, the outlines of the mountains and wooded hills which surround it. The hills around the lake have been terraced with a beautiful driveway. A number of charming little cottages and more pretentious buildings have already been constructed and the foundations of a hotel have been laid. Whichever way one looks a different view presents itself. The change of scenery is like a moving panorama. It is kaleidoscopic. It is beautiful; it is entrancing. One can never weary of contemplating the shifting scenery. The administration building will be finished by July. The management will soon be ready to accommodate the thousands of Methodists who it is believed will flock to this great assembly ground. It will undoubtedly be to the people of the South what the New York Chautauqua is to those of the North. In the not distant future it will be a city of summer residences, where many of the most charming and elect people of the Methodist Church will gather, and where some of the most pleasant acquaintances and most endearing friendships will be formed. What a rendezvous it will be for bright, cultured, religious people from every section of the South! What magnificent programs will be rendered! What great deliverances will be heard! The viewpoint on great issues of some of the greatest thinkers of the world will be given. It will be an education to spend from four to six weeks at Junaluska when all the plans and programs have been arranged, and when all the hotels and boarding houses are in working order. It will be a foretaste of heaven to mingle there with the great spirits of the world and come in touch with some of the divinely appointed leaders of the sons of men.

I believe Bishop Atkins is the author of the descriptive term of that section of North Carolina—"the land of the sky." That fairly describes this region. It is like a section of the mountainous region of Switzerland cut off and transplanted in America. The altitude and temperature are inhospitable to mosquitoes and insects. People sleep under a blanket at night the summer through.

I have not space to tell my readers of the great schemes which the management have for the comfort of those who shall be dwellers there. The great dam which they have built at the cost of $100,000 generates a force equal to 300 horsepower, and this will be ultimately converted into every conceivable utility. Already $375,000 have been expended on the purchase and improvements of the grounds, and those in control are still putting more money into it.

I discovered that the man who first caught the vision of a great assembly ground and the wonderful possibilities of Junaluska was Bishop James Atkins. I believe his dream will be realized, and that the great success which will ultimately crown his efforts will justify the toil and sacrifices which he has undergone.

COLLEGE-KILLING: THE SHAME OF IT.

By H. Walter Featherstun, D. D.

Bishop Hoss, in a late article in the Memphis Commercial Appeal, says:

"A recent decision of the learned Supreme Court of Tennessee (the decision that robbed the Church of Vanderbilt University) has stripped Mr. Jefferson of one of the claims to which he held most tenaciously; for while it is true that he conceived the whole plan of the University of Virginia, and gave it a vast amount of intelligent attention, it is not true that he furnished the money which made it a going institution; and he had, therefore, no right to call himself the 'founder' of it. The doctrine of the above-mentioned court, as set forth in the sole and only opinion of Mr. Justice Turner and endorsed by his worthy colleages, appears to be that neither brains nor energy, nor personal and ecclesiastical influence, nor religious faith and hope, nor anything except money can enter into the foundation of a great school."

We all join heartily with our great Bishop in this righteous, though severe condemnation, of this doctrine upheld by the Tennessee Supreme Court; but is not this the doctrine set forth by our own Educational Commission when it requires that no institution can be a college of our Church unless it has an annual income of $5000 exclusive of all fees, and has a library and a laboratory costing other thousands of dollars? Do they not say by this **unauthorized additional** requirement that "neither brains nor energy, nor personal and ecclesiastical influence, nor religious faith and hope, nor anything except money can enter into the foundation of a college?" Did not our General Board of Education at its meeting at Dallas in May, 1913, endorse the same repugnant doctrine? It accepted as bases of classification the Commission's **additional requirements**, and then ordered naively:

"That the institutions in said list of unclassified colleges which confer baccalaureate degrees but do not meet the **additional** requirements of the Commission for colleges within a year of the adjournment of said Commission, either take their places as junior colleges or raise their standards and enlarge their **equipment and income** so as to meet the **additional** requirements of college classification.

"That the Annual Conference Boards be advised that they are not at liberty, under the law of the Church, after the above readjustment shall have been consummated, to make appropriations to institutions which have not been properly classified by this Board."

When the Editor of the New Orleans Advocate asked Dr. Anderson to indicate the law of the Church under which the Board makes this very extraordinary demand, he answered "The Board of Education of the M. E. Church, South, has the general superintendency of all our schools." Our College of Bishops (or "General Superintendents") have the "general superintendency" of the whole Church; but never in our Church's history has this, the highest body of the Church, issued an edict comparable in autocratic assumption to this unwarranted decree of our General Board of Education. Presiding elders are also commissioned to superintend. Suppose one of these should decree that any church failing to pay as much as $300 for the pastor's salary shall at once be taken off its circuit, and either be put on a mission or killed—what would happen? Suppose a Methodist Sunday school superintendent should peremptorily order to be disbanded any class that should fail to raise $100 for the new organ—what then?

Dr. Anderson, as if aware that the word "superintendency" in the law could hardly cover the area of authority assumed by the Board in these very remarkable edicts, adds by way of explanation:

"You will notice that Par. 108 provides that the members of the Board shall be incorporated under the laws of Tennessee. * * * * You will notice that the duties of the Board, so far as its function of superintendency is concerned, are set forth more clearly in the charter than in any clause found in the Discipline. However, I take it that this must be a defect in the Discipline which the charter serves to correct."

Alas! Dr. Anderson. This is the old Vanderbilt stench that "smells to heaven" in the nostrils of every true Methodist. **"A defect in the Discipline which the charter serves to correct."** A Board created under a law of the Church assumes to do under a charter issued by the State of Tennessee that which the Church will not commission it to do—alas! alas! Remember, this letter was written May 12, 1913. A year later the General Conference is in session. It distinctly questions charters issued under the laws of Tennessee—compare allusion to this charter in Par. 455 with the action of the General Conference relative to charters reported on pp. 114 and 115 of the Journal of the last General Conference. It gives to the Board no additional authority in the

matter. It was therefore with a delight in which Dr. Anderson felt that he might share in May, 1915, why is it that he not only was permitted to have that action rescinded in 1914 by the only body that could "correct such a blunder?" Why is it that we are not here in 1915 that in 1914 the Board was undertaken to enforce its remarkable decree of 1913. It cannot be urged that the matter was not brought to the attention of the Church; for the Editor of this Advocate earnestly discussed the matter in these columns and thereby called it to the Board's authority to make or seek to enforce such an edict. Under a questioned charter from a questioned source, we are told that the Board of Education will next year seek to do that which the General Conference declined to authorize it to do. Is that the situation? Is any college chartered under the laws of Mississippi and in harmony with the law of the Methodist Episcopal Church, South, to be destroyed by a Board claiming its authority under a questioned charter loaned by Tennessee into committing harakiri? Is this the situation? Why is not a college charter under the laws of Mississippi just as sacred as a Board charter under the laws of Tennessee? What is a charter in these cases anyway? Only a State's protective sanction of the Church's course in the matter. And when a Board appeals to its charter to do what the Church creating the Board does not allow, it is simply the Board appealing to itself; for it frames its own charter—the State merely endorsing it.

I have just read in the Mississippi State law against trusts the definition of a trust forbidden by the law, and the policy indicated by the remarkable edict of the General Board at the Dallas meeting in 1913, and to be enforced in 1916, very nearly puts the Board into that much condemned and generally outlawed class of institutions. The principles are the same: the larger and wealthier institutions must crowd out the weaker and thus "gobble up" what patronage can be gotten out of the destruction of the weaker ones, with this additional feature, that if a pupil is too poor to pay his way through the larger and more expensive institution, let him go without a college education, rather than attend, and thus help to perpetuate, one of these weaker small colleges condemned to death by the unlawful policy of our General Board of Education as indicated by the Dallas edict.

This, in plain language, is the policy inaugurated by the remarkable decree of 1913. If it does not violate the letter of the civil law against monopolies, it is unquestionably opposed to the spirit of Methodism and the very genius of Christianity.

I am pleading for the poor boys and girls of Southern Methodism. I am demanding their rights; not charity, but rights. Their sacred rights as children of the Church include an opportunity to get education in the colleges of the Church; and they have a right to claim every possible facility that can be given. To kill out the small colleges of the Church is to rob these children of the Church of most sacred rights. I shall with all my powers resist any such an attempt. The law of the Church and I believe the majority of the preachers and lay members are with me.

SEASHORE DISTRICT CONFERENCE.

The Conference met May 25, 1915, at Bond, a little town about midway between Gulfport and Hattiesburg, on the Gulf and Ship Island Railroad. Under normal conditions it is a rather thriving little city, made so by the large-hearted and enterprising firm of the L. N. Dantzler Lumber Company. Almost within sight of this place, also, is a colony of splendid folk who are rapidly developing large farming interests on the cut-over lands from which all merchantable timber has been removed. There is one tract or field of this land of three hundred acres free from stumps and in a fine state of cultivation. Improved methods and modern tools are employed in thus making to blossom as a rose these barren lands. And such development of the lands in this District, of which there are thousands upon thousands of acres, promises to bring a large increase in the population of this section of the country, whose natural advantages and climate are not surpassed anywhere.

There was a very hearty welcome awaiting us on arrival among this good people and church folk, and no session of our Conference has had a more hospitable greeting. The regret was that the pastor, J. L. Sells, very popular among his people, was too unwell to be at his post till near the close, but his son James, with the help of that princely layman, W. J. Evans, and others, nobly responded to every need and wish of the members and visitors. The Conference passed suitable and sincere resolutions of regret because of the illness and absence of Brother Sells. All the preachers-in-charge were present, except three, two of whom were kept away by sickness. The attendance of the laymen, while not as good as might be desired, was fair.

The presiding elder, Dr. W. H. Hemley, always genial and happy in every expression of word and act, was at his best, and directed the affairs of the Conference with a master's hand and heart. No interest of the Church was allowed to suffer in his hands, or to be left unnoticed. He is popular with the preachers and people, and is filling a large and useful place in directing the affairs of this very important and large district.

The reports of the preachers-in-charge, while reflecting the financial depression, due to the European war now so fiercely waging, were indicative of earnestness, faithfulness and progress. Not a note of distress was sounded, but hopefulness was the ring in every report. There has been progress: some of the charges have been blessed with early revivals; from reports received 162 have been added to the Church by certificate during the year, and 199 on profession; 61 infants have been baptized.

It is with pleasure and is a cause for gratulation, that we note that the educational interest and work in our district is so pronounced and prosperous. The Seashore Campground School, ably represented at the Conference by its president, H. W. Van Hook, has just closed a fine session, at which a number received their certificates of graduation, and some will enter college this year, prepared for the Sophomore class. By suitable resolution this school was highly commended and our co-operation pledged in aiding to secure an adequate laboratory equipment. Emory University was strongly endorsed by resolution, the school commended to the patronage of the Church, and "we pledge to this institution our unfaltering and continued loyalty, not in word only, but in deed." Millsaps College was represented by its vice president, Dr. J. M. Sullivan, in a very effective way. The District takes pride in this great school, and pledged its hearty support financially and otherwise. Port Gibson Female College was represented by President T. J. O'Neil, who made a good impression for this important institution. Rev. Robert Selby, Conference Secretary of Education, was with us and very worthily presented the cause of education in a splendid address. Brother Selby is untiring in his efforts to get this great question in an adequate way before the minds and in the hearts of the people, and has doubtless contributed no small share to our educational development.

The Conference pledged the support by the district of at least one student in school who would not otherwise be able to go, and appointed a committee to secure the necessary funds and apply it to this end.

Rev. W. M. Williams was present, and at the close of the opening sermon, which was preached by N. B. Harmon, made a very interesting and helpful address on the work and needs of the Orphans' Home, and by resolution "we as preachers and laymen will keep these servants of God (Brother and Sister Williams) and these children in the Home on our hearts and in our prayers, and will urge our people to make monthly contributions for their support."

Besides the opening sermon by Brother Harmon, the preaching was done by Brothers Louis Fayard, Sharbrough, and Toile, and it was all good to the use of edifying.

A Sunday School Institute was conducted by Field Secretary, E. A. Maddox, at which a very helpful and suggestive program was carried out. A number of addresses on suggested topics were made by preachers and laymen, and two hours were spent with profit and pleasure to all.

The Conference had the pleasure of hearing Mrs. E. E. Johnson, of Gulfport, president of the Conference Missionary Society, and by resolution the hearty co-operation of this district was pledged to her work.

The Conference was called upon to mourn the loss by death of C. A. Grice, whose presence was sadly missed. He had been a member of this District Conference for seven years, and no man among us was more highly esteemed or loved than he. A memorial service was held for him at which tender and loving tributes were paid to his memory by a number of the brethren who spoke of him in the highest and most endearing terms. The committee on resolutions in its report introduced the following which was unanimously adopted by a rising vote: "Resolved 1. That while we bow in humble submission to the will of our Heavenly Father, we deeply deplore and mourn his going away, as we shall see his face no more; and from a human viewpoint we have sustained a great loss. 2. That we extend to the bereaved family our heartfelt sympathy, and assure all of them that they are remembered in our prayers. 3. That a copy of these resolutions be sent to the family and to the New Orleans Christian Advocate for publication."

The Trustees of the district parsonage property, through their Secretary, reported a small amount of money on hand, and that nothing had been done towards improving the building; and the special committee to whom the matter was referred strongly urged that speedy action be taken to liquidate the debt and repair the property, and the Trustees were authorized to sell part of the property, if necessary, to meet these ends. It is not to our credit as a district to delay this matter so long. Steps are now being contemplated, however, which will doubtless result in repairing the parsonage so that it can be occupied again by the presiding elder. It is earnestly hoped that the money can be had soon with which to pay the debt, and thus relieve the embarrassment and humiliation which the Church is now suffering.

L. N. Dantzler and J. S. Otis were elected to succeed themselves for a period of three years as trustees of the Seashore Campground School.

H. W. Van Hook, N. B. Harmon, H. F. Toile, and W. T. Griffin were elected on the Licensing Committee.

The following were elected lay delegates to the Annual Conference: J. H. Miner, J. N. Worthy, J. M. Mashburn, J. B. Cain. Dr. J. C. Ballard, of Biloxi, was elected district lay leader. The next session of the Conference will meet at Mississippi City. W. B. JONES, Secretary.

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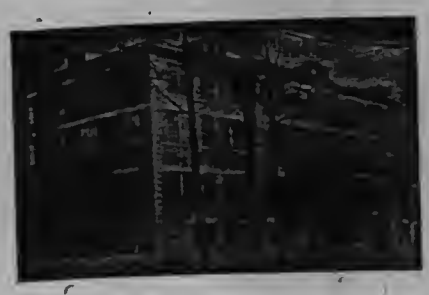

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THE CENTENARY SPECIAL.

The reports of the treasurer up to date have shown that of the $6000 assessed for the Centenary Special, about one-third has been sent in to the treasurer. The time in which the Conference directed that it should be raised has passed, but that does not make the need for the funds any less pressing, nor the obligation to raise it, though late, any less binding. It is to be hoped that every pastor who has not already reported this important collection in full will secure it and turn it in at the earliest possible date.

PROVIDING FOR OUR OWN.

The severe condemnation pronounced on those who provide not for their own is too familiar to need repetition. It is the statement of a fundamental law of primary obligation. It applies to the home and condemns the parent who does not make adequate provision for his children, not only by furnishing supplies for their physical needs, but by securing their highest development in mind and character. This lays a heavy obligation upon every parent to consider the whole problem of the education of his children with reference to the training of them for the best and highest service to the Church and community. The question, What institution will give my son or daughter the training that will best conserve moral and Christian character, and best prepare for useful Christian service, is the primary question to be considered.

But the same kind of obligation to provide for her own, to secure the best training for Christian manhood and womanhood on behalf of her own sons and daughters, rests imperatively upon the Church, and can not be escaped. If it could be shown that the institutions supported by the State are prepared to inspire and train our young people for such Christian character and service, then it would be useless for the Church to expend money and energy on institutions of her own. But scarcely any one who believes in the primacy of Christ in our lives, who acknowledge Christ as the foundation of character, will contend that our State schools, from which all definite religious teaching is necessarily excluded, and into which naturally men of all faiths and no faith are admitted as teachers and trainers of youthful character, are in a position to give our sons and daughters the Christian ideals and inspirations which ought to enter into their education. This does not mean that there are not good Christian men in these institutions; nor that many young people with a strong Christian home influence, as well as the help of many personal influences of teachers and others, do not come from these institutions to lead real Christian lives; but it does mean that the secular institution is not able to furnish the dominant Christian atmosphere and definite training that are specially important in the formative years of college life. More and more in very recent years the tendency of educational thought is to perceive the necessity of the definitely religious element in education. A thoughtful man who has been teaching for some years in the State schools recently said to the writer that a few years ago he had decided that there was no demand for the Church college, but that more recently he had changed his view and saw the necessity for it. To sum up, if the Church is to meet the imperative obligation of providing for her own, she must make generous provision for the maintenance of her institutions of learning. To fail thus to put Christ in the center of the education of our youth, is in a real sense to deny the faith that he is supreme in all life.

A CHALLENGE TO IMMEDIATE DEFINITE ACTION.

The offer of Mr. Blair noted in our last issue puts before the Methodists of Louisiana a definite challenge. Are we sufficiently interested in the maintenance of Centenary to raise $12,500 for its support within the next six months? If not, it is not much use for us to try to do any big and worthy thing. If we do meet Mr. Blair's offer, and accept his challenge, a fund will be secured, subject to the use of the Board in maintaining and improving the college, which will avoid the necessity for years to come of such temporary expedients as the special assessment, which will enable the Board and the president to make permanent and far-reaching plans, and which will give us time to work out plans for the firm establishment of the college through endowment and adequate equipment. The question for Louisiana Methodists is, What shall we do about it? And we ought not to think of but one answer to the question. There are surely 125 Methodists in the State who are willing to give $100 apiece. There are thousands more who could give smaller amounts. Let us bring our offerings at once.

Church News

Dr. J. D. Hammond has tendered his resignation as President of Paine College, Augusta, Ga. He will not, however, sever his connection with that institution before Nov. 1, 1915.

* * *

Bishop E. D. Mouzon was due to sail for Brazil from New York on June 12. He will be accompanied by his daughter, Miss Harriet. During his absence the Baltimore Conference will be in charge of Bishop Denny.

* * *

Rev. J. A. Whitehurst, presiding elder of the Waco (Texas) District, who has been down with a long attack of typhoid fever, has recovered sufficiently to be up. This will be good news to his many friends in Mississippi.

* * *

Rev. J. B. Mitchell, formerly of the North Mississippi Conference and a Millsaps man, who is now stationed in Tampa, Fla., is president of the Board of Trustees of Southern College, our leading educational institution in Florida.

* * *

At the recent meeting of the Bishops of the Methodist Episcopal Church in Des Moines, Iowa, Bishop Luccock was assigned to Alaska. Like trade, Methodism not only follows the Nation's flag, but has gone far beyond where it waves.

* * *

It has been officially announced that the College of Liberal Arts and the School of Theology of the Southern Methodist University at Dallas will open on September 22, 1915. We note that Dr. F. S. Parker, of Nashville, Tenn., is down for the Professorship of Christian Doctrine in the latter school. This was the chair to which Dr. F. M. Thomas was elected, but, as will be remembered, he asked to be excused from beginning his work until the fall of 1916.

* * *

The Wesleyan Christian Advocate states that Bishops Wilson, Hoss, Candler, and Lambuth have been secured for lectures during the next session of the Candler School of Theology in the new Department of Missions, of which Dr. W. J. Young will be the official head.

* * *

Dr. J. Ross Stevenson, President of the Princeton Theological Seminary, who was recently chosen Moderator of the General Assembly of the Northern Presbyterian Church, is classed as a conservative. Conservatism seems to be in the ascendency in that fast-growing denomination.

* * *

It is stated that of the population of San Francisco only 30½ per cent are connected with any Church; and that of this percentage 26 per cent are Roman Catholics and 4½ per cent are Protestants. Yet there are some people who want the Christian Churches to type themselves by the church patterns to be found in the Far West.

* * *

Bishop Collins Denny attended and assisted in conducting the obsequies of the late Mrs. Annie (Bradley) McCoy, the beloved wife of Bishop J. H. McCoy. A beautiful tribute was also paid the deceased by Dr. J. D. Simpson, president of Birmingham College, who had known her from childhood. The interment was made in Elmwood Cemetery, Birmingham.

* * *

On the occasion of his recent visit to Emory, Va., which is described elsewhere in this issue of the Advocate, Dr. S. H. Werlein had the pleasure of seeing Bishop Waterhouse. He reports that the Bishop's physical condition was thought to be considerably improved. This will be welcome news to Bishop Waterhouse's many friends in this section of the Church.

* * *

Dr. A. F. Smith, pastor of St. Paul's M. E. Church, South, preached on a recent Sunday to the Methodist students in attendance upon the Missouri State University at Columbia, Mo. Of the matriculates of that institution 911 are said to be Methodists in their Church affiliations, and of these 350 are said to attend our Sunday school and 172 to be members of the Epworth League.

ANOTHER FORWARD STEP TAKEN.

Rev. John S. Frazer, D.D., of Mobile, Ala., has been engaged by the Trustees of Emory University to serve as a Commissioner in securing funds for the Institution.

The time has come when we must begin to erect additional buildings and I commend Dr. Frazer to the brotherly co-operation of our preachers and people wherever he may go.

Our Church has before it a great opportunity and a great obligation. God and man expect all of us to do our duty.

The beginning of this great work has been most successful, and we are in sight of the greatest results. With united effort we shall not fall short of the most sanguine hopes which we have entertained concerning this enterprise.

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The Home Circle

HOW DO YOU DO?

H. Bedford Jones.

"How can you, friend?" the Swedish say;
The Dutch, "How do you fare?"
"How do you have yourself to-day?"
Has quite a Polish air.
In Italy, "How do you stand?"
Will greet you every hour;
In Turkey when one takes your hand,
"Be under God's great power!"

"How do you carry you?" is heard
When Frenchmen so inquire;
While Egypt's friendly greeting word
Is "How do you perspire?"
"Thin may thy shadows never grow,"
The Persian's wish is true;
His Arab cousin, bowing low,
Says, "Praise God! How are you?"
But oddest of them all is when
Two Chinese meet, for thrice
They shake their own two hands, and then
Ask, "Have you eaten rice?"

—Weekly Witness.

A TWILIGHT STORY—THE EVENING STAR.

By Willie Conger Page.

"Bru'ver I see the Star"
"Sister I see the Star."

Little Sister had slipped and fallen down a long flight of stairs and seriously injured her spine. She lay moaning on a narrow bed near a window in an upper room of a tall tenement house in a great city.

Mother had to work all day to obtain money for shelter and sustenance for herself and two children. She arose early, prepared their simple breakfast, kissed the children and hurried away with a smile on her lips and anguish in her heart for having to leave them alone all day. Often she was compelled to work late at night. By denying herself food at noon she was able to save a few pennies to purchase fruit and little cakes, and occasionally a toy, to help to amuse Little Sister who suffered severely.

Little Boy did the rest. He kept their small room sweet and clean, cared for and entertained Little Sister, and prepared their mid-day meal, always giving her the nicest and best.

He had saved up some money by selling papers and running errands. One day while Little Sister slept he quietly slipped away. When she waked a pair of little shining crutches lay beside her on the bed. "Oh Bru'ver, did God send them to me? Can I walk now?" "You can try, dear." She did try, but the pain was so acute, the little back so weak, that she could not.

Little Boy told her all the stories he knew. Bible stories, The Legend of the South Wind, Why the Woodpecker's Head was Red, and so on. But one theme of unfailing interest to her was The Evening Star. They watched through their window each night, to see who would see it first. How happy she was when she could say first, "Oh Bru'ver I see the Star." He invariably replied, "Sister I see the Star."

When the tin soldiers, the broken doll and torn picture book ceased to interest her, Little Boy would invent games and compose stories to amuse her. "Go on," she would plead, "and tell some more; it don't hurt so when you tell me things. Tell me about the Star." "Stars," said Little Boy, "are angels' faces peeping through the sky to watch little children who are sick and crippled and can't walk. The ones who hurt and suffer so; if they suffer too much God sends the angels for them. The angels take them in their arms and fly away to heaven to live with God, where everything is so beautiful and all so happy they never suffer any more." "Bru'ver it sounds so sweet, I don't want to leave you and mother," sighed the little girl wistfully, "but if it hurts so bad, will God send our Star for me?" "Yes dear." The big doctor had told mother she could not get well. She smiled and fell softly asleep.

Once Little Sister moaned and cried so, Little Boy sat beside her on the bed trying to ease the throbbing pain by holding her in his arms, her head resting on his shoulder, watching for the Star. At last she whispered faintly, "Bru'ver I see the Star. I'se so tired and cold; hold me close."

Mother was late; she came in breathless, spent by the long walk and climbing the steep stair. There was no light in the room. She prayed while making a light; she trembled so she could hardly stand. She saw through her tears Little Boy holding Little Sister in his arms, one of her arms around his neck. The angels had come for her pure spirit and carried it back to the Beautiful City. She was at rest, would never feel any more pain.

Little Boy, exhausted from his long vigil in a cramped position, had fallen back on the pillow and was asleep. Tears glistened on his soft cheeks as he lay with the cold, still form of the Little Sister clasped in his arms. High above in the ethereal regions of the eternal heavens, their Star shone brightly, its sweet face turned earthward as if in sympathy with the little children who loved it so dearly.

Long years passed. Little Boy became a great and good man, honored and respected by all men. Wherever he went, whatever he did, the Star beckoned him on to higher and nobler things.

Whenever he saw "The Evening Star," he uncovered his head and whispered softly, "Little Sister I see the Star."

Lexington, Miss.

A POSTOFFICE STORY.

Jennie, Tillie, Mary, and Prue were little country girls, and each had a mother and father of her very own, but not a brother or sister. One day when the sisterless and brotherless little maidens were all at Tilly's house, Jennie suddenly exclaimed, "Oh!" then closed her lips and clasped her hands.

"Oh, what? Oh, do tell us!" asked Tilly, Mary, and Prue.

"Why not have a postoffice all our very own?" the lips opened themselves long enough to ask, while the hands unclasped and crosses themselves over Jennie's heart.

"Where?" questioned Prue.

"In the corner where the farms join," answered Jennie.

"What a beautiful idea!" exclaimed Tilly. "And I've got just the thing for the postoffice—a box with a cover we can lift, and a hole through its side for the letters to go through, and we can fasten it to the limb of that choke-cherry tree which hangs over the fence corners."

"How lovely!" said Mary.

Two weeks later four little girls, at the same time, arrived at the postoffice. Then three little girls crawled through the fence into the lot where Mary was standing. Then, for a moment they all sat down on a log to rest and talk and gaze admiringly at the postoffice, when—

"Oh, did you see that, Jennie?"

"I guess I did!" answered Jennie, jumping up.

"Who'd ever thought it?" ejaculated Tilly.

"To think of a wren popping out of our postoffice!" exclaimed Mary.

Then the little girls got on the fence, one raised the cover, and then they all peeped in, and saw a lot of fine twigs neatly arranged, in the corner of which were four tiny eggs.

"A wren's nest!" exclaimed Prue.

"And in our postoffice!" said Mary.

"Let's shut the cover down softly and go away, and then, by and by there'll be some little baby wrens," said Jennie.

Then they hurried home and told their delightful secret to their mothers and fathers.

"Oh!" said Jennie one Sunday afternoon when, with their mothers and fathers, they were looking at the baby wrens, "they are God's letters to us!"

"Living epistles!" suggested one little girl's father, "for us all to know and read."—Unidentified.

THE CHRISTIAN ADVOCATE "DIAMOND" ANNIVERSARY.

Why Was Dr. Ivey Not Among the Editors?

All, all were there, save only one,
And he stood bravely by—
A hero true, this Church's son,
For him the readers cry.
His clientele, they ask to know,
Why not his song is sung?
Why not his life on them bestow?
He's reached the topmost rung.

The list is all so incomplete
Without this Pilot's name,
When 'twould have been so very meet
To write it just the same.
No doubt he would not let it be,
For reasons all his own;
But brush away his modesty,
As this thing will be done.

His clientele, they fain would hear
Of how and where and when
His traveled road, both far and near,
From first unto the end.
They know he battled true and brave
Along earth's great highway;
The poor and simple fought to save,
Through dreary nights and day.

Now, some one must his lifework sing,
And let us have the lay;
And some one must his portrait bring—
Then we'll know what to say.
If 'tis not done, one thing is sure:
A "poet volunteer"
Will take the pen, in wrath most pure,
And sing his deeds right here.

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Editorial

STILL WITH US.

Most of our 3000 delinquent subscribers are still on our books. We are mailing out notices to them and doing all that we can to secure their renewals. Both on account of the Advocate and the interests of the Church we shall regret to lose a single one of them; but we cannot carry their names much longer unless their arrearages are paid up. **Have you taken up this important matter in your charge, brother pastor? If not, we urgently appeal to you to delay no longer in doing so.** This is a matter well worth the attention of every pastor in Mississippi and Louisiana.

THE VANDERBILT COMMENCEMENT.

The Vanderbilt Commencement has come and gone. The numbers of the Nashville Banncr that we have seen devoted comparatively little space to it. From its issue of Monday afternoon, June 14, we take the following:

"Nothing but routine business came before the Vanderbilt Board of Trust, which met this morning in Wesley Hall in annual session. President W. C. Ratcliffe of Little Rock, Ark., was in the chair, with the other officers, Dr. G. B. Winton and W. T. Sanders, Vice Presidents.

"Chancellor Kirkland presented his annual report to the Board, and the various committees took sections of the report for investigation. Another session is to be held Tuesday morning at 9:30 o'clock in Wesley Hall, at which time several new members of the Board will be elected. A large attendance marked this morning's session, which was executive.

"Those who are here attending the board meeting are: Chas. N. Burch, Memphis; E. J. Buffington, Chicago; J. A. Robins, McKenzie; E. H. Jones, Kansas City, Mo.; J. R. Bingham, Carrollton, Miss.; M. M. Cullom, Nashville; Allen R. Carter, Louisville; Hon. W. C. Ratcliffe, Little Rock, Ark.; J. E. Washington, Cedar Hill, Tenn.; A. B. Ransom, Nashville; W. L. Moose, Little Rock; W. T. Sanders, Athens, Ala.; Wm. Hughes, Spring Hill, Tenn.; A. C. Ford, Holston, Tex.; R. F. Maddox, Atlanta; R. F. Jackson, Chancellor Kirkland, Whitefoord R. Cole, G. B. Winton, G. M. Neely, and Claude Waller, Nashville. Adjournment was taken at 12:30 o'clock."

From Tuesday's issue (June 15) of the same paper, we clip the following extract (nearly the whole utterance):

"Mr. Whitefoord R. Cole, of Nashville, was elected President of the Vanderbilt Board of Trust at the concluding session of the Board held this morning at Wesley Hall. Dr. G. B. Winton, of Nashville, and W. T. Sanders, of Athens, Ala., were elected Vice Presidents. Judge Claude Waller, of Nashville, was chosen Secretary.

"The Executive Committee of the Board was elected, with Whitefoord R. Cole, J. H. Kirkland, G. B. Winton, G. M. Neely, Judge Claude Waller, A. B. Ransom, and Robert F. Jackson, all of Nashville, members.

"One new trustee was elected, Morris Brandon, of Atlanta, Ga., who is to take the place on the Board made vacant by the resignation of Maj. R. W. Millsaps, of Jackson, Miss. The following trustees were re-elected: The Rev. Charles W. Byrd, Greenboro, N. C.; Hon. J. C. McReynolds, Washington, D. C.; Eugene J. Buffington, Chicago; Frank C. Rand, St. Louis; Chas. N. Burch, Memphis, and James A. Robins, McKenzie, Tenn.

"Considerable routine business was disposed of at this morning's session, which concluded the meeting for the year. The next session will be held next June. At the adjournment of the meeting the members retired to the Nashville Golf and Country Club for luncheon."

The Commencement Sermon was preached in the University Chapel by Dr. W. C. Bitting, of St. Louis, a Baptist minister, who, judging by the following excerpts from the brief report of his discourse, seems to have been a congenial spirit in a congenial atmosphere:

"Dr. Bitting in his sermon Sunday made a strong plea for a greater personal interest in religion by educated persons and a greater interest in education by church people. **Sentimental love for God, without culture, is un-Christian, he said.**

"Christianity and education are not in conflict. They are two streams mingling and mixing. The University says character and service are the aims of life and the Church says the same thing. The Christian school is not the one imbedded with ritual or frenzied ecclesiasticism. It may have all these and still not be Christian. In fact the shame of the Church to-day is her sectarianism. It is the prerogative of every man to interpret the eternal verities of life for himself and modern education helps us to do this.

"Speaking of the essentials of modern education, Dr. Bitting said that modern education demands, first, a passion for reality, and, second, an open mind.

"Continuing, Dr. Bitting said: The religion of the educated man is progressive. The chief end of the Church is not to save the anachronisms of the past or to start ecclesiastical museums."

From the foregoing it seems that the Vanderbilt Board only elected a successor to Major Millsaps. We know that Mr. J. R. Pepper had resigned and it is reported that Dr. E. B. Chappell and Dr. W. J. Young had done likewise. Why these vacancies were not filled we do not know. Possibly it was thought it would unduly emphasize the fact that the loyal trustees had abandoned the Board. The Alumni Address by Dr. W. A. Webb, President of the Randolph-Macon Woman's College, was a rare utterance. Perhaps we shall have more to say concerning it at some time in the future.

A reading of the Banner's report of the proceedings of the recent Vanderbilt Commencement stirs up memories of the past. There was a time when the roster of the Board of Trust of Vanderbilt University contained such names as H. N. McTeire, L. C. Gariand, R. K. Hargrove, G. D. Shands, R. W. Millsaps, J. R. Pepper, C. B. Galloway, W. W. Duncan, A. W. Wilson, E. E. Hoss, and all of our other living Methodist Bishops, and when from its chapel rostrum Southern Methodism's foremost pulpit men thundered forth the vital truth's of sound, evangelical Christianity. **Alas! how is the mighty fallen.**

PROTESTANT LEPERS' CHAPEL OPENED.

On Monday, June 14, the Protestant Lepers' Chapel at Carville, near New Orleans, was formally opened. Among those taking part in the exercises were Rev. W. W. Holmes, presiding elder of the New Orleans District and Presideut of the Protestant Ministers' Association of this city; Rev. F. C. Flowers, and Rev. Louis Voss. Mr. J. J. Proweil, President of the Board of Managers of the Home, made a speech of acceptance, and addresses were also made by Mr. A. W. Wilson, an inmate, and Mr. W. M. Danner, who is connected with the national Christian work among lepers.

Because of the interest shown in this chapel by Mr. Rodeheaver, one of Billy Sunday's singers and aids, the following telegram was sent to the famous evangelist: "Keep your corner bright, and come to see us when you can." After the exercises were over all the visitors were invitcd to dinner.

This chapel was built at a cost of about $1500, of which amount $400 yet remains to be securcd.

DR. F. N. PARKER HONORED.

The Baccalaureate Address of Trinity College, Durham, N. C., was delivered on Sunday evening, June 6, by Dr. Franklin N. Parker, who discoursed upon "Service as the Ideal of Life." For four years he had held the Chair of Biblical Literature at Trinity and as an expression of gratitude and love the student body of that institution presented him with a silver loving cup. In referring to Dr. Parker's acceptance of the Chair of Systematic Theology in Emory University and the fact that he would be no longer in the Trinity Faculty, President W. P. Few said: "The College bas never had a teacher who gave it a finer consecration of noble powers. As a preacher he has a most remarkable gift for making plain and attractive the real heart of the gospel of Jesus Christ; and he is a man and religious leader of towering strength. We surrender him at the call of the Church to go to an important post in a crisis in the Church's history, feeling sure that an ever-enlarging field of usefuiness will open before him as the years go on." The Louisiana Conference has good reason to be proud of Dr. Parker, and we predict that the day is not far distant when he will be summoned to the work of the episcopacy, as was his distinguished and lamented father.

RECEIPTS FOR SUPERANNUATE.

Two or three weeks ago we issued an appeal in behalf of a superannuate member of the North Mississippi Conference whose heaith is so impaired that he cannot work and who needs $60 to meet some very pressing debts. We stated at the same time that we should be giad to give by private correspondence any information desired concerning this worthy brother. So far, the following amounts have been received:

Rev. W. V. Shearer, Calhoun City, Miss.	$1
Mr. P. H. Enochs, Fernwood, Miss.	5
Rev. E. M. Shaw, Benoit, Miss.	1
Mrs. H. L. Sutberland, Benoit, Miss.	1
A Friend, Itta Bena, Miss.	1

Surely such a call for assistance as this will not be allowed to go unheeded.

PERSONAL AND OTHER NOTES.

From the far-away Pine Tree State, our esteemed friend, Rev. F. D. Van Valkenburgh, sends us a program of the Commencement exercises of the Kent Hill (Maine) Seminary. Evidently the occasion was one of much interest.

Our esteemed friend, Mr. L. P. Brown, of Meridian, Miss., in renewing his subscription to the Advocate, takes occasion to say some kindly things concerning our paper. Commendation from so worthy and useful a layman is much appreciated. Brother Brown is widely known for his consecration and good works.

We received some days ago a wedding announcement which reads as foiiows: "Rev. and Mrs. A. W. Turner announce the marriage of their daughter, Ward Ella, to Mr. Seaman Augustus Mayo on Wednesday, June 16, 1915, at Shreveport, La. At home at 519 Pujo Street, Lake Charles, La., after June 30." The Advocate extends congratulations and all good wishes to the happy couple.

Writing from Frisco, Texas, under date of June 16, Brother S. W. Miller says: "We got into our $10,000 new church last Sunday. Our pastor, Rev. Ira C. Kiker, preached an excellent sermon. The new structure is a beauty—the best piece of work that I ever saw done by a contractor. Both the material and workmanship are first-class. I enjoy my old home paper, the New Orleans Christian Advocate, more every week."

Rev. E. L. Cargill, of Campti, La., sends us the following note: "The church and Sunday school missionary committee at Davis Springs have arranged a program in the interest of missions which will be rendered on the 4th Sunday in June. A sermon on missions will be preached at 11 o'clock a. m. Everybody within reach of that place is cordially invited to attend and enjoy the services. We are expecting a great day."

The heat in New Orleans for the past few days has been well-nigh prostrating in effects. The thermometer last Monday registered 98 degrees in the shade—a temperature that is almost unendurable in an atmosphere that is so humid as is that of South Louisiana. Several persons were overcome by the heat and medical assistance bad to be quickly summoned. Good work of any kind is scarcely possible under such conditions. We trust that the readers of the Advocate will keep this fact in mind and make all due allowances.

Under date of June 10, a correspondent from Bayou Chicot, La., writes as follows: "Rev. H. B. Thomason, while here on a visit to his daughter, Mrs. J. H. Courtney, preached on the first Sunday night to a crowded house. Brother Thomason is always given a warm welcome when on rare occasions he visits us. He was once our pastor for two years and is held in the highest esteem by all of our people. Our present pastor, Rev. W. H. Long, will begin his protracted meet-

ing at this place on the first Sunday in August. We are hoping that we shall have a gracious revival."

Rev. C. A. Battle, of Baton Rouge, La., was in New Orleans last Monday and favored the Advocate office with a call. The Editor counts it a distinct loss that he was out and missed seeing him.

Rev. W. W. Jones, our energetic pastor at Coahoma, Miss., has our thanks for a club of 5 subscriptions. He serves a good people, and is giving a good account of himself in his present field of labor.

We acknowledge our indebtedness to Mrs. Dr. Hollingsworth, of Colby, Miss., for $2 for our Advocate "Help Fund" and some generous words of appreciation. This money will go to a good cause.

Rev. T. L. Houston, of Slate Springs, Miss., reports that the work is making some progress in his charge in spite of the depressing times. He has lately received several persons into the Church.

Writing on June 17, Dr. H. F. Tolle, of Biloxi, Miss., says: "The work here is moving along very nicely. We are getting ready for the Divinity School which will open next week. The Camp Ground is filling up rapidly these days."

Among those announced as members of the Faculty of the Christian Training School (Presbyterian), which held its second annual session at Baton Rouge, June 16 to June 24, was Rev. C. A. Battle, the pastor of our leading church in that city.

Rev. W. H. Saunders began a meeting at Fernwood, Miss., on June 22 and will continue it for ten days. The preaching is being done by Rev. J. L. Decell, and the singing is being led by young Brother Kirby of Arkansas. A season of spiritual refreshing is expected.

Hon. G. T. Fitzhugh, of Memphis, Tenn., has given Major R. W. Millsaps $250 with which to have posts of Bedford stone erected at the main State Street entrance way to the Millsaps College grounds. This is a much needed improvement and will add greatly to the attractiveness of that part of the college campus.

Rev. T. D. Lipscomb, of Donaldsouville, La., passed through New Orleans last Tuesday en route to the Seashore Divinity School, and while in the city looked in on us in our sanctum. Brother Lipscomb's appreciative flock are giving him this trip. We regretted to learn that he has lately been somewhat unwell.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. A. M. Bennett, Sarah, Miss., 4; Rev. W. J. Wood, Sweatman, Miss., 2; Rev. D. E. Vickers, Mathervilie, Miss., 5; Rev. H. J. Moore, Lucedale, Miss., 2.

The following dispatch was sent to The Times-Picayune from Zwolle, La., on June 19: "The revival meeting now being held at the Methodist Church here by Rev. J. C. Rousseaux, assisted by Rev. John E. Green of Houston, Texas, will come to a close Friday night. The meeting has been very successful and there have been many additions to the Church."

Rev. J. R. Jones, pastor of our Central Church at Meridian, Miss., says: "If you could have seen our Sunday school yesterday (June 13) it would have done your heart good. We had 958 present." That was indeed a great showing. There are few better pastors in Southern Methodism than Brother Jones, and Central Church is prospering under his efficient ministry.

Writing from Greensburg, La., on June 21, Rev. R. V. Fulton says: "Our parsonage was burned last night at 11 o'clock. The origin of the fire is unknown; none of us were at home. Everything in the building was lost, but the church was saved." This means, of course, that Brother Fulton and his family lost all of their personal effects. We deeply sympathize with them.

Dr. A. M. Muckenfuss, Professor of Chemistry at the University of Mississippi, has been elected to the same Chair in Emory University, at Atlanta, Ga. Dr. Muckenfuss is a son-in-law of the lamented Bishop Charles B. Galloway and for a time taught chemistry at Millsaps College. He is regarded as a finely equipped instructor in the department of which he has made a specialty.

Mrs. Betty H. Summerlin, of Denison, Texas, sends us the renewal of her subscription and $1 for the Advocate's "Help Fund." We scarcely need to say that we appreciate this act of kindness and the generous words concerning our paper which came along with the remittance. This dollar will send the Advocate for one year into some needy home that it would not otherwise enter.

Rev. A. I. Townsley, of Rayville, La., has announced a series of "Summer Sermons" under the general head, "Studies in the Book of Job, the Epic of the Inner Life." The series began on June 13 and will be concluded on July 25. The Directors of the Rapides Camp Ground have engaged Brother Townsley as one of the preachers for their camp meeting this year, which will begin the fourth Sunday in July.

Because of the desire of the Woman's Missionary Council to have the editor of The Young Christian Worker to reside in Nashville, Tenn., Miss A. M. Barnes has resigned that position, and Miss Estelle Haskin, of Nashville, has been elected to succeed her. Miss Barnes' editorial work has been of a most superior order, and we have for years read with much interest the excellent young people's paper which has been issued under her guiding hand.

Rev. R. M. Evans, of Strong, Miss., is not only a faithful and consecrated pastor and an able expounder of the Word, but he also possesses in a marked degree the poetic gift. He finds much pleasure in writing religious verses, and some of his lines set forth the precious truths of the gospel in a very attractive and impressive manner. He has recently written a searching hymn of "The Sanctity of the Ministerial Call" and dedicated it to the Christian ministry.

Writing from Memphis, Tenn., on June 5, Rev. T. W. Lewis, the brilliant pastor of our St. John's Church of that city, says: "I read the Advocate with pleasure and profit, and I trust that you will come through this trying time in good shape. I never saw money matters quite so close; yet many of our people do not stint themselves, while the Church suffers. I have received 118 persons into the Church this Conference year, and our present membership numbers 645."

Through the courtesy of Mrs. Vic. T. Hoyle, of Tupelo, the accomplished President of the Woman's Missionary Society of the North Mississippi Conference, we have in hand a copy of the printed Minutes of the Third Annual Meeting of that organization, which was held in Corinth, Miss., March 25-29, 1915. The women missionary workers of North Mississippi have a most capable and efficient leader in the person of Mrs. Hoyle, and their work is evidently prospering and growing.

A note from Bishop E. E. Hoss states that he will start on his journey to the Orient from his home at Muskogee, Okla., on June 28, and that he will sail from San Francisco on the Steamship "Ventura" on July 6. The Church papers which have been stating that the Bishop would embark from New York have been in error. Let Southern Methodists everywhere remember our great leader at the throne of grace as he sets out on his long voyage in the interest of the Master's kingdom.

Mrs. Mary L. Hargrove, of the Scarritt Bible and Training School at Kansas City, and Miss Olive Lipscomb, a daughter of the late Rev. G. H. Lipscomb, of the North Mississippi Conference, have lately been visiting Prof. Dabney Lipscomb, and Dr. J. W. Lipscomb of Columbus, and Rev. T. H. Lipscomb of Starkville, Miss., who are brothers of Mrs. Hargrove and uncles of Miss Lipscomb. Miss Olive has been appointed to mission work in China by the Woman's Missionary Council and will sail for the Orient in August.

Brother Harold H. Gibson, of Algiers, this city, was a pleasant caller at our office Thursday of last week. He is the teacher of the Wesley Bible Class of the Algiers Sunday School, which now has an enrollment of approximately 125. This fine class celebrated its second anniversary on June 16. It has the enviable record of having averaged adding more than one person to its membership every week since its organization. All our Church work in Algiers is doing well under the leadership of Rev. R. M. Brown, the capable pastor.

Rev. G. D. Parker, of Brazil, who has been at home on a furlough for several months, a goodly portion of which time he has spent in New Orleans, called at the Advocate office last Monday to bid us good-by. He left this week for New York, by way of Florida, from which point he will embark for Brazil early in July. Brother Parker's many friends in Louisiana, his home State, have counted it a great pleasure to have him among them, and they will follow him with their prayers as he returns to his chosen field of labor.

The Abingdon Virginian, which is issued at the seat of Martha Washington College, for which institution Dr. Werlein was this year the Commencement preacher, printed his discourse in full, prefacing it with the following comment: "The baccalaureate sermon of Rev. S. H. Werlein, D.D., of New Orleans, delivered at the Abingdon M. E. Church, South, last Sunday, has been pronounced superior to anything on that order ever heard here. Dr. Werlein is a man with a message and the power to deliver it. Praise for the sermon is heard on every hand."

The Epworth Leaguers of Louisiana held their annual State meeting in the First Methodist Church of this city last week. The attendance from outside of New Orleans was not large, but the exercises were interesting and considerable enthusiasm was manifested in the work. Rev. W. W. Drake delivered an address on "Epworthians in the Mission Fields," and Rev. W. F. Quillian, of Nashville, was present and spoke a number of times with fine effect. Dr. S. H. Werlein delivered a special sermon to the Leaguers last Sunday at 11 o'clock a. m. We trust that the Secretary of the Conference will furnish the Advocate with a fuller account of its proceedings.

We regret to learn that Sister Dodds, the wife of Rev. W. N. Dodds, our pastor at Verona, Miss., has recently been critically ill for some weeks, so much so that at one time her life was despaired of; but we are pleased to be informed that she is now able to sit up, though she cannot yet walk. We deeply sympathize with Brother and Sister Dodds in their trials and we pray that the blessings of the Heavenly Father may rest richly upon them. Brother Dodds states that, all things considered, his work is progressing well and that his people have abounded in kindness during the time that his home has been afflicted.

Referring to the recent death and obsequies of her beloved mother at Corinth, Miss., Miss Elizabeth Kilpatrick in a note to the Editor says: "Bishop Atkins came for the service and he and Mr. Felts jointly officiated. Friends from far and near were here. Lovely flowers and kind words were showered upon us. My Sunday school class acted as pall-bearers and sang. Expressions of love and sympathy were received from all over the country. Mother had not been well for a long time, but her death was quite a shock." May our gracious Heavenly Father comfort and cheer with his presence in this time of loneliness and sorrow this faithful worker, who has done so much to brighten and bless the darkened lives of others!

We take the following from the Patterson (La.) Tribune of June 5: "A very meritorious movement among the boys of this community is that of the Boy Scouts which was started several weeks ago by young Harris Clifford, a son of Rev. T. B. Clifford pastor of the Methodist Church here. The undertaking is now meeting with marked success both as to the number and enthusiasm of its members. The principles of the organization are such as to be valuable to young and growing boys by imbuing them with a sense of patriotism and many other noble and manly traits and qualities. It is a non-sectarian organization and boys from 12 to 18 years of age are eligible to membership." We are pleased to learn of this good work at Patterson, under the leadership of the son of our esteemed friends, Brother and Sister Clifford.

The Corresponding Secretary of the Woman's Missionary Society at Brookhaven, Miss. (whose name is not given), writes: "Acting on the recommendation of the Woman's Missionary Council, the ladies of the Brookhaven Church held an all-day missionary meeting on Thursday, June 3. Mrs. LaPrade, our District Secretary, presided. Every department of church work in which women are actively engaged was given recognition. Discussions were led by Mrs. L. H. Bowen, Mrs. Flowers, Mrs. Meyer, Mrs. Proby, Mrs. B. F. Lewis of Crystal Springs, and Mrs. McCleskey of Hazlehurst. We were fortunate in having with us Miss Hallie Bule, our missionary to Korea, who talked to the children in the afternoon and addressed an appreciative audience of adults at night. At noon we adjourned to meet under the trees of the parsonage yard, where an old-fashioned 'dinner on the ground' was served."

MONROE DISTRICT CONFERENCE.

The Monroe District Conference will convene at West Monroe, on July 20, at 4 p. m. Organization will be effected at 8 p.m. The opening sermon will be preached by Rev. J. W. Lee.

The following Committees have been appointed:

License to Preach—A. I. Townsley, G. W. Purcell, O. L. Tucker.

Admission on Trial—C. C. Miller, J. W. Lee, L. C. Wilson.

Deacon's Orders—W. C. Barr, J. F. Waltman, R. H. Bamburg.

Elder's Orders—H. W. Ledbetter, V. D. Skipper, J. R. Roy.

On July 22 special attention will be given to the Laymen's Missionary Movement and to the Woman's Missionary Societies.

WM. SCHUHLE, P. E.

Monroe, La., June 19, 1915.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. L. E. BOSTWICK died on June 12, 1915, at Collins, Miss. She was born in Copiah County, Miss., near Rockport. Her father was Isaac Bell. She was married to Frank Bostwick in 1900 and was a faithful and loving wife. She gave her life to God in early childhood. Her many friends will miss her and her loving family has the heartfelt sympathy of many who knew her. She was a member of the Methodist Episcopal Church, South, for many years and lived a truly Christian life. Six children and a sorrowing husband are left behind to mourn her departure. The funeral service was conducted in a simple manner by the pastor of the Methodist Church, assisted by the pastor of the Baptist Church. The remains were laid to rest in the city cemetery at Collins, Miss. Sister Bostwick was ill for many long months, but though her suffering was severe her faith was strong and sure. It is sad to part with our loved ones here, but it will be sweet to meet them in the great hereafter. A FRIEND.

J. L. ANDREWS departed this life on June 3, 1915. I had known him since the year 1897, at the time when he gave himself to God. He had tried to live a life hid with Christ in God ever since. He always loved to talk of the things of the kingdom and was ready to help support the work of the Church. Our loss is his gain. He leaves a wife and six little girls and a host of friends to mourn their loss. Not long before he passed away he told his wife it was sweet to trust in Jesus, and on the last Sunday before his death he called his children around him and read the twenty-first chapter of John, dwelling upon the words, "Feed my lambs." In the presence of a large crowd the funeral service was conducted by Rev. Geo. P. White, pastor of the M. E. Church, South, the Order of the Woodmen of the World, of which he was a member, and the writer, who made a talk which resulted in many giving him their hands, thus signifying their desire to lead a better life. May God comfort the wife and children in their hour of grief and pain. His Uncle, WILL CURRIE.
Lottie, La.

Mrs. SOPHIA ALLEN PALFREY was born in Franklin, La., on May 15, 1842, and, after a lingering illness, died on May 30, 1915. She was twice married, on Oct. 26, 1881, to Mr. J. D. Redell, and on Mar. 24, 1890, to Mr. C. C. Palfrey. She was a sister of Judge A. C. Allen and Capt. R. W. Allen, honored citizens of St. Mary Parish. Sister Palfrey was identified with Methodism almost from the time of its organization in Franklin, and by her consecrated life contributed greatly to the success and usefulness of the Church at this place. She was endowed with a gentle, tender nature and was possessed of a simple, childlike faith which had been purified by trials and suffering; and she considered it a sacred privilege to visit the homes of the poor and afflicted. We shall miss her gracious and helpful presence, her words of cheer and her steadfast faith and fidelity to God which were an inspiration to her friends and co-workers. But those who loved her so tenderly will cherish her memory until that good day when we shall hope to meet her in "that home not made with hands, eternal in the heavens." FLOYD VAUGHAN.

The spirit of Mrs. EMMA GOODE, one of our noblest young women, took its flight to the realms above on May 21, 1915. She was a daughter of Mr. and Mrs. J. C. Whiteside and was born in Benton County, Miss., but moved some years ago into Union County, where she lived until her death. She joined the Methodist Episcopal Church, South, at Ebenezer early in life, and was a faithful member until her death. It is hard thus to have the ties of friendship and love severed by the icy hand of death. Her place is vacant in the home and church, and none can fill it. She will be greatly missed. Though she expressed a willingness to meet her Savior, her friends and parents were deeply grieved at her departure. We feel that her eternity is now being spent in the care of a loving and omnipotent Father. Her remains were laid to rest in the Ebenezer Cemetery, in the presence of a large crowd of friends and relatives. The services were conducted by the writer, assisted by Rev. N. N. Maxey. I would say, weep not, dear friends and loved ones, for "Blessed are the dead who die in the Lord." W. B. BAKER.

Another veteran of the Confederacy and a soldier of the cross of Christ has passed from earth to the heavenly home. Mr. R. F. HUBBARD was born in Yazoo City on Jan. 30, 1832, and moved to Panola County with his parents when quite young, and resided there the remainder of his life with the exception of a few months at a time. He died at the home of his daughter, Mrs. T. F. Evans, near Pope, Miss., on May 11, 1915. He had been a member of the Methodist Church nearly fifty years. He always tried to do right and everybody loved him. He was sick only four days, and everything that loving hands could do was done; but the Master thought it best to take him home where all earthly troubles and trials are at an end. His body is at rest, and his soul is with God. While the children and grandchildren were gathered lovingly around father's bedside smoothing his pillow, caressing his brow, and doing all that fond hearts could do, he placed his hands across his breast, closed his eyes, and with a most peaceful and happy expression on his face, fell asleep in Jesus. His daughter,
LULU EVANS.

Mrs. RUTTA ORR PERRON was born on July 1, 1883, and departed this life on May 17, 1915. Sister Perron was the daughter of Mr. and Mrs. J. A. and M. R. Orr. She joined the Methodist Episcopal Chuch, South, at Pearlington, Miss., in childhood, and throughout her entire life was a true Christian. During the last several months of her life she was sorely afflicted and was a great sufferer, but bore it with great patience and fortitude. Sister Perron was married on June 25, 1907, to M. B. Perron, who, with two little girls and other loved ones, is left to mourn her going away. Everyone who knew her held her in the highest esteem, to which she, no doubt, was thoroughly entitled. Her long suffering is past and now her weary body sleeps sweetly beneath the beautiful live-oaks in the cemetery at Pearlington, while her redeemed spirit is at home above. We can not understand why she was taken away at such an early age leaving the tender little girls to other hands, but since it is God's will we have no right to question the wisdom and justice of it all. We commend to the sorrowing loved ones left below the grace of our Lord, whose decrees are always tempered with mercy.
Her pastor,
J. EARLY GRAY.

THOMAS B. COGDELL, a brother of Revs. D. L. and David Cogdell, was born in Tennessee and when a child moved to Mississippi with his father and mother who settled near Corinth. There he spent his boyhood days. When quite young, he became soundly converted and joined the Methodist Episcopal Church, South, in which he lived a faithful, consistent member until the hour of his death, which occurred in Corinth on June 3, 1915. He departed with joy, saying that he was glad to go home. He was buried from the First Methodist Church, of Corinth, on June 4, and a large congregation assembled to pay a tribute of respect to him. The writer conducted the services. There has gone from us one of the best and most faithful men of this country, whom we all loved, and we shall greatly miss him. He served during the Civil War under General Forrest and was faithful as a soldier, as he was in all the work of life. He was in his 78th year when he responded to the Master's call, and he left many friends and loved ones behind to mourn for him and cherish his memory. No one has any doubt but that he has gone to be with his Lord and that he has met many of the dear ones gone before in heaven. May we all so live that we shall meet him there!
J. H. MITCHELL.

SHALL WE GO BACK TO THE BLUE BACK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.—Advertisement.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Oloh, Miss.

We have recently had a meeting at Clyde, in which we were assisted by Brother H. Mellard, of Hattiesburg. Brother Mellard did good pastoral work as well as fine preaching. Between services he spent most of his time talking and praying in the homes of the people. Everyone was delighted with his plain way of preaching. He strikes sin squarely in the face. The people were very generous to us in every respect. We had 18 accessions to the Church who will be a great help to the Master's cause at Clyde. We also baptized three infants. Pray for me, that I may be successful in the other meetings that I am expecting to hold this summer. —S. C. Moody, P. C.

South Side, Meridian.

Mr. Editor: We have just closed the most spiritual meeting in the history of our church. The pastor, Rev. A. M. Broadfoot, has done all the preaching, and each sermon has been a feast of fat things. The Holy Spirit has manifested himself at each service and strong men and women have yielded to the Spirit's pleading and accepted Christ. There was no excitement at all—not a single altar service—but a quiet and deliberate surrendering to Jesus. We feel that the whole church has been strengthened, and we are profoundly grateful to our Heavenly Father for what he has done for us. We also thank him for sending to us Brother Broadfoot, for truly he is a man of God, and the desire of his heart is to win souls for Christ. No one can associate with him or listen to his preaching without at least having a desire to be a better man or woman.—A Member.

Clarksburg, Miss.

We recently observed Children's Day at the Lodebar Church and the occasion was quite a success. The work was carried forward under the guidance of our efficient Sunday school superintendent and the Ladies' Aid Society. The program was so good that I can not refrain from speaking of it through the columns of the Advocate. I have sometimes found that where it is impracticable to carry forward the enterprises and interests of the Church, it is expedient to select and give attention to those which are most feasible. We are planning to observe Children's Day at as many as three churches, anyway. The pastor should be deeply concerned about the Sunday school, the Missionary Society, the Ladies' Aid Society, etc. Take an inventory of your Sunday schools and note carefully those who teach in them and those who are being taught. Sometimes it is a good idea to do the same with a church and consider the fitness of its leaders for the work of which they have charge. In some cases you may find non-Christians and persons belonging to other denominations teaching and leading. Here is some good work for the rural pastor to do, if he will do it.—J. W. Evans.

Topisaw Ct., Miss. Conf.

Dear Advocate: June 11 was a "high day in Israel" at old Topisaw campground. In connection with the second quarterly meeting for Topisaw Circuit the Felder's Reunion was held there that day. Rev. M. L. Burton, of Crystal Springs, and Rev. J. L. Neill, of Laurel, were the invited speakers and each of them preached with unusual unction and power. Their preaching contributed much toward the spiritual uplift of the Lord's "chosen few" and to the conviction of some of the unsaved. I thank God for what their sermons were to me and to the work in general. May God abundantly bless them for coming over here and helping to "roll away some stones" that we had been pushing at for some time! We had the best report on the spiritual state of the Church at the quarterly meeting (so said the presiding elder) that we have had since we came on the work, and the report consisted "of facts rather than comments," for the Lord is unusually blessing the people all over the circuit. Many seem to be under deep conviction and are definitely seeking the Lord, while some of the stewards are helping them as Andrew helped Peter and as Philip helped Nathanael (Jno. 1:40-46), and some of these seekers have found "Him of whom Moses in the law and the prophets did write." Amen! There are a few person in the circuit who are praying definitely for the conversion of at least 100 souls this year and have promised, under God, to lead at least one soul to Christ during the year, and unless there is a "let-up" somewhere along the line in prayer and personal work this goal will be reached. Reader, couldn't you join us in this prayer? We must wage a more aggressive warfare for souls. So, do pray for us.—J. A. Wells, P. C.

Sallis, Miss.

Sunday, June 13, was a red-letter day for the Sallis Sunday School. We celebrated one of the most successful Children's Days that have ever been observed in Sallis. Eager hands had transformed our little church into a bower of beautiful flowers and foliage, in keeping with the happy occasion and with the happy young lives to whom the occasion was given. The most striking thing about the service was the fact that the entire program was rendered by the children, who numbered about fifty. The choir was composed of twelve young songsters of the teen age with a young girl also presiding at the organ. Their happy young voices filled the crowded church with sweet anthems, bringing gladness to the hearts of many proud parents. Thirty-two children were in the processional ranging from the ages of three to thirteen. It was a sight that the congregation will not soon forget—the eager little tots performing their parts in the march with a skill that would have done justice to adults. The entire program was excellently carried out. Speeches and songs were rendered with the natural grace with which children alone can render them. The spell-bound attitude of the audience was a silent tribute to their ability. A highly interesting part of the program was the participation in it of the cradle roll. The ages of those on it ranged from two to six months and they made a sweet picture in their decorated carts guided by the young boys. A collection of $8.50, and a very interesting short talk by Rev. G. W. Bachman, who gave reminiscences of his experiences as pastor of this charge forty years ago, closed the services. It was a day that we will not soon forget, for which we owe much to the children, and through which we hope to greatly increase the interest in our Sunday school.—Hyphene Rogers.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

To the PASTORS of the LOUISIANA CONFERENCE

(Suppose all are dead but two, as I have only TWO cards in two weeks)

Please send me at once names of the young ladies graduating from your Parish High Schools.

Mansfield College FACULTY for next year double that of four years ago, and will cost as much as whole income of institution at that time. It will consist of fourteen members: one for every thirteen students. Next year's Senior class has TWENTY-TWO members. Domestic Science work in charge of A.B. graduate of splendid Southern University; Music Department has already won an enviable reputation and the ART work this year has been a constant source of delight and admiration to all who have seen it. A special TRAINING and CRITIC Teacher will have charge of TEACHER-TRAINING work and a PHYSICAL DIRECTOR is to be employed.

In our judgment, this has been the best year of our history, in quality of work, in ability of faculty, in unity of purpose, in student honor, in College loyalty, in ease of discipline, in Bible Study and religious tone and spiritual insight and growth, in size of patronage, and in actual money.

Your College and mine. It asks no favors, not an object of charity, not a reformatory, sets a high standard, not stingy with its faculty, teaches the Bible, has discipline, wins its patronage on its merit, expects good pay for good service, and thus far has paid every dollar of its obligations.

R. E. BOBBITT, Mansfield, La.

TENT MEETING AT BOYCE, LA.

A ten days' tent meeting, with "Charlie" Morris as singer and a large, cool tent to preach in, is a refreshing experience. When services are held in a hot church building, people won't attend; but when you are in a cool tent they won't stay away. I agree with Gypsy Smith, "that the churches, like tuberculosis, need open-air treatment." The tent was erected by the busy and skillful hands of the pastor—he is like St. Paul in more ways than one—and seated with the church pews and the chairs from Masonic Hall. The music was directed by the pastor, who led a large junior choir of boys and girls and also a chorus choir of adults. These voices were ably led and supported by a piona, an organ, and a violin. The Gospel solos of Brother Morris never failed to bring a message of hope and courage to every heart. He does not try to sing himself, but he sings the Gospel.

Among the visible and immediate results of the meeting were the hearty co-operation of all the Churches of the town; the increasing of the enrollment of the Sunday school; the many daily simultaneous cottage prayer meetings held by the women; the better observance of the Sunday law; the attendance and interest of the men in the church; and a large number uniting with the Methodist, Baptist, and Protestant Episcopal Churches.

An impressive and beautiful service was the "Old Folks'" meeting held under the auspices of the Woman's Society. Every person over 50 years in the town and community was brought to the tent in an auto, and was made comfortable in a rocking chair. Old-time hymns were "lined off" and sung, and an old-fashioned love feast was enjoyed by all.

Brother Morris is enjoying his usual success in the pastorate. He is the only resident pastor in Boyce, and he has the happy knack of being the pastor of Romanists, Episcopalians, Baptists and Methodists. To show their appreciation of their teacher, the Excelsior Bible Class gave a nice purse for a vacation trip to Mrs. Morris. Much of the success of the tent meeting was due to the splendid work done by Rev. H. T. Young for five days a week before.

A. INMAN TOWNSLEY.

A Despondent, Lazy Feeling

Shows your need of a good tonic. Get the time-proven Wintersmith's Tonic—stimulates the appetite and builds up a run-down system. 50 years success. At all Druggists.

FROM THE BATON ROUGE DISTRICT.

Well, the middle of the year has come, the second round of the quarterly conferences has been held, and the facts show a healthy spiritual condition. This has been a trying year on the preachers, but they are standing the test. Everything is moving along nicely in the Baton Rouge district. There is no hitch except in the Jackson charge, when he refuses to move, as he recently did when his master tried to coax him to pull the pastor and presiding elder over the road to hold a quarterly conference "across the creek."

The bright sands and cooling waves of the bewitching stream that divides the Felicianias seem to have a stopping tendency on "Don." Coaxing is of no avail, pouring sand in the ear, tying strings on the legs, and all other devices known have no effect when "Don" decides not to pull the elder. Well, the elder is supposed to be a leader, and he is, as with shoes and stockings off, pants rolled up on a bright, glorious Sunday afternoon in April, he presses the soft, easy sands of the flowing stream and gently and easily leads; and how delightful "Don" follows his leadership!

We have seen cranky "Fords" refusing to be cranked and balky horses refusing to go, but "Don" takes the prize. They tell me now that the Fords have electric starters, though I have not seen that combination, but "Don's" master decided that if an electric starter had an effect on a cranky Ford, it ought to be effective on "Don." He has the electric starter for "Don" and says it works. I have not seen it, but will soon try it out. We are getting things mixed these days anyhow. I rode with an elder once when he got his Ford, and as he had been used to "dobbin," when he turned on the gas he would cluck. I thought that strange. Now comes the preacher with the "dobbin," and he puts on the electric starter.

I have been wondering if that is not what is needed in some cases. Could we put an electric starter on some preachers?

I started to write some notes for the District, but got to thinking of my experience with "Don" and the electric starter. I will close by saying that the men are at their posts, faithful, and are moving things. Every man is making progress.

H. W. BOWMAN, P. C.

Our "JITNEY" Offer—This and 5 CENTS

DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Eros, at Village, July 11.
Mer Rouge, at Bon Ide, Wed., July 14.
Calhoun, July 18.
Bonita, at Bartholomew, July 25.
Bastrop, at Collinston, July 26.
Waterproof, at Wesley, Aug. 1.
Winnohow, at Boeuf Prairie, Aug. 8.
Brooklyn, at B., Aug. 10.
Mangham, at Little Creek, Aug. 14, 15.
Rayville, p. m., Aug. 15.
Sicily Island, at Clayton, Aug. 16.
Oak Grove, at Midway, Aug. 20.
Tallulah, at Bayou Videl, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.

WM. SCHUHLE, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Meridian, Poplar Springs, July 4, 5.
Meridian, Fifth Street, July 4, 5.
Shubuta, July 10, 11.
Buckatunna, at State Line, July 11, 12.
Meridian, Central, July 18, 19.
Meridian, Seventh Avenue, July 18, 19.
Scooba, at Binnsville, July 24, 25.
De Soto, at Adams, July 31.
Pachuta and Quitman, at Porto Rico, August 1.
Matherville, at Poplar Springs, August 7, 8.
Lauderdale, at Marion, August 15, 16.
Meridian, East End, August 15, 16.
Waynesboro Circuit, at Winchester, August 21.
Waynesboro, at Hiroanu, August 22, 23.
Porterville, at Briggs Chapel, August 25.
Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, South Side, September 19, 20.

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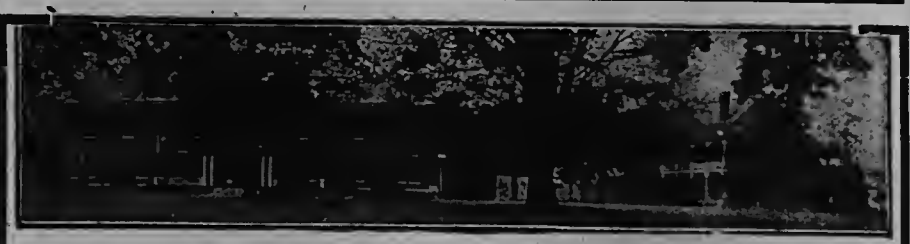

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

PRESIDENT COOK RE-ELECTED.

Dear Editor: At the Annual meeting of the Board of Trustees of the Mississippi Normal College on the 5th instant, the following resolution was introduced by Mr. F. W. Foote and was unanimously adopted. As this is a matter touching a great Institution in which the public generally is interested, we ask you to give space for its publication in your columns.

Thanking you for this favor and for other kindnesses you have done the College in its work, I am,

Yours very truly,
H. L. McCLESKEY.

The following are the resolutions referred to above:

Whereas Hon. Joe Cook, president of the Mississippi Normal College has served the public and this institution most efficiently; and,

Whereas, through his untiring energy, capacity, and zeal, results have been accomplished that have placed the Mississippi Normal College in the highest rank among the educational institutions of the South; and,

Whereas, the public interest, as well as the best interests of the college, demand his re-election to the presidency of this institution; therefore, be it

Resolved 1. That President Joe Cook be and is hereby re-elected president of the Mississippi Normal College.

2. That, inasmuch as this is a matter of public interest, the Secretary be and is hereby instructed to give these resolutions to the press.

THE DURANT DISTRICT CONFERENCE HELD AT EUPORA, MISS.

The 1915 session of the Durant District Conference was held in the enterprising town of Eupora, Miss., May 25-27. The Conference was well attended by both preachers and laymen. The doors of Eupora opened wide to the conference, the splendid homes abounded with hospitality, and their popular pastor, Rev. J. T. McCafferty, was untiring in his efforts to make the visit of the delegates a pleasant one. Bishop Waterhouse did not get to us but our genial presiding elder, Rev. W. S. Shipman, filled the chair with dignity and efficiency, dispatching business with rapidity and skill.

The presence of brethren from other parts of the Conference added much to the profit of the session. Among the visitors were: Rev. R. O. Brown, of the Columbus District, and Rev. J. M. Massey, Superannuate of the Mississippi Conference. Rev. T. H. Lipscomb ably represented the Conference Board of Education. Judge E. V. Hughston, Conference lay leader, delivered an able address on Lay Activities. Dr. A. F. Watkins, president of Millsaps College brought a strong message on The Relation of the College to the Church. The Conference made an offering of $75 to the equipment of the new administration building of the college. Miss Ethel Golding represented the Orphans' Home in a pleasing and effective way. Rev. H. M. Ellis, Field Secretary of the Hospital, was present and represented that important institution with enthusiasm, suggesting a plan that will work in every charge. No conference in North Mississippi seems complete without Rev. G. W. Bachman, who was on hand representing the Publishing House to the satisfaction of all. Rev. J. R. Countiss told of the good work, needs and growth of Grenada College, of which he is the president, and the conference responded with a substantial offering.

Rev. R. H. B. Gladney, Field Secretary of the Conference Sunday School Board, who belongs to the Durant District, was present, happy in the work and full of it. He delivered an inspiring address on the Standard Sunday School. The Durant District is leading in the Sunday school work.

Able and timely sermons were heard from Rev. G. W. Gordon, Rev. T. H. Lipscomb, and Rev. J. R. Countiss.

John Wiley Robertson, of Maben, was granted license to preach and S. W. Vowells was recommended for admission on trial into the Annual Conference.

J. L. Seawright, F. A. Howell, Rev. W. M. Commander, and N. C. Eudy were elected lay delegates to the Annual Conference with Dr. R. C. Elmore and Herbert Hall reserve delegates. J. L. Seawright was elected district lay leader.

The session was profitable and spiritual. The splendid new church, equipped with all modern appointments, added much to the efficiency of the Conference.

The reports of the pastors had the ring of zeal and progress. Special stress is being put on Sunday school work. Numbers have been added to the Church, and unusual progress has been made toward raising the Benevolent Assessments.

The conference voted to go to Durant for the 1916 session.

W. M. LANGLEY,
Secretary.

Woman Finally Recovers From Nervous Breakdown

Impoverished nerves destroy many people before their time. Often before a sufferer realizes what the trouble is, he is on the verge of a complete nervous breakdown. It is of the utmost importance to keep your nervous system in good condition, as the nerves are the source of all bodily power. Mrs. Rosa Bonner, 825 N. 18th St., Birmingham, Ala., says:

"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

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advertised in the papers and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

Dr. Miles' Nervine

has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

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HATTIESBURG DISTRICT CONFERENCE.

Dear Doctor Meek: Please allow me to say through the columns of the Advocate that we have just closed a very interesting and profitable District Conference in the thriving little town of Sumrall, Miss. A few of the pastors were absent and some of the lay delegates, but the attendance was good, all things considered. The reports of the preachers showed that the work of the District was in a healthy and hopeful condition. Rev. Geo. H. Thompson, our presiding elder, though troubled somewhat with an inflamed throat, looked carefully after all the interests of the Church and work of the District Conference. He is a very brotherly, patient, and thoughtful man.

There were a few of our connectional brethren with us. Brother Robert Selby, Conference Secretary of Education, made a strong and helpful address on the important subject of higher education. Dr. J. M. Sullivan, of Millsaps College, was with us stressing the needs of that great institution. Rev. H. M. Ellis, agent of our Methodist tri-state hospital, was also present and made some telling remarks concerning the needs in that great work. Last, but not least, Rev. W. M. Williams, the efficient head of our Orphans' Home at Jackson, Miss., was with us and melted our hearts in a deeper love for him and his unsurpassable work of caring for the fatherless, motherless and homeless little ones who look up into his eyes with confidence, knowing that God through him will take care of them. May the Church help this noble man to do this heaven-born work of love! Rev. H. Mellard, Conference Missionary Secretary, addressed the Conference in behalf of his work. Mrs. Rawls, the District Secretary of the Woman's Missionary Society, spoke concerning her important sphere of labor. The preaching was done by Brothers H. J. Moore, H. L. Norton, H. M. Ellis, and W. M. Williams, each of whom acquitted himself creditably. Our entertainment was royal. Everybody had a good place to stay. The brethren of the town came out in an automobile rald one evening and captured the conference and carried us all out to see the sights of the town and surrounding country. Sumrall is a hustling milltown. We will hold our next district conference at Prentiss, Miss. Our Conference convened on June 1 and adjourned on June 3, and we all turned our faces toward our charges determined to make the remainder of the year count for more than that which has passed. P. H. HOWSE.

BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA

Battlefield, Miss.

A most remarkable case of recovery has been reported here by the Rev. T. E. Pinegar who says: "For two years my wife suffered with what is known as pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangelistic work of the Baptist Missionary cause. At last we sent for Baugh's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die, and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms: Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note—This cure and other cures are personally known to the Advertising Manager of this paper, who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.—Adv.

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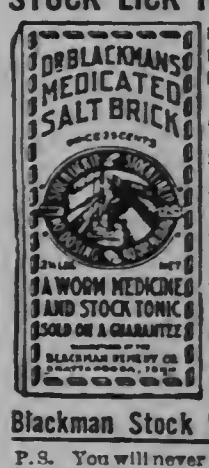

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LAFAYETTE DISTRICT CONFERENCE.

Parties who come by the way of Lafayette to attend the district conference at Bunkie should change trains at Eola. The delay will be a little over an hour, but one will arrive in Bunkie at 6 o'clock p. m. If one should go to Cheneyville to make connection, he will be delayed until two o'clock at night.

R. S. WALTON.

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Stir me, O stir me, Lord! I care not how;
But stir my heart in passion for the world.
Stir me to give, to go; stir me to pray;
Stir till the blood-red banner is unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high."

MEALTIME IN AFRICA.

The native African is not very particular about what he eats. He eats what is at hand, prepared in the easiest manner possible. Very often there is no effort at preparation, and the food is eaten as found. Ants, caterpillars, grass-hoppers, bugs of various kinds, and even earth-worms are some of the delicacies displayed in African markets. Bishop Lambuth visited a market in Africa where two women were kept busy selling ants by the quart, while two others had hundreds of caterpillars on sale. Dog meat is considered a great delicacy, though monkey meat ranks higher.

In several sections of Africa cassava forms the chief article of food. The cassava is a root which produces a starchy food, much relished by the natives. Our tapioca is one form of it; so you may know how nice it is when temptingly prepared. We are sure, however, that you wouldn't fancy it as the native Africans have it served at their mealtime. In Africa the dried cassava roots are soaked in water, then dried and beaten in a mortar till a fine flour appears.

Such a pounding and beating as there is in an African village honrs before mealtime! The flour is sifted out, mixed with water, and cooked in an earthen pot, sometimes with cornmeal added. A sticky mass forms, which is rolled into balls. These balls are eaten at mealtime, dipped into palm oil, or with boiled greens of some kind, or with monkey meat—a dish over which little Africans smack their lips with delight.—Young Christian Worker.

BEQUEST FROM A FAITHFUL FRIEND.

At the meeting of the Woman's Board of Foreign Missions in Lexington in the spring of 1892, Miss Virginia Cloud, of Front Royal, Va., was made Treasurer of the Memorial Fund, which position she held until the union of the two woman's boards. Her work was faithfully done, and her interest and prayers for the work and workers were constant.

The Lord has recently called this faithful worker home. She left $5761.73 to the Board of Missions, of which amount $3630.86 is for the Foreign Department of Woman's Work. One thousand dollars is to be used for the work at Davidson Memorial School (for which Miss Cloud worked so long), $500 is for work in Korea, and the balance is undirected. —Missionary Voice.

A "GREATER" MISSISSIPPI WOMAN'S MISSIONARY CONFERENCE FOR 1915.

The call has gone throughout the Church for a campaign for increasing the membership of our missionary societies. Why? Because we believe the time has come when all of our women and girls should be enlisted in this great work of evangelizing the world. From the very beginning it has been our motto, "Missionary societies in every church and every woman and child a member." We have made several spasmodic efforts to put this slogan into effect, but we have failed because we have not realized the seriousness to the cause of Christ and to themselves of the fact that these women are not engaged in this work.

Miss Bennett has felt this great burden, and, as our leader, has planned for a Church-wide organization campaign. Council, conference and auxiliary officers have fallen in line with her plans, all realizing the deep significance of carrying them through. The Central Committee put the plans into practical working order, and the different conferences have adapted them to their use, always preserving the general outline.

In Mississippi the third Sunday in June was set apart as "Woman's Day," when, throughout the Conference, the work being accomplished by the Council was presented to the church at large. This marked the beginning of the campaign in this Conference.

We feel that after a wise presentation of the work some indifferent hearts will be stirred to action. But our campaign must not end here. Those already interested must vigilantly press the work. All-day meetings with near-by auxiliaries must be held; each member must try to win one other member, and "in season and out of season" this campaign must ever be upon our hearts and minds. Only through these efforts can we hope to attain a Greater Mississippi Woman's Missionary Conference for 1915.

The Committee for Mississippi has planned for an Honor Roll and the following points are required to place an auxiliary upon the same:

1. Increase of 50 per cent in membership.
2. One "All-Day Meeting."
3. Observance of "Woman's Day."
4. Observance of "Week of Prayer."
5. Assistance in organization of a new auxiliary in adjacent territory.
6. Auxiliary projecting Young People's and children's work in its own church.

These "points" to be reported to your District Secretary not later than Jan. 1, 1916. The district making the best report in these items will be known as the "Banner District" at our next Annual Meeting.

All adult, young people's, and children's auxiliaries making these "points" will receive special mention in the Missionary Voice, the Conference Minutes, and the New Orleans Christian Advocate.

Committee: Mrs. R. E. Johnson, chairman; Mrs. B. F. Lewis, corresponding secretary; Mrs. J. L. Neill, publicity superintendent.

MISSION STUDY TEXT BOOKS, 1915-16.

FOR ADULTS.

Rising Churches in non-Christian Lands. By J. A. Brown. Price: paper, 40c; cloth, 60c.

The Churches at Work. By C. L. White. Price: paper, 40c; cioth, 60c.

The King's Highway. By Montgomery. Price: paper, 37c; cloth, 57c.

Home Missions in Action. By Mrs. John Allen. Price: paper, 37s; cloth, 57c.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

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For rheumatism, lumbago and similar diseasestry X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refonded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

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ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: E. Fougera & Co., Inc., New York.
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Church Furniture
State your church requirements and send floor plan for **Free Estimate** on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Communion Cup Holders.
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Safe and Home like **MERIDIAN COLLEGE** Careful Supervision
In the Health-Giving Pine Hills of Mississippi
A select Private College with Preparatory and College courses, Commercial Course, Modern Buildings and equipments; beautiful 60-acre campus and recreation grounds; fish ponds, swimming pools. Fine Athletics. **An ideal home school** for boy or girl, where they are looked after morally, mentally and physically with the best of Christian home influence and care. A large well equipped **Conservatory of Music, Oratory** and **Art.** Also **Domestic Science and Teacher's Training,** and **Summer Course.** Write for illustrated catalog No. 108
J. W. BEESON, A. M., LL. D., - - MERIDIAN, MISS.

MEMPHIS CONFERENCE FEMALE INSTITUTE
Historic College for Young Ladies of the South
Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.
Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium. Wonderful chalybeate well near.
(A. B. and B. L. Literary Courses.) Thirteen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art and Dressmaking. Educational trips to Memphis and St. Louis a feature of next session. Terms moderate. Attendance doubled last two years.
For Descriptive Catalogue and 1915-16 announcement, Address
Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

A NOTE OF APPRECIATION.

To the Editor and Publisher of the Advocate: I desire to express to you my appreciation of the work that you are doing in issuing the New Orleans Christian Advocate. It is with much regret that I have learned of the difficulties that you are having to face at this time. With 115,000 Methodists in Mississippi and 36,000 in Louisiana, to say nothing of your affiliated constituency, it is a reproach to us that such a condition of things should be allowed to exist.

In my judgment our Church has no other paper that excels the Advocate. The stands that you have taken on the various issues before the Church have been, I think, invariably correct, and in my opinion, your advocacy of your views has been strong and convincing. Your paper is read up this way with interest and delight.

I would like to make a suggestion to our pastors. Let every preacher get into touch with the lay leader at every appointment and arrange for him to take a few minutes of the preaching service in presenting the claims of the Advocate to the congregation. This would enable our lay leaders to render a helpful service, and I believe that much good would accrue to the Advocate.

All honor to Bishop Hoss, Bishop Candler, Dr. S. A. Steel, and you, Mr. Editor, for standing up for the cause of Christian Education and the Church! Yours fraternally,

L. T. CARPENTER.

Booneville, Miss.

MARRIED.

At Campti, La., on Feb. 3, 1915, by Rev. E. L. Cargill, Mr. THOMAS GOODSON and Miss PAULINE WILLIAMSON, both of Natchitoches Parish.

At Campti, La., on June 16, 1915, by Rev. E. L. Cargill, Mr. OWEN WEATHERSBY and Miss EVA WALLETT, both of Natchitoches Parish.

THE NATIONAL SPIRIT DEMANDS A NATIONAL DRINK.

The dominant characteristic of the American people is their remarkable energy and push. In labor, in business, in professional life, we have no place for the laggard. As nature abhors a vacuum so our modern civilization abhors the man or woman who is afraid of hard and prolonged effort, whether of muscle or mind.

There are those that decry the spirit of the times. They tell us that we are living too fast; that we are burning the candle at both ends. But if life is to be measured by accomplishment, as our greatest thinkers declare, it is evident that our moden civilization is worth the price we pay for it, and more.

The reward of our modern civilization is accomplishment; the price is physical and mental fatigue. The apostles of leisure complacently accept the fruits of our toil. They praise the great discoveries and inventions of our master minds; they laud the material conquests of our manufacturers and merchant princes; they appropriate the fruits of toil from our fields, our forests and mines. And they forget that the price of it all is physical and mental fatigue.

What shall we do with fatigue? Our scientists tell us that it kills. They say that work is good for us; that it exercises and develops our nerves and muscles, but that when work is carried to the point of fatigue our tissues begin to break down rapidly. As fatigue is the price of accomplishment, as it is universal and inevitable, we must face the problem of relieving it. To ignore it is to court disaster; to avoid it is impossible under modern conditions of life.

Like other great problems of modern life, the solution of the problem of fatigue is being worked out by the process of selection and elimination. Alcoholic beverages have been tried and found wanting, not that they do not relieve fatigue but that they relieve it by artificial stimulation which in turn is followed by a corresponding depression resulting in a tendency to increase the quantity daily until their use constitutes a habit.

Thus far only two strictly wholesome and efficient fatigue-relieving substances have been found, viz: xanthin, the refreshing agent in beef tea and meat extracts, and caffein, the refreshing agent in coffee, tea and Coca-Cola. Caffein and xanthin belong to the same physiological group, the former being of vegetable origin and the latter of animal origin. Both are xanthins, both relieve fatigue in the same manner and both may be used year after year for a lifetime with only the most pleasant and beneficial results. This statement requires modification in the case of coffee and tea, at least when carelessly prepared, for overboiling dissolves more or less of the tannic acid, an astringent substance which interferes with digestion. Those who have experienced unpleasant effects from the use of coffee or tea will find that by more careful attention to the preparation of these beverages all disagreeable effects will be avoided. Coffee and tea should never be boiled. Use the drip method and you will avoid the acrid taste and the unpleasant effect, both of which are due to an excess of tannic acid.

This leads us up to Coca-Cola, popularly known as the National Drink. in it we have the nearest approach to a perfect relief for fatigue. It is better than tea and coffee in that it contains no tannic acid; better than beef-tea and the meat extracts in that it is far more delicious and refreshing; better than all the fatigue-relieving beverages in that its universal sale makes it accessible at the time when you first feel the approach of fatigue rather than after it is too late, or before relief is needed, as in the case of beverages served at meal times.

The Coca-Cola Company wishes the public to know everything that is to be known about the National Drink. To this end it has prepared an exhaustive booklet describing its composition, its preparation and its effects in quenching the thirst, in relieving fatigue and in refreshing the mind and body. The booklet contains the scientific opinions of the world's leading authorities. Write for a copy. Read it carefully and understand why Coca-Cola is the nearest approach to a perfect solution of the problem of fatigue. Copies of this book may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Advertisement.

Seashore Camp Grounds

BILOXI, MISSISSIPPI

No lovelier place for an outing than Seashore Campground. Excellent board at the Campground, or near, at $1 a day. Twenty-five miles of trolley along the beach. Excursion to Ship Island at little cost. The prettiest trolley ride in America. Salt baths, safe and delightful. Boats at reasonable rates. Bathing privileges free. The fishing is great. **Come and see!**

Divinity School, June 22 (8 o'clock p. m.) to July 1, noon

Lecturers: Rev. George L. Robinson, D.D., Professor, American School of Archeology at Jerusalem; Rev. Allen Hoben, Ph.D., Author of "The Minister and the Boy"; Rev. W. J. Young, D.D., Professor of Homiletics and Pastoral Theology at Emory University.

Conference Course: In addition to the lectures given daily the Conference Course will be taught by capable instructors. Certificates will be issued to all undergraduates who make a grade of not less than 60 per cent.

Expenses: Tuition, $2.50; board and lodging, $1 per day.

For further information apply to Rev. Rob't Selby, Brookhaven, Miss.

Camp Meeting begins July 14.

The preaching will be done by Rev. B. F. Fraser, D.D., of Oxford, Ga. Dr. Fraser is one of Georgia's greatest Pastor-Evangelists.

What better place for the family could be found than the Seashore Campground during the Camp Meeting. All Methodist ministers are entertained free during this meeting.

Assembly for Christian Workers, July 22 to August 2.

A SCHOOL FOR TRAINING AND FITTING FOR BETTER SERVICE IN THE SUNDAY SCHOOL, THE EPWORTH LEAGUE, THE WOMAN'S MISSIONARY SOCIETY.

For further information apply to Rev. Elmer C. Gunn, Longbeach, Miss.

For Particulars—With regard to accommodations, address P. B. Bell, manager of the Seashore Campground, Biloxi, Miss., or S. H. Meyer, 116 St. Charles St., New Orleans.

Wesleyan College

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Founded in 1836. Graduated its First Class in 1840. Seventy-nine Years of Eminent Success. Ranks Easily With the Best Colleges in the Country.

THE WESLEYAN, an "A" grade college in the truest sense, offers courses in the languages, literature, mathematics, the sciences, philosophy, education, history and economics, household arts and sciences, the Bible and religious education. The full four years of college work are credited by the best universities. Excellent equipment and a large faculty afford ample opportunity for election of preferred branches of study.

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Fourteen eminent American artists and teachers are employed in the Conservatory of Music. The three men at the head of the departments of piano, voice and pipe organ, respectively, are unsurpassed on the continent, while the violin teacher is easily the South's greatest.

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The situation of Wesleyan is ideal, its health record practically perfect, its social and moral atmosphere delightful.

The Wesleyan diploma is the highest academic honor. The thousands of alumnae are leaders everywhere and in every realm of woman's influence.

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C. R. JENKINS, D. D., President.

Renew Your Health
At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.
I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.
I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure nicer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.
C. V. TRUITT,
President Unity Cotton Mills.

Johnston, S. C.
I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.
H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.
I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.
W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.
For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.
OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M. D.

Fredericksburg, Va.
Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.
WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.
I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.
MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.
I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.
MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.
It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.
MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.
For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.
S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.
It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.
REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.
I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.
M. L. STEPHENS.

Carlisle, S. C.
It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.
REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.
I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.
J. P. D.

Virgilina, Va., March 28, 1914.
Your Water has done me more good than anything I ever tried for bladder trouble.
A. R. F.

Wesley, Ga., May 12, 1914.
I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.
S. B. D.

High Point, N. C., Oct. 6, 1914.
My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.
T. G. S.

GALLSTONES

Greenville, S. C.
Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.
W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914
My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.
W. H. EDWARDS.

Columbia, S. C.
My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers
J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.
I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.
W. F. MATHENY, M. D.

Lexington, Va.
I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.
J. H. WHITMORE.

Roxboro, N. C.
I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.
JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
Mrs. J J.

Sanford, N. C., April 15, 1914.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
Mrs. J. D. H.

Sanford, N. C.
Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.
MRS. J. D. H.

Derma, Miss.
Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.
MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,
Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 26. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3097.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 1, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

VANDERBILT UNIVERSITY AND THE M. E. CHURCH, SOUTH.

We have long desired for the time to come when it would never again be necessary for us to write the name of Vanderbilt University and when we might dismiss to the irrevocable past, as far as such a thing is possible, the black record by which that institution was wrested from the Methodist Episcopal Church, South; and once or twice we have been led to indulge the fond hope that that happy day was at hand—only, however, to be rudely disillusioned a little later. But, anxious as we have been, and are, to see the final end of this regrettable controversy which has disturbed the peace and quiet of Southern Methodism for the past ten years, we have not the slightest notion of shirking our duty as one of the official editors of the Connection by lapsing into silence when the imperiled interests of the Church demand that we should speak out.

Vanderbilt University, under its present management, which has lately announced its future scheme of operation, is, as we see it, a grave menace to the welfare of our denomination—perhaps quite as much so as it has ever been. Nor are we by any means alone in this opinion. Dr. W. D. Bradfield, the capable editor of the Texas Christian Advocate, in discussing this subject in his paper of May 27, 1915, said: "The Board of Trust of Vanderbilt University is well aware that for every student sent them by Methodist preachers there will be one less for the Southern Methodist or Emory University. **The sooner we realize, therefore, that Vanderbilt University is a dagger pointed at the heart of the Methodist Episcopal Church, South, and her institutions, the better it will be for our future as a Church. Having taken our property, the Board of Trust of Vanderbilt University has now set its hand to the task of our disintegration. And if it can keep within its walls our young men and young women for four years, the task is already accomplished.**" We could cite other statements from eminent sources that are in perfect harmony with this utterance if we cared to take the time and space to do so. In fact, we know that this view is fully shared by all of the ablest loyal leaders of the Church—the men who fought for the maintenance of her rights in Vanderbilt University and who have most heavily upon their hearts the upbuilding of her new educational enterprises. It is the gravity of this situation, therefore, that leads us to take up again for a somewhat extended discussion this unpleasant and irritating subject.

All Legal Ties Forever Destroyed.

What are the present relations of the Methodist Episcopal Church, South, to Vanderbilt University? There are no ties whatever of a legal character. The Church has been absolutely ejected from the institution and there is no possibility of her ever regaining any of the rights therein which have been wrested from her. Upon this point all are agreed. The able attorneys who represented the Church in the lawsuit declared that no further litigation was possible, and the leading counselor for the trustees was dependably quoted as saying, after the decision of the Tennessee Supreme Court, that the Church had practically nothing left. The Vanderbilt Board of Trust, by formal action, has affirmed that the Church has forfeited all its claims in the University, and the Educational Commission, created by the last General Conference, after conferring with some of the most learned lawyers in the South, solemnly pronounced the case to be res adjudicata in every respect and went on record to the effect that the Church had been stripped of everything of any consequence. So there is not the faintest shadow of a hope that the Church by any future process can ever again legally assert any claim upon Vanderbilt University. Nothing could be more conclusively settled than this, and any notion to the contrary is utterly chimerical.

Still Connecting Links.

But while all legal relations between the Church and Vanderbilt University have been forever destroyed, there yet remain connecting links between the two. What are some of these? Some may expect us to mention as one nexus the fact that a number of the present Board of Trustees **claim to be Methodists**; but these gentlemen have indubitably shown that they cannot be trusted so to manage the affairs of the institution as to make it in any sense serviceable to the Church. On the contrary, it was they who betrayed, made war upon, and destroyed the rights of the Church in Vanderbilt University, **invoking to do so methods which even they have never had the temerity to undertake to defend in the public prints.** So these trustees may be set down as a negligible factor in summing up the Church influences that yet remain in the alienated institution.

A connecting link of far more importance—one that is vastly more hurtful in its influence to the Church—is that constituted by the Methodist preachers in the faculty of Vanderbilt University. Let us glance at the names of these men who in spite of the manner in which the Church has been outraged by the Vanderbilt Board of Trust are willing to accept positions in the University, as they are given in the April number of the Vanderbilt Bulletin. The following are set down therein as members of the faculty of the Theological Department of the institution:

Dr. W. F. Tillett, Dean—a member of the Tennessee Conference.

Dr. O. E. Brown, of the Missouri Conference.

Dr. J. H. Stevenson, of the Memphis Conference.

Dr. Thomas Carter, of the Louisiana Conference.

Dr. H. B. Carre, of the Louisiana Conference.

Rev. W. W. Alexander, Director in Student Social Service and Instructor in Y. M. C. A. work. (He is filling a Southern Methodist pastorate in Nashville).

Dr. A. M. Trawick, of the Tennessee Conference, Special Lecturer in Y. M. C. A. Course on Social Study, etc.

W. D. Weatherford, Lecturer of Y. M. C. A. Course. A Methodist and General Secretary of the Southern Student Work of the Y. M. C. A.

Bishop W. R. Lambuth, Cole Lecturer, 1915. (He has been given a conspicuous place in the list of the faculty. It is due Bishop Lambuth, however, to say that we have been told that he had agreed to deliver this course of lectures about two years before the Supreme Court of Tennessee had rendered its decision, but unfortunately this does not explain the Bishop's presence at the Alumni Banquet of the University in June, 1914, and the remarkable speech that he made on that occasion.)

The following gentlemen are set down in the Vanderbilt Bulletin (April) as having delivered during the last session "Special Lectures" to the Vanderbilt theological students, along with the announcement that similar lectures will be provided for during the next session:

Dr. G. B. Winton. (He is serving the Blakemore Methodist Church in Nashville, and if we mistake not, has been teaching Spanish in Vanderbilt University).

Dr. T. A. Kerley, pastor East End Methodist Church, Nashville.

Dr. Fitzgerald S. Parker, Editor of the Epworth Era, Nashville.

Dr. T. C. Ragsdale, pastor McKendree Church, Nashville.

Dr. John M. Moore, Secretary Home Missions, Nashville.

Dr. Gross Alexander, Editor of The Methodist Review, Nashville.

Dr. W. W. Pinson, Missionary Secretary, Nashville.

Dr. E. H. Rawlings, Educational Missionary Secretary.

Conspicuous among the lecturers in the Vanderbilt Summer School we note the name of Dr. H. N. Snyder, of Wofford College, who has for years been a Kirkland satellite.

Of course, we have only written down the names of the Methodist instructors and lecturers; of the beautiful array from other Churches we have made no mention.

Another Link.

Besides this faculty link, there is another, which might be termed the **student link.** It consists of the students who have been appointed to pursue courses of study at Vanderbilt, some of whom we have been told are partially supported by serving Methodist charges in proximity to Nashville. Evidently it is the expectation of the directors of "the Vanderbilt School of Religion" to keep up this connection, and possibly extend it, since on page 27 of the late Bulletin is contained the following statement: **"Many of those who wish to defray their expenses in part will find opportunities for so doing in preaching in the vicinity of the University."**

Remarkable Campaign Methods.

Such are some of the connections that the

(Continued on Page 5.)

TELL HIM.

The little sharp vexations,
And the briers that catch and fret
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the one sublimely strong,
Forget that we bore the burden
And carry away the song.

—Phillips Brooks.

THE TRUE IDEAL.

Our Lord is not honored by insisting that his Church is a divided one, and by making outward uniformity the ideal—an ideal that will never be attained, so long as tastes differ and men are free to choose; but he is the rather honored and his cause advanced by proclaiming to the world that his Church is already one, a far grander ideal; and by co-operation, not among two or three, but among all the denominations in seeking to live up to that ideal.—Presbyterian Witness.

THE SECRET OF THEIR SUCCESS.

"Do you wonder that the apostles "turned the world upside down?" that the early disciples "went everywhere preaching the Word?" that St. Paul spent himself and was spent, became all things to all men that by all means he might save some? The first converts felt themselves to be new-born men. They had been delivered, and they had been delivered in order to deliver others. "Every Christian told his neighbor—the laborer to his fellow-slave, the servant to his master and mistress—the story of his conversion, as a mariner tells the story of his rescue from shipwreck."—Rev. John Y. Ewart, D. D.

A HUMILIATING TRUTH.

When Mr. Sherwood Eddy was in China he asked a former Chinese premier why he did not become a Christian, and the Chinaman replied: "Mr. Eddy, when I look at Europe, engaged in bloody and cruel war in the name of Christ; when I look at my own city, where we, by national decree, have closed every opium shop and stopped the sale of opium, voluntarily losing millions of dollars annually, and see in your foreign settlements 600 opium shops selling $600,000 worth of opium every week to debauch the men we are trying to save—when I see all this I do not like to put my foot into such a mess." This is pretty strong, and some of us may not think it quite fair, but the sting is in its truthfulness. The Christian nations are not Christian.—Southern Churchman.

A PILGRIM OF THE INFINITE.

Professor Upton, of Mansfield College, England, says that "the ideals of the soul are invitations;" and authentic invitations they are indeed from the Lord of a higher manor to be his guest above. Many years ago some stranger asked William Taylor in Australia, "What is your place of residence?" "I'm residing on the earth at present, but do not know how soon I shall change my residence," answered the world-wandering evangelist. He talked as if he thought he had somewhere else to go. Years later he went. He is there now. Was Abel Stevens a fool when he wrote to Zion's Herald, "Thank God, I am walking by faith and hoping for higher worlds?" "I should like," wrote Wordsworth to a young lady, "to visit Italy again before I move to another planet." A crippled boy sat in his wheeled chair on the ferry-boat and a sympathetic lady, pitying his helplessness, exclaimed to her friend, "Poor fellow! What has he to look forward to?" The cripple overheard it, and turning his head, said pleasantly, "Wings, some day."—Presbyterian of the South.

ONLY ONE GOSPEL.

By Bishop John C. Kilgo.

In his Epistle to the Galatians St. Paul, in the strongest terms, made it forever clear that there are not two or more gospels of the Lord Jesus Christ, but one gospel, and not even an angel from heaven dared to revise it. As well talk of two multiplication tables, or two straight lines between the same two points, or two different centers for the same circle as to talk of two gospels. Truth is always final. Spoken for one age it is truth for all ages. This is elemental. And in the light of it all attempts to set forth a new gospel is nothing less than a perversion of the one and only true gospel, and of all forms of infidelity or denials of Christ none is so deceptive, so baseless, and so fatal as perversions of the gospel once delivered unto the saints. It is against this type of infidelity the Church is called to battle in these times. Infidelity has ceased to blaspheme, to brazenly oppose and boldly deny Christianity. The former attitude has given place to a patronizing attitude, and with the credentials of human wisdom the doubter proposes amendments which will eliminate all the objectionable features of the gospel, and make it an easy religion for all types of mind and all kinds of consciences. Original Christianity, they affirm with condescending airs, lacks adaptation, though it contains certain elements which may be put in a shape to amply meet the well recognized demands of human nature for some sort of religion. Against all this every true saint must register St. Paul's vigorous protest.

In two widely differing journals, published in different sections of our country recently, appeared these statements. In giving an account of some religious services held in an institution of learning the reporter said:

"There were more than one hundred students who pledged themselves to better living and to definite stands for Christian ideals and conduct."

The second statement appeared in connection with a college program of religious meetings, and the methods of Mr. Sunday in his meetings. The report, speaking of the new way discovered by the leaders of this particular meeting, says:

"They have found that the old system of sensational evangelism, in which the appeal is made to the emotions, is not the proper way to reach the student mind. The new idea in religious meetings has caused the establishment of a new school of religious thought. In conducting campaigns similar to the one which is to be held at ———, the appeal to the sinners is made primarily to the intellect, and may be known as the scholarly method of evangelism."

These instances may be taken as illustrations of a perverted gospel which some are urging today with all the prestige which may be borrowed from pretended learning. They show a pitiable lack of any serious and deep knowledge of the dreadful issues Jesus came into the world to settle. In the light of these new ways, where is the justification of the Word becoming flesh, his outlay of miraculous powers, in pains of an advancing sacrifice, the tragedy of Calvary, the resurrection from the dead, the ascension into heaven, the advent of the Holy Ghost, and all the marvelous manifestations of his presence and power in the history of the Church? If these things have no other meaning than "ideals," "better living," and the intellectual approval of college students, the disproportion between Christ's history and his aims is a most startling enigma.

Nor are there any valid grounds for the assumption that human nature in the streets is one thing and human nature on a college campus is quite another thing. Or that the uneducated man has need of one kind of salvation and the educated man another kind of salvation. There is absolutely no evidence that sin among college teachers and college students is an insignificant affair, while among laborers it is a most dreadful thing. And certainly some recent scandals within academic circles bear horrible testimony that the carnality of the unconverted professor is entirely similar to the carnality of the unconverted heathen; while no intelligent person can see why a trip on a railroad from the country farm to the college campus marks such a radical change in a youth as to call for a revisal of the plan of salvation. It is no secret among men that the human nature in college faculties is of the common kind, and sometimes of the very common kind, and no men have deeper needs for an atonement for their sins, a repentance toward God and regeneration by the Holy Spirit than college teachers and students.

The dread of emotionalism in religion is an ancient form of disfavor. And assuredly the person who thinks the college community is so very intellectual that it is beyond emotional influences will find abundant grounds to change his views by attendance on a single game of foot ball or baseball. College people are the most emotional people on earth, and are liable to the most fanatical outbursts of emotionalism upon the slightest cause. But be this as it may, the Christian religion is a religion of emotion because it is a religion designed to save sinners, and human nature has its spiritual and moral forces not within the circle of intellectual conclusions, but in the deep moral affections. Faith, hope, love and their opposites are not judgments, but sentiments of the most potent kind. And these are the forces which give direction to life. To love God is the supreme command. Shall it be revised to read, Thou shalt have right notions about God? This dread of religious emotion belongs to the half-hearted who will not consent to yield themselves completely to the demands of the gospel.

Intellectualizing religion is not a new endeavor. Germany has devoted her energies to it. And if she had not so completely intellectualized her religion in the universities perhaps she would not now be reaping such a harvest of emotionalism in the trenches. In this country New England has made large boast of intellectual religion and it has been the center of religious fads and follies for America. Christian Science had its home under the shadow of Harvard University, Emanuelism is a Boston product, and Doctor Eliot is employing his last days in an effort to invent a new religion. And the popular suspicion of the religious leadership of colleges because of their coldness and lack of sympathy with mankind should be sufficient warning to them against putting religion on a purely intellectual basis. It is not unlikely that the most difficult missionary task ahead of the Church will be the overthrow of a perverted gospel taught the heathen world, for much of this kind of preaching is going abroad in the name of the Christian religion. The rise of new denominations have generally been the divine protest against perversions of the gospel as preached by the Apostles, and the next world revival may be the birth of a new branch of the Church. The history of the Church is ample proof that a Church unsound in doctrines is apostate in life and fruitless in labors.

STATEMENT OF THE COMMISSIONERS OF THE METHODIST HOSPITAL, OF MEMPHIS, TENN.

We, the Hospital Commissioners, elected as representatives of Memphis, North Arkansas, Mississippi, and North Mississippi Conferences in the building of a Methodist Hospital in the City of Memphis, Tenn., present the following statement of the progress and needs of the work:

Our financial agent, Rev. H. M. Ellis, of the Mississippi Conference, was elected Field Secretary about the middle of May, 1911, and put in the field to raise the necessary funds. He has secured subscriptions for more than $150,000, of which $39,605.84 has been paid.

We have purchased the W. B. Mallory home as our permanent hospital site. This property con-

sists of eight and one-half acres of beautiful land in the heart of one of the best residential sections of Memphis and is several blocks nearer the new Union Depot than any other hospital. It faces 535½ feet on Lamar Boulevard, on which is one of the best street car lines of the city, and has a depth of 672 feet, amounting to nearly four city blocks.

On this property is a massive three-story brick and stone residence of beautiful architecture, having 22 rooms, which, by the installation of an elevator and the making of other improvements, can be of immediate service in our work. Those knowing the property express unqualified satisfaction with our purchase.

We paid $100,000 for this property. In making this trade we sold to Captain Mallory for $22,500 the lots on Union Avenue that we had formerly purchased. Our first cash payment was $5000, leaving us owing at the present time $72,500, which is to be liquidated in easy annual payments during the next ten years.

The need for our Methodist Hospital grows more evident and urgent every day. Memphis hospitals are crowded to their capacity all the time, and more of our people occupy their beds than those of almost any other denomination. We are occupying room that by right should be given to others, and we are thus crowding out those who have prior claim.

At the last session of each of our co-operating Annual Conferences, in response to our request, strong resolutions were passed without a dissenting vote, urging each church and Sunday school within its bounds to make an offering to our hospital. If every Sunday school and church in our four Conferences would make even a small offering we would have sufficient funds in hand to enable us to begin hospital work with a capacity for 75 patients.

With our present property, $30,000 will enable us to equip and open a thoroughly up-to-date hospital. This small amount could be easily and promptly raised by our Sunday schools and churches if only our capable presiding elders and pastors and superintendents could realize the urgent need and would put forth a hearty and enthusiastic effort.

It is our earnest desire to secure this $30,000 as soon as possible that we may make the necessary additions and alterations to our present building and be able to open the Methodist Hospital by the first of September next. And to this end we beg the co-operation of all our people. For a speedy and worthy success of the enterprise, send us as large a contribution as you can, and pray God to move others to contribute liberally of their means.

Signed by all the Commissioners, as follows:

North Mississippi Conference—W. S. Lagrone, J. W. Dorman, Jno. H. Sherard, J. D. Barbee, Mrs. Robt. Somerville.

North Arkansas Conference—Mrs. Ada L. Roussan, W. P. Jones, J. E. Little, J. K. Farris, F. S. H. Johnston, Ed. Hamilton.

Memphis Conference—Mrs. St. John Waddell, T. K. Riddick, L. M. Stratton, T. W. Lewis, H. B. Johnston, J. R. Pepper.

Mississippi Conference—J. R. Jones, J. T. Leggett, L. N. Dantzler, P. H. Enochs, W. E. Lampton, Mrs. Mollie McQueen.

NEWTON DISTRICT CONFERENCE.

The Newton District Conference of the Methodist Episcopal Church, South, met at Philadelphia, Miss., on Wednesday, June 8, and was presided over by the presiding elder, Rev. C. F. Emery. Numerically, this is the largest district within the bounds of Mississippi, and the Conference was largely attended. The host of the Conference was Rev. J. G. Galloway, a brother of the deceased Bshop Galloway. The opening prayer was led by Rev. Robert Selby, presiding elder of the Brookhaven District. A second prayer was led by Rev. O. G. Halliburton, of the Lake and Hickory charge. Prof. A. S. McLendon, of Newton, was elected secretary. A welcome address was delivered by H. L. Austin.

"Should the Conference Pay its Missionary Assessments?" was discussed by Rev. J. T. Abney, of Bay Springs, and by Dr. W. H. Mars, a layman, of Philadelphia. Rev. C. M. Crossley, of Forest, was on the program, but he was detained by the illness of his child. Rev. J. C. Arnett, pastor of the Presbyterian Church, was introduced and made a pleasing address, as did the Rev. Mr. Hammill, of the Memphis Conference. Rev. Robert Selby, presiding elder of the Brookhaven District, addressed the Conference on Education and Rev. T. J. O'Neil, president of Port Gibson Female College, spoke briefly of the institution over which he presides. Rev. W. W. Graves, of Newton, preached a most eloquent and forceful sermon from the text, "Go ye into all the world and preach the Gospel to every creature."

Second Day.

The second day of the Conference was opened Thursday morning. The "Every-member Canvass" for missions was discussed by Rev. J. L. Neill, pastor of the First Church, Laurel. "How to Secure Collections in Full" was discussed by Rev. W. A. Hayes, of Decatur. "The New Layman" was discussed by Prof. A. S. McLendon, of Newton. Rev. J. L. Neill led in the discussion of the "Four Outstanding Objects of Our New Missionary Policy."

R. A. Maddox, Sunday School Field Secretary, delivered a very practical address on the conditions and needs of the Sunday school interests in the bounds of the Conference.

Rev. W. W. Graves, of Newton, spoke in behalf of the Montrose Training School and stated that the local citizens had kindly proposed to donate $100 toward repairs in case the Conference would provide $100. The required $100 was subscribed in a few minutes.

Rev. H. M. Ellis spoke in behalf of the Methodist Hospital at Memphis.

Rev. W. M. Williams spoke interestingly and inspirationally of the Orphans' Home. The presiding elder next called for pastors' reports. Only a few of these had reported when it became necessary, on account of the lateness of the hour, to adjourn.

Third Day.

The third and last day of the Conference was devoted chiefly to hearing reports of the pastors and of the usual committees. Part of the time was taken in hearing reports of local preachers and passing their characters.

The following were elected lay delegates to the Annual Conference: J. H. Bassett, Dr. R. B. Boykin, Dr. W. H. Mars, and Prof. J. M. Kennedy. Prof. Kennedy was also elected district lay leader.

Rose Hill, Jasper County, was selected as the place for the next district conference.

The 11 o'clock sermon was preached by Rev. C. M. Crossley, of Forest. The sermon was very earnest and impressive, being based upon Romans 13:1.

In the afternoon devotional exercises were led by Rev. B. H. Williams, of Rose Hill, pastor of the Garlandville charge.

The Conference ordered a message of sympathy sent to Bishop J. H. McCoy, of Birmingham, Ala., on account of the recent death of Mrs. McCoy.

Resolutions concerning Vanderbilt University were passed, advising that the institutions properly connected with the Church be patronized, rather than one which had shown lack of proper regard for the Church and its rights and officials. These resolutions were ordered published in the New Orleans Christian Advocate and the Christian Advocate at Nashville.

Mrs. J. C. Clark, of Laurel, spoke in the interest of the Woman's Missionary Society.

There was a breeze of amusement when Rev. Simpson Tubby, a Choctaw Indian preacher, in reporting for his people, said: "One thing you all will have to explain to me. What I mean is about insurance. We don't know what that is; but I see you all been cuttin' up about it—ask somebody tell me what you mean—what you want to get insured—the Church or me?"

Resolutions of thanks were adopted expressing gratitude to the people of Philadelphia for their hospitality; also thanking the Presbyterian brethren for the use of their church building, the Methodist Church there having been burned down some months ago. The pastor, Rev. J. G. Galloway, announced that the new church would be built in the near future.

The sessions of the Conference were characterized by harmony and brotherly feeling throughout.

A. S. McCLENDON, Secretary

COLUMBUS DISTRICT CONFERENCE.

Following the opening sermon on Thursday evening, June 10, preached by Rev. W. L. Duren, of Columbus First Church, the Columbus District Conference convened in annual session on Friday morning, June 11, in the delightful little town of Crawford, Miss., Rev. D. W. Babb being the Conference host.

Extensive and thorough preparation had been made by the pastor and his helpers for the entertainment of the Conference, and nothing was left undone to make our stay in their midst a very pleasant one.

Rev. W. W. Woollard, our capable and much loved presiding elder, was in the chair, and presided to the delight and entire satisfaction of all present.

Sixteen of the seventeen preachers in the district were present, as well as a goodly number of laymen and visitors.

From the opening sermon on Thursday evening to the close of the Conference on Sunday the pulpit ministrations were of the highest order. In addition to Brother Duren, the pulpit was filled from time to time by Revs. T. H. Lipscomb, W. W. Mitchell, R. H. B. Gladney, R. W. Evans, J. R. Countiss, and W. W. Woollard. All of the brethren preached to the delight and edification of all who were so fortunate as to hear them.

The love feast on Sunday morning, conducted by Rev. D. W. Babb, was indeed a gracious occasion, delighting the hearts and uplifting the souls of the many who were present.

It was a distinct disappointment to all not to be able to carry out the splendid program previously arranged by the presiding elder, but for lack of time many of the subjects previously assigned were left untouched. However, these will doubtless be taken up at an "Efficiency Conference" to be held in the near future, plans for which are now being made. This Conference is to be composed of the pastors, charge lay leaders, Sunday school superintendents, and presidents of official boards.

The pastors' reports, as well as the summary given by the presiding elder covering the work of the district for the past six months, were very gratifying and brought much encouragement during these trying times. The finances of the district are ahead of last year, in both the support of the ministry and the amount collected on the various conference claims. More than 225 members have been added to the Church in the district, with but four meetings held thus far. This also compares most favorably with last year. The several pastors, who have as yet held no revivals, are planning for thorough evangelistic campaigns, all of which gives promise of a glorious ingathering during the coming months.

The Conference was honored by several visitors, representing different interests of the Church.

Rev. W. M. Williams, of our Orphans' Home at Jackson, told us in his own inimitable way of conditions at that institution, and all were very much gratified to hear of the ready response with which his appeals have been met from time to time, and to know of the healthy financial condition of our Home.

Rev. R. H. B. Gladney, Sunday School Field Secretary, was present, and by his timely counsel and advice added much to the Conference. He is the right man in the right place, and is bringing things to pass in the great work of the Sunday school.

Rev. H. M. Ellis was also with us and presented the claims of the Methodist Hospital at Memphis in such a way as to leave no room for doubt as to the immediate need of funds to carry out the plans of the Commissioners.

THE BANE OF THE CHURCH (CITED).

Under the topic The Natural Vice Grows Up Directly and We Have Adopt a Habit) [illegible]

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MRS. ELLA WATSON DEAD.

[illegible]

THE VANDERBILT "SCHOOL OF RELIGION."

(Resolutions adopted by the Newton, Miss., District Conference, June 11, 1915.)

Whereas according to the decision of the Supreme Court of Tennessee, Vanderbilt University was taken from the Methodist Episcopal Church, South, and is now in no sense the property of said Church; and

Whereas, the dominant sentiment of that institution has for some time been unfriendly to Church ownership of the University, expressing itself occasionally in coarse thrusts at certain of

STRENGTHENING GRENADA COLLEGE.

The past year was one of the most successful in the history of Grenada College. The enrollment was normal in spite of the disturbed financial conditions and the collections were the best made during the present administration. With the regular and special collections from the Church, we were able to pay $1200 on the new property and improvements. A number of subscriptions are still unpaid. This work must be pressed till the property is paid for. The Church must provide buildings and equipment for her schools. Students cannot be asked to pay for these. We deserve to receive the full value of every dollar they are required to pay for board and tuition. On no other basis can the Church enter or continue in the educational field. Popular education cannot be commercialized without violating the sacred rights of our youth.

The work done by the faculty deserves all praise. They are a fine body of Christian women doing a noble work for the training and development of our girls. Every member of the literary faculty has had the benefit of university training and all have been detained for another session. We have the teachers of voice, art, domestic science and one in piano. We shall have with us in the piano department Miss Elizabeth Duncan, who has recently returned from two years under Theodor Leschetizky of Vienna. She is an artist teacher of experience and will strengthen that department.

The student body for the session was made up of young women and girls from our very best homes. It is a great thing to feel that not a shadow rests upon the fair name of any student committed to one's care, or associated with one's daughter. There was no serious breach of discipline during the year and the Christian activities were numerous, wholesome and helpful. Only seven or eight students were not faithful members of the Church.

The commencement was the best in recent years. Bishop Morrah came to be two great sermons, preaching to packed congregations morning and evening. Dr. A. W. Milden, of the Chair of Greek, University of Mississippi, delivered an address on "Character Building," in which there was a delightful blending of the classic with the practical, of the cultural with the Christian. The [illegible]

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

EXTERNAL OR ETERNAL.

There are many things that enter into the question, "Where shall I send my child to school?" When we talk with the man who measures life by externals, we hear a great deal about equipment, convenience, and standing. He estimates a college by the number of test tubes in the laboratory, or stuffed birds and animals in the museum; by the elegance of the dormitories, or the clubs and fraternities near the campus; by the reputed rank of the college in comparison with other colleges much larger.

There is but one thing that stands the test of time, and that is character. It is of far more importance to investigate the moral and religious tone of a school than it is to investigate the social standing of its patrons. If a boy or girl goes through a well-equipped college and returns home without respect for the Church, or the family altar, and with a special fancy for the latest dances and games of cards, then what has he or she gained? It is better to be piously ignorant of the branches of higher learning than to be sinfully wise in the things of this world.

We do not mean for a moment to single out any institution for criticism. The State has legislated the Bible out of its systems of instruction, but it does not belong out. If my boy or girl is at home then the State school can serve me, because my child will get religious training in my house, but when he has gone from me and is living in a boarding-house with other boys who may not be pious I want to know that he is kept under proper religious influences. I cannot have such assurance unless he is in a church college. A young man said to me the other day: "Mansfield College has had a most wonderful influence over my sister. She is full of happiness and is spiritually religious." A mother spoke to me about her Centenary boy and this is what she said: "He takes such a hearty interest in the Church." Can as much be said for other colleges that are not under the influence of the Church?

William McKinley, while President of the United States, spoke to the student body of the church school where I was a student. This remark of his has never left me: "It is the first work of a teacher to point his pupil to the fountain of learning, for 'the fear of the Lord is the beginning of wisdom.'" No teacher can do that who has not first found Him whom to know aright is life eternal. Such teachers are always to be found in the church college.

Centenary College should have not less than 100 boarding pupils to enroll next September. The 100 pupils are planning to leave Methodist homes next September and go to college somewhere, and it largely depends on whether we measure the school by its external appearances or eternal consequences as to where these 100 boys will go. If external appearances are considered first, then some State school or large college will receive the boys; but if eternal consequences are considered, then Centenary College will have 100 boys this fall. The same argument holds for Mansfield College in relation to girls.

AN APPEAL.

Will all the preachers of the Louisiana Conference please remit to me any collections made upon the Educational Assessment so that we may be able to take care of the Mansfield obligations when they fall due? This is most urgent, and any remittances will be much appreciated.

C. A. BATTLE, Treasurer.

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)		$2389.66
Receipts on Centenary Special Assessment of $6000—		
W. R. Harvell, Leesville	$	25.00
R. W. Tucker, Noel Memorial, Shreveport		20.00
G. E. Cameron, Alexandria		64.75
C. A. Battle, Baton Rouge		3.00
A. S. J. Neill, Lecompte Charge		22.00
Total		$ 134.75
Grand total		$2524.41

LET THE EVANGELISTIC COMMITTEE HELP YOU.

In attempting to help the pastors of the Louisiana Conference in arranging for evangelistic services throughout the Conference, the Evangelistic Committee has secured the promise of the following brethren to hold meetings under the direction of the Committee in the sections and the times indicated. The only condition expected of pastors that desire the services of these brethren is that a free-will offering shall be taken by the congregation for which the meeting was held to pay the expenses of the visiting minister, and as much more as the congregation is disposed to give:

J. F. Foster—any time and place.

T. B. Clifford—any time near Patterson.

E. L. Cargill—two or three meetings during summer.

W. K. Dodson—ready.

T. H. Morris—ready.

T. V. Peters—in October.

George Fox—any time in North Louisiana.

C. V. Breithaupt—September or October.

H. N. Harrison—ready.

W. D. Kleinschmidt—September or October.

W. L. Doss—ready.

Paul M. Brown—August 15 to September 15.

R. W. Tucker—September 10 to October 15.

S. S. Bogan—July.

C. E. Fike—September 1.

C. A. Battle—during summer.

Several others have volunteered to help and their time is already taken. Let any pastor who desires to use any of these brethren write at once to Rev. Jno. G. Snelling of Homer, La., mentioning approximate date and place of meeting and first and second choice of men.

Let us use these men who are ready to serve.

W. WINANS DRAKE,
for Committee.

A STRIKING STATEMENT.

In his recent Convocation Day Address at the American University, in Washington, D. C., Chancellor J. R. Day, of Syracuse University, is reported to have made a plea for a return to Puritanism in our American homes, and to have declared, "I do not know how much I endorse Billy Sunday, but I would give more for four days of Billy Sunday's righteous-making than for four months of that done by the American Congress." Dr. Day's head is level about a great many things.

VANDERBILT AND THE CHURCH.

(Continued from Page 1.)

Vanderbilt Board of Trust have managed to establish and maintain with the Methodist Episcopal Church, South. And they are now seeking to capitalize these connections and make them count for the utmost possible in the interest of Vanderbilt University. This is no doubt their reason for parading these lecturers and instructors in their Bulletin in the manner in which they have done. And let it be noted that, though it is now claimed that the new Vanderbilt School of Religion is non-sectarian, **a majority of its principal instructors are the same Methodist brethren who have hitherto been teaching in the Theological Department of the University; and evidently these men expect to secure the patronage for the new school chiefly from among our Methodist people.** And looking to this end, they have inaugurated among them a canvass for pupils which, so far as we know, is without a parallel for brazen effrontery. Let us notice two or three points in illustration of this statement.

1. Notwithstanding the disreputable manner in which the Methodist Church, South, has been robbed, and ignored and spurned, and repeatedly insulted by the Trustees of Vanderbilt University, literature is being mailed to Methodist preachers, asking them to co-operate with Vanderbilt workers in obtaining students. This has not been universally done; but it is going on to a considerable extent, **and probably an effort is being made thus to enlist all our ministers who have attended Vanderbilt University.** Do the Vanderbilt campaigners think that the solemn vows which Methodist itinerants have taken to support the institutions of their Church and the weighty obligations that are upon them to represent faithfully its interests, can thus be utterly disregarded and trampled underfoot? Apparently such is their view—such their conception of honor and fidelity.

2. As we have already shown, these Vanderbilt canvassers in their efforts to secure patronage are promising young ministers that they can in part pay their expenses by preaching near the University. **Who has authorized these men to assure their theologues that near-by Methodist charges will be available for them?**

3. But more amazing still is the following statement which we take verbatim from a circular letter which these gentlemen are scattering over the country: **"Every student will be assigned to some pastor and church of his own denomination in the city and will be expected to engage in Church work under the direction of the pastor, for which practical work he may, at the discretion of the faculty, receive credit on his course of study."** This means that an effort will be made to bring every Methodist Church in Nashville into league with Vanderbilt University as a teaching agency, and this announcement is evidently made beforehand with the hope that it will exercise a helpful influence in luring students to the University. Where did these campaigners get the right to issue any such statement? How do they know who will be the Methodist pastors in the city of Nashville next year, and whether such an arrangement can be effected? As an exhibition of monumental cheek we have never seen this declaration surpassed. In the light of the shameful history of the past, and in view of the action of the Methodist Church as a whole, we do not believe that there is a Bishop and Annual Conference in Southern Methodism that would stand sponsor for any such a scheme as this; and certainly we do not believe that Bishop Murrah and the old Jerusalem Conference will do so. Yet these men, apparently without the least warrant that they can inaugurate and carry out such a schedule, are making an unqualified representation to the public that it will be done. Surely their condition must be desperate when they are willing to resort to such uncertain and reprehensible tactics.

(This discussion will be concluded in our next issue.)

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The Home Circle

"A WORD TO THE WISE."

Virginia Guide.

Little owlet in the glen,
I'm ashamed of you;
You are ungrammatical
In speaking as you do.
You should say, "To whom! To whom!"
Not, "To who! To who!"
Your small friend, Miss Katy-did,
May be green, 'tis true,
But you never hear her say,
"Katy do! She do!"

—Southern Churchman.

WHAT A LITTLE FLOWER DID.

By Hubert Newcombe Alyea.

There was once a little white flower which was very unhappy. It was unhappy because it had no brothers or sisters, being in a meadow where only a few Jack-in-the-pulpits grew. But it was not unhappy long.

One day a boy and a girl passed by the flower. "Oh, what a beautiful flower," cried the girl, Ruth. "Let us take it to Jack," suggested the boy named Fred. Jack was a little boy who was so sick that it was thought he would never recover. So the pure white flower was taken to Jack. Jack's home was a poor one and also dirty and ill-kept.

And now the flower's helpfulness began. Jack's mother put it in a pitcher. The pitcher was so dirty that it was washed. Then the flower was put on the table. The tablecloth looked so dirty that Jack's mother cleaned it. Then the flower was put on the window-sill, which was also dirty. This was soon washed. And so, in this way, the house was finally cleaned. It soon was so clean looking that everyone liked it.

And now the best thing of all happened. One day while Fred was playing ball he felt a tap on his shoulder. Fred was the boy who had given Jack the flower. On turning around whom do you think he saw? There confronting him was Jack, whom he had thought was still sick. And instead of being a pale, sickly boy, he was strong, healthy, and had red cheeks. Jack said to Fred, "It was the flower which healed me." And it was the flower which had healed him, because all he had needed to become well was fresh air and a clean home.

Some weeks later the flower died, but it had done a great deed. Jack insisted on burying it because, he said, "It made me well." And if anyone passes Jack's home to-day he will still see a large flower bed in which the flower was buried.

"The heart is a garden, our thoughts the flowers
That spring into fruitful life;
Have care that in sowing there fall no seed
From the weeds of cruel strife.
Oh, loving words are not hard to say
If the heart be loving, too.
And the kinder the thoughts you give to others
The kinder they give to you."

—The Christian Intelligencer.

THE QUEER BOY.

When parents get discouraged over the lack of study and the frequent eccentricities that their boys manifest, or even over their physical misfortunes or poverty, they ought to find hope and consolation in the thought that Isaac Watts was constantly scolded for his absolute indifference to books and boys' sports; Charles Darwin showed such an eccentric tendency to absent-mindedness that on one of his lonely tramps he walked off an embankment and nearly lost his life; Ralph Waldo Emerson was a hopeless dreamer; Moses and Demosthenes were fearful stammerers; Abraham Lincoln, Elihu Burritt, Charles Dickens and Andrew Johnson were the poorest of poor children; Anthony Trollope, the writer, was hopelessly shy and the butt of his school; Audubon, of bird fame, was put down by all his elders as a fool; Caesar and Napoleon were epileptics; Oliver Goldsmith was a hopeless sloven, and Thoreau was adjudged by everyone to be a crank. The queer boy does not always grow to be the man of no worth—The Christian Guardian.

WHAT SOME BOY SCOUTS HAVE DONE.

All over the country the Boy Scouts are doing many helpful things. Some time ago a scoutmaster living in Pasadena, California, did some good work for the preservation of human lives by setting signs on the great Western Desert, which is often called the American Sahara.

The Boy Scouts of Pasadena helped this scoutmaster by furnishing the signs which he took with him on his trips to the desert. These signs were placed far out into the desert, where the traveler would have nothing else to guide him to nearby springs of water. They are made of wood, painted red and yellow, the colors that are seen farthest on the waste lands.

Many travelers have lost their lives in this great desert, for they have gone astray, and then while trying to find their way back to their starting point they have died of thirst, because they did not know where they could find water. Now, by the aid of the signs which the Boy Scouts have helped to put up, those who must travel through this desert will not so easily lose their way, and when they are thirsty they will find signs guiding them to a place where they may obtain water.—Apples of Gold.

PADEREWSKI'S PLIGHT.

Since art knows no nationality, neutrals of all shades of belief can unite in expressions of sympathy for Ignace Paderewski, the Polish pianist and composer, whose present plight epitomizes that of his unhappy beloved country. Broken in health, the savings of a lifetime swept away, his beautiful home laid waste, the artist whose consummate wizardry has charmed a world of music lovers for a generation has come to America in an endeavor to aid his afflicted fellow-countrymen. When it was first announced that Paderewski would seek to raise funds for the suffering Poles amid the scenes of his former triumphs, it was naturally assumed that his medium of appeal would be public performances, and an army of admirers were filled with pleasurable anticipations. But it seems that the effect on mind and body of Poland's calamities and his personal misfortunes has been to rob brain and fingers of their magic skill, and Mme. Paderewski says it is doubtful if he will ever touch a piano again.

The artist is a proverbially poor business man. Paderewski's enormous earnings, extending over a period of many years, were invested in a magnificent estate in Galicia. It was his object to give employment to as many of his neighbors as possible. Foresight would have suggested the placing of some of his funds in securities in the United States or other countries, as more than one member of European royalty is reputed to have done. The late Queen Victoria was an investor in American city real estate. The late King Edward put large sums into American railroad stocks. Caruso, Scotti and other grand opera stars, while owning splendid villas abroad, are known to have diversified their investments. What were press agents' stories, doubtless, used to relate the enormous insurance carried by Paderewski against accident to his hands and fingers. But he had no insurance against the fortunes of war. Genius and clodhopper alike are the victims of Mars' cruel caprices.—Philadelphia Gazette-Times.

GIVING MORAL VALUES THE RIGHT OF WAY.

As the very rock bottom for New York's new State Constitution, Professor Seager proposes a clause reading: "Nothing contained in this Constitution shall be construed to limit the power of the Legislature to enact laws to promote the health, safety, morals or welfare of the people of this State." What is this but another evidence of the spirit of Christ, which is pervading all avenues of life."—New York Christian Advocate.

JUST AN INFANT ROSE.

By W. F. Hamilton.

As I sat alone, thought and wondered,
Watching bees, wild birds, plants and flowers,
My gaze fell upon an infant rose.
Where, O precious beauty, where didst thou come from?
Thing of beauty, just for a single day the earth is thy dwelling;
Thy beauty fades—again into space thou goest to thy long home.

Infant rose, thy visit will be remembered;
Made to us in the early springtime, God's gift.
Before thou goest back to thy home, tell me thy color, do;
Soft, beautiful, pink and white, infant rose, how true;
Oh, thing of beauty, God's gift, how we love thee!
Is it wrong to wish thy visit would last the year through?

When the bleak north wind was blowing,
The vine on which thou grew, not even growing—
The earth, covered with frost, damp and wet—
God spoke and said: "For thy birth not ready yet;
Wait until the sun's rays fall direct on earth,
Spring showers will come, the nights grow warm—
Then is thy time, when the vine begins growing":
Here, now, I see thee with beauty overflowing.

Infant rose, thou art from God, we know;
Thy God, the Lord of all, is my God also—
Will thou to our Maker deliver this message for me?
Say to Him, King of kings, Lord of lords,
That I would like thee be, without spot or blemish;
Without a sin, my soul white as the driven snow;
My heart with love for my fellow-man overflow,
That I might see thy beauty again in God's garden, whither thou art going.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

A GOOD-BY MESSAGE FROM BISHOP HOSS.

My Dear Dr. Meek: As I am getting ready to sail for Australia and the Orient, I write this brief note to say good-bye, and to tell you how profoundly I appreciate the service which you have rendered to the Church as Editor of the Christian Advocate. Your steadiness and faithfulness on all the ground has been worthy of the highest praise. Especially do you deserve to be thanked for the persistent courage with which you have spoken out in the matter of the Vanderbilt controversy. At a time when many men have shown a most amazing blindness and weakness of moral judgment, and have appeared willing to sacrifice the honor and the rights of the Church, you have never wavered for a single instant. The time is coming when everybody will see that your course has been entirely correct. When the history is written up in full, this fact will be so entirely apparent that it can not be doubted. Stand by your guns. It will cost you some effort to do so, and you will suffer some pain from the unjust criticisms of those whose twistings and turnings have left everybody in doubt as to what their real convictions have been. The good hand of God be upon you, and keep you from all ill and evil of every sort. Fraternally yours,

E. E. HOSS.

Muskogee, Oklahoma, June 15, 1915.

THE MASTER'S WORK GOING ON.

Satan and the forces of darkness were perhaps never more actively and strenuously at work on earth than they are to-day; but God and the forces of righteousness are also continuously at work among men. The planet-wide struggle is going on everywhere and will never stop until Christ is finally triumphant. As an illustration of how the quiet toilers for the upbuilding of the Kingdom are keeping at their tasks where the reign of evil has the most complete sway, we quote the following from a recent issue of "The Bible in the World":

"At Warsaw, threatened more than once by Von Hindenburg's armies, the Old Testament is being rendered into Esperanto by Dr. Zamenhof, the creator of this international language. Undisturbed by the proximity of hostile forces, Dr. Zamenhof has steadily labored at his version, and he now writes that the entire Old Testament has been translated and typewritten. Dr. Zamenhof, who writes in French, adds: 'Unfortunately, I cannot send the manuscript at present, as our post will not forward anything in Esperanto during the war.' This Old Testament will probably be published, as the New Testament has already been published for the Esperantists, by the British and Foreign Bible Society and the National Bible Society of Scotland conjointly, thus completing the Bible in Esperanto."

THE SITUATION IN CHINA.

The China Christian Advocate, published at Shanghai, stated in a recent issue that, though the situation has improved somewhat, the relations between China and Japan are yet very grave and that the future is still clouded with uncertainty. The following is the statement of that journal concerning the prospect for the work of the Christian Churches in the Chinese Empire:

"Not only is the situation critical politically, but the outcome of the political must determine the religious outlook in China. The Chinese government is in sympathy largely with the missionary work which is being done for its people. Should Japan get the upper hand in China, the experience of Korea is likely to be duplicated. The outlook for the advancement of missionary work in China was never better so far as the fertility of the field and the co-operation of the Chinese is concerned. It is a most opportune time right now for missionary endeavor. We must be most insistent, therefore, in our prayers that nothing may come to check the advance. But there is an embarrassment in the way for making the most of the present opportunities. We refer to the stringency of funds. The European War continues to affect the money market and our people at home are not and perhaps cannot give as heretofore. The field is ready for intensive and extensive work. For this there must be, first of all, a largely increased number of workers, and then funds to carry on the work. It looks as if the China appropriations may suffer if the gifts at home are not more abundant. Such a cut would be disastrous to the highest degree."

A MAN OF MORAL COURAGE.

How fickle is popular favor! But a little over two years ago, when Mr. Bryan by his firm stand and eloquent speeches secured the nomination of Woodrow Wilson for the Presidency after the tide seemed to have turned hopelessly against him, nearly the whole Democratic press of the country rang with his praises; but to-day he stands a discredited and deserted idol, ridiculed and abused from ocean to ocean. What has the famous commoner done to bring about this great change of the public mind toward him? Nothing, except that he has dared to differ from the Nation's head and stand resolutely and openly for his convictions. We are not at all in accord with Mr. Bryan's views concerning our troubles with Germany; but we do not think he has ever exhibited more moral courage than he has done in laying aside for the sake of principle his high office and adhering to a course which he must have known would arouse bitter opposition to him in bis own party and througbout the country. Doubtless the distinguished Nebraskan is actuated by a higher and noble purpose than that of seeking to win popularity and prefers the approval of his own conscience and of God to the endorsement of capricious public sentiment. While standing with Mr. Wilson on the issues involved, we would not withhold from Mr. Bryan the tribute which we feel is due him for so sublime an exhibition of splendid manhood. Of all our noted public men, he is probably the most consistently religious.

RECEIPTS FOR SUPERANNUATE.

Amount reported last week	$9.00
A Friend, Tupelo, Miss.	1.00
Mr. S. F. Jones, Greenwood, Miss.	5.00
Mr. R. V. Pollard, Greenwood, Miss.	5.00
Mr. R. T. Jones, Greenwood, Miss.	3.00
Mr. W. S. Craig, Greenwood, Miss.	3.00
Mr. Rowan Thayer, Greenwood, Miss.	1.00
Dr. W. T. Johnson, Greenwood, Miss.	5.00
Total	$32.00

For this generous contribution from the progressive city of Greenwood, we are largely indebted to Dr. W. T. Johnson, who brought the matter to the attention of the brethren. It is not yet too late for others to respond to this urgent call.

THE SEASHORE DIVINITY SCHOOL.

The late session of the Seashore Divinity School seems to have been one of the best in the history of that institution. In a note to the Editor, written on June 26, Rev. W. W. Holmes, presiding elder of the New Orleans District, stated that the enrollment would probably reach 100. While the school was in full blast, Rev. H. T. Carley, of Centenary College, wrote us as follows: "The lectures being given here are fine. Dr. Robinson's platform work is as good as it was when he was here three years ago. Dr. W. J. Young, of Emory University, has made an excellent impression." Dr. Hoben had not arrived at the time that Brother Carley wrote. We congratulate Rev. Robert Selby, Dr. McNeil, and the other directors upon the success achieved and the growing influence of this school.

SEASHORE CAMP MEETING.

July 14 will be the opening day of the Seashore Camp Meeting on the beautiful and historic Seashore Camp Ground, at Biloxi, Miss. The preaching will be done by Dr. Frank Fraser, of Oxford, Ga. Dr. Fraser is one of the greatest pastor-evangelists in the Church. He was recommended by Bishop Candler as the man for the Camp Meeting this year. He will do all of the preaching. The indications point to a large attendance and a gracious revival. All Methodist preachers in Alabama, Mississippi, and Louisiana are invited to attend the meeting. Lodging, but not meals, will be provided for them. Let prayer be made by every reader of the Advocate for God's blessings upon this meeting. W. W. HOLMES.

PERSONAL AND OTHER NOTES.

Dr. S. A. Steel, of Columbia, S. C., says: "You are making an excellent paper. I wish you had 50,000 subscribers."

We were favored with a brief call from Rev. P. F. Daniels, of Logansport, La., last Monday. He was on his way home from the Seashore Divinity School.

Rev. F. N. Sweeney has recently had some excellent meetings on the Franklinton (La.) Circuit. He will tell our readers about them in our "From the Field" Department next week.

According to a report in The Times-Picayune, Dr. F. N. Parker, of Emory University, has already been engaged to deliver a course of lectures at next year's session of the Seashore Divinity School.

Rev. John Sholars, the fortunate pastor at Kentwood, La., is bringing things to pass in his appointed field. The preseut year promises to be one of more than average progress in that developing charge.

Have you seen the new Catalogue of Centenary College? It has been gotten up in admirable form, is beautifully illustrated, and contains much interesting matter. Write Dr. R. H. Wynn, Shreveport, La., for a copy.

Rev. J. F. Foster, of Amite, La., passed through New Orleans last Monday en route to the Seashore Divinity School, and while in the city brightened our sanctum with his presence. He spoke hopefully of the work in his pastorate.

Rev. Francis R. Power, the pastor, began a meeting at Pelican, La., last week, with Rev. J. C. Rousseaux, of Zwolle, to assist him. We are grateful to Brother Power for some subscriptions to the Advocate, sent in on the 21st ult.

We regret to know that Rev. W. W. Woollard, presiding elder of the Columbus (Miss.) District, was ill with fever last week, but are pleased to be informed that he is now better. We trust that he will soon be quite himself again.

We extract the following from a letter from Rev. J. W. Ramsey, of Heidelberg, Miss.: "Things are moving along smoothly up this way. I shall soon begin my revival campaign. Rev. J. R. Jones, of Meridian, will assist me in my meeting at this place."

In the absence of the pastor, Rev. J. E. Cunningham, who was attending the Seashore Divinity School at Biloxi, the pulpit of the Methodist Church at Greenwood, Miss., was filled last Sunday by Dr. A. F. Watkins, President of Millsaps College.

Rev. A. L. Davenport, of Walnut, Miss., in referring to his work, says: "All the indications are that this will be the best of my four years in this delightful charge. There are reasons to believe that we are on the eve of a gracious spiritual awakening."

Rev. T. B. Cottrell, our capable pastor at Tylertown, Miss., passed through New Orleans last week on his way to the Seashore Divinity School, and favored the Advocate office with a call. The Editor regrets that he was not in and missed seeing Brother Cottrell.

We are informed that Rev. J. J. Kelly is in fine

favor with his flock at Hammond, La., and that he is having a phenomenally successful pastorate in that city. All departments of his church are in good working order, and he has had a considerable increase in membership.

Bishop James Atkins has changed the date of the North Mississippi Conference from November 10 to December 1. No change was made in the dates of the Louisiana and Mississippi Conferences, the former of which will be held on November 17 and the latter on November 24.

Dr. J. T. Sawyer filled the pulpit of the Epworth Methodist Church of this city last Sunday, both in the morning and evening. Rev. W. L. Doss, the popular pastor of that congregation, was out of New Orleans, having gone to Biloxi to attend the Seashore Divinity School.

Rev. J. D. Boggs, of Dumas, Miss., gives us a most welcome club of 5 subscriptions, and adds: "Our work is moving on very well, and we hope to round out our fourth year in this charge with everything in good shape. The people are still continuing their kindnesses to us."

Brother W. M. Armstrong writes that a very fine revival meeting, in which the pastor, Rev. W. M. Langley, was assisted by Rev. J. J. Smylie, of Louisville, Miss., has recently been held at Valden. His account of this gracious season of refreshing and ingathering will be published next week.

Rev. W. D. Bass, of Corinth, Miss., will do some evangelistic work in Oklahoma during the month of July. He states that Rev. D. L. Cogdell is preaching the "old-time gospel" impressively at the South Side Church of Corinth, and that Rev. J. H. Feits' pulpit work in that city is much complimented by the people.

Mrs. Emma K. Townes, widow of the late Mr. J. A. Townes, died suddenly at her home near Minter City, Miss., on June 26. Mrs. Townes was the daughter of Dr. John Kennon and was born in Tuscaloosa, Ala., on May 28, 1844. She had been a life-long member of the Methodist Church and was greatly beloved for her noble traits of character and many kindly deeds.

At the parsonage in Flora, Miss., on June 18, Miss Ethel White and Mr. V. G. Clifford, of McComb, Miss., were united in marriage. The bride is a daughter of Rev. M. L. White, our pastor at Flora; and the groom is one of the teachers in the McComb City schools. After the ceremony, the happy couple left for Chicago, where Mr. Clifford will take a five weeks' course of study. Mr. Clifford is a son of the Rev. and Mrs. T. B. Clifford, of Patterson, La.

Rev. W. S. Shipman, presiding elder of the Durant (Miss.) District, has designated the second Sunday in July, the 11th inst., as Woman's Day in his "diocese." See what he has to say on the subject on another page of the Advocate. Brother Shipman believes in keeping step with the march of progress. We trust that the "Day" will be generally observed and that much good will result.

Brother J. H. Johnson, the dependable "standby" of our church at Clarksdale, Miss., reports encouragingly of the situation in that charge. In the person of Rev. W. S. Lagrone, Clarksdale has a really great pastor. Indeed, we know of no church anywhere that is being served by a minister who is more consecrated, industrious, and efficient. Much may be expected of our Clarksdale flock in the coming years.

The Durant (Miss.) News states that "Go-to-Sunday-School Sunday," June 13, was a great day with our Methodist congregation in that city. Every class showed up with an increased attendance and the school secured quite a number of new members. Rev. E. N. Broyles, our gifted young pastor at Durant, began a revival meeting on June 22, having with him that prince of evangelists, Rev. J. A. Bowen, of Birmingham, Ala.

We received some days ago a wedding announcement which reads as follows: "Mr. and Mrs. Cicero Lewis Dickerson have the honor of announcing the marriage of their daughter, Miss Lula Upton Williams, to Mr. Joseph Kilpatrick Shrock on Sunday, June 20, 1915, at Shrock, Miss." The Advocate joins with their many friends in wishing the bride and groom much happiness and a long and useful career together.

Rev. A. C. Flowers, of Enterprise, Miss., writes: "I should like very much to secure a small school of not over 25 or 30 pupils in a community where I could have two or three appointments and do some mission work. I tried to teach nine grades last winter and came very near having a nervous breakdown." If any one knows of a field of work such as Brother Flowers desires, it is to be hoped that he will communicate with him on the subject.

Rev. L. W. Cain, of Leland, Miss., writes as follows: "I have been ably assisted in my meetings this year. Evangelist J. A. Bowen, of Birmingham, Ala., was with me at Leland, and Rev. T. J. Norsworthy, of Yazoo City, Miss., was with me at Hollandale. We had a successful revival at each of these places: 18 persons were added to the Church at Leland and 14 at Hollandale. This charge is in fine shape and the work moves grandly on."

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: "Rev. J. F. McClellan, DeKalb, Miss., 7; Rev. G. S. Harmon, Meridian, Miss., 6; Rev. D. R. McDougal, Kossuth, Miss., 4; Rev. Hugh K. McKee, 6; Rev. B. P. Fullilove, Rienzi, Miss., 4; Rev. F. N. Sweeney, Franklinton, La., 3; Rev. H. E. Carter, Leakesville, Miss., 2; Rev. H. N. McKibben, Camden, Miss., 6.

Rev. H. M. Ellis, Field Secretary of the Memphis Methodist Hospital, says: "In spite of the war the Hospital cause is making headway. It will not be long before Methodism will be ministering to the sufferers of this section through this fine plant. Join us in prayer for the hastening of that day." We trust that none of our readers will overlook the impressive statement of the Commissioners concerning this commendable enterprise which appears on another page.

Rev. C. M. Chapman, of Rolling Fork, Miss., has declined the Presidency of Weatherford College, at Weatherford, Texas, which was recently offered him at a large conditional salary. Brother Chapman has a fondness for educational work, but he does not think, in view of the present attitude of the Church toward them, that there is much of a future for secondary Methodist schools; hence his action in this case. We are pleased to know that Brother Chapman will not leave Mississippi.

After having been kept quite busy for several weeks attending District Conferences and Commencements, Rev. G. W. Bachman is quietly resting at his home at Winona, Miss., and states that he will try to take things easily during the hot weather of the summer months. It is difficult, however, for one who has been such a steady worker as Brother Bachman has for a half-century to keep out of the active ranks. May the Heavenly Father richly bless him; and may his path shine more and more unto the perfect day!

Writing under date of June 26, Rev. H. S. Spragins, presiding elder of the Greenville District, says: "Our church at Friar's Point was blown down in a storm last Tuesday afternoon. Considerable other damage was done to the town. Brother Bright, the pastor, and our congregation there are planning to rebuild their house of worship at once." We regret to be apprised of the disaster that has overtaken the citizens of Friar's Point and we sympathize with them in their misfortune. They are a high-minded and deserving people.

Rev. J. S. Duke, the new pastor of the Rankin Street Church of Jackson, Miss., writes: "This is a fine, loyal people to serve. There has been sickness (mostly measles) in almost every home, but we have been looked after, and even 'pounded.' I used to attend this church when a student at Millsaps College and learned to know and love its membership at that time. It is a joy to be with them as pastor now, and we hope for a good year. Brother Meigs had made a fine beginning before he was moved to Bay St. Louis, and we mean to try to keep things going without a slump."

Rev. H. G. Hawkins, President of the Memphis Conference Female Institute, at Jackson, Tenn., sends us the following note of interest: "Miss Stella McGehee, of Woodville, Miss., a daughter of Mr. Howard McGehee and a granddaughter of the late Bishop C. B. Galloway, has been elected to the Chair of English in the Memphis Conference Female Institute. Miss McGehee graduated at Millsaps College in 1914 and taught in the North Texas Female College during the session of that institution which has lately closed. She is now taking a summer course at the University of Chicago."

Just as we are about to close our forms, Rev. R. P. Neblett, of Ripley, Miss., sends us the following note: "Dr. J. Y. Murry has had a partial stroke of paralysis. He has no control of his left side. He rested fairly well last night, but we are very uneasy about him. He has been attending Sunday school and church all the winter and spring until now. His mind is clear and his heart is fixed." We regret to hear of the illness of this noble veteran in the Master's service. He has behind him a long and splendid record; and we do not doubt that there awaits him in the future a rich reward.

Both Brother L. K. Carlton, of New Albany, and Rev. J. E. Thomas, of Itta Bena, Miss., have written us concerning the great sorrow which has come to Brother and Sister S. L. Pope. Brother Thomas says: "Lewis W. Pope, a son of Rev. S. L. Pope, of New Albany, died at Vossburg, Miss., on June 24, 1915, and was buried in Greenwood yesterday. He was in his nineteenth year." Our heart goes out in tenderest sympathy to these bereaved friends, and we earnestly pray that the Heavenly Father may comfort and sustain them in this trying hour. We trust that some one will furnish the Advocate at an early date with a fitting memoir of the deceased.

Rev. J. H. Holder, our pastor at Pontotoc, Miss., has an interesting meeting in progress at that place. He is doing the preaching to the regular congregations himself, but he has Rev. R. P. Neblett, of Ripley, with him to lead the singing and conduct services for the children. Writing on the 26th ult., Brother Neblett says: "We took dinner yesterday with Rev. J. R. Roberson, who is remarkably strong and alert for one who has been so afflicted. He is not able to attend the revival services, but is with us in spirit and in his prayers. His children are developing beautifully religiously. One of his daughters is teaching in the Pontotoc High School, and the boys, though young yet, are looking after their father well."

In a business letter to the Advocate office, bringing us some subscriptions, Rev. W. M. Young, of Amory, Miss., who was one of the official visitors to Millsaps College appointed by the Board of Education of the North Mississippi Conference last spring, says: "I was much pleased and profited by my visit to the recent Millsaps Commencement. I was pleasantly entertained and was delighted with all the exercises incident to the closing of the College. Especially was I impressed with the religious tone of the institution, which was strikingly expressed in the speeches of the students. With a great dormitory, Millsaps College can hardly fail to exert a vast influence upon the Methodism of Mississippi and for the cause of Christian education in the coming years."

Sister Bowman, the wife of Rev. H. W. Bowman, the energetic presiding elder of the Baton Rouge District, has lately undergone a serious operation at a sanitarium in Homer, La. We are pleased to know that she stood the trying ordeal well and that the work of the surgeons seems to have been a success. Brother Bowman is with his wife and states that he will remain at Homer at least until July 6. Writing from there on June 25, Brother Bowman says: "I had the pleasure of preaching for Brother Snelling last Sunday. He is highly esteemed by his flock. They are a fine people, as I have had an opportunity of knowing, having served them for four happy years. Their kindness to us in our present affliction has abounded. Hands to help us have been stretched out on every side."

The Mobile (Ala.) Register speaks in high terms of Rev. J. S. Frazer, D.D., presiding elder of the Mobile District, who has lately been made Commissioner of Emory University, at Atlanta, Ga. It says: "Dr. Frazer has served important places in the Alabama Conference for the past thirty years, and is a man of large business capacity and an able advocate of all the interests of the Church. 'These qualifications,' declared one who knows him well, 'make him eminently fitted for the large responsibilities of his new position. Every interest of Emory University will be guarded and furthered by his labors.'" Dr. Frazer may feel assured that he will be given a cordial welcome when in carrying forward the great work that has been committed to his hands he sees fit to come this way.

The Board of Trustees of Millsaps College at their recent session in Jackson, Miss., adopted resolutions appreciatory of the character and services of the late Dr. W. C. Black, of the Mississippi Conference, and named Dr. W. H. Huntley and the Editor of the Advocate as a committee to secure an enlarged portrait of him and arrange to have it hung in the College Library. Dr. Black rendered large assistance in carrying forward the initial movement to establish Millsaps College, was a charter member of its Board of Trust, and served on that body for many years with noteworthy faithfulness and ability. When the resolution referred to was pending before the Board, Bishop Murrah, its President, paid Dr. Black a brief but beautiful tribute, and stated that he justly deserved to be honored by the Methodists of Mississippi.

We take the following from the Baltimore and Richmond Christian Advocate: "Northern Methodism has 182 churches with memberships of 1,000 or more. Our own branch of Methodism has 53 such churches. Our largest church is Centenary, St. Louis, with 2424 members, and the city having the greatest number of churches with more than 1000 members is Atlanta, with 4. Columbus, Ohio, in the territory of the Methodist Episcopal Church, has 7 such churches."

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

IVON VIRTUE ROBERTS, infant daughter of Rev. J. W. and Mrs. Henrietta Roberts, was born on May 6, and died on June 16. Little Ivon had hardly made her appearance on her journey through this world when Jesus, who said, "Suffer the little children to come unto me," took the little one to a higher and better land. "For in that City there shall he children playing in the streets." May the God of all Grace sustain and comfort the bereaved family. Douhtless the little one rests in the arms of Jesus and on his gentle hreast.

W. L. BLACKWELL, Pastor.

MARTHA E. FIFE (nee McMurchy) was born near Lorman, Jefferson County, Miss., on November 18, 1844. She joined the M. E. Church, South, in early childhood. She was the mother of 15 children, of whom only 4 survive. She departed this life on May 29, 1915. The funeral service was held in the Methodist Church at 4 p. m., May 30, and was attended by a large throng of sorrowing friends and relatives. The Interment was made in the Hermanville Cemetery. It was the privilege of the writer to he her pastor for nearly two years, during which time she gave evidence of a strong, unfaltering faith in God. She was indeed a worthy Christian character, and was loved by all who knew her. "For her to live was Christ, and to die was gain." Her pastor,

G. G. YEAGER.

Mrs. G. W. LEE was born near Daisy, La., in 1846, and died on June 16, 1915. She married and reared her family, consisting of four hoys, near the old home. Mrs. Lee was a noble Christian woman and a memher of the M. E. Church, South. She taught for many years in the Sunday school of her church. She was untiring in her efforts for the Church and her neighhors. Mrs. Lee had often said that she would like to be called suddenly away, and God saw fit to grant her that desire. She was ill only a few days when he relieved her of pain and took her to himself. While she is absent in body, the noble spirit of service which she ever manifested still remains and will ever be with those who knew her. Let us not weep, but let us look for a Savior, the Lord Jesus Christ, who will fashion anew the body of our humiliation that it may be conformed to the body of his glory.

W. R. McPHEARSON.

WILLIAM ADOLPH HAVENS was born on February 4, 1897, and departed from this life on March 2, 1915. He was the oldest son of Mr. and Mrs. W. R. Havens. He was laid to rest in the family graveyard. He leaves sad and broken-hearted loved ones to mourn over what seemed to be an untimely death of one whose life seemed to he filled with bright promises of success. Adolph joined the Church when about 7 years old and was converted at the age of 16 at Old Mount Pleasant Church about two years before his death. He lived a consistent Christian life, and when he realized that he had to leave his earthly tahernacle he expressed himself as having no fears, saying "that he was going to heaven," and hegging the family to try to meet him around the Heavenly Father's throne, where parting is no more and all tears are wiped away. May God's grace sustain the bereaved family in this hour of sadness. Peace to his ashes.

W. L. BLACKWELL, Pastor.

Mrs. EMMA BRADFORD was horn on Nov. 11, 1854, and died on June 7, 1915. Sister Bradford lived a good, quiet Christian life, and was known to he one of the most saintly women that ever resided in Pineville. She joined the Methodist Episcopal Church, South, when she was a child and had heen a great blessing to the community that she had lived in and to the Church that she loved. She was the mother of 11 children, eight of whom survive her. Three of them were taken to heaven when they were infants. Those who are living are: B. S. Bradford, J. I. Bradford, Robt. L. Bradford, Henry A. Bradford, J. P. Bradford, Mrs. I. I. Tarver, Mrs. W. E. Kees, and Mrs. S. R. Haden. Sister Bradford suffered for months with heart trouble, and many times her loved ones thought that the end was at hand, but at such times it seemed that strength was given her and she would revive again. In all of her suffering she never murmured or complained. God spared her a long time, and at last, after all that kind and loving hands could do had been done, he sent forth his messenger to bear her gentle spirit to its everlasting home above. She was laid to rest in the Methodist Cemetery at Pineville to await the call on the final day when the Master shall say, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." J. F. DRING.

Major HUGH McGEEHEE, one of the oldest memhers of our Church here at Como, after a long spell of sickness, has passed to his reward. A large concourse of people assembled in the Methodist Church to pay their last respects to our aged brother. Major McGeehee was horn in Elberta, Ga., in October, 1834. If he had lived till the coming October he would have been 81 years of age. He moved to this section of the country in 1838 when a child of only four years. His had heen a long pilgrimage covering an important historical period of our country. He was a Southerner to the manner born, an aristocrat of the old type who neither fawned before nor flattered anyone. He was a patriot, a law-abiding, just man, who was charitable with his means, having at one time supported a missionary in China. He was one of a family of twelve children, all of whom had preceded him to the other world. He lingered on this shore past his three-score years and ten, hut has at last joined his fathers. He joined the Methodist Church in 1880 and had ever since heen a firm heliever in its doctrines. He was a man of unusual intellectual ability, and had an investigating mind. Four children had gone on hefore. There remains behind to mourn his departure his noble wife, who with beautiful fidelity watched by his bedside during his long sickness and who had walked by his side as a loving companion for fifty years. A daughter and nohle grandson and other dear relatives also mourn for him. May God hless and keep them every day!

W. D. WENDEL.

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.
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The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our hoys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.—Advertisement.

AVAILABLE FOR SERVICE.

The hrethren of the Louisiana Conference, in which I was an itinerant for eight years, will remember that, on account of poor health, I asked for the local relation, and this is to inform them that I have regained my health and am at their service for meetings and else. I should like very much to do revival work in the months of July and August. If you can use me, write me at once at Jennings, La., Box 157.

A. R. HOFFPAUIR.

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From the Field.

Kossuth, Miss.

On Saturday and Sunday, June 19 and 20, our third quarterly conference convened at Wesley Chapel. Our much-loved and efficient presiding elder, Rev. J. H. Mitchell, as is his custom, brought to us two very inspiring messages. From the reports submitted, we feel that there is in the charge a spirit of development along all the lines of Church life. At the 11 o'clock hour Sunday the beautiful new church was presented by the officers, T. A. Dilworth and others, for dedication, and in an impressive service it was set apart to sacred uses by Rev. J. H. Mitchell. Our people at Wesley Chapel are a noble people. They love God and his Church, and are willing to make a sacrifice of time and means for the advancement of his kingdom. They are to be praised for their loyalty to God and their untiring efforts in the building of the new church. Our people on the Kossuth charge are willing to obey the laws of the Church, but they regret very much that they will have to give up this fall Rev. J. H. Mitchell, our presiding elder. He has wrought well in this field and is now rounding out his quadrennium. May I ask the readers of this paper to pray for us? We need your prayers. Pray that God may give us a gracious revival.—D. R. McDougal, P. C.

Natalbany, La.

Dear Dr. Meek: Please give me space to tell about the revival meeting at Natalbany, La. We began the meeting on Tuesday, May 25, and continued for 14 days. Brother John Kelley was with us from the beginning. He is a whole-souled Christian gentleman and plays the cornet excellently. We had in the choir three cornets, three violins, one trumbone, and one clarionet. All the instruments seemed to be consecrated to the Lord; therefore, under the direction of Brother John Kelley, the music was sublime and inspiring. Brother D. E. Kelley reached us Friday and did the rest of the preaching. Brother Dan is thoroughly consecrated to the work and preached with the power of the Holy Spirit. Our congregations increased from time to time until we scarcely had standing room. We received 43 into the Church on profession of faith and 4 by certificate, making 47 up to date; yet we have more to come. The revival spirit is on in Natalbany and they are asking to be made a half-station at once. Therefore, we are expecting greater things there in the near future. I have received up to date on profession of faith 48 members, and 4 by certificate. Brethren, pray that we may have a revival all over the work.—E. C. Grice, P. C.

Lula, Miss.

I cannot refrain from sending the Advocate a short account of our meetings, the last of which closed yesterday. We began our first meeting at Dubbs on the third Sunday in May with Brother W. S. Lagrone, of Clarksdale, to do the preaching. He did fine work, as is characteristic of him, and the results were very gratifying. On the fifth Sunday in May we held a meeting at Lula with Brother L. W. Cain, of Leland, to do the preaching. This turned out to be one of the best meetings that I have ever seen. Church members were reclaimed, sinners were converted, and several new members received into the Church. Lula seems like a new town and her motto is to take this country for Christ. Brother Cain is a very fine Gospel preacher and one of the best revivalists I ever saw. He knows how to hold a meeting—the fact is, this seems to be his special sphere of work. Our Conference would do well to use him as a Conference evangelist, if he would consent to take the work. On the second Sunday in June we began revival services at Rich with Brother J. A. Coleman, from Oxford, to do the preaching. We had a good meeting there. The membership was strengthened and there were several conversions and additions. Brother Coleman is a strong preacher and did us excellent service. Every church in this charge is in good condition. I am delighted with the situation and feel that God has done great things for us this year. To him we give all the praise.—T. J. Halfacre, P. C.

Wesson, Miss.

My Dear Editor: Our second quarterly conference has been held. We have baptized 63 infants this year and had 29 accessions to our Church. We have talked the Advocate from the pulpit, in church conferences, in families, and to individuals, but are sorry that we have not accomplished more than we have in the way of securing subscribers. We have a good presiding elder. He is spiritual, a good preacher, and a fine administrator. We have had much worry in the way of correcting Church Registers and Church Conference Records. To make them as perfect as possible we bought a new Register for each church and also a new Church Conference Record for each and a new Pastor's Register for the whole charge. It seems hard for some to learn that a Church Register is not to be kept alphabetically but chronologically, and, too, that a station should have monthly church conferences and circuits quarterly ones, and also that the minutes of each should be neatly entered in a Church Conference Record in black ink. This is my 38th year in the itinerancy, but I am forced to say that I have never found a single charge with properly kept Church Registers and Church Conference Records. It seems to me that proper instructions in these things in our training and divinity schools would be the right thing. At any rate, the right keeping of our Church Registers and Church Conference Records, including the Pastor's Register, are essential for reliable data concerning each charge.

Please pray for us in our efforts to glorify God with an abundant fruitage and thereby have tokens of discipleship; for Christ said: "Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." (John 15:8). God bless you all in your great work. Yours in Christ.—Isaac L. Peebles.

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Our object in life should not be so much to get through a great deal of work as to give perfect satisfaction to Him for whom we are doing the work.—Wm. Hay M. H. Aiten.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

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For Boys Bedford City, Va.

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E. SUMTER SMITH, Principal

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Eros, at Village, July 11.
Mer Rouge, at Bon Ide, Wed., July 14.
Calhoun, July 18.
Bonita, at Bartholomew, July 25.
Bastrop, at Collinston, July 26.
Waterproof, at Wesley, Aug. 1.
Winnohow, at Boeuf Prairie, Aug. 8.
Brooklyn, at B., Aug. 10.
Mangham, at Little Creek, Aug. 14, 15.
Rayville, p. m., Aug. 15.
Sicily Island, at Clayton, Aug. 16.
Oak Grove, at Midway, Aug. 20.
Tallulah, at Bayon Videl, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.

WM. SCHUHLE, P. E.

Lafayette Dist.—Third Round.

Jeanerette, July 4.
Morgan City, July 10, 11.
Patterson, July 11, 12.
Jennings, July 17, 18.
Lake Arthur, July 18, 19.
Houma, at Bourg, July 24, 25.
Lafourche, July 25, 26.
Gueydan and Abbeville, at Gueydan, July 31, August 1.
Eunice, at Iota, August 1, 2.
Crowley, August 7, 8.
Lafayette, August 8, 9.
New Iberia, August 14, 15.
Vermilion, at Perry, August 15, 16.
Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Sulphur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.

JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Greenwood, at Summer Grove, July 17, 18.
Queensborough, July 18, 21.
Ida, at Hosston, July 24, 25.
Preach at Texas Avenue, 8 p. m., July 25.
Pelican, at Bethel, July 31, August 1.
Pleasant Hill, at Robeline, Aug. 1, 2.
Noble, at Bayou Scie, Aug. 7, 8.
Many, at New Hope, Aug. 8, 9.
Cedar Grove, Aug. 11.
Bossier City, Aug. 13.
Logansport, Aug. 14, 15.
Longstreet, at Longstreet, Aug. 15, 16.
Conference at Texas Avenue, Aug. 18.
Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keithville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.

WM. H. COLEMAN, P. E.

Ruston Dist.—Third Round.

Alberta, at Old Castor, June 26, 27.
Dubach, at Lisbon, July 3, 4.
Gibbsland, at Bethel, July 10, 11.
Athens, at Wesley, July 13.
Elmore, at Wesley, July 15.
Homer, July 17, 18.
Simsboro, at Salem, July 23.
Haughton, at Doyline, July 24, 25.
District Conf., at Plain Dealing, July 26, 29.
Bernice, at Alabama, July 31, Aug. 1.
Bienville, at Burk Place, Aug. 2.
Haynesville, at Colquitt, Aug. 4.
Ringgold, at Rocky Mount, Aug. 7, 8.
Cotton Valley, at Spring Hill, Aug. 9.
Sibley, at Evergreen, Aug. 14, 15.
Plain Dealing, at Walkers', Aug. 17.
Minden, Aug. 21, 22.
Winnfield, Aug. 23.
Arcadia, Aug. 25.
Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Third Round.

Pine Grove, at Alford's, July 10, 11.
Denham Springs, at Live Oak, July 11, 12.
Jackson, at Concord, July 14.
Pride, at Bethel, July 16, 17.
Baker, at Blackwater, July 18.
Clinton, at Clinton, July 18, 19.
Hammond, July 25.
Ponchatoula, at Lee's Landing, July 26.
Springfield, at Huffs, July 28, 29.
Tangipahoa, at Chesbrough, July 31, Aug. 1.
Kentwood, Aug. 1, 2.
Greensburg, at Day's, Aug. 4.
Amite, Aug. 5.
Franklinton Ct., at Varnado, Aug. 7, 8.
Franklinton and Zona, Aug. 9.
Keener Memorial, Aug. 12.
Covington, at Mandeville, Aug. 14, 15.
St. Francisville, at Wilhelm, Aug. 21, 22.
Zachary, at Slaughter, Aug. 23.
Wilson, Aug. 28, 29.
Baton Rouge, First Church, Aug. 30.

To all the pastors in the district: This round of quarterly conferences will be crowded, as the elder has been kept out of the district some time owing to his wife's illness; but we trust that each charge will be well to the front with their work. Keep in mind that the year is shorter and that we have less time to put in.

H. W. BOWMAN, P. E.

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—Third Round.

Gallman, at Old Crystal Springs, July 3, 4.
Crystal Springs, July 4, 5.
Fernwood, at Knoxo, July 9.
Magnolia, July 11, 12.
Bogue Chitto and Norfield, at Norfield, July 18, 19.
Monticello, at Oma, July 23.
Buford, at Sandy Hook, July 24, 25.
Adams, at Johnson Station, July 31, Aug. 1.
Topisaw Camp Meeting, Aug. 5, 12.
Summit and E. McComb, at Pizgah, Aug. 14, 15.
McComb, Centenary, Aug. 15, 16.
Meadville, at McCalls, Aug. 18.
Scotland, at New Hope, Aug. 21, 22.
Bayou Pierre, at Tabernacle, Aug. 26.
Pleasant Grove, at Tilton, Aug. 28, 29.
Tylertown, at Tylertown, Sept. 4, 5.
Topisaw, at Holmesville, Sept. 8.
Barlow, at Lebanon, Sept. 11, 12.
Hazlehurst, Sept. 17, 19.
Brookhaven, Sept. 19, 20.
Wesson, at Wesson, Sept. 22.
South McComb, at Muddy Springs, Sept. 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Third Round.

Oak Ridge, at Porter's C., July 10, 11.
Vicksburg, Crawford Street, July 11, 12.
Centreville, at Macedonia, July 18.
Gloster and Liberty, at W., July 21.
Anguilla, at Murphy, July 25.
Rocky Springs, at H. R., Thursday, July 29.
Utica, at Cayuga, July 31, August 1.
Roxie, at H. R., August 4.
Hermanville, at Pisgah, Thursday, August 5.
Harriston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Vicksburg, Gibson Memorial, at Red Bone, August 20, 21.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at Mayersville, Thursday, August 26.
Silver City, at Louise, August 28, 29.

T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

Brookhaven Dist.—Third Round.

Crystal Springs, July 4, 5.
Fernwood, at Knoxo, July 9.
Magnolia, July 11, 12.
Bogue Chitto and Norfield, at Bogue Chitto, July 18, 19.
Buford, at Sandy Hook, July 24, 25.
Montlcello, at Oma, August 1, 2.
Summit and E. McComb, at Pizgah, August 14, 15.
McComb-Centenary, August 15, 16.
Adams, at Johnson Station, August 17.
Meadville, at McCalls, August 18.
Scotland, at New Hope, August 21, 22.
Bayou Pierre, at Tabernacle, August 26.
Pleasant Grove, at Tilton, August 28, 29.
Tylertown, at Tylertown, September 4, 5.
Topisaw, at Holmesville, September 8.
Barlow, at ———, September 11, 12.
Hazlehurst, September 17, 19.
Brookhaven, September 19, 20.
Wesson, at ———, September 22.
South McComb, at Muddy Springs, September 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

YOU WOULDN'T BE SUFFERING
from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

New Cure for Pellagra Found.

Effingham, S. C.—Robert G. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything and can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking, indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
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A FINE GENERAL STRENGTHENING TONIC

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The kind our Fathers used for constipation and liver. Trial offer 25 cents for regular 50 cent size. Satisfactory results guaranteed or money refunded.

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For Restoring Color and Beauty to Gray or Faded Hair.
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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Sunday School

NORTH MISSISSIPPI CONF. NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

West Point, Macon, Red Banks, are in that ever-growing class of schools that are not content to do the Lord's work by halves.

Sunday School Day, June 13, was a great success in the places that had the men behind the day. Let us keep everlastingly at it.

Miss Elie Willingham has visited Durant, High Point, White Hall, and Mathiston. Good seed were sown in each of these places, and the harvest will come sure and soon.

We must either make our own teachers, or else get some one to make them for us. One function of the Teacher-training Circle is to make teachers that teach the Word of God aright.

Macon has some high-class teachers. W. E. Stokes is not satisfied with the fact that his school has made the ten points in the standard, but he means to make each point standard in efficiency.

We can not please God by lowering the Church's standard of efficiency; neither can we please him with anything less than the New Testament standard of living, but he is well pleased when we permit him to lift us up into himself.

Longview and Steele's Chapel readily responded to every call. These schools will undertake the entire program. Bro. Owen is in touch with God and in touch with his people. Two fine boys professed faith in Christ at one of our services.

Starkville is blessed with one of our best Sunday Schools. The influences let loose there are greater than we can estimate. One man, Hon. W. W. Magruder, has been the leader of these forces for years, and he has ever led to the higher and better things of the kingdom.

Can we ever make progress as long as we call slipshod work good work? Ought we not to search out our imperfections, feel our limitations, confess our sins, and pray until we touch God and let him down in our midst to work through us? John R. Mott said, "Prayer releases the mighty energies of Jehovah." Then let us pray. How much, how long, how often? Until God hears and answers.

Mashulaville, Mount Hebron and Middleton were visited in company with Bro. McElroy, the pastor. We traveled a distance of seventy miles through the country, held six services and organized each of these schools up to the standard of efficiency. Mind you, they are not counted as standard until they actually do the work. These two days were filled with a gracious experience that will not fade from the memory in many years.

SUNDAY SCHOOL PERIOD

At Lake Junaluska, N. C.

A period of fifteen days, extending from July 22 to August 6, has been allotted to the Sunday school. The period is divided as follows: July 22-24, meeting of the General Sunday School Board; July 25-28, Conference of Chairmen of Sunday School Boards and Field Secretaries; July 29 to August 6, Institute for Sunday School Workers. All of these meetings will be open to the public, but general public interest will center chiefly about the third.

Daily Institute Sessions.

Each day of the Institute will be divided as follows:

9:00-9:25 a. m., Devotional service.

9:30-10:15 a. m., Study period. For this period the Conference will be separated into groups for the study of such special aspects of the work as may be of particular interest to those in attendance.

10:30-11:15 a. m., General discussion of organization and methods, each discussion led by some one selected on the ground of special fitness.

11:30 a. m. to 12:30 p. m., Bible lecture.

The afternoon hours will be left free for recreation.

The evening hours will be given to popular lectures upon themes vitally related to Sunday school work.

Speakers.

More than twenty prominent preachers and Sunday school workers will have part in the program. Among the numbers are the following: Bishop James Atkins, Bishop Warren A Candler, E. B. Chappell, W. J. Young, F. M. Thomas, F. J. Prettyman, H. P. Hamill, R. H. Bennett, L. F. Beaty, J. R. Pepper, Mrs. H. M. Hamill, Miss Elizabeth Kilpatrick, E. H. Rawlings, E. Hightower, J. M. Way, A. L. Dietrich, V. A. Godbey, W. J. Moore, C. H. Greer, W. G. Harbin, M. T. Haw, E. E. French, M. W. Brabham, and C. D. Bulla.

CHAS. D. BULLA.

Nashville, Tenn.

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By Mail in 30 Days at my Expense

Send no money. Get my **free lessons.** I do not claim to fit you for a position in thirty days. Nobody can do that. But with my system, you can learn to write in Shorthand with very little effort. That first instruction is **absolutely free.** Then, if you wish to take further instruction, I will give you a **positive guarantee** to refund your money at the end of a specified time if you are not entirely satisfied. Could anything be fairer?

I have taught shorthand for many years. I have taught a dozen different systems. These include nearly all the new and so-called "simple" systems. But I went back to the original Pitman System—and improved on it. I now teach the **Pratt-Pitmanic System,** and I want to prove to you, at my expense, that it is the best. My great success is due to a **new and original method of instruction by mail.**

Positions at Good Salaries

Shorthand is a great advantage to everybody. For a young man or woman there is nothing equal to it. It will give you a start in life and an opportunity for rapid advancement. Many of my students have secured **splendid positions.** The demand for stenographers is increasing. You are practically certain to get a satisfactory salary if you take my course in shorthand. **Become a court stenographer** or fit yourself for other high class positions.

Free Typewriter Instruction

Every one of my students can have a course in typewriting absolutely free. If you do not own a typewriter, I will rent you one for six months for $10; or for $30 I will sell you a rebuilt visible machine that I cannot tell from a new $100 machine.

If you are ambitious and in earnest and really want to learn shorthand, send at once for FREE Lessons. A postal card will do. Simply say: "Send free lessons."

E. D. PRATT 1008 Pratt Bldg. CHICAGO

Our "JITNEY" Offer---This and 5 CENTS

DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

BE ON THE LOOK OUT.

Dear Dr. Meek: A light complexioned man about 55 years old has been traveling up and down the different railroad lines in the State of Mississippi and other States, fleecing the preachers of any and all denominations. He claims to be selling goods for the purpose of making suits of special quality. He makes a specialty of preachers. His plan is something like this:

He will show you a card indicating that some large firm in Liverpool, Elgland, has failed; the goods have been bought by some one and shipped to this country and are for sale at a greatly reduced price. He will then show you some very nice wash cotton goods for about 4 cents per yard and he will show you some very cheap silk goods at about 15 cents per yard, and samples of rugs and carpets so very cheap that you cannot see how he can sell them.

Then he comes to the real object of his visit and pulls out of his case two or three pieces of gentlemen's dress goods, one black and then one gray—the black made of wool grown on a black sheep's back and will not fade.

He will tell you of the preachers who have bought, some of them Bishops and the leading preachers in the Churches. He will tell you that in each piece there is a full suit and an extra pair of trousers and shows you a card from some place in New Orleans that seems to be from a tallor, saying that he will make the suits up for less than half that they can be made for. You buy the black at factory price and he will give the other piece of goods.

He promises to have the tallor to come to some place near-by and make the suits up in just a few days and he will bring the carpets, rugs, wash goods of both silk and cotton and sell your wife all she can take care of.

He insists that your wife should not order any of the goods that she might want as he will have thousands and she can pick from a large assortment which he is going to bring soon. You pay him and he leaves and you never hear of him again. You get one suit out of each piece and pay twice, or more than twice, as much as he said it would cost to have it made.

I want the preachers in Mississippi and Louisiana to watch out for this shyster, and if he comes along have some officer to nab him and telegraph me and I will do my part to have him put on the Greenfield plantation in Mississippi to work for some time in a suit of clothes that did not grow on a black sheep's back in far-off Australia.

This gentleman has visited Summit, Brookhaven, Jackson, and Hattiesburg, and some other points I have heard of, as well as my place. I am writing this in the interest of others.

W. H. SAUNDERS.

Fernwood, Miss.

When the Boy Grows Up

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention, you would have placed him in a school where he would have received better training?

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan school, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Bellbuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalogue of this school upon request addressed to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee.

EAT HARRIS' JERSEY ICE CREAM

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1300, 1302 DRYADES ST.

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RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

THE GENUINE AND IMPORTED **DR BLAUD'S IRON PILLS**

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists.* E. FOUGERA & CO., Inc., 90 Beekman St., New York.

No increase in Price

MORPHINE, Whiskey and TOBACCO

HABITS Treated successfully without shock, without restraint and NO FEE UNLESS CURED. Home or Sanitarium Treatment. "Ask our patients."

CEDARCROFT SANITARIUM

DR. POWER GRIBBLE, Supt.

Sta. 5, Box 110 Nashville, Tenn. Tel. Main 1258.

HOOPING-COUGH OR CROUP

The Celebrated Effectual Remedy without Internal Medicine.

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria Street, London, Eng. All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

No increase in Price.

Take One Pain Pill, then—Take it Easy.

For Neuralgia, nothing is better than

Dr. Miles' Anti-Pain Pills

Used by thousands for a generation

Those who have suffered from neuralgic pains need not be told how necessary it is to secure relief. The easiest way out of neuralgia is to use Dr. Miles' Anti-Pain Pills. They have relieved sufferers for so many years that they have become a household necessity.

"I have taken Dr. Miles' Anti-Pain Pills for five years and they are the only thing that does me any good. They have relieved neuralgia in my head in fifteen minutes. I have also taken them for rheumatism, headache, pains in the breast, toothache, earache and pains in the bowels and limbs. I have found nothing to equal them and they are all that is claimed for them."

J. W. SEDGE, Blue Springs, Mo.

At all druggists—25 doses 25 cents. Never sold in bulk.

MILES MEDICAL CO., Elkhart, Ind.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTH MISSISSIPPI NOTES.

The Race of District Secretaries.

Mrs. D. B. High, Secretary of the Sardis District, led in her district conference, held at Senatobia on May 7 and 8, it being the first one held and a most enthusiastic one. There were 48 delegates and visitors and three Conference officers in attendance, and the organization of a Junior Division at Senatohia resulted therefrom. Mrs. High attended the District Conference at Batesville and presented our work there. She was most cordially received by the ministers, who pledged to her their co-operation, and when last heard from she was arranging to begin in earnest the work of organization, having made plans to organize at five different places.

Mrs. J. H. Haugbton, Secretary of the Aberdeen District, followed with her district conference at Shannon, June 3-4. There were 35 delegates and visitors, three Conference officers, Deaconess Mary Daniel from our Co-Operative Home at Corinth, and Miss Ethel Golding, our volunteer for 1915, in attendance. Large crowds attended every session of this body, and it was pronounced by many as the best district meeting they had ever attended. Rev. J. W. Bell, our presiding elder, attended its every session, and plans were formed for a most aggressive membership and organization campaign, eighteen women volunteering to assist in same. An all-day meeting was fixed for the first Friday in August at Amory, which is to he a grand rallying of our volunteer forces.

Miss Elle Willingham, Secretary of the Durant District, came next with her district meeting at Durant, June 10 and 11. Twenty-six delegates and visitors, five Conference officers, and six preachers, including the presiding elder, Rev. W. S. Shipman, were in attendance. Plans for an organization and membership campaign were discussed and eight volunteer workers secured. The presiding elder graciously granted to the district secretary the privilege of fixing Woman's Day in her district. Miss Willingham attended Brother Shipman's District Conference also and presented our cause and obtained promise of co-operation and assistance from the ministers in her work of organization.

Mrs. W. L. Duren, Secretary of the Columbus District, will come next with her district conference, to be held at Columbus June 24 and 25. Mrs. Duren has led in having July fixed as "Woman's Month" in the Columbus District, when we only asked for "Woman's Day." We make our most profound bow to Rev. W. W. Woollard, presiding elder of that district, and trust that great things may result from our Woman's Month in his District. Mrs. Duren also has in view volunteer women, whom she plans to use in her membership and organization campaign.

Mrs. Corinne Rogers, Secretary of the Corinth District, has inaugurated "Woman's Day" in our Conference, however, by having the Conference President present our work at the 11 o'clock service on Sunday, June 20, at New Albany. She has already begun the work of organization and plans to use volunteer workers also. Her district conference is to be held in July at Iuka, as it was postponed till Miss Mary Massey arrives home from her work at El Paso, Texas.

Mrs. A. M. Pond, of the Winona District, has been very busy with the work of organization since our annual meeting last March, and when last heard from reported four new organizations. She plans to use volunteer workers and to emphasize all-day meetings in her district. Mrs. Pond attended the district meeting of her presiding elder at Drew and reports that Brother B. P. Jaco has been most helpful to her in her work.

Mrs. E. T. Clark, of the Greenville District, writes that she is planning to enter actively into our organization and membership campaign at an early date, and while we have not heard directly from Miss Lizzie Horn, of Holly Springs District, yet we are expecting that she and Mrs. Clark will hold their own in the race of the district secretaries.

To the Secretaries who have not already held their district meetings, I would suggest that they make of them all-day meetings and urge that as many women as possible attend from all adjacent auxiliaries, going either by auto or train.

Then plan to hold another all-day meeting during the latter part of the summer, when all volunteer workers will he expected to report their work, thereby making of this second meeting a general rallying-place for our forces, where enthusiasm and new interest will he aroused hy an exchange of experiences and the joining of hearts and hands with earnest co-laborers.

Conference News.

We have learned with regret of the serious illness of Mr. Walter Trotter, the husband of our representative on the Hospital Board. We extend to Mrs. Trotter our sincere sympathy in this shadow that has fallen across her pathway, and we trust that it may he God's will to speedily restore her husband to health.

We regret also to report the continued illness of Mrs. M. C. Guerry, of Artesia, who, on account of same, resigned the secretaryship of the Columbus District. We understand that her husband left with her on June 13 for Toronto, Canada, with the hope that she may he fully restored in that delightful summer climate.

Mrs. W. W. Scales, Jr., of Starkville, our representative on the Orphans' Home Board, attended a meeting of that body at Jackson the second week in June. Mrs. Scales is much interested in our Orphanage, and we feel that she is the right woman in the right place as our representative on that Board.

Mrs. J. W. Conger, of Vaiden, our efficient First Vice President, is planning to hold a Girls' Missionary Conference at Durant some time in July, when she hopes to have Miss Mabel Howell, from our Scarritt Bible and Training School, present. Miss Howell was appointed at the last session of our Council to act as Field Secretary during the summer vacation, to visit all summer conferences and assemblies and present the claims of our Training School and make a call for volunteers. We predict that great good will result from such work. The hearts of children and young people are ever open to the impressions of God's truths and his call to them, and oftimes it remains only for older persons to interpret to them that call, as in the case of Samuel and Eli.

Mrs. T. W. Woodward, of Starkville, our Second Vice President, is most eminently fitted for the work with the children, inheriting as she does gifts along that line from her lamented father, Rev. Gilderoy Porter. Well do I recall his children's mass meetings I attended as a child, when lasting impressions were made upon my young heart and life. Mrs. Woodward has attended four of our recent district conferences and held institutes on her department of work and talked to the children in mass meetings.

We are pleased to know that Mrs. Walter Camphell, of Winona, our Superintendent of Mission Study and Publicity, will visit the Panama-Pacific Exposition during the months of July and August. We trust that her visit to our sunny Pacific Slope may prove hoth profitable and pleasant. She will announce her selection of hooks for Mission Study Classes in the September issue of the Conference Bulletin, which will be in time for the Mission Study Campaign in October.

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QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONF.

Columbus Dist.—Third Round.

Macon, June 20, 21.
West Point, p. m., July 4, 5.
Artesia, at Sessums, July 10, 11.
Cedar Bluff, at Pearsons, July 17, 18.
Brooksville, at New Bethel, July 20.
Shuqualak, at Center Valley, July 24, 25.
Cochrane, at Panola, July 27.
Crawford, July 29.
Starkville, August 1, 2.
Longview, at Bevills Hill, August 7, 8.
Columbus Circuit, at Flint Hill, August 14, 15.
Mayhew, at Lebanon, August 21, 22.
Sturgis, at Pleasant Hill, August 24.
Mashulaville, at———, August 28, 29.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Third Round.

Red Banks, at Mahon, July 3.
Oxford, July 4, 19.
Mt. Pleasant, at Marshall Institute, July 10, 11.
Waterford, at Soul's Chapel, July 16.
Abbeville, at Cambridge, July 17, 18.
Lamar, at Rice Chapel, July 23.
Ashland, at Union Hill, July 24, 25.
Potts Camp, at Cornersville, July 31, August 1.
Paris, at Shady Grove, August 14, 15.
Pine Valley, at Banner, August 15, 16.
Coffeeville, at Gray Rock, August 17.
Toccopola, at Liberty, August 21.
Randolph, at Hunter's Chapel, August 22, 23.
Byhalia, at Emory, August 28, 29.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Iuka Circuit, at Bethel, July 3.
Iuka, July 4, 5.
Marietta, at Ozark, July 9.
Wheelers, at Asbury, July 10, 11,
Sherman, at Liberty, July 17.
Guntown and Baldwyn, at Pleasant Valley, July 18, 19.
Mooresville, at Andrews Chapel, July 23.
Mantachie, at Center Star, July 24, 25.
New Albany Circuit, at Union Hill, July 31, August 1.
New Albany, July 30, August 1.
Hickory Flat, at Palestine, August 6.
Myrtle, at Pleasant Hill, August 7.
Ripley and Blue Mountain, at Blue Mountain, August 8, 9.
Dumas, at Wyatts Chapel, August 10.
Chalybeate, at Ebenezer, August 14, 15.
Ripley Circuit, at Falkner, August 15, 16.
Belmont, at New Hope, August 20.
Tishomingo, at Paradise, August 21, 22.

J. H. MITCHELL, P. E.

Durant Dist.—Third Round.

Black Hawk, at Shutes School House, July 3, 4.
Lexington, p. m., July 7, 8.
To dedicate White Hall Church, 11 a. m., July 9.
Noxapater, at Pleasant Hill, July 10.
High Point, at Rural Hill, July 11.
McCool, at Chapel Hill, July 17, 18.
Matheston, at Double Springs, July 31, August 1.
Ackerman, at Ackerman, 10 a. m., July 23.
Chester, at South Union, 3 p. m., July 23.
Hesterville, at Shady Grove, July 24, 25.
Durant, p. m., July 14.
Vaiden, at Vaiden, August 7, 8.
Pickens, at Ebenezer, August 14, 15.
West, at Bowling Green, August 21, 22.

W. S. SHIPMAN, P. E.

Aberdeen Dist.—Third Round.

Palestine, July 3, 4.
Pontotoc, July 5.
Shannon, at Troy, July 7.
Houlka, at Concord, July 8.
Nettleton, at Evergreen, July 10, 11.
Calhoun City, at Big Creek, July 16.
Vardaman, at Atlanta, July 17, 18.
Amory and Nettleton, at Nettleton, July 25, 26.
Aberdeen, August 1, 2.
Greenwood Springs, at Pleasant Grove, August 7, 8.
Smithville, at Paine Memorial, August 12.
Okolona Circuit, at Boone Chapel, August 14, 15.
Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Salem, August 26.
Verona, at Plantersville, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpelier, at Fosters Chapel, September 11, 12.
Buena Vista, September 13.

JNO. W. BELL, P. E.

Greenville Dist.—Third Round.

Rosedale and Hillhouse, at Rosedale, July 4, 5.
Glen Allan, at Leota, July 7.
Cleveland, July 10, 11.
Shaw and Merigold, at Shaw, July 11, 12.
Arcola, at Winterville, July 18, 19.
Benoit and Beulah, at Beulah, July 25, 26.
Clarksdale, August 1, 2.
Tunica and Robinsonville, at Hollywood, August 7, 8.
Jonestown and Belen, at Dundee, August 8, 9.
Boyle, at New Salem, August 14, 15.
Shelby, at Duncan, August 22, 23.
Gunnison, August 28, 29.
Friars Point, August 29, 30.

H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

Indianola Mission, at Case's Mill, July 3, 4.
Winona Ct., at Morgan City, July 4, 5.
Moorhead Ct., at Baird, July 10.
Itta Bena, July 11.
Tutwiler Ct., at Mattson, July 17, 18.
Dublin Ct., at Cherry Hill, July 18, 19.
North Carrollton Ct., at Coile, July 23.
Isola Ct., at Coile, July 24.
Belzoni Ct., at Swiftown, July 25, 26.
Mars Hill Ct., at Hopewell, July 31.
Carrollton Ct., at Marvin, Aug. 6.
Drew Ct., at Sandy Bayou, Aug. 7, 8.
Ruleville Ct., at Ruleville, Aug. 8, 9.
Webb Ct., at Webb, Aug. 14, 15.
Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Charleston, at Oak Grove, July 3, 4.
Oakland, at Tillatobia, July 6.
Pleasant Hill, at Lewisburg, July 9.
Olive Branch, at Mineral Wells, July 10, 11.
Eureka, at ———, July 16.
Sardis Circuit, at Shiloh, July 17, 18.
Sardis, July 16-18.
Cockrum, at Independence, July 23.
Wall Hill, at Grub Hill, July 24, 25.
Tyro, at Emery, July 31, Aug. 1.

J. W. DORMAN, P. E.

Jackson Dist.—Third Round.

Mendenhall, at Holly Grove, July 3, 4.
Fannin, at Andrew's Chapel, July10.
Brandon and Pelahatchie, at Brandon, July 11, 12.
Harrisville, at Poplar Springs, July 17, 18.
Jackson, Galloway Memorial, July 25.
Jackson, Capitol Street, July 25, p.m.
Satartia, at Wesley Chapel, July 28.
Benton, at Bethany, July 29.
Vaughan, at Union, July 31, Aug. 1.
Canton, August 8.
Sharon, at Long Pine, August 9.
Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hill, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at Pearl River, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at Thomastown, Sept. 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at Forest Hill, Sept. 11, 12.
Florence, at Wesleyana, Sept. 15.
Bolton, at Brownsville, Sept. 18, 19.

P. D. HARDIN, P. E.

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For further information apply to Rev. Elmer C. Gunn, Longbeach, Miss.

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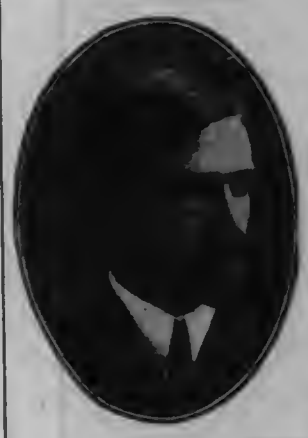

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To the PASTORS of the LOUISIANA CONFERENCE

Not all dead. Received NINE replies in THREE WEEKS. 140 to hear from.

Please send me at once names of the young ladies graduating from your Parish High Schools.

Mansfield College FACULTY for next year double that of four years ago, and will cost as much as whole income of institution at that time. It will consist of fourteen members: one for every thirteen students. Next year's Senior class has TWENTY-TWO members. Domestic Science work in charge of A.B. graduate of splendid Southern University; Music Department has already won an enviable reputation and the ART work this year has been a constant source of delight and admiration to all who have seen it. A special TRAINING and CRITIC Teacher will have charge of TEACHER-TRAINING work and a PHYSICAL DIRECTOR is to be employed.

In our judgment, this has been the best year of our history, in quality of work, in ability of faculty, in unity of purpose, in student honor, in College loyalty, in ease of discipline, in Bible Study and religious tone and spiritual insight and growth, in size of patronage, and in actual money.

Your College and mine. It asks no favors, not an object of charity, not a reformatory, sets a high standard, not stingy with its faculty, teaches the Bible, has discipline, wins its patronage on its merit, expects good pay for good service, and thus far has paid every dollar of its obligations.

R. E. BOBBITT, Mansfield, La.

NEW ORLEANS DISTRICT NOTES.

Rev. R. M. Brown, of the Algiers church, reports that he has secured 45 new subscriptions to the Christian Advocate.

On June 20 the Sunday school of Parker Memorial Church had a very interesting Temperance Program, and a number signed the pledge.

Mr. J. D. Saint, a member of Carrollton Church, was elected president of the State Epworth League in its recent conference at First Church.

On Friday, June 25, the Carrollton Epworth League gave a musical entertainment, in which they had the services of a number of people of great talent and ability.

Felicity Church is doing substantial work along all lines. The attendance at prayer meeting has been especially good this year. The attendance upon the Sunday services is also good. A number of persons have been received into the church.

The pastor of Epworth Church was presented with a purse sufficient to defray his expenses to the Seashore Divinity School, and he appreciates the thoughtfulness and esteem of his people very much. Some of the ladies of the congregation interested themselves in the matter and secured the necessary amount from members and friends of the Church. During the absence of Brother Doss his pulpit on Sunday, June 27, was ably filled by Dr. John T. Sawyer.

The presiding elder was recently at Fitzgerald, on the St. Tammany charge, and he found the affairs of the Church there in a most flourishing condition. The people are planning to erect a new building at once. The spirit of co-operation and the deep interest are shown in the fact that some will donate the timber, that one man has offered to saw it into the proper lumber, and that a number have volunteered to give a part of their time to the work of construction.

During the recent State Epworth League Conference in First Church, Saturday night, June 19, a very fine children's service was held under the direction of Mrs. Harper. The well-arranged program beautifully illustrated the needs of the child in the kingdom of God and showed the valuable asset he is to the Church. The children's societies of the following Churches took part and each had a number on the program: Mary Werlein Mission, directed by Miss Lampard; St. Mark's Hall, by Miss Nutt; Carrollton, by Miss Jamieson; Parker Memorial, by Mrs. Kilbourne, and First Church, by Mrs. Root.

A NOTE FROM BROTHER DAVIES.

Dear Dr. Meek: We are getting on fairly well with the affairs of the Jackson charge; but there is much to be done between this date and Nov. 17, the announced time of the Louisiana Annual Conference. The late session of the Baton Rouge District Conference was a decided success. We still have Bowman for presiding elder and he works right well. Every preacher in this district is busy except one, and I am working some. Van Carter is awakening some interest in Sunday school work throughout the Florida parishes. He should have the hearty co-operation and sympathetic help of all our ministers and churches. The great Bible Class movement in the Sunday school to-day is a bulwark of defense for Christian truth and opens a new field for earnest, efficient activity. I consider it as second to no other movement in the Church to-day for crystallizing Christian effort into visible results. Let the good work go on.

Jackson, La. S. J. DAVIES.

CONCERNING SUNDAY SCHOOL WORK.

To the Preachers of the Mississippi Annual Conference.

Dear Brethren: For two days, August 12 and 13, during the Assembly at the Seashore Campground, the entire time will be given to Sunday school work. The management is doing all in its power to make these days both pleasant and profitable.

They have asked the Sunday School Board to help them in bringing this before the workers of the Conference, so we are asking you, Brother Pastor, to see each of your Sunday school superintendents and get them or some of their helpers to prepare to be in attendance on these two days.

Reasonable rates for board and rooms will be available—splendid fishing and bathing, delightful breezes and a most beautiful place to meet. Be sure to come and bring some from your Sunday school with you. Some of the best workers of our Church will be in charge. You can't afford to miss it. August 12 and 13 is the time. H. F. TOLLE, Pres. Board.

THE NORTH MISSISSIPPI LEAGUE MEETING.

The North Mississippi Epworth League Conference met in Grenada, Miss., on Monday, June 4, Prof. E. F. Puckett of Nettleton presiding. The first session on Monday night consisted of the addresses of welcome and response, special music by the choir, an address by the president, and an outdoor social feature which was very much enjoyed by everybody. The delegates were entertained in the homes of the people of Grenada and speak in the highest terms of the warm hospitality shown them. Among the speakers were the following: Dr. E. H. Rawlings and Rev. J. M. Culbreth of Nashville; Dr. H. G. Henderson, Rev. R. P. Nehlett, Rev. R. H. B. Gladney, Rev T. H. Dorsey, Rev. S. L. Pope, Rev. W. D. Wendel, Rev. J. R. Countiss, Rev. E. H. Cunningham, Rev. J. A. Hall, and Rev. B. P. Jaco. Others who took part in the program were: W. G. Comings, Miss Lillie Hartwell, Jim Cockrum, Miss Myrtle Furr, Miss Mabel Fulmer, Rev. J. H. Holder, and J. R. Bell.

The Conference lasted until Wednesday night, and although the number of visiting delegates was a little smaller than had been expected, the Conference was exceedingly profitable. The next Conference goes to Water Valley, Miss. E. F. PUCKETT.

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E. T. PRICE, Principal,
W. R. WEBB, Advisory Principal.

Ripley Circuit, North Miss. Conf.

Dear Brother Meek: Will you give space for a few words concerning the work of the Ripley (Miss.) Circuit? Our pastor, Rev. M. L. Ward, was compelled to miss two or three appointments early in the year on account of bad roads and the serious affliction of his wife, who suffered greatly for several weeks. However, we are proud to say that she has now fully recovered. Brother Ward has good Sunday schools at all his churches, as follows: Brownfield, Falkner, Bethlehem, near Cotton Plant, and Rainey's Chapel, at Shady Grove, where the parsonage is located. He has also organized and has running an interesting weekly prayer meeting at his home church. Children's Day was observed there on the first Sunday in June. Fully 60 per cent of the Conference collections has been provided for in cash and subscriptions, and at the last meeting of the board of stewards the pastor's salary was raised $125, which attests his popularity. He and his estimable family are greatly loved and appreciated, and the whole charge is flourishing under his ministry.

A MEMBER.

WOMAN'S DAY FOR THE DURANT DISTRICT.

Dear Brethren: I hope that you will observe the second Sunday in July (the 11th) as "Woman's Day," at which time you are expected to preach the greatest missionary sermon of your life, and organize a missionary society where you have none, and continue to preach these big sermons and organize societies until you have organized at every church. Do your best, my dear brethren, to do this. The Woman's Missionary Society is earnestly making this request; surely we will heed.

I appeal to the women of our district to help us to change the report we made at the last Annual Conference; it does not represent us in any way—at least, it should not.

My observation is that where the women are organized and at work that congregation takes on an air of prosperity, and the pastor makes a good report at Conference.

For all kinds of information, write the District Secretary, Miss Elie Willingham, Eupora, Miss.

Your Brother, W. S. SHIPMAN.
Durant, Miss., June 18, 1915.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 27. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3098.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 8, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

A FRIGHTFUL OUTCOME.

A single evil deed may lead to consequences that are immeasurable. The most striking illustration of this in the history of the world is, of course, what has followed from the disobedient act of Adam and Eve in the Garden of Eden. But aside from that, the possible far-reaching influence of a wrong deed has never perhaps been more strikingly illustrated than in what has resulted from the murder of the heir apparent to the throne of Austria-Hungary about a year ago. The Brooklyn (New York) Daily Eagle of June 28 comments as follows upon the frightful outcome of that regrettable crime:

"A year ago to-day the Austrian Archduke, Francis Ferdinand, and his wife were assassinated by a student in Serajevo, Bosnia. About a month later an ultimatum was sent to Servia from Vienna and war followed. The two lives taken have proved to be expensive. The killed, wounded, and captured are said to number more than 6,000,000, and the number of ships destroyed exceed 600. Financially, the cost is reckoned in billions. Eleven nations are engaged in the struggle. That more will take a hand is altogether likely. That it will end this year seems to be impossible."

This summary says nothing of the ruin that has been wrought where mighty armies have contended, of broken hearts and desolated homes, of wailing widows and orphaned children, or of the fires of hatred that have been kilied that will burn for decades and curse future generations.

Nor is there yet any indication that the end of the fearful conflict is near at hand. Germany has been driven from the Far East, most of her colonies have been wrested from her, France holds a portion of Alsace and Italy a part of Austria, German commerce has been swept from the seas, and with the exception of communication through Holland and the Scandinavian nations, the Kaiser's empire is practically cut off from the rest of the world. But, on the other hand, Germany yet holds nearly the whole of Belgium, dominates one-eighth of France and is within fifty-six miles of Paris, and, in conjunction with Austria, has lately forced the Russians completely back into their own territory.

When and how this greatest war of the ages will terminate God alone can tell. Let us pray that our own nation may be kept out of this awful maelstrom of death and ruin, and that peace, righteous and enduring, may speedily come to the stricken peoples of the Old World.

NEGRO METHODISTS TO CO-OPERATE.

At a meeting held at Cincinnati, Ohio, on Wednesday, June 30, which was participated in by representatives of the Methodist Episcopal Church (white, but with a large colored membership), the African Methodist Episcopal Church, the African M. E. Zion Church, and the Colored Methodist Episcopal Church (which was established by the Methodist Episcopal Church, South), a broad scheme of co-operation was agreed upon. The plan adopted provides for a common hymnal, the use of the same ritual and catechism, the same standard in the course of study maintained for ministers, the standardizing of schools and colleges, the holding of inter-Methodist preachers' institutes and Christian workers' assemblies, united action in evangelism, education, home and foreign missions, and a division of missionary territory to stop waste.

We infer that this scheme of co-operation will have to be approved by the General Conferences of the four Churches represented in the Cincinnati meeting before it will become operative. If it is put into effect it will bring into closer relations in Christian work 1,600,000 Negro Methodists, and in the course of time it may exercise an appreciable influence upon the great problem of the unification of all the Methodist bodies of the United States. We are not sure, however, if the Northern and Southern Methodist Churches (white) should continue to remain apart that it would be wise for the Colored Methodist Episcopal Church to enter into the whole of this arrangement. It might result in largely "northernizing" the whole Negro Methodism of the country, which, we think, would be unfortunate.

ONLY THE OLD FAITH SUFFICIENT.

Rev. B. Fay Mills, who some years ago was a Congregational minister of good standing and an evangelist of national distinction, but who later "broadened out" and became a liberal in theology, breaking away entirely from the old standards, has publicly announced his return to the orthodox faith. He was caught in the widespread modern trend and was led to deny the Deity of Christ and the complete inspiration of the Holy Scriptures and founded a new cult in the Far West known as the "Los Angeles Fellowship." But Mr. Mills did not find the new teaching satisfying and adequate, and he now proclaims that the Christianity of Christ and the Apostles as the Church has always held and taught it is the only hope of humanity. He is not the first man who has followed an ignis fatuus out into darkness, only to grope his way finally back into the light. It is claimed that the great European war, which was precipitated by the nation in which the "New Thought" has most flourished, has had much to do with the disillusionment of Mr. Mills. That titanic conflict ought to serve to teach all Christendom that the simple, spiritual Christianity of our fathers—of Wesley, of Luther, and of Paul—alone has the vital power to regenerate the individual heart and to preserve the civilization of a people from wreck and ruin.

HOW DO THEY COMPARE?

Outward conduct lacks much of being a complete measure of character. If external morality were all that is required to constitute a man of the noblest type we would find the very flower of manhood in the Pharisees of our Lord's time. It is to one's principles, to the inner things of one's spirit, that we must chiefly look if we would take one's true measure. It is probable that, as a rule, the public men of this period in the observance of the outward moral proprieties surpass those of former decades; but how do they compare with them in devotion to principle, in courage, in unselfishness, in their conceptions of integrity and honor, and in the spirit of chivalry and self-sacrifice? Who, like Henry Clay, "would rather be right than President?" and who, like Robert E. Lee, would turn down an offer of $50,000 annually for the use of his name, because he doesn't want any money that he doesn't truly earn? The scramble to get on the Carnegie pension list would seem to indicate that the spirit of Lee in this respect is not much abroad in the land.

GO, IF YOU CAN.

The Seashore Camp Meeting, which has been held annually at the Seashore Camp Ground for decades, will begin on Wednesday, July 14, and continue for several days. The services, as has been announced in the Advocate, will be conducted by Dr. Frank Fraser, of Oxford, Ga., who is said to be a man of spiritual insight and power. It is to be hoped that there will be a large attendance and that the occasion will he one of great interest and religious profit. Wonderful scenes have been witnessed at this old camp ground in the days agone, and there is no reason why they should not be repeated in this day. Human need is the same; the Gospel has lost none of its power, and God is still ready to pour out the Holy Spirit upon the people if only the conditions laid down in his Word are properly met. Go to the Seashore Camp Meeting if you can and lend a helping hand there in the noble work of soul-winning. The Methodists of Louisiana, Mississippi, and Alabama do not make as much of this magnificent property on the Gulf Coast as they ought. It is easily the finest assembly ground in this section of the South. See the announcements concerning this camp meeting and other gatherings soon to be held there which are published elsewhere in this issue of the Advocate.

METHODIST NEWS BUREAU.

The Book Committee and Publishing Agents, acting under the instruction of the General Conference, have provided for a Methodist News Bureau. This Bureau will send out to all of the Church papers such items as will be of general interest. It is expected that these items will be sent by individuals in every part of the Church. Perhaps not all items sent will he used, hut our connectional officials, school representatives, evangelists, presiding elders, pastors and others will confer a favor on those having in charge this work by sending in items of general interest, to reach us not later than Friday of any week. Address Methodist News Bureau, 810 Broadway, Nashville, Tenn.

TAUGHT BY A CHILD.

"A little child walked by my side;
I had lost faith in God and man,
He prattled of his joys and hopes
As only little children can.
I did not try to blast his hopes,
I did not tell him of my pain,
And, somehow, when our walk was done,
My shattered faith was whole again."

A LAWYER'S PASSION.

"Ten years ago a lawyer was redeemed from a life of sin and joined the First Methodist Episcopal Church of Los Angeles. For some time now he has won nearly 600 souls for the Master each year. He spends the working days in his legal profession, devoting nights and Sundays to soul-winning. What can consecrated talent not do when it is on fire for the Kingdom of God?"

THE ONE WHO NEVER FAILS.

Dr. J. H. Jowett made a striking and dramatic picture as he stood in his pulpit before a congregation that crowded the great Fifth Avenue edifice to the doors on the last Sunday afternoon in May, and bade farewell to his congregation. Dr. Jowett is to spend the next three months in England, administering such comfort and solace as he may among his countrymen. As he concluded his sermon, he spoke in this familiar manner:

"Jesus has never betrayed my trust in Him. Jesus has never failed me in time of need. Jesus has at all times answered my call for rest and for strength in him. I want this to be my testimony, this last Sunday afternoon I stand in my pulpit before sailing for England. Glory to His name!"—New York Christian Advocate.

ENLARGED CONCEPTION OF CHRIST NEEDED.

It has been pointed out with great appropriateness that men need to-day a revived conception of the greatness of Jesus Christ. Men talk much of the "Prophet of Galilee" and the "Peasant of Galilee," and it is proper that we should always think of Jesus Christ as a great prophet or teacher, and as a real man who walked among men in Galilee; but we must never forget that Jesus is the Son of God, with all the power and prestige which that name implies. Dr. James A. Francis once said: "If you want to have backbone in your character, if you want a peace that cannot be shaken by anything in earth or hell, if you want a courage that will not quail before any task life will ever bring, the royal road to these things is to have behind you and within you the Christ of the New Testament, the Eternal, Changeless, Omnipotent Son of God."—The Presbyterian.

"YE ARE THE TEMPLE OF THE LIVING GOD."

"What is that building?" asked a missionary of a Mohammedan.

"That is the mosque," was the quick reply.

"What is it used for?"

"For the worship of God."

"Would you allow a dog or a pig to enter it?"

"No, indeed!"

"Why not?"

"Because it is God's house, and to allow anything unclean to enter would defile it."

"Then why do you permit sin in your heart, which is God's temple more than any other place," the missionary rejoined.

Likewise many people in America have great reverence for the church (building), but little concern with regard to the condition of their own hearts. Like the scribes and Pharisees, they "make clean the outside of the cup and of the platter, but within are full of extortion."—Pittsburgh Christian Advocate.

THE PREACHER'S THEMES.

By Rev. S. J. Davies.

(Read before the recent session of the Baton Rouge District Conference and published by request of that body.)

In a careful and intelligent study of the New Testament one cannot fail to notice, among the various ministries therein mentioned, that the preaching of the gospel is a distinct work, related to other services, yet separate and apart. In the primary sense the preacher is not a servitor in the King's household—he is the King's ambassador, bearing his credentials from the throne. He declares the truth through his own personality, yet his message is the voice of the King. Other duties may at times engage his attention, but these must be co-ordinated to his sovereign work, and never made superior thereto. "The King's business requireth haste," and the messenger must be ready, swift and willing. The chief glory of this ministry lies in its loyal devotion.

In the subject assigned me for discussion at this hour, I refer to the **greatness** of the work, and advise that we select the great texts from the Bible in preparing sermons. The Word of God abounds with these. A man who is forever dealing with abstract principles, the mere mechanism of revealed truth, and never lets his soul swing out into the vast reaches of the empire of beauty, life and power in God's Word, can never be a real preacher; for a man must have imagination and vision to know and interpret his message aright. Perhaps I may emphasize this lesson by some concrete selections from the Word. Take the great drama of Creation as it is unfolded in all its majesty, grandeur, and meaning in the opening chapters of the Book of Genesis. What a sublime vista is here revealed—chaos and the vast illimitable sweep of unbounded space, light flashing from the great central source, a naked world clothed with verdure, mighty oceans and lengthened rivers teeming with fish, then forests and brakes alive with beasts and vocal with birds, then man in his Eden untainted by sin, in the image of his Maker, monarch of all this fair world.

Or take the Flood—a weird tragedy of a forsaken race and a drowning world. The heavens pour out their torrents in streams and sheets, the great deep breaks its barriers, and the waters underneath the earth join the mighty deluge. The thunders roar, and the earthquake groans. Lightning stabs the face of the darkened sky, and men are struggling in a swirl of waters. No wonder that Milton and Dante turned to the Bible for the grandest and most sublime poetry ever written, save perhaps the Book itself! The great preacher loses himself in the greatness of God. Sidney Lanier in that exquisite poem, "The Marches of Glynn," gives us a thought worth treasuring:

"As the marsh hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God, as the marsh hen flies,
In the freedom that fills all the space 'twixt the marsh and the skies:
By so many roots as the marsh grass sends in the sod,
I will heartily lay me hold on the greatness of God:
O like to the greatness of God is the greatness within;
The range of the marshes, the liberal marshes of Glynn."

This brings me to the thought that great preaching must have great themes, and a wide range. Life studies of the leading Bible characters is a fruitful field for the preacher. Take Abraham and discuss the salient points of his life. His call and ready response; his obedience and close fellowship with the divine; his clear vision and invincible faith; his blessing and blessing others; his simple shepherd life, and yet a companion of kings and the friend of God. Moses, just here, not what Moses did, but what Moses was and is. Biographical themes, we might call these. One can gather around the heroic characters of the Old Testament lesson of life that are rich and rare. Patriarchs, prophets, priests and kings—it is a picture gallery of the early world.

Turning from the field of biography to that of history, which is the biography of nations, we find a veritable treasure-house of subject matter. As one has beautifully said, "Across brawling centuries filled with crime and war, we hear the bleating of Abraham's flocks and the tinkling of the bells of Rebekah's camels." To further enlarge the idea, we walk with Isaac under the evening calm of Syrian skies and follow his son on his weary pilgrimage, when lo! the gates of heaven are opened and angels climb on a stairway of light hearing his dreaming prayer to the God of his fathers. Or with open vision can see him wrestling with the angel of the covenant, at Jabbok's ford, then anon gathering the tribal fathers about his couch, as with fleeting breath he bestows, with prophetic insight, his parting benediction on each. The preacher should have the historic imagination and the historic scope of vision.

David's wars, and David's statesmanship, his black sin and his deep, poignant repentance; Elijah's miraculous life, the career of such faithful prophets as Samuel and Nathan, men whose lives were inseparably bound up with the welfare of the nation; Isaiah's princely preaching, sounding in notes as clear as a spring bird's call to its mate the mighty work of the coming Christ, and his sublime poems that still live and throb with pulsing life; Jeremiah's tears, as he weeps over the recreant daughter of Zion—surely in all this and these there is a vast wealth and world of subject matter for the minister of Jesus Christ. I need scarcely mention the so-called Minor Prophets and the historical setting of such men as Hosea, Amos, and the quaint wonderful imagery of Zechariah. The main point is to use wise judgment in selection.

Turning to the New Testament, we enter the secret place of the tabernacle of the Most High, John the Baptist and the stirring history of his day; Rome mistress of the world and Judea captive; men in eager expectation looking for the promised Deliverer; a lone cry in the wilderness, repent! repent! the day dawns, the kingdom is at hand. From center to circumference the land which gave birth to many prophets bears a note of hope, and vast multitudes seek Jordan's ford's for baptism. None born of women was greater than he in heroic courage, in faithfulness, in zeal, yet your opportunity is greater than was his.

Take the leading events in the life of our Lord—**his advent and incarnation.** Poor indeed in equipment and gifts must be the man who can not preach a Christmas sermon, with shepherds seeing heavenly visions of singing angels, and wise men laden with rich gifts seeking the manger cradle.

His baptism and the scene of this wonderful event—the supreme lesson of obedience and his coming down to humanity's plane. The Temptation—a sublime, true drama in which heaven, earth and hell take part, and the actors move from one sphere to another as though born to each.

The Transfiguration—its clear revelation of the glory of the unseen world and the wonder of the life beyond. It is not strange that Peter wanted to camp there. We should have liked to hold an institute amid such glorious surroundings. Then his sermons—so calm, so majestic, filled with life, truth, beauty, and the might of convincement that awakens the conscience and stirs the deep fountains of our nature.

Pass onward to the parables. Gems of truth, studded with stars of beauty. Earth, air and sea, mountain, field, and market-place, the shepherd with his flock, the woman in the home, the errant boy homeless and wandering, with a welcome from the father's heart—these and many more are mines of wealth for themes.

But while we are preachers of righteousness,

much more should we be preachers of redemption and the saving grace of our Lord. Gethsemane's shadow and deep, mysterious tragedy of divine suffering and agony is the only remedy for the broken-hearted and over-burdened. The fellowship of that hour with him leaves an indelible imprint on every heart and life that has known it. Then the cross and the atonement made then once for all. Here is the theme of all themes. Preach it with all its mighty meaning, with its redeeming, saving power.

Jackson, La.

THE REPORT OF THE HOLLY SPRINGS DISTRICT CONFERENCE.

Dear Dr. Meek: I was very much disappointed and astonished at the contents of the report of the secretary of the Holly Springs District Conference held at Duck Hill, which report was published in the Advocate of June 17.

A careful analysis of the report would indicate that it was a conference of preachers and women. Aside from the election of lay delegates to the Annual Conference there is no reference to any part taken by the laymen, except perhaps that of giving some gratuitous advice to the preachers and telling them how they may become more efficient, which advice, the report indicates, will not be heeded; and in that connection the report uses the following language:

"One brother drew a concrete example from the bees. He said the working bees feed the drones on rough food for some time and finally let them die, and that many of the preachers were feeding the drones on rough food. This brother didn't take the time to say that a drone would just be a drone and nothing more regardless of what he had eaten, and if he had taken the time he might have figured out the reason he was being fed on rough food."

Having been present when this "Brother drew the concrete example" and being in a position to know positively what the "Brother" said and the point illustrated, I must say that this statement of the report altogether misrepresents what the "brother" said and the application made, and that the honorable secretary missed entirely the point and beauty of the illustration.

In the first place, the "brother" was not discussing the efficiency of the preacher, but was discussing the condition of the Church in connection with the Laymen's Movement; he made his talk, at the request of the presiding elder, when the report of the Committee on Lay Activities was before the Conference, and made the illustration apply to all church workers as well as to preachers.

First, the "brother" gave some church statistics found in "The Call of America," by John M. Moore, D. D.; he said that of the 93 millions of people in the United States, 22 millions are members of some Protestant Church, and that 55 millions adhered to no religious order; that of these 22 million church members nine-tenths do not work for Christ in teaching, public prayer, administrative or benevolent lines, or any work that means real service. He then applied this proportion to the Southern Methodist Church, and said of the two millions of Southern Methodists, at this rate there would be only 200,000 real workers and there would be 1,800,000 non-workers or drones. It was in this connection that he "drew the concrete example of bees," but not in the way nor in the language reported, but as follows:

The "brother" first stated that in every colony of bees there were three kinds: (1) The queen, which was the mother bee of the colony, the only one that has the power of reproduction; (2) the worker bee, that gathered the food product; and (3) the drone, the lazy fellow, that did nothing but eat of the stores laid up by the worker, and when the honey crop became short he was driven out of the hive and allowed to starve, because he had no power to gather his own food. The "brother" then described the process of rearing these different kinds of bees. He said that when a new queen was necessary the bees selected the most perfect larva in the worker cells and would feed that larva on a specially prepared food, which scientists say is almost predigested; this food is in the form of a jelly, and the bee-men call it the "royal jelly." The larva feeding on this "royal jelly" develops and grows so rapidly that it becomes necessary to enlarge the cell to accommodate the enlarged larva, and when the young queen emerges from this cell she is the highest development of the bee kingdom with her procreating powers fully developed, due to the food upon which she fed in her formative state. The worker larva is fed upon a good food, but not so good as the "royal jelly," and the larva is fed upon the coarsest food prepared by the bees. It was at this point that the "brother" made the application and said that he feared that the reason there were so many drones in the Church was because of the rough food on which they were fed.

It will be noticed that the reference was not to the preacher any more than the other church workers. The "brother" had said there were 200,000 church workers in the Methodist Church, and if the honorable secretary had taken the time to figure a little he would have discovered that the preachers of our Church constitute only about one-thirtieth of its working force, and if he had kept up with church work he would have known that the greatest food product of the Church is supplied by its Sunday schools, Epworth Leagues, educational institutions, and Missionary Societies, and he would have known further that the preachers of our Church do not constitute a great Standard Oil Trust, monopolizing the oil of salvation, as the Standard Oil Company has monopolized the oil fields of America, and are selling oil to the people at ten cents per gallon. The "brother" was careful in the beginning of his talk to say that he regarded the Methodist Church, in its organization, to be distinctively a layman's Church, and referred to the Wesleyan Church, where three-fourths of the services are held by the lay preachers, and to the class leaders of our early history. Had the honorable secretary and the displeased clerical brethren followed the entire trend of the "brother's" talk they would not have fallen into the error of supposing that the preacher was the only one referred to, but would have discovered that the entire address was an appeal to the entire Church to take a greater interest in the training of its young people for Christian service.

The secretary shows his absolute failure to grasp the point made by the "brother" when he says, "This brother didn't take the time to say that a drone would just be a drone and nothing more regardless of what he had eaten." It was not necessary for the "brother" to make the statement since he had reference to the larva before it became a drone. It is true that a drone will be a drone regardless of what he eats; it is also true that an old drone in the Church will always be a drone, and no human agency can make him anything else; the only thing that will change him is the Holy Spirit, that can make him a new creature, a babe in Christ, or, in the bee language, a larva, that needs to be fed by the worker in order that he may develop a Christian character. The "brother" was trying to impress on the Conference that it was necessary to take the embryo Christian and give him food suitable to his spiritual needs so that he would not become a drone—not to wait until his character is formed, when no human agency can change it; but to begin at the time when the Christian, co-laboring with God, can teach and direct the babe in Christ in such a way that this child will grow and develop into a strong laborer for Christ.

Besides, in the spiritual kingdom, as well as in the bee kingdom, there are certain immutable laws: the drone does not become a drone, the worker does not become a worker, nor the queen a queen, in either kingdom by accident; but in each kingdom this is governed by law and the law is somewhat similar in each.

To produce a queen or a worker among the bees three things are necessary: 1. The mother queen must have met her mate. The virgin queen can only produce a drone, since a drone is the product of an infertile egg. 2. The egg must be laid in a cell smaller than the body of the queen, so that some effort will be made by the queen in order to deposit the egg, which effort renders active the virile member within her, and fertilizes the egg. 3. Proper food must be given the larva to determine what it is to become, whether a queen or a worker. So in the spiritual life similar conditions must exist: 1. The Church, the great mother, must be mated; she must be imbued with the Holy Ghost—must have spiritual power. 2. She must put forth the proper effort; so that this spirit will become active and unite with the soul that is to be born. 3. The newborn babe in Christ must be fed on spiritual food suitable to its needs and condition, and if fed on a "royal jelly," prepared by a co-operation with the Holy Ghost, it will develop a royal priesthood, with the greatest reproductive power.

I concur with the "brother," in the fear that the Church is putting forth too little effort in feeding the child of God in its formative period, and in furnishing it with a properly prepared food, and that this lack of proper food causes a large number to die of starvation or of cholera infantum, leaving only the inactive body behind, which is only the drone life.

But the unkindest cut of all was when the secretary said of the "brother," "If he had taken the time he might have figured out the reason he was being fed on rough food." This remark, taken in connection with the statement "that many of the preachers are feeding the drones on rough food," can only have reference to this "brother's" pastor, and a charge that this pastor is one of those who are using rough food. I noticed, at the Conference, a disposition on the part of some to make this fling at this "brother's" pastor, since one of the preachers then and there said that he was sorry to learn that this "brother's" pastor was feeding him on shucks. I thought at the time that, considering the great spiritual leanness of the church, the "brother's" pastor is not the only preacher that is feeding his congregation on shucks. However, both remarks were altogether gratuitous and uncalled for, since the "brother" did not say that he was fed on shucks or a rough food; and if the "brother" is a drone he would need a manna that no preacher could give him, since this brother's character is formed and no food given him could change it. The "brother," from my own knowledge, has been a church worker for more than twenty years, and is not dependent on any other worker to furnish him with his food supply; he is amply able to draw it from original sources. He can enter the garden that the Lord has placed in his reach, and sip the nectar of joy from its flowers; he can draw his food supply from the revealed Word, from the great book of nature, from the lives of his fellow-men, and, kneeling at the throne of grace, he can receive sustenance and power from the Deity himself—from Him who says, "Ask and ye shall receive, knock and it shall be opened unto you." The worker is not fed by his fellow-man, but by God, and, co-laboring with God, he gathers up stores to feed those who are weak and unable to work.

I would not have paid the attention to this report that I have if I had not had reports from various sources throughout our Conference indicating that the ministers of the Conference are to a large extent indifferent to the Laymen's Movement, and that only a few of them are making any effort to develop it, and that some seem really hostile to it and discourage the efforts the laymen are making; but this is the first evidence that I have seen of an effort to ignore it. This report does not even give the information that Professor A. M. Muckenfuss, of Oxford, was elected district lay-leader.

In view of the foregoing, I will, in conclusion, say that the difference between bee culture and our workers is that the insect obeys the law of its nature, while we ignore the laws of our spiritual nature. The successful manager of an apiary, recognizing the laws governing the development of the various kinds of bees, and observing them, have reduced the number of drones in each of his colonies to a minimum, while we, failing to ob-

serve the laws of spiritual growth and development have allowed our Church drones to increase until they have reached almost the maximum.

E. V. HUGHSTON.

Greenwood, Miss., June 25, 1915.

A PLEA FOR THE NEW ORLEANS ADVOCATE.

When I joined the Methodist Church in 1854, at the age of fifteen, my idea was that a church member should have his church paper, hymn book, and Discipline, in addition to the Bible, as necessary equipments for the Christian life and church service. Though a poor farmer boy, I was not long in procuring these requisites, which I have used to this day with great benefit personally and in the Lord's work.

Since my admission into the traveling ministry in 1860, I have been a continuous subscriber for every periodical published by our Publishing House and have the honor now by the unsolicted favor of the Agents of being on the mailing lists "for life" for the Christian Advocate, the Quarterly Review, and Sunday School Magazine.

I prize these publications more and more, as they keep me in constant touch with the religious thought, spirit and work of the age.

I have been a regular reader of the New Orleans Christian Advocate for forty years. It is in our home a longed-for and welcome visitor every week, and none is more eager for its coming than the 10-year-old grandchild, who at once finds and reads the "Home Circle" page. It is indeed a family religious newspaper worthy of all acceptation and commendation.

As the organ of Southern Methodism in Mississippi and Louisiana, it deserves and should have a much larger circulation among the people called Methodists in these States than it now enjoys. They need the paper for information and inspiration not obtainable elsewhere; and the peper needs their prompt and loyal support, without which it cannot run to fulfill its mission.

Surely the statements and appeals recently made by the Editor and Publisher are not in vain, but will result in the renewal of the 3000 delinquent subscriptions and the addition of many new ones. Let every pastor and friend see to this in his own charge or community. If you have not already the names, write at once for them, giving post-offices in your field.

The patronizing Conferences at their recent sessions declared by vote as follows: Louisiana Conference—"We wish to commend the editorial policy of the New Orleans Christian Advocate, and we earnestly request our pastors to represent this periodical to the Methodist people of Louisiana. The work of our Church cannot progress in a satisfactory manner unless the constituents of the Church continually inform themselves along the lines of church movements. The only consistent course to pursue is to endeavor to see that every Methodist family is supplied with the church paper."

Mississippi Conference: "We recommend renewed effort on the part of the pastors to put the Advocate in every home of the Church, and that as early in the year as is practicable a special Advocate day be held and that this cause be represented in every pulpit of the Conference."

North Mississippi Conference: "It affords us the keenest pleasure to again commend with all the force at our command the New Orleans Christian Advocate, which to-day is regarded as one of the most influential and authoritative journals in Southern Methodism. We commend this truly great publication to our people everywhere and urge our preachers to busy themselves in these times of stringency to maintain and advance its subscription list."

If members of the Conference, each and all, preachers and laymen, are faithful to their resolutions thus expressed, great results will follow.

Let Advocate Day be observed in every congregation by presenting explicitly and earnestly the merits and claims of the paper, this to be followed by a personal canvass. Let this be done as early as practicable, as the matter is urgent.

Pastors and presiding elders who are wont to plead the want of time because of the multiplicity of cares and duties should consider that they have less trouble and worry with the readers of the church paper than with those who are not in reference to the collections and other religious activities. Therefore, in circulating the papers they not only benefit the reader, but secure to themselves valuable aid in their pastoral work.

Surely with practically 150,000 church members, under the leadership of 32 presiding elders and 500 pastors, our time-honored and worthy New Orleans Christian Advocate will not be allowed to drag its way through the waters of adversity, but will soon be sailing on the high tide of prosperity.

C. W. BACHMAN.

Winona, Miss.

Secular News and Comment

By R. E. Meek.

In 1912 the world's cocoanut products were valued at $350,000.

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Over one hundred cases of pellagra are being treated by physicians in Kearchie, La.

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On June 12 a mild earthquake was felt at Los Angeles, Cal. Fortunately no damage was done.

* * *

Mexico recently threatened to fire on United States troops if they were landed on her soil.

* * *

Every day forty tons of letters and parcels are sent to the British troops stationed at the front.

* * *

There are 2000 department store girls in the State of New York who receive less than $3 per week.

* * *

June 18 was the 140th anniversary of the battle of Bunker Hill. Upon that day business was suspended in Boston and its suburbs.

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There are not less than 100 women, disguised in men's apparel, fighting in the Russian army. Most of them belong to Siberian regiments.

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One of the highest honors that one serving in the English army or navy can win is to receive the Victoria Cross, which was created January 29, 1856.

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Three nephews of the present Pope are serving in the Italian army, and another, who is a young artillery officer, is making preparation to rejoin his regiment.

* * *

The number of prisoners taken by Germany and Austria up to June 14 is estimated at 1,610,000. If the number is divided according to the nationality there are among the captives 1,240,000 Russians, 255,000 Frenchmen, 24,000 Englishmen, 41,000 Belgians, and 50,000 Serbians.

* * *

A national daily in the interest of nation-wide prohibition has been established in Westerville, Ohio, by the Anti-Saloon League of America. Other publications of this great temperance organization are a yearly handbook, a monthly magazine, and a weekly paper.

* * *

In Mississippi, the industrial high school occupies an important place among the secondary educational institutions of the State. It is doing for the masses what the ordinary high school and college are unable to accomplish. One of the many successful schools of this kind is the Bolivar County Industrial College, to which two new dormitories have recently been added.

* * *

In the Magnolia State a movement is being launched by Mrs. C. H. Alexander, of Jackson, for the purpose of raising funds for the education of needy boys and girls in the mountain districts of our country, in honor of the late Mrs. Ellen Wilson, the wife of President Woodrow Wilson. Mrs. Wilson possessed a noble Christian character which she exhibited in her deep concern for all poor and unfortunate people, and there could be no fitter way of keeping her memory green. A similar campaign has been started in Georgia, and it is hoped all the other Southern States will do likewise.

* * *

German women in Berlin are planting crops to help to supply the German army with food. No doubt this is going on throughout the entire empire, and if it is and these crops prosper, Germany can not be starved out. She will probably have to get out of ammunition and men before the Allies can overcome her and restore peace in Europe.

SUGGESTIVE.

Dear Dr. Meek: I am not a scribe but sometimes a thought gets into my head, and, believing in "passing it on" when you find a good thing, I wish to mention two good things that I have found and which I think would be advantageous to some of the brethren.

I read some, and having access to what I consider a really good library, I read some of the best books going, besides magazines and the two best papers to be had, to-wit, The New Orleans and Nashville Christian Advocates. I see the brethren are talking about the "Summer Revival Campaign." I am interested in this "campaign," and it is my desire to contribute to it.

Now, we all hear much preaching at this time of the year, and good preaching; but do we not hear much good preaching that does not convince and that does not result in conviction and conversion? I have been troubled with this same lack of success, and my personal experience moves me to suggest the following:

We preachers may be wanting in real conviction. We believe in the gospel we preach, but are we conscious of the religion of our Lord—Christianity—as a powerful force in the world? Do we feel the mighty power of it within our own lives? Do we stand as on a rock with all the powers of Heaven at our command when we take a text and begin to talk? Are we really preaching?

I wish to mention two books, if there is no objection, which have been of inestimable value to me and that I believe will help to prepare us for our "revival meetings." I have read them, and, as I am to do a little work this summer in revivals, am going to read them again. "Dynamic Christianity" (Gilbert) is one; "The Place of Prayer in the Christian Religion" (Campbell) is the other. I am sure that we could spend a few days to no better purpose than in a careful and prayerful study of these books. Yours faithfully,

I. A. READER.

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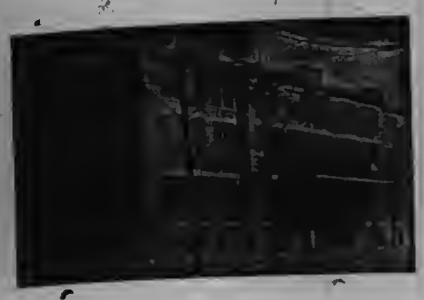

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

AN EXPERIENCED LEADER IN BISHOP ATKINS.

The educational interests of the Louisiana Conference, which are not less important than any other of its undertakings, and perhaps more urgent than any, are fortunate in the assignment of Bishop Atkins to the presidency of the Conference this year. As is well known, he has been active and successful in developing the educational work of the Church, having been president of both Emory and Henry College and the Asheville Female College. In a letter recently received from him he says: "I am deeply interested in your educational interests. I have given much of my life to that kind of work, and have lived to see the outcome of it, so that I know how extremely important it is to the welfare of the church." The Conference may well count upon wise leadership and helpful inspiration in its great work for Christian Education under the superintendency of this chief pastor. We hope to have some inspiring words from him in this department before long.

INSPIRATION FROM THE SUCCESS OF OTHERS.

Nearly every section of our Church has had a struggle similar to the one we are having for the adequate establishment of a greater Centenary before success was reached in the equipment of their institutions, to many of which we now look with envious eyes as fine examples of the Christian college. Those who are familiar with the history of Trinity College know that it had its discouraging days, when its friends were ready to say that it was useless to try to keep up a Church college. But Dr. Kilgo (now Bishop) preached the gospel of Christian education until friends were found to rally to its aid, and now with more than 500 students, and millions invested in plant and endowment, it is splendidly serving the Church and the nation. Some years ago Emory and Henry had its critical season when effort seemed to be in vain, but a strong man, who afterward became a Bishop also, Dr Waterhouse, took hold of the situation with persistent purpose, and Emory and Henry, in the midst of the Holston country, has become one of the strong institutions of Southern Methodism. Other instances might be given of like success. The fact that we face difficulties in accomplishing a great work for God and the Church is a challenge, the response to which will test the fiber of our Christian manhood. Meanwhile the success amid similar difficulties which has been wrought by others ought to inspire us to a courageous facing of the task that is ours.

"WE CAN DO IT IF WE WILL."

Such was the brave response of the Haystack Conference to the call of world-wide evangelism. Let us make it our response to the call of the most urgent and critical situation which now faces the Louisiana Conference. Let us but gain the vision that realizes that our young people must be given the opportunity of education under the definite influence of the Christian Church, in order to the preservation and development of the leadership of the Church; in short, let us have on our hearts the importance of Christian education, and we will not falter a moment, but answer with one voice, "We can do it, and we will."

Who can estimate the power of a body of Methodist preachers, scattered throughout nearly every parish in the State, when they are united for the accomplishment of a definite purpose? They have the ear of the people; they are by position and character leaders of the Church; they have access to the confidence and sympathy of 36,000 men and women of all classes and stations throughout the commonwealth. If this body, a hundred and fifty strong, organized for united effort, with this opportunity of leadership, are fully determined to establish the need for a Christian college, and with one voice lay the needs of Centenary before the Methodist people of Louisiana, they can secure the proposed $12,500 for present needs by December 1, and follow that success by raising $200,000 for permanent endowment and equipment within the next five years. If this body of earnest and efficient men are determined to fill the halls of Centenary and Mansfield Colleges with boys and girls to be trained under favorable auspices for efficient Christian manhood and womanhood, they can tax the capacity of both these institutions by the beginning of the next session. We can do it if we will. The question is, Will we burn this purpose into the hearts of the Methodists of Louisiana and get these results?

A broader application of this challenge may be made to the rank and file of Methodist people in our State, the laymen and women who vote or withhold the supplies for the maintenance of the Lord's work among us. Speaking as a whole Church, it may be emphatically said, "We can do it if we will." With the magnificent resources of one of the most richly endowed States in the Union, with much of these resources in Methodist hands, with our people owning and operating great oil and gas interests, lumber interests, farming and manufacturing enterprises, as well as other commercial interests, it is foolish to say that we can not richly endow and adequately equip our colleges. With the schools of the State full almost to overflowing with boys and girls, and hundreds of young people who are not getting any college education, it is absurd to think that we can not fill and overflow our colleges with the raw material of splendid manhood and womanhood. Let us stop for a little while, preachers and laymen, and think over this motto, "We can do it IF we will," until it is transformed in our thought and purpose to that other and better motto, "We can do it, AND we will."

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

Dear Brethren: In order that the Evangelistic Committee may be an effective agency in the promotion of revivals in our Conference, it will be necessary for those desiring help to report to the Committee the date and place for their meetings; a number of our pastors have offered their services in reply to the letters sent out by the Evangelistic Committee. We trust that we may be of service in bringing to your work the man you need. Yours faithfully,

Evangelistic Committee,
per J. G. Sneiling.

Homer, La.

NEW ORLEANS DISTRICT NOTES.

On Sunday, June 20, the Epworth League of Second Church was reorganized, with the prospect of successful work.

St. Paul's Church received an adult into its membership upon profession of faith the last Sunday in June.

The Young Ladies' Missionary Society of Rayne Memorial Church, on Friday, July 2, at the home of the Misses Doll, on State Street, had a very pleasant and profitable meeting.

On Tuesday, June 29, the Epworth League of Mary Werlein Mission, at an enthusiastic meeting, planned a special entertainment for the near future, the proceeds of which will be directed to League work.

The attendance at prayer meeting at Carrollton Avenue Church has increased, rather than diminished, during the hot weather. On Wednesday evening, June 30, the pastor held a missionary prayer meeting, using the theme, "The Challenge of a Great Task." One young man was received into the Church at a recent prayer meeting service, and several others are ready to be received shortly upon profession of faith. The pastor has sent in ten new subscriptions to the Advocate, and is continuing the canvass with the hope of greatly increasing the list from that church. A card is being given out as an invitation to the services, with a cut of the church on one side and on the other a list of sermon subjects for July, accompanied by statements of interesting and attractive features of the services. The evening congregations have increased recently, in spite of the summer weather, due in part probably to the popular song service with which the service begins, and also the invitation extended to parents by those in charge of the Junior League to leave their small children in charge of these Junior League workers while the parents attend the service.

On June 27, Parker Memorial Sunday School had a very instructive talk upon the mission stations of our Church by the Missionary Superintendent, Miss Godat. The children were greatly interested in seeing the cardboard churches, schools, etc., pinned in the proper places on a large map of the world, thus graphically designating the location of our various stations. On July 4 the Junior Department of the school had its first separate opening and closing services. This marks a distinct improvement in organization and efficiency.

Last Thursday the children of Parker Memorial Church enjoyed a penny party on the church grounds. A neat sum was realized by the Children's Society. On Friday evening, July 2, the Epworth League held its business meeting at the parsonage. Careful plans for future work were made.

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SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference convened in Grand Cane, Thursday morning, June 9, with Presiding Elder Wm. H. Coleman in the chair.

With only six exceptions, all of the pastors in the district and several laymen answered to their names. S. H. Porter was elected secretary.

The District Lay Leader having resigned during the year, S. H. Porter was elected without opposition to fill the vacancy.

The pastors' reports were encouraging, showing a total of 361 accessions throughout the district since the Annual Conference.

A. C. Searcy, of Bossier City, Benjamin Nelson Andrews, of Noel Memorial, Shreveport, and Jabes Talmage Little, of Pleasant Hill, were licensed to preach, the two first named being also recommended to the Annual Conference for admission on trial.

President R. H. Wynn of Centenary College, President R. H. Bobbitt of Mansfield College, Superintendent R. W. Vaughan of the Orphanage, President K. W. Dodson of the Board of Church Extension, Mrs. R. E. Bobbitt, District Secretary of Woman's Missionary Society, and Mrs. Sudie Lingle, State Epworth League Secretary, were present and represented their different interests in an able manner.

The following resolution offered by Rev. W. B. Perritt was adopted:

"Whereas the Methodist people of Louisiana pay fifty per cent or more of the funds necessary for the maintenance of the interdenominational Sunday school work in the State, and furnish a very small per cent of the number of workers; and whereas the Methodist Sunday schools of the State of Louisiana have made such little progress under the management of the interdenominational movement, and have received such little results for the money expended; therefore be it resolved:

"First—That this District Conference pray the Louisiana Annual Conference of 1915 to consider prayerfully the matter of placing a Sunday school missionary of our own demnomination in the field.

"Second—That this District Conference pray the Louisiana Annual Conference of 1915 to instruct our Conference Sunday School Board to take this matter under consideration and arrange by assessment or otherwise to place in the field for the year 1916 a Sunday school missionary.

"Third—That we ask our people through the New Orleans Christian Advocate to make their contributions payable to our Conference Board; and be it further resolved that each pastor so instruct his people, and insist upon this being done."

The following District Board of Trustees was elected and by vote of the Conference authorized them to buy, build or rent a district parsonage: A. W. Baird, T. A. Jordan, J. C. Foster, A. J. Scott, F. T. Whited.

Mr. R. E. Bobbitt was appointed a committee of one (to associate with himself as many others as he may deem necessary), for the purpose of conferring with the proper authorities in regard to arranging for a course for ministers in the State University.

T. F. Sledge, H. A. McKennon, J. C. Foster, and T. T. Calhoun were elected delegates to the Annual Conference. Alternates: A. J. Scott, E. L. Joyner, S. H. Porter, B. F. Roberts.

A special feature of the Conference was a laymen's rally on Friday morning, Mr. W. S. Holmes, Conference Lay Leader, being present and delivering an instructive and inspiring address. The afternoon of the same day was largely given to the young people, stirring addresses on topics vital to their welfare being delivered by Jno. L. Williams, R. E. Bobbitt, J. C. Rousseaux, Paul F. Daniel, and Geo. S. Sexton.

By the adoption of the report of the Committee on Lay Activities the Conference committed itself to the following policy:

The every-member canvass to be made between the close of Annual Conference and the Christmas holidays. Monthly distribution of free literature on the various activities of the Church. The adoption by each church of the "Financial Method for Methodists."

Greenwood won over Logansport and Vivian as the seat of the next District Conference.

Gospel messages were brought by H. T. Young, Dr. R. H. Wynn, R. W. Tucker, and John L. Williams, and it is safe to say they measured up to their usual high standard in the ministration of the Word.

The Conference was wisely planned in every particular, embracing only two days, the attendance on the second day being largely increased on account of the special meetings for laymen and young people.

The presidency of Brother Coleman was eminently satisfactory to all. His thorough familiarity with the duties of his office, intimate knowledge of the laws of the Church, comprehensive grasp of the work in every particular, and strong executive ability, coupled with a complete consecration and deep spirituality, conspire to place him in the front rank of the presiding eldership.

Brother Price proved himself an ideal host, being untiring in his efforts to provide for the comfort of his guests.

The Conference was lavishly entertained by the hospitable people of Grand Cane, and the delegates departed feeling that this had been one of the very best district conferences ever held in the Shreveport District.

Zwolie, La. S. H. PORTER, Secretary.

LAFAYETTE DISTRICT CONFERENCE

The Lafayette District Conference convened in the Methodist Church, in Lafayette, La., from June 16 to 18. The opening sermon was preached by Rev. C. E. Fike on Wednesday night. There was a large attendance on the part of the preachers and laymen.

Every interest of the Church was looked after as the presiding elder, Rev. James I. Hoffpauir, had sent a series of questions for each pastor to render a report on. These reports were turned over to a committee who culled the main facts that appeared in the report on the general state of the Church.

The pastor's reports were all encouraging, some having had notable revivals. The pastor from Crowley reported having had one of the best revivals he has had in his four years at that charge. The pastor at Franklin reported having had 67 accessions from his meeting.

The laymen took an active part in the discussions, and addresses were made by W. S. Holmes, the Conference Lay Leader; H. G. Gilbert, the District Lay Leader, and E. P. Holmes, the Lay Leader from Lake Charles, on the various phases of the work of the Laymen's Missionary Movement.

The question of the District Parsonage was dealt with by a special committee who recommended a plan for the liquidation of the debt of $1000. A subscription of $307 was taken on this debt.

The interests of the Woman's Missionary Society were presented by means of addresses by Mrs. W. M. Buchanan, the District Secretary; Miss Kate Walker, Deaconess of Houma; Mrs. A. P. Holt, State Vice President, and Mrs. E. R. Kennedy, State Superintendent of Social Service.

The cause of the Orphanage was laid before the Conference by the Superintendent, Rev. R. W. Vaughan, who also preached a helpful sermon on "The Will of God."

The President of Centenary College, Rev. R. H. Wynn, presented the needs of that institution and preached a very strong sermon on "Christian Education."

Rev. W. H. Long was recommended for readmission into the travelling connection. Lake Charles was selected as the place to hold the next District Conference. The following delegates were elected to the Annual Conference: Rev. M. C. Holt, H. G. Gilbert, E. P. Holmes, and J. E. Ney. Alternates: A. P. Holt and J. L. Crandall. H. G. Gilbert was re-elected as District Lay Leader. Seven local preachers had their licenses renewed and eleven local preachers in orders had their characters passed.

The most comprehensive and illuminative report was the one presented by the Committee on the State of the Church, from which we gather the following facts: "Ten charges report an increase in the spiritual state of the Church. Eight show no indication either way. One a decrease. Received into the Church since Conference: On profession of faith, 146; by certificate, 84; making a total of 237. There are 3706 enrolled in the Sunday schools with an average attendance of 2063. There are 19 Epworth Leagues reported with an enrollment of 500 members. Most of these Leagues are at work and all are conducting regular devotional services.

There are 12 Woman's Missionary Societies, reporting a membership of 360. An effort is being made to turn all the Ladies' Aid Societies into Woman's Missionary Societies. Eight charges have made improvements to the amount of $5000. Two new churches have been built, one at Kaplan and the other at Eunice. Eleven charges reported that there was new territory contiguous to them that should be occupied by our Church. There are 136 New Orleans Christian Advocates reported to be taken and an earnest effort was urged to increase the circulation of the paper. Fifteen charges reported that their church registers were well kept.

From these facts it can easily be seen that there is activity in the district on every line and that the Church is prospering and looking forward to a still greater work in the future.

Others who preached besides those mentioned were: F. J. McCoy and C. V. Breithaupt.

Lafayette entertained the Conference hospitably, and the pastor, Rev. H. N. Harrison, who is closing out his fourth year, is in high favor with his people.

ALBERT S. LUTZ,
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MY LITTLE LAD.

By V. C. Castleman.

My little lad, with eyes of brown
So tender, steadfast, true;
I whisper softly, glancing down,
A prayer of love for you.

God keep you in the days to come,
Whose advent yet I dread;
From folly and from foolish fears
That oft with youth are wed.

That trustful smile, that earnest gaze
Where truth and pureness blend,
May they be yours, my little lad,
Till life's long perils end.

Whatever sorrows come to you,
May you courageous be;
Still tender, manly, honest, true,
The face to-day I see.

Should passion, pride or worldly gain
Your untried heart assail,
God keep you strong, my little lad,
May you o'er sin prevail.

The mirth that sparkles in your eyes,
So innocent and pure,
Would God for aye 'twould linger there,
While time and sense endure.

Ah! I would keep you ever thus,
My lad, with eyes of brown,
Whose dimpled mouth and joyous voice
Forbid a sign or frown.

Nay, it is better that you grow,
And reach your boyhood's goal;
I'll trust to God, my little lad,
The keeping of your soul.

—Southern Churchman.

LITTLE FAITHFUL.

Father was very proud of his little girl. "Just give Sylvia anything you choose to look after, and she'll see that it is done," he said.

Cousin Lelia came one spring for a visit, and the two girls had great fun together. Lelia wanted to gather wild flowers; she wanted to visit the mill, to see the head of the brook.

"Fact is," said Joe, the hired man, "she's allers a-wantin' to be somewhere else or do somethin' else—no more rest to her than there is to a gadfly."

One evening father went to town, and the next morning mother woke up with a sick headache. Sylvia hurried downstairs and got the breakfast for Joe, then carried up a cup of coffee to mother, and set about dishwashing and straightening up in good earnest.

Lelia fluttered about. She helped a little and hindered a good deal. Every little while she would say, "Aren't you most done?".

At last, when everything mother wished attended to was done, and the girls were ready for the brook trip, Sylvia declared, "There! I've forgotten the chickens."

"Oh, let 'em wait!" Lelia pouted. "Sylvia Dayre, I think you're real mean. You'd rather do anything than please me."

Joe was close by, and he waited to hear what "our girl" would do. But Sylvia only laughed as she ran back for the feed. "Guess the brook isn't as hungry as the chicks—why, Joe!"

"Go 'long there!" Joe said laughing; "I'll feed 'em. I've lots of time to-day."

Father heard all about it from mother and Joe, and the next time he came back from town he brought Sylvia two pairs of beautiful white pigeons. "For Little Faithful," was on the box. Wasn't Sylvia happy?—Children's Companion.

HOW WILLIE OBEYED.

Vivian Richards Shott.

It was a beautiful summer day. Willie wandered along the bank of the river.

"I wonder what the water is saying," he thought. "Doesn't it get tired travelling all day?"

Violets were growing on either side of the bank. Finally Willie's attention was called to a robin, who was chirping her merry song, as much as to say: "Cheer up! All's well with the world!"

"She must be happy," he said aloud, "right there in that tree, and surrounded by all these beautiful things. I must see her nest. What a queer home! How carefully she has woven the grass, leaves and cord together, and then plastered with mud!"

"Oh! here are three little birds with soft, downy feathers. I must take one home with me." He picked one little creature up very gently, but something seemed to check his little arm, and something whispered: "No! don't! That would be wrong."

Willie was startled. He put the bird in the nest and ran home to his mother. He told her all about it.

"Mamma," said Willie, "what was it that spoke to me?"

"Men, my son," said the good woman, as she laid her hand on the boy's head, "call it conscience, but I prefer to call it the voice of God within the soul of man. Always obey that voice, Willie. It is your best friend. Use it right."—Pittsburgh Christian Advocate.

WHY MARY WAS LIKED.

A queer old man once made a tea party for the little girls in town, and when they had all come and were gathered in his front yard, he offered a doll for the most popular little girl, and asked them to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one could say that she was either the prettiest or the cleverest of them all.

"Now," said the queer old man, "I will give another doll to the one that first tells me why all like Mary the best."

Nobody answered at first. But presently one of them spoke up and said: "It's because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"—Presbyterian of the South.

STREET NUMBERS.

People who keep track of such things say that 1912 was the four-hundredth anniversary of the numbering of houses. It was begun in Paris in 1512, but the idea took a long time to catch on, for the system did not become general till 1789. In Berlin the houses were numbered at first without any reference to the streets. It is still so in Yokohama. When a new house is built it is given the next number to the house built before—in, perhaps, an entirely different part of the town. Nos. 5 and 500 may be side by side. The only way to find a house is to drive in a jinrikisha. The jinrikisha men are infallible. In London some important streets are numbered up one side and down the other, and in Boston there are places where the two sides of the street have different names, one side, for instance, being Tremont Row, and the other Court Street. In Saint Petersburg (now Petrograd), the numbers are on little lanterns, lighted at night.—Unknown.

BE GLAD.

By Willie Conger Page.

We create our own happiness. We are arbiters of our own fate. Think glad things, joyous things, and expect them, and the very longing will bring them to pass.

If you are glad, you have the best secret of good health and long life, for "a merry heart doeth good like medicine." The possessor of a contin[illegible] glad and happy disposition requires little [illegible] icine.

The[illegible] who are glad and happy radiate an invisible [illegible]mosphere that attracts the sympathy of others. This atmosphere is composed of feeling, thoughts and imaginations, of which others partake and assimilate unconsciously. We are our brother's keeper. If we only believe and trust him he will rise to our faith.

If women of to-day would only adopt the comely fashion of gladness and cheerfulness as readily and eagerly as they do the fads and foibles of dress, what a change, not only in facial expression, but in a higher and clearer vision, would result!

Look up with joy, faith, and undaunted courage. In these militant, strenuous and financially depressing times, how many people have a real, deep, hungry-hearted need for some one of longer experience and wider knowledge, to listen to their confessions and confidences, to sympathize with and help lighten their burdens with a broader vision and charity—to make allowances for their failings, errors and mistakes of the past, and then, with true encouragement, help them rise to a higher and better life. Only those who have glad, cheerful hearts are capable of doing this. We all know how we are comforted and refreshed by the presence of cheerful, happy people. Let us make an earnest effort to bestow this same pleasure and let us sow only those seeds that will bring a glad harvest of kindly thoughts, kindly actions, deeds of mercy and love.

Unselfishness and the consideration of others is the foundation of all happiness. Do not let us become careless concerning the suffering of others—reaching a numb, atrophied mental condition, analogous to physical paralysis.

Those who live generously and nobly will spread joy and happiness. Every thought, every deed, bears its harvest of good or ill in this life, as well as in the life to come. Be glad.

Lexington, Miss.

John Burroughs, the noted naturalist, is said to be ill. Though 78 years of age, he is improving and nothing serious is anticipated.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

VANDERBILT UNIVERSITY AND THE M. E. CHURCH, SOUTH.

(In discussing this subject last week we called attention to the fact that, though it is now conceded on all sides that the Church no longer has any legal rights in Vanderhilt University, there are yet some connecting links hetween the two: 1. Certain professors have been appointed to places in its faculty by our Annual Conferences and Bishops. 2. There are Methodist preachers filling pastorates in Nashville and teaching in the University, **being thus in part supported by the Church while serving Vanderbilt.** 3. A number of Methodist preachers, including some of our connectional officers, in spite of the manner in which the Church has heen rohbed and insulted hy the Trustees of the University, have been serving the institution as lecturers, thus giving it recognition and the benefit of their influence. 4. Students have heen appointed to the University, some of whom, it is said, were in part supported hy serving near-by Methodist churches. 5. The Vanderbilt School of Religion has announced in its campaign literature that such near-hy churches will continue to he open to their students, and that every theologue will be assigned to some pastor and church of his own denomination in the city and may he given credit for the work done in that connection hy the Theological Faculty—an arrangement which, if carried out, would place the Methodist churches of Nashville in league with Vanderbilt University as teaching agencies. With this brief resume of the points made in the last issue of the Advocate, we will proceed with our discussion).

No Longer Any Excuse For it.

We helieved a year ago that it was a mistaken policy to appoint professors and students to Vanderbilt University, and it was then quite beyond our power to understand how any Methodist preacher, young or old, could gain his consent to accept such an appointment; hut at that time it was contended by some that the Church had not finally passed upon her relations to the institution and that the status quo should be maintained until that was done. This plea, however, cannot now be put forward any longer, for through the General Educational Commission the Church has spoken her final word and the independence of the University is acknowledged hy all to be unchallenged and complete. It still, of course, may be said that we appoint men to teach in other institutions which we do not own and control and permit students to attend them, and that we should pursue the same course toward Vanderhilt; but the logic of this contention we cannot accept. No other institution sustains the same relation to the Methodist Episcopal Church, South, that Vanderhilt University does. Its trustees have in their possession, ohtained by disreputahle and indefensihle methods, millions of dollars worth of property, including sacred trust funds for the education of our ministry, which hy every consideration of justice, equity, and moral right are ours. **It should never be forgotten that this assault upon the rights of the Church and movement to wrest her property from her originated in the Board of Trustees and was carried forward by them—there was no complaint from the Vanderbilts or any other party outside of that body.** Can we afford to give recognition to an institution managed by men who have acted in such a manner and who have committed this foul wrong? Let us look somewhat more specifically at the course which they have pursued.

1. After telling the Church for nearly forty years in their official deliverances that she owned Vanderbilt University and that they held it in trust for her, these men came into court and solemnly denied, in effect, that the Church had founded the University, or that she owned it, or that they held it in trust for her, thus repudiating their own emphatic declarations for decades. What can he said in defense of such a shameless proceeding? Could honorable men be guilty of such action?

2. While this case was pending in the courts, these men opened up negotiations with Mr. Carnegie, a skeptic and the arch-enemy and great wrecker of Church schools, and when, with an impudence that was satanic, he declared in his communication to them, in substance, that the Church had no business in the field of higher education, not one of these so-called Methodists had the manliness or enough Church loyalty to resent the indignity. A more pitiable and humiliating spectacle than that which they presented as they sat there, willing to lick the iron-monger's hand for the sake of his money, cariug nothing for the honor of the Church which they had hitherto claimed to represent, cannot he found in all ecclesiastical history.

3. Nor is this yet all. They went further and agreed to accept Mr. Carnegie's gift of $1,000,000, with $800,000 of it virtually conditioned on a verdict against the Church in the lawsuit that was then on; and they were apparently perfectly willing for the conditions of this gift to be paraded again and again in the papers of Nashville, the city in which the Supreme Court sat, while the case was pending hefore that tribunal. This transaction was nothing short of a scandal. **O shame, where was thy blush when men pretending to be morally decent could stoop to such methods?**

4. When the Church hy a practically unanimous vote condemned and protested against this transaction, these men, who hefore had claimed to he her trustees and representatives, did not show the least consideration for her expressed will, but spurned and rejected it, and through the puhlic press heaped ridicule and ahuse upon her Bishops, through whom she had chosen to act, in a manner that is without a parallel in the annals of Methodism.

5. But it was when the Supreme Court finally dellvered its decision, completely destroying all the rights of the Church in the University, that the greatest outrage was perpetrated. A jollification meeting was held on the campus, the Bishops' squirm was danced, "Hoss" bones were burned in a honfire, there was a procession through the city headed by the Honorable (?) Chancellor, and rihald songs were sung, one of which is said to have had the following chorus.

"Hail! hail! The gang's all here;
What the hell do we care?"

Can the Church overlook these things when there has been no expression of regret, nor the slightest attempt at reparation made? Can she afford to co-operate in educational work with an institution managed by men who have shown that they are capable of acting in such a manner—men with such ideals and such a sense of honor? **Mr. Carnegie's $800,000 which was so unfairly used to eject her from the institution, and against the acceptance of which she so vigorously protested, is now in it, and is there to stay.** These men have in their custody ministerial educational funds whch they know full well were given by Methodist people under the impression that Vanderbilt University was an institution owned and controlled by the Methodist Church, and to which they have no moral right; but which they are clinging to and are now using to seduce students from her own institutions. In some instances the contributors to these funds are still living and are willing to bear testimony as to the object for which they gave their money; but this seems to count for nothing at all with the Vanderhilt Trustees. Add to the foregoing facts the undeniahle truths that the atmosphere at Vanderhilt University is hostile to the Methodist Episcopal Church, South; that its teaching is already unsound and unmethodistic, and is reasonahly certain to become increasingly so, **and that no student who goes there can, under the existing conditions, be expected to come forth from its walls a loyal, orthodox, and useful Methodist minister,** and we have a situation toward whlch our Church cannot afford to show the least degree of tolerance or to give the remotest semhlance of an endorsement.

And surely the time has now come when no Methodist minister who respects and loves his Church can properly permit himself to serve Vanderbilt University in any teaching function, or lend his influence to its upbuilding in any way whatever under its present management. And for our connectional officers to do this is especially hurtful to the Church, since the present campaign methods of the Vanderbilters have clearly shown that they will not leave such recognition of the University uncapitalized and unused in their efforts to secure the patronage of our people, to the detriment of our own schools.

A Weak Effort at Extenuation.

But may it not he said in extenuation of the course of the Vanderhilt Trustees that the courts sustained their contentions? To he sure, that argument has many times heen made; hut it should be remembered that the Vanderbilt case was before three trihunals of a judicial character, to wit: the Vanderbilt Commission which was composed of five able lawyers, headed by the man who was then the hrilliant Chief Justice of Kentucky; the Chancery Court of Davidson County, Tennessee, and the Supreme Court of that State; and that hefore the first two hodies the Church won, and that she did not lose the suit until Mr. Carnegie's million dollars was thrown into the scale against her. It should, furthermore, he kept in mind that the Supreme Court's decision was based very largely upon technicalities, and that it is generally admitted by competent judges to be one of the most illogical and astounding opinions ever handed down hy a judicial tribunal. **But even this remarkable opinion did not approve of the contradictory statements, suspicious manipulations, and sinuous course of the majority of the Vanderbilt Trustees in dealing with the Church. Their conduct in this respect, so far as our knowledge extends, has been endorsed by no tribunal or body other than their own.**

And, after all, what should be said of the spectacle of a hody of men who claim to he Christians seeking to evade their obvious moral ohligations in the handling of a great, sacred trust by taking shelter under a technical legal decision by a secular tribunal? Law and moral ohligation are not by any means always in accord. In many States a promissory note runs out of date after the expiration of seven years and is no longer a legal piece of paper; hut would an honest man be justifiable in declining to pay it on that account if he really owed it? If one should happen to keep unwittingly in his undisputed possession for ten years a strip of his neighbor's land, would he be justifiahle in appropriating it as his own simply because the law might permit him to do so? The Trustees of Vanderbilt University know perfectly well that while the Supreme Court of Tennessee has given them the legal possession of that institution, it morally and equitably belongs to the Methodist Episcopal Church, South. **Their own solemn, official declarations to that effect for nearly 40 years stare them squarely in the face.** Particularly is it true that the ministerial educational funds in their hands morally helong to the Church. Yet apparently none of these considerations have the least weight with these gentlemen. It is seemingly their purpose wholly to disregard them. How then can they expect honest and high-minded men to view them in any other light than as in reality spoliators who have a low and inadequate sense of integrity and honor? It is not one whit less culpable in the sight of God to wrong a Church by appropriating her rightful property, even though it he done by a resort to legal manipulation, than it is to strip by similar methods a private individual of possessions which are justly his. A man may be morally as well as legally guilty of theft, and the former offense in the day of the Great Assize will be pronounced to be as criminal as the latter.

A Concluding Word.

One other thing, and we are through. There is in nearly every Annual Conference a little Vanderbilt cabal which is stealthily seeking to promote the interests of Vanderbilt University. Those belonging to it dare not act in the open; their methods are indirect and secretive. They perhaps profess loyalty to our own schools, hut they are given to disparaging the leaders of the Church and insisting that they are too pugnacious and that there ought to he no further discussion of Vanderbilt matters. They prate much of peace and harmony and affirm that all the Church papers ought to hush up on the subject; hut they have never heen known to register a puhlic protest against the utterances that are continuing to appear in the Vanderbilt Bulletins and Quarterlies or the Vanderbilt campaign literature that is helng scattered ahroad. If there are any Vanderbilt trustees or professors in the Conference, they are active in working the sympathy racket in their behalf, and they inveigh much agalnst proscription on account of opinion; but they never mention as a striking illustration of such proscription the ejection from the Vanderbilt Board of Trust of Dr. Bradfield and others who stood up bravely for the interests of the Church. They are glib in magnifying the small service which Vanderbilt Trustees and representatives have rendered here and there in the Conference, even sometimes going to the extent of parading it like politicians in the newspapers; but they never have the frankness to set over against this the fact that they have done thousands of times more harm than they have ever done good by helping to rob the Church of more than $3,000,000 worth of property, and are still hanging on to Vanderhilt and lendiug their influence to an effort to disintegrate and disrupt the whole educational system of Southern Methodism.

It is to the true and loyal men who constitute the rank and file of the itinerancy that the Church must look to protect her interests in this crucial hour. Do not suffer yourself to he deceived hy any crafty cabal, hrethren. When you hear men beginning to disparage those whom you know have heen straightforward and fearless in the great contest which has so shaken and disturbed the Church, **ask them to show you any clear and emphatic public utterance that they have made on the important issues that have been involved.**

Beware of the man who has been too considerate of his own interests to take a definite and open stand in the matter. And guard against efforts to becloud your judgment and swerve you from the right course by appeals to your sympathies. Precisely just such appeals will be made in behalf of every man and student who wants to hang on to and serve Vanderbilt in other Conferences; and if you surrender to them, you cannot complain of others for doing likewise. We should love our Church more than we do any man. As we said in the outset of this discussion, Vanderbilt University is to-day the gravest peril that confronts Southern Methodism, and it is only by brushing aside the trimmers and compromisers and resolutely insisting that the Church shall in every respect be detached from that institution that we can avert the danger that now so seriously threatens her welfare. This is not making war on or persecuting anybody. If the men aligned with Vanderbilt University desire to hold positions of honor, trust, and influence in the Southern Methodist Church, let them sever their connections with that renegade school, so that it will be possible to confer such distinctions upon them without at the same time giving our enemies a leverage that will enable them to undermine and destroy our own educational institutions. The sacred law of self-preservation demands this much.

THE ADVOCATE IN YOUR CHARGE.

How about the Advocate in your charge? Do you know how many copies are taken, and how many subscriptions have expired and need to be renewed? This is a matter well worth your attention, brother pastor. The Church has emphatically so declared. John Wesley counted it a work of great importance to place wholesome reading matter in the hands of the people and energetically sought to do so. Will you not speak of the Advocate from your pulpit and urge those taking it to renew promptly their subscriptions? Read what Rev. G. W. Bachman, the honored ex-colporteur of the two Mississippi Conferences, has to say on this subject on another page.

PERSONAL AND OTHER NOTES.

Rev. J. L. Greenway, our pastor at Silver City, Miss., is conducting a meeting at that place. He is being assisted by Rev. J. C. Chambers, of Sumrall, Miss.

Rev. Aigie Oliver, of Eden, Miss., reports that the ladies of that charge have recently placed some nice furniture in the parsonage. Our Methodist women are given to abounding in good works.

We are informed that our congregation at Moselle, on the Ellisville (Miss.) charge, will soon be worshiping in a nice new church. Rev. J. E. J. Ferguson is the popular pastor of this enterprising flock.

Brother James H. Walker, of Pollock, La., writes us of two gracious meetings at that place: one conducted by the Baptists, and the other by the Methodist Protestants. He states that much good was accomplished.

A correspondent says: "Rev. J. L. Evans, of the Tangipahoa Circuit, who came to the Louisiana Conference last December, seems to be making good. We hear appreciative words concerning him and his work on all sides."

Rev. C. C. Griffin, of Carthage, Miss., has our thanks for some subscriptions. He states that Methodism is not as strong and alert as it ought to be in the good old county of Leake. Unfortunately, that is true of many places.

Rev. J. R. Jones, pastor of our Central Church at Meridian, Miss., brought us under obligations to him for 2 new and 5 renewal subscriptions a few days since. This efficient worker believes in taking care of all the interests of the Church.

Rev. R. A. Bozeman writes as follows: "We have recently had a gracious revival in Varnado, La. We began at the bottom and God led us to victory. Our altar services were most successful, and many precious souls entered the Canaan of a new life. Bless the Lord!"

Rev. A. M. Broadfoot, the pastor of the South Side Church at Meridian, Miss., has our thanks for a club of 7 subscriptions, forwarded on June 28. He is having a fruitful pastorate in his present field, of which he will tell our readers in next week's issue of the Advocate.

Rev. W. L. Duren, of Columbus, Miss., favored us with a club of 5 subscriptions to the Advocate a few days since. Brother Duren is serving one of the most historic appointments in the North Mississippi Conference, and is having his usual success in his present responsible field.

Rev. T. D. Lipscomb, of Donaldsonville, La., was in the Crescent City last week and paid the Advocate office an appreciated call. He has a large and difficult charge to serve, but he spoke hopefully of the outlook. Fortunately he has quite an efficient helper in the person of Sister Lipscomb.

At a "Country Life Conference" held at the Mississippi A. and M. College, near Starkville, Miss., last week, Rev. W. Fred Long, of Jackson, Miss., delivered a stirring address on "The Sunday School as a Factor in Community Service." The occasion seems to have been one of much interest.

On June 30, in the Methodist Church at Silver City, Miss., at high noon, Captain and Mrs. J. J. Denson celebrated their golden wedding. This excellent couple have spent all their married life in the small town in which they now reside and have been leaders in every good work. They have been life-long Methodists.

The press dispatches from Baltimore report Bishop A. W. Wilson as being very seriously ill. Though he has wrought grandly for the Master's cause and is doubtless ripe for the heavenly world, we pray that he may be spared to the Church still longer. The mere presence of such a man is a blessing and inspiration.

In a business letter to our office, bringing us some subscriptions, Rev. John L. Williams, of Greenwood, La., appends the following note: "We are in the midst of a meeting at Greenwood. Rev. A. S. Lutz, of New Iberia, is doing the preaching, and it is being well done. Both the attendance and interest at the services are increasing."

Dr. I. W. Cooper, the genial President of Whitworth College, was in New Orleans Wednesday of last week and the Editor had the pleasure of lunching with him. Dr. Cooper left last Tuesday for a visit to the Panama-Pacific Exposition, taking with him his family and a party of some sixty other persons from Louisiana and Mississippi.

Rev. T. J. O'Neil, the capable President of Port Gibson Female College, reports that the outlook for the next session of that institution is very encouraging. Port Gibson College has had an honorable history and has exerted a wide influence for good in the past, and we trust that it will continue to enjoy a good patronage. It deserves it.

Miss Harriet Ventress, daughter of the late Judge Ventress of Woodville, Miss., and a granddaughter of Bishop C. B. Galloway, will teach French and History at Whitworth College during the next session. Miss Ventress is an A.B. graduate of the Randolph-Macon Woman's College and taught last year in Soule College.

Mrs. D. A. Saunders and her son, Dero, Jr., of Starkville, Miss., have been in New Orleans for some days, having come here to secure medical treatment for the latter, who recently underwent an operation at the Presbyterian Hospital. He stood the ordeal well, and was thought when we last heard to be making satisfactory progress toward recovery.

Since the last issue of the Advocate, Mrs. Agnes Jones, of Coldwater, Miss., and Mrs. L. C. Short, of Como, Miss., have sent us $1 each for the superannuate member of the North Mississippi Conference who is ill in another State and has some pressing debts to meet, and for whom we have been trying to raise $60. We are grateful to these friends for their assistance.

Our sanctum was brightened on Wednesday, June 30, with the presence of Rev. C. C. Weir, of Morgan City, La., who had come to New Orleans to be with a sick friend who was in a hospital here. Brother Weir spoke hopefully of the work in his present field. He also stated that Rev. T. B. Clifford has made a fine impression at Patterson, La., and that our church there is active and taking on new life.

We are receiving considerably more acceptable copy for the Advocate than we can use these days. We trust that our friends sending us matter will await their time with patience. We cannot stretch our forms a single inch. In this connection, we also desire to say that the Advocate must try to serve all the interests of the Church, and that we cannot allow it to be made the special organ of any one cause.

Mrs. John Henry, of Laurel, Miss., came to New Orleans for medical treatment nearly three weeks ago, and on Monday, June 28, she submitted to a very serious operation at the Hotel Dieu. At first her condition was quite critical, but she has gradually improved until at this time her physicians and those attending her are much encouraged. This will be good news to her many friends both in South and North Mississippi.

At his request Rev. R. E. Selby, who has been serving the New Augusta (Miss.) Circuit, has been released from that charge by Bishop Atkins and has accepted the position of Principal of the public school at New Augusta. Rev. J. W. Chisholm has been appointed pastor of the work thus made vacant. Brother Chisholm has been a member of the Mississippi Conference for a number of years, but until recently has been a student in Millsaps College and Emory University.

Mrs. Hill, the wife of Rev. Felix R. Hill, Jr., pastor of the Rayne Memorial Church of this city, underwent an operation for appendicitis at the Touro Infirmary last Tuesday. She seemed to stand the operation very well, though it is said that some complications were discovered. Let the brethren remember Sister Hill and the anxious loved ones at the throne of grace in this trying hour.

In the Methodist Church at Duck Hill, Miss., on Wednesday, June 30, Mr. Fred Attneave, Jr., of Black Hawk, Miss., and Miss Octavia Rowell, of Duck Hill, were united in marriage, Rev. J. E. Stephens officiating. The church was beautifully decorated and the interesting event attracted much attention. The groom is a promising young business man, and the bride is a most superior young woman and has a wide circle of friends. After the ceremony the happy young couple left for an extensive tour through the North.

We are in debted to Mrs. L. B. Furman, of Buntyn, Tenn., for an attractive wedding announcement card, which reads as follows: "Mrs. Marjorie Harris De Bussey and Mr. Walter Chew Barton announce their marriage on Monday, June 21, 1915, at Christ Church Cathedral, New Orleans." Mr. Barton is a son of the late Rev. W. P. Barton, of the North Mississippi Conference. Mr. and Mrs. Barton are spending their honeymoon at the old family home in Tennessee. The Advocate extends congratulations and all good wishes.

Mr. S. M. Byrd, Principal of the city schools at Kosciusko, Miss., who is one of the instructors in the Summer School of Tulane University, favored our office with a call last Friday. Mr. Byrd has been teaching in Mississippi only about a year; prior to that he taught in Texas. He is an Emory College man and a well equipped educator, as well as a most agreeable gentleman. We regretted to learn from him that Prof. G. M. Boyd, his predecessor as Superintendent of the Kosciusko schools, is still in a precarious state of health.

Rev. George H. Thompson, the able presiding elder of the Hattiesburg District, sends us the following note: "Our congregation at Beaumont, Miss., a new town on the N. O. M. & C. Railroad, is now having services in a neat new church, which is a gift from two men who are not members of any Church. The only condition imposed was that the members of the church should put in all needed furnishings, and I understand that this has been done. Rev. C. W. Crisler, of Hattiesburg, assisted the pastor, Rev. P. H. Howse, in conducting a very helpful revival in this church soon after it was completed."

Brother S. M. Collins, of Ruston, La., who is a civil engineer, writes as follows: "I heartily agree with the position that you have taken concerning several matters within the last year or two. One of these is the position that you took and stoutly maintained in the Vanderbilt controversy. I am an alumnus of that institution. It is also a matter of gratification to me to note your firm stand in regard to orthodoxy, both in and out of the pulpit." While many of the Vanderbilt Alumni have followed Dr. James H. Kirkland and the glitter of Carnegie gold, there are some men among them who are true and loyal to the Church.

Mrs. A. M. Pond, Secretary of the Woman's Missionary Society of the Winona District of the North Mississippi Conference, writes: "In response to the strong appeal of the Council and our Conference leaders of the Woman's Missionary Society for a membership and organization campaign, Rev. B. P. Jaco, presiding elder of the Winona District, has requested all the preachers in his district to observe either the second or third Sunday in July as 'Woman's Day.' It is to be hoped that the work of the Council and of the Woman's Missionary Societies will be presented in such a way as to make every woman feel that she will be deprived of a great privilege if she does not join an Auxiliary and have a part in it."

NORTH MISSISSIPPI BOARD OF EDUCATION.

The Board of Education of the North Mississippi Conference is hereby called to meet in the First Methodist Church of Greenwood, Miss., at 10:30 o'clock a. m. on Wednesday, July 21, 1915. Various matters of interest will come before the Board and it is very important that there should be a full attendance of its members. Any of the instructors and trustees of our educational institutions and presiding elders of the Conference who may feel disposed to do so are cordially invited to be present. Let those who will attend and who may desire entertainment send their names at once to Rev. J. E. Cunningham, our pastor at Greenwood.

R. A. MEEK,
President of the Board.

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Obituaries.

CARRIE ELIZABETH GOZA, whose maiden name was Vickers, was born in Simpson County, Miss., near Rolla, on May 7, 1853, and died in Street's Sanitarium at Vicksburg, Miss., on March 5, 1915. She was married to C. C. Goza on July 21, 1870. To them were born four children—two sons, and two daughters. She was a true wife, a devoted mother, and a devout follower of Christ. Sweet shrinking modesty (woman's greatest adornment) characterized her. She lived well. May God's grace abound to her grieved loved ones left behind!

"Lo, the prisoner is released,
Lightened if her fleshly load;
Where the weary are at rest,
She is gathered unto God."

One who loved her,
IRA B. ROBERTSON.

Mrs. A. E. HARTMAN (nee Mary Sandefur) was born in Georgia, on August 9, 1843, and died while on a visit at the home of her sister, Mrs. M. E. Hamner, at Alberta, La., on May 23, 1915. Her father moved his family to this State while she was quite a child and almost all her long life was spent at Hartman, La. She was married to W. F. Crownover on May 15, 1859. Two children were born of this union, both of whom died in infancy. Later Mr. Crownover died. In February, 1892, she was married to William Wesley Hartman, who preceded her to the heavenly home by a little more than seven months. At the time of her death she was living with her nephew, J. B. Sandefur, at Minden, La. This nephew was to her as a devoted son, having lived with her since the death of his parents, who left him a tiny little orphan. Mrs. Hartman joined the Methodist Church while she was young; she lived a consistent Christian life and died a triumphant death. Her going was sudden but peaceful. By her death the loved ones, the Church, the community have all sustained a great loss. May the good Father bless and comfort all these sorrowing hearts!

A FRIEND.

A gloom came over the Arizona community when the death of CLYDE NICHOLSON was announced. Clyde was 18 years old, and was a son of A. B. and Mrs. Kittie Nicholson, of Arizona, La. He was also a great-nephew of Col. Nicholson of Baton Rouge and Rev. W. W. Nicholson of Doyline, La. Clyde was a good and obedient boy to his parents, industrious and truthful; and he added much sunshine and happiness to his home. He was well thought of in the community and will be greatly missed by his many friends. He was ambitious for an education and often talked with his uncle about his future plans for obtaining it. Doubtless, if Clyde could have lived, he would have made a splendid man and a strong character. Two years ago in a good revival meeting at Arizona he was gloriously converted and testified to the fact of his salvation through Christ. He had, however, been a member of the Methodist Church since quite a child. Toward the last his conversation with his brother and friends showed that he was ready for the Master's summons and he gently "fell on sleep," his spirit being borne away to Him who gave it. We would say to the bereaved to mourn not as those who have no hope, but put your trust in God, even in this crucial hour. The writer extends sympathy to the bereaved. His former pastor,

Grand Cane, La. J. C. PRICE.

On May 25, 1915, the death angel visited the home of Mr. and Mrs. W. E. Ware and took from them their loving daughter, MYRTLE. She had been bringing sunshine and happiness into the home for eighteen years. At the tender age of twelve years she was converted and joined the Methodist Church and remained a faithful and active member until the summons came to her "to come up higher." About seventeen months ago she was seized with that dread disease, tuberculosis, from which she suffered untold physical pain; but she endured her afflictions with great patience and Christian heroism. She spoke at different times of her approaching death with perfect composure, declaring that she had no fear of death. We cannot understand why one so young should be taken from us; hut we know that our Father is too wise to make a mistake and that he doeth all things for the best, so we must how in humhle suhmission to his divine will, for we know that she is safe in the arms of the one who said, "I go to prepare a place for you." Our hearts go out in tenderest sympathy to the heart-broken family. May their faith in God be made stronger in this their dark hour of sorrow. Her funeral service was conducted by her pastor, and she was laid to rest in the Abbeville cemetery in the presence of a large concourse of relatives and friends. Miss Myrtle will be greatly missed. This is one of the strange mysteries that we cannot understand now, hut we have God's promise that we shall know hereafter.

Mrs. C. T. FLOYD.

AN IDEAL HOME SCHOOL FOR YOUR DAUGHTER.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

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Dear Sir: In the interest of my daughter, please send me full information ahout the following courses: (underscore those desired) Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

Name .....
Town
and State .....

TO THE PASTORS OF THE CORINTH DISTRICT.

We are asked by the Woman's Missionary Society of the Conference to observe a Woman's Mission Day. This being one of the most important enterprises of the Church, I request that all the pastors of the district observe the fourth Sunday in August or as soon thereafter as possible until all the churches are reached, seeking to get the women to attend and to organize a society in every church if possihle. Miss Corinne Rogers, District Conference Secretary, of New Alhany, Miss., will be glad to be with as many of you as possible.

J. H. MITCHELL, P. E.
Corinth, Miss.

SENT FREE AND PREPAID
to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

SHALL WE GO BACK TO THE BLUE BACK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned hook was the text, were more efficient in spelling than those now being trained in the schools. It would he just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.—Advertisement.

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Insurance Exchange, Chicago, Ill.
Mrs. Alice Harcrove Barclay, Agent M. E. Church South,
214 Norton Building, Fourth and Jefferson, Louisville, Ky.

From the Field.

Brookhaven, Miss.

We have recently closed a series of meetings in the Brookhaven Church, with the pastor, Brother J. M. Morse, doing the preaching, assisted by Brother S. E. Kirby, singer and preacher of Little Rock, Ark., who assisted Brother Morse not only by having charge of the singing, but also by doing some of the preaching. We conducted a somewhat unusual service in the way of meetings in the afternoons for men in a Theatorium building in the business district, at which meetings different laymen were used as the principal speakers, and there is no doubt but that these services were worth while. The sermons of Brother Morse were forceful, interesting, helpful and spiritual, and as a result of the meeting there were 17 accessions to the membership of the Church. Brother Kirby is an attractive singer, and doubtless his work in assisting Brother Morse did its part in securing and holding the good attendance that continued throughout the meeting. W. D. DAVIS.

June 30, 1915.

Franklinton, La.

Dear Dr. Meek: We have held two meetings on the Franklinton circuit—one at Angie and another at Varnado. I was assisted at Angie by Brother Bennett, of Monticello, Miss., who did faithful work, and it resulted in 4 accessions and quite a number of conversions. Miss Fannie Larking, a blind lady of Monticello, rendered good service in leading the music. At Varnado I was assisted by Brother Bozeman, of Farmerville, La. We continued ten days and our labor resulted in 40 conversions and 10 accessions, with more to follow. There was a great outpouring of the Holy Spirit upon the people, and we could hardly accommodate the great crowds that attended. Brother Bozeman has not got away from the old way of calling penitents to the altar; and he got them there, and many were blessed. Our Sunday school at that point will no doubt almost double in numbers. The ladies organized a prayer meeting which was a great help. I can recommend this young man as good help in a meeting.—F. N. Sweeney, P. C.

St. Tammany Circuit, La. Conf.

This year is fast passing and we have not as yet reported much accomplished to the Advocate; but we are still moving on and I hope to succeed. We have some good things on our work. We have four Sunday schools and a prayer meeting. We have five congregations, but we have only three church buildings. We are hoping to build two more this year. We had the presiding elder, Rev. W. W. Holmes, with us last Saturday and Sunday. He preached a very fine sermon Saturday. Then we had one of those old time dinners on the ground. It was good to be there. Then followed the business session of the Conference. On Sunday morning the weather was fine, the congregation good, and Brother Holmes was perfectly at himself; so you know what that meant for us that morning. Then we went from Fitzgerald to Waldheim for afternoon services, where he gave us the "Gospel of the Good Samaritan." Our revival meetings will begin soon and we are hoping that great good will be done on the St. Tammany circuit. God bless you and your work.

J. S. RUTLEDGE, P. C.

Valden, Miss.

I ask space in your paper to tell you of the revival services that closed here on Wednesday evening, June 23. Brother W. M. Langley was assisted by Rev. J. J. Smylie, of Louisville, Miss. The meeting continued ten days. This community has rarely had a visitation of the power of the Holy Spirit to compare with that which fell upon the entire town of Valden during this series of meetings. Brother Smylie is truly a man of God, formed, as it were, in the similitude of a divine prophet, possessed with the gift of compelling men to hear him and forcing the truths of the gospel upon them. As an evangelist, Brother Smylie ranks at the very top; as a pulpit orator he has few equals; as a logician he is clear and powerful; as a theologian he is well-informed and able, and as a psychologist he possesses an unusual faculty of laying bare the common sins of life and exposing the innermost secrets of the soul. There were added to the kingdom 14 on profession of faith and 7 by letter. Thrice fortunate is the people who are led and counseled by a shepherd who cares so tenderly for his own, leading them always to fountains of ever-springing joy.—W. M. Armstrong.

MEMORIAL RESOLUTIONS.

The following resolutions of appreciation were recently adopted by the Woman's Missionary Auxiliary of the Tylertown Methodist Church:

Whereas, it has pleased our Heavenly Father to remove from our midst Sister M. E. Ball, one of our beloved members; therefore, be it resolved:

1. That we, as a whole, miss her loyalty to the cause, and her beautiful life among us that we always found a sweet benediction; that our purpose shall be to emulate her lovely traits of character, as these gracious influences forever abide with us as incense of sweetness.

2. That we tenderly extend to our friends—her sorrowing loved ones—our deepest sympathy and pray that "the peace of God that passeth all understanding" may be theirs.

3. That a copy of these resolutions be sent to the New Orleans Christian Advocate and to the town paper for publication, and that they be spread on the record of the Auxiliary, and a copy forwarded to the family.

Signed: Mrs. G. A. Brumfield, Mrs. J. W. Caraway, Mrs. T. B. Cottrell, Committee.

REV. B. E. MEIGS APPRECIATED.

(This resolution was unanimously adopted by the Board of Stewards of the Rankin Street M. E. Church, South, of Jackson, Miss.)

Whereas, Rev. B. E. Meigs, our beloved pastor, has been transferred to the Bay St. Louis Church, be it

Resolved, That we feel that we have lost a shepherd indeed—a faithful, efficient worker. But while we miss his gentle personality, his counsel and untiring efforts in behalf of our church and community, we commend him and his good wife to their new field of labor, trusting that they will meet with the loving esteem that was accorded them by Rankin Street Church.

Signed by: B. A. Hayes, R. A. Armstead, L. G. Goza, W. C. Davis.

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Here is a very unusual and peculiar offer—one that you rarely meet with. It evidences the greatest faith on the part of its makers and inspires confidence. It is made hy an earnest and enthusiastic man who not only thinks but knows from personal experience that he is right. He proposes to give you the equivalent of a three weeks' visit to a Mineral Spring of most remarkahle restorative powers and make no charge if you are not henefited. His offer has been accepted by several thousands of sufferers in all parts of the U. S. and his records show that only two in a hundred, on the average, report no benefit.

If you suffer with dyspepsia, indigestion, rheumatism, gallstones, kidney, bladder or liver disease, uric acid poisoning, or other condition caused hy impure blood, take Mr. Shivar at his word and sign and mail the following letter:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten galions of Shivar Mineral Water. I agree to give it a falr trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address .....
Shipping Point.....
(Please write distinctly).

Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run **no risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

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PROGRAM FOR 1915.

July 22 to Aug. 2.

Thursday, July 22—8 p. m., Reception.

Friday, July 23—8:30 to 9:15 a.m., Bihie Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Rev. Foster Gamhle; 10:15 to 10:45 a.m., Institute hour, Rev. J. M. Culbreth; 11 to 12 m., Address, Rev. J. M. Culbreth; 8 p.m., Address, Hon. Hugh N. Locke.

Saturday, July 24—8:30 to 9:15 a.m., Bihie Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, ———; 10:15 to 10:45 a.m., Institute hour, Rev. J. M. Culbreth; 11 a. m. to 12 m., Address, Hon. Hugh N. Locke; afternoon, sail to Ship Island, 75c for the round trip.

Sunday, July 25—11 a.m., Sermon, Rev. J. M. Culbreth; afternoon, Chiidren's Rally; 8 p.m., Sermon, Rev. W. F. Quillian.

Monday, July 26—8:30 to 9:15 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Rev. Foster Gamble; 10:15 to 10:45 a.m., Institute hour, Rev. J. M. Culbreth; 11 a.m. to 12 m., Address, Miss Mary Moore; 8 p.m., Address, Miss Mary Moore.

Tuesday, July 27—8:30 to 9:15 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Rev. Foster Gamble; 10:15 to 10:45 a.m., Institute hour, Rev. J. M. Cuibreth; 11 a.m. to 12 m., Address, Rev. J. M. Culbreth; 8 p.m., Address, Miss Mary Moore.

Wednesday, July 28—8:30 to 9:15 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Rev. Foster Gamble; 10:15 to 10:45 a.m., Institute hour, Miss Mary Moore; 11 a.m. to 12 m., Address, Mrs. S. S. Harris; 2 p.m., Address, Mrs. Luke Johnson; 3 p.m., Address, Miss Limie Barcroft; 8 p.m., Address, Mrs. S. S. Harris.

Thursday, July 29—8:30 to 9:15 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Mrs. Geo. S. Sexton; 10:15 to 10:45 a.m., Institute hour, Mrs. R. H. Harper; 11 a.m. to 12 m., Address, Mrs. Luke Johnson; 2 p.m., Address, Mrs. S. S. Harris; 3 p.m., Address, Miss Hasler; 8 p.m., Address, Mrs. Geo. S. Sexton.

Friday, July 30—8:30 to 9:15 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission Study, Mrs. Geo. S. Sexton; 10:15 to 10:45 a.m., Institute hour, Rev. R. H. Glading; 11 a.m. to 12 m., Address, Rev. R. A. Maddux; 8 p.m., Address, Rev. E. C. Gunn.

Saturday, July 31—8:30 to 9:12 a.m., Bible Study, Rev. W. F. Quillian; 9:25 to 10:05 a.m., Mission in Sunday School, Mrs. R. H. Harper; 11 a.m. to 12 m., Address, Mr. Van Carter; afternoon, launch trip to Ship Island.

Sunday, Aug. 1—11 a.m., Sermon, Rev. F. S. Parker; 4 p.m., Assembly Rally; 8 p.m., Sermon, Rev. Foster Gamble.

Vesper services each evening by Rev. Foster Gamble, of Songdo, Korea.

Mrs. H. L. McCleskey will conduct Children's Hour each day.

BOILS NEEDN'T BOTHER YOU.

Gray's Ointment puts an end to them right away. This remarkable ointment was first prepared in 1820 by a North Carolina physician. For nearly a century the American people have found it the most effective preparation for all eruptions and abrasions of the skin, burns, cuts, wounds, bruises, boils, carbuncles, ulcers, sores, etc. It speedily heals the skin trouble, and prevents the development of blood poisoning, which not infrequently rises from a neglected sore or cut. "The best remedy I ever tried for risings, and all my friends who have tried it say it beats anything they ever used," writes Miss E. M. Manley, Auburndale, Fla. Keep a box in the house. 25c at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

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Lamar, Miss.—W. S. Selman, a Methodist minister of this place says: "I have advertised your remedy as far as I have been and have received several letters asking for your address. I wish you great success in your work. I believe it (Baughn's Pellagra Treatment) is THE treatment and I will advertise it wherever I go. Mrs. Selman is just fine. Will also state that her general health is better than it has been for years past."

This is the heartfelt word of a minister, grateful that his wife has been spared to him. There is no need to suffer from pellagra when a cure is at hand. Don't delay a minute.

The symptons—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

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Note—In case you have any doubt as to the merit of this treatment you are at liberty to write the advertising manager of this paper, Jacobs & Co., who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.—Advertisement.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Gibbsland, at Bethel, July 10, 11.
Athens, at Wesley, July 13.
Homer, July 14.
Elmore, at Wesley, July 16.
Simsboro, at Salem, July 23.
Haughton, at Doyline, July 24, 25.
District Conf., at Plain Dealing, July 26, 29.
Bernice, at Alabama, July 31, Aug. 1.
Bienville, at Burk Place, Aug. 2.
Haynesville, at Colquitt, Aug. 4.
Ringgold, at Rocky Mount, Aug. 7, 8.
Cotton Valley, at Spring Hill, Aug. 9.
Sibley, at Evergreen, Aug. 14, 15.
Plain Dealing, at Walkers', Aug. 17.
Minden, Aug. 21, 22.
Winnfield, Aug. 23.
Arcadia, Aug. 25.
Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

DeRidder, June 29.
Oakdale, June 30.
LeCompte, July 2.
Columbia, July 4.
McNary, at Reaves, July 11.
Opelousas, 8 p. m., July 12, 13.
Trout, at Trout, 8 p. m., July 15.
Melville, at Melville, 11 a. m., July 17, 18.
Bunkie, at Bunkie, 8 p. m., July 18.
Campti, at Clarance, 8 p. m., July 21.
Colfax, at Mntogomery, 8 p. m., July 22.
Selma, 11 a. m., July 25.
Jena, 8 p. m., July 25.
Boyce, at Campground, July 31.
Longville, at Fields, August 5.
Merryville, August 6.
Bon Ami, at Carscn, August 8.
Pineville, August 12.
Hopewell, on DeRidder Mission, August 15.
Glenmora, at Oberlin, August 22.
Provincal, at Provincal, 8 p. m., August 24.
Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, Septemher 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setemher 9.
Alexandria, September 12.

H. W. MAY, P. E.

Lafayette Dist.—Third Round.

Morgan City, July 10, 11.
Patterson, July 11, 12.
Jennings, July 17, 18.
Lake Arthur, July 18, 19.
Houma, at Bourg, July 24, 25.
Lafourche, July 25, 26.
Gueydan and Ahheville, at Gueydan, July 31, August 1.
Eunice, at Iota, August 1, 2.
Crowley, August 7, 8.
Lafayette, August 8, 9.
New Iheria, August 14, 15.
Vermiilon, at Perry, August 15, 16.
Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, Septemher 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Suiphur and Vinton, at Vinton, Septemher 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.

JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Greenwood, at Summer Grove, July 17, 18.
Queensborough, July 18, 21.
Ida, at Hosston, July 24, 25.
Preach at Texas Avenue, 8 p. m., July 25.
Pelican, at Bethel, July 31, August 1.
Pleasant Hill, at Robeline, Aug. 1, 2.
Noble, at Bayou Scic, Aug. 7, 8.
Many, at New Hope, Aug. 8, 9.
Cedar Grove, Aug. 11.
Bossier City, Aug. 13.
Logansport, Aug. 14, 15.
Longstreet, at Longstreet, Aug. 15, 16.
Conference at Texas Avenue, Aug. 18.
Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keithville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.

WM. H. COLEMAN, P. E.

Whole Family Benefited By Wonderful Remedy

There are many little things to annoy us, under present conditions of life. The hurry, hard work, noise and strain all tell on us and tend to provoke nervousness and irritability. We are frequently so worn out we can neither eat, sleep nor work with any comfort. We are out of line with ourselves and others as well.

A good thing to do under such circumstances is to take something like

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to relieve the strain on the nerves. Mrs. J. B. Hartsfield, 82 Plum St., Atlanta Ga., writes:

"I have on several occasions been vastly relieved by the use of your medicines, especially the Anti-Pain Pills, which I keep constantly on hand for the use of myself, husband and two sons. Nothing in the world equals them as a headache remedy. Often I am enabled by the use of one or two of the Pills to continue my housework when otherwise I would be in bed. My husband joins me in my praise of the Anti-Pain Pills and Nervine."

Dr. Miles' Anti-Pain Pills

are relied upon to relieve pain, nervousness and irritability in thousands of households. Of proven merit after twenty years' use, you can have no reason for being longer without them.

At all Druggists, 25 doses 25 cents.
MILES MEDICAL CO., Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

WINONA DISTRICT CONFERENCE.

(Reprinted from the Commercial-Appeal of Sunday, June 6.)

To The Commercial-Appeal:

No paper known to me gives so much space to the church as does your great journal. Your liberal policy in that respect and your aggressive warfare for righteousness deserves and has highest appreciation. I ask for space to give a brief account of the recent meeting of the above-named ecclesiastical assembly.

The conference held its session for the year 1907 in Drew, Sunflower County, Miss., which was then a small village. The people were so kind and hospitable and the conference so great a success that ever since that session has been remembered as having established a high ideal for such meetings. Hence the members were glad to return there for the 1915 session, May 27 to 30. Instead of the small village of 1907 we found numbers of elegant residences, rows of large brick business houses and miles of granolithic pavements.

Then the Methodists were worshiping in a small frame building and had no parsonage. Now they have an elegant parsonage and a large and substantial brick church valued at $20,000. There is great industrial development in all that section, and the church is not lagging behind.

All the pastors were present save one who was kept at home by sickness in his community. The preaching on Thursday, Friday and Saturday was by John Ritchey, H. M. Ellis, J. E. Thomas, J. W. Price and L. M. Brownlee, and all delivered edifying sermons.

The visitors were E. V. Hughston, Annual Conference Lay Leader; T. H. Lipscomb, Annual Conference Board of Education; W. M. Williams and Mrs. Williams, Orphans' Home; H. M. Ellis, Memphis Hospital; R. H. B. Gladney, Sunday School Board; Mrs. C. H. Pond, Woman's Missionary Society; J. R. Countiss, Grenada College; J. J. Brooks, pastor at Boyle. All these gave great joy to the members of the conference by their pleasing personalities and helpful ministrations, and materially aided the worthy interests so ably represented by them.

Much stress was placed on missions. The conference contributed $200 to place a preacher in an unoccupied field. W. F. Wilson gave five acres of land in Cane Lake for a church to be built there and guaranteed the salary of a pastor.

F. D. Alexander was recommended for elder's orders. I. F. Holland, J. H. Vance, and A. J. Beasley were recommended for deacon's orders.

Jesse Fielder Watson was granted license to preach.

J. R. Bingham, M. C. Smith, J. J. Beck, and J. A. Reeves were elected lay delegates to the Annual Conference to meet in New Albany the first week in December next. W. T. Johnson, R. L. Ward, and E. L. Dwiggins were elected reserve delegates.

The session of the district conference for 1916 will be held in Moorhead.

Sunday was the climax of interest and achievement for the conference. A spiritual love feast, two great Sunday school rallies, and able, searching sermons by J. R. Countiss and J. E. Cunningham resulted in 17 additions to the church on profession of faith. And there was the shout of a king in the camp. Amen! So it should always be.

The growth of this great delta is indicated by the fact that 20 years ago D. M. Miller, an honored local preacher for 40 years, at his own expense served a wide territory in which there was no church building of any kind, where now there are large towns and prosperous churches served by a score of pastors.

Reports from the 20 pastoral charges showed a healthy and growing condition in the churches. There have been revivals and many additions. * * *

E. L. Dwiggins was elected district lay leader.

The committee appointed at the 1914 session to remove the district parsonage to a more central place was continued with authority to act.

The interests of Grenada College and of Millsaps College, the pride of North Mississippi Methodism, were not neglected by the conference, as those in authority at these splendid schools will soon learn.

The growth of the churches and the success of this conference resulted in a large measure from the wise planning and skillful guidance of the Rev. B. P. Jaco, presiding elder. This being the fourth year of his incumbency, the conference adopted resolutions expressing deep and genuine affection for him and proper appreciation of his four years' work; asked him to take a needed vacation and gave him a purse sufficient to take Mrs. Jaco with him. Brother Jaco responded with deep feeling and all hearts were melted in love.

The debates of the conference revealed the fact that all did not always think alike in all the details of every subject, but all were of one heart always. There was no evidence of that vice of small minds and bane of bad hearts, proscription on account of opinion.

Having sat at the secretary's table of this conference for 32 years, I am prepared to pronounce the session of 1915 one of the most successful ever held. J. R. BINGHAM, Secty.

Our "JITNEY" Offer---This and 5 CENTS

DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Third Round.

Richton, June 19, 20.
Lucedale, at Shipman, June 20, 21.
Prentiss, at Bassfield, July 11, 12.
Leakesville, at Clarke's Chapel, July 18, 19.
Green County Mission, at Adams Church, July 23.
Hattiesburg, Broad Street, July 25, 26.
Hattiesburg, Court Street, July 25-27.
Blodgett, July 31, August 1.
Ellisville, August 1, 2.
Estabutchie, at P. Ridge, August 4.
Hattiesburg, Main St., August 8.
Seminary, at Lux, August 9.
Purvis, at Maple, August 11.
Eucutta, at Boyles Church, August 14, 15.
Heidelberg, at Philadelphia, August 17.
Williamsburg, at Good Hope, August 21, 22.
Collins, August 22, 23.
Silver Creek, at New Hebron, August 25.
Taylorsville, at Oakehay, August 28, 29.
Mount Olive, at Mize, August 29, 30.
McLain, at Crossroads, September 4, 5.
Magee, at Sharon, September 9.
Oloh, September 11, 12.
Sumrall, September 12, 13.

If any of these dates should conflict with any revival meeting engagement pastors will please write me.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Third Round.

Magnolia, July 11, 12.
Bogue Chitto and Norfield, at Bogue Chitto, July 18, 19.
Buford, at Sandy Hook, July 24, 25.
Monticello, at Oma, August 1, 2.
Summit and E. McComb, at Pizgah, August 14, 15.
McComb-Centenary, August 15, 16.
Adams, at Johnson Station, August 17.
Meadville, at McCalls, August 18.
Scotland, at New Hope, August 21, 22.
Bayou Pierre, at Tabernacle, August 26.
Pleasant Grove, at Tilton, August 28, 29.
Tylertown, at Tylertown, September 4, 5.
Topisaw, at Holmesville, September 8.
Barlow, at ———, September 11, 12.
Hazlehurst, September 17, 19.
Brookhaven, September 19, 20.
Wesson, at ———, September 22.
South McComb, at Muddy Springs, September 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

Brookhaven Dist.—Third Round.

Magnolia, July 11, 12.
Bogue Chitto and Norfield, at Bogue Chitto, July 18, 19.
Monticello, at Oma, July 23.
Buford, at Sandy Hook, July 24, 25.
Adams, at Johnson Station, July 31, Aug. 1.
Topisaw Camp Meeting, Aug. 5, 12.
Summit and E. McComb, at Pizgah, Aug. 14, 15.
McComb, Centenary, Aug. 15, 16.
Meadville, at McCalls, Aug. 18.
Scotland, at New Hope, Aug. 21, 22.
Bayou Pierre, at Tabernacle, Aug. 26.
Pleasant Grove, at Tilton, Aug. 28, 29.
Tylertown, at Tylertown, Sept. 4, 5.
Topisaw, at Holmesville, Sept. 8.
Barlow, at Lebanon, Sept. 11, 12.
Hazlehurst, Sept. 17, 19.
Brookhaven, Sept. 19, 20.
Wesson, at Wesson, Sept. 22.
South McComb, at Muddy Springs, Sept. 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Third Round.

Oak Ridge, at Porter's C., July 10, 11.
Vicksburg, Crawford Street, July 11, 12.
Centreville, at Macedonia, July 18.
Gloster and Liberty, at W., July 21.
Angullla, at Murphy, July 25.
Utica, at Cayuga, July 31, August 1.
Rocky Springs, at H. R., August 4.
Hermanville, at Pisgah, Thursday, August 5.
Harriston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Vicksburg, Gibson Memorial, at Red Bone, August 20, 21.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at Mayersville, Thursday, August 26.
Silver City, at Louise, August 28, 29.
Roxie, at Hamburg, Sept. 4, 5.

T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

Seashore Dist.—Third Round.

Saucier, at S., Friday, July 23.
Biloxi, July 24, 25.
Americus, Tuesday, July 27.
Coalville, at White Plains, July 31, August 1.
Mississippi City and Handsboro, Wednesday, August 4.
Wiggins and Bond, August 7, 8.
Mentorum, Monday, August 9.
Brooklyn, at Stillmore, August 14, 15.
Vancleave, at New Chapel, August 21, 22.
Carriere and Picayune, Wednesday, August 25.
Longbeach, August 28, 29.
Gulfport, First Church, Wednesday, September 1.
Wolf River, at Beulah, September 4, 5.

W. H. HUNTLEY, P. E.

IS EPILEPSY CONQUERED?

New Jersey Physician Said to Have Many Cures to His Credit.

RED BANK, N. J.—Special—Advices from every direction fully confirm previous reports that the remarkable treatment for epilepsy being administered by the consulting physician of the Kline Laboratories, of this city, is achieving wonderful results. Old and stubborn cases have been greatly benefited and many patients claim to have been entirely cured.

Persons suffering from epilepsy should write at once to Kline Laboratories, Branch 230, Red Bank, N. J., for a supply of the remedy, which is being distributed gratuitiously.—Adv.

Don't be Thin --Scrawny

Have a Figure of Curves

No woman need be flat chested, thin or angular—my picture proves that. Yet for years I was a pack of bones, had absolutely no form, no bust. I couldn't help but feel that I was the laughing stock of my more fortunate friends. I was miserable, but determined that I should have what was rightfully mine—what every woman is entitled to—an attractive form, *a full, perfectly proportioned bust* and clear skin. Oh, the different things I tried, the nostrums I took, the time and money I wasted. But at last I found the way, and it was so simple.

Now I want to give you the benefit of my experience. You may have tried just as many unavailing methods as I did, but now *success is yours.* A womanly form, attractive face and the happiness of a full figure are now yours. You can't fail if you do as I did. A well proportioned figure, a beautiful bust, clear complexion, sparkling eyes and better health in general are *assured you.*

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you.

Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness you must let me tell you about this method. *Do not delay*—you may lose this address. Just mail your letter to *Mrs. Louise Ingram, Suite 365, 408 Adams St., Toledo, Ohio,* and I will answer by return mail.

"The man who does not believe in missions had better burn up his New Testament, for it is a record of missions."

RHEUMATISM

for rheumatism, lumbago and similar diseases try X-Ray liniment, the new, reliable external remedy. Internal remedies work slow and often derange the stomach. If X-Ray Liniment does not cure or give reasonable relief your money will be refunded. It is also an excellent family Liniment. By mail prepaid $1. a bottle. Bank reference and testimonials on request. CLARKSVILLE Medicine Co. Clarksville, Tenn.

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ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
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TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

To know the awful need of the non-Christian world, to have available a gospel abundantly sufficient to meet that need, to be fully able to carry that gospel to those who are in need of it, and not to do so, will inevitably result in unreality and hypocrisy throughout the home Church.—John R. Mott.

OUR CAMPAIGN.

The following extracts from the letters of Conference officers and District Secretaries give full assurance of great results from the campaign:

Central Texas: "My heart is in our campaign, and I will gladly and willingly do all I can. We are planning a great campaign in Central Texas. Pray for us. The minimum for each district is nine new auxiliaries."

North Carolina: "The fourth Sunday in June is to be our Conference day. The issue of the Advocate just preceding that day is to be ours."

North Mississippi: "The plans received, and I have this week issued a letter to district secretaries and inclosed your plans. Have also written to presiding elders in our Conference and have had many assurances of help from them. The ministers are falling heartily into the organization campaign."

Mississippi: "Inclosed is one of our campaign cards. We had 1000 printed and will put them in every letter we write, so that we can keep the matter before the women."

Mississippi: "We will invite women from the country churches to meet us at Brookhaven, McComb, Fernwood, Magnolia, Meadville, Holmesville, Wesson, Hazlehurst, Crystal Springs, and Tylertown."

Kentucky: "We hope to be able to make this the very best year in new organizations and new members we have ever known."

THE PAROCHIAL SCHOOLS IN RIO DE JANEIRO.

"So far but two are in operation—one in our Church in Cattete; the other at the Jardim Botanico. The unprecedented financial crisis in Brazil, aggravated later by the European war, has hindered the growth of these schools very seriously. The extreme poverty of the people makes it almost impossible for them to pay even the small sum charged for tuition, especially as the public schools and those maintained by the cotton mills near which they live, offer free instruction.

"It has been my wish to open a school at our Church at Villa Isabel, where the people are very desirous of this being done. But so far, the hard times have made it impossible, as they tell me frankly that they cannot guarantee enough pupils to pay the actual living expenses of a teacher. Other hindrances have arisen there as well as in the places where work has been opened; but I am waiting patiently on the Lord, sure that in his own time he will provide for all our needs and solve all our problems.

"One of the large cotton mills in the Jardim section has shut down, throwing about 1600 employees out of work. That means very great distress for at least 5000 people. As you know, one of our parochial schools is located there; and in some visiting I was doing there recently I found a woman, a member of our Church, who had had nothing to eat the day before but some sweetened water and had no money to buy food. A neighbor, also a member of our Church, with all the family out of work, but with a little saved up, is giving her what is left from their table, and that is all she and her little boy have. She is a widow and supports herself by sewing, but in these hard times no one has any work to give her. And her work is not of a class that I can recommend her to my friends of better means. I helped a little, of course, and see where I can help more indirectly. I made a number of visits to all sorts and conditions of people there, including one to the mill itself, where I saw the manager and one of the directors and asked what could be done, but they said that the people knew nothing but the mill and did not seem able to earn a living at anything else. The national government is trying to colonize them in the interior, where labor is badly needed, but they know nothing about such work and seem afraid to undertake it."—Miss Mary T. Pescud.

ADDITIONAL NORTH MISSISSIPPI NOTES.

Mrs. G. M. Shaw, of Robinsonville, our new superintendent of Social Service, intends to present means for Community Clubs among colored women directly to each local Social Service superintendent, at an early date. I do trust that the women in our local auxiliaries will take hold of this most practical plan for the social uplift of the Negro race.

Work in our Co-operative home at Corinth progresses splendidly under the efficient management of Deaconess Mary Daniel. Her bright face and interesting report of her work at the Aberdeen District meeting brought forth a response, both in supplies and in dollars and cents.

Our volunteer girl also made a most favorable impression at this same District meeting as she presented the claims of our Orphanage. Miss Golden has re-organized the auxiliary at Benoit, her home town, and we trust that this society will prosper in good works, and thereby add stars to the crown of this faithful young woman, who only a few months ago was called of God to give definite service in the foreign field. May I not request that my Conference Cabinet observe the Morning Watch with me in the interest of this young woman, who begins training at Scarritt next fall?

We are glad to know that Mrs. T. J. Binford, of Water Valley, has somewhat improved in health, since we were in annual session last March in Corinth. We trust that this consecrated worker may long be spared to sustain our work and workers by her prayers in our behalf.

We learned with regret of the illness of Mrs. S. M. Thames during the latter part of May. We trust that ere this she has been fully restored to her usual health and that she, too, may long be spared to sustain us by her counsel and prayers.

Mrs. VIC THOMPSON HOYLE,
President North Mississippi Conference Missionary Society.

HOW CAN I HELP?

This question fills my mind and heart as I sit alone in my room, thinking of the great need for workers in our Lord's vineyard. The dear Lord knows my limitations and he also knows my heart. I live with him each day, and feel nearer to him, and far more quiet, not feeling that impatience and anxious struggling that has so distressed me. His promises—"I will be with thee," "I will not leave or forsake thee"—bring comfort and peace. Friends are so kind and helpful. Letters sweet and sympathetic, and friends and neighbors here when they cannot come to see me send flowers, sweet messengers of love and sympathy. Instead of thinking of my lonely, shut-in life and hard lot, I think of the love and care of my heavenly Father, and kindness of friends and neighbors, and I find it better for me. My desire to help somebody is even greater, and my inability to do so even more so. Yet I try to live as a Christian should and to be ready when God calls. I try to live nearer to God each day, and, with his help, am willing to do and suffer his will, with entire submission. Please remember me at the throne of grace. (Mrs.) S. G. WEEMS.

Newton, Miss., June 28, 1915.

Whenever You Need a General Tonic Take Grove's

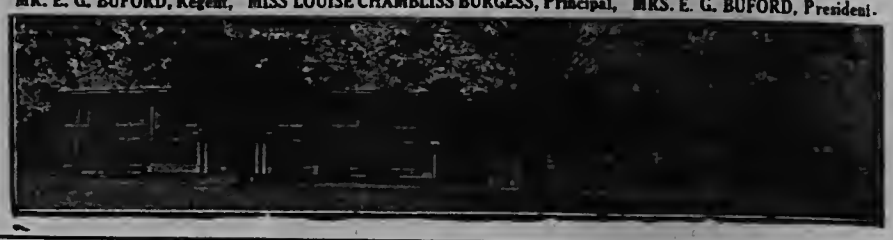
The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

Buford College, - Nashville, Tenn.

Select Home College For The Higher Culture Of Women. 25th Opening, Sept. 23, 1915

Ideal location, excellent equipment, splendid opportunities. Highland Park of 100 Acres, in twenty minutes of the "Athens of the South". Thoroughly Christian. Student Body 100. Patronage 32 States. Faculty 15. Two-Year Preparatory. Four-Year A.B. College Course. University Bible Course. Conservatory advantages in Language, Literature, Art, Music, Expression, Domestic Science. Sanitation practically perfect. Physical Culture and Character Building emphasized. $200. A.B. Post-Graduate Scholarship. $500. U. D. C. Scholarship. No death, elopement or casualty in history of institution. "Yearbook" free.

MR. E. G. BUFORD, Regent, MISS LOUISE CHAMBLISS BURGESS, Principal, MRS. E. G. BUFORD, President.



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A select Private College with Preparatory and College courses, Commercial Conrse. Modern Buildings and equipments; beautiful 60-acre campus and recreation grounds; fish ponds, swimming pools. Fine Athletics. **An ideal home school** for boy or girl, where they are looked after morally, mentally and physically with the best of Christian home influence and care. A large well equipped **Conservatory of Music, Oratory** and **Art.** Also **Domestic Science and Teacher's Training,** and **Summer Course.** Write for illustrated catalog No. 108

J. W. BEESON, A. M., LL. D., - - MERIDIAN, MISS.

MEMPHIS CONFERENCE FEMALE INSTITUTE

Historic College for Young Ladies of the South

Established in 1837, chartered in 1843. An honorable history of splendid achievement. All denominations attend. Located in Jackson, Tennessee, a town of 20,000, which boasts of never having had an epidemic. Offers a health record unsurpassed anywhere. In a community of beautiful homes, intelligent, refined people, deeply religious tendencies and a marked "school atmosphere." A *safe home school* in every respect, providing perfect conditions for thorough education.

Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium. Wonderful chalybeate well near.

(A. B. and B. L. Literary Courses.) Thirteen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art and Dressmaking. Educational trips to Memphis and St. Louis a feature of next session. Terms moderate. Attendance doubled last two years.

For Descriptive Catalogue and 1915-16 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

THE HUMAN HOT BOX.

Wherever there is motion there is friction; wherever there is friction there is heat. Excessive heat destroys the machine, whether human or mechanical.

The hot box of the railway train has its counterpart in the muscle and brain of man. Mental and physical fatigue are merely terms that we use to describe human hot boxes. Scientists tell us that work is good for us, that it exercises and develops our muscles and nerves, but that when work is carried beyond the point of fatigue it becomes injurious and results in the rapid destruction of our tissues.

As the car inspector examines the rolling stock of railway trains and repacks the boxes with fresh lubricant when he discovers excessive heat, so is it necessary that we look carefully to the protection of our human machinery against the ravages of physical fatigue and mental worry. When our minds and bodies become fatigued by excessive work we must either give them rest and sleep, which are often impracticable, or we must supply them with a natural lubricant to relieve the friction and refresh the nerves and muscles. Such lubricants have been provided by Nature in the form of xanthin and caffein. Xanthin (pronounced zanthin) is an animal product derived from fresh meats and may be taken in the form of beef tea or meat extracts, which are almost instantly refreshing. Caffein is a vegetable product found in coffee, tea and Coca-Cola. When caffein is digested it becomes a xanthin and possesses the same refreshing quality. As xanthin is a constant ingredient of the flesh of all animals and man, and as caffein is a form of xanthin, we may regard the xanthin and caffein beverages as natural lubricants for tired nerves and muscles, and, next to rest and sleep, the most efficient and wholesome means of preventing the injury of fatigue.

According to Dr. Hollingworth, of Columbia University, who has made exhaustive experiments with the caffein beverages, their fatigue relieving quality is due to the fact that the caffein acts in the nature of a lubricant in relation to the tired nerves and muscles, enabling them to respond more easily to the impulses of the will. This view is also expressed in different language by Dr. Schmiedeberg, the greatest living authority on such subjects. Discussing the action of coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "Caffeiu is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages Dr. Schmiedeberg says, "This character of caffein action makes plain that these food materials do not injure the organism by their caffein content, and especially do not by continued use cause any chronic form of illness." The Coca-Cola Company has accumulated a valuable and most interesting collection of scientific information furnished by the world's leading authorities and explaining the fatigue relieving qualities of Coca-Cola, tea and coffee. Desiring that the public shall know all that is to be known about their product they have published this information in a booklet for free distribution. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Co., Clinton, S. C.—Advertisement.

"When we learn to let God use us as his instruments for the accomplishment of his work, we shall reach the highest point of efficiency."

I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold, Thou wast within me.—St. Augustine.

STATEMENT OF

INTERSTATE TRUST & BANKING COMPANY

At Close of Business June 30th, 1915.

ASSETS:

Loans and Discounts	$3,345,116.78
Stocks and Bonds	1,332,475.17
Banking house, furniture and fixtures	334,000.00
Other real estate owned	99,591.10
Cash on hand and with banks	1,519,921.18
	$6,622,104.43

LIABILITIES:

Capital Stock	750,000.00
Surplus	450,000.00
Undivided profits	146,929.86
Dividend for 1915 set aside and unpaid	37,500.00
Deposits	5,237,674.57
	$6,622,104.43

The dividend rate of this bank is 1 per cent monthly 2 Per cent interest paid on Checking Accounts. 4 Per cent interest paid on Savings Accounts.

SEMI-ANNUAL STATEMENT

Whitney-Central National Bank

OF NEW ORLEANS

At the Close of Business Wednesday, June 30, 1915

RESOURCES		
Loans and discounts		$11,272,483.48
Due by customers on account of acceptances		158,521.22
U. S. bonds to secure circulation		1,520,000.00
U. S. bonds to secure U. S. deposits.		250,000.00
Other bonds to secure U. S. deposits.		136,500.00
Other bonds and securities		1,298,633.29
Banking house, furniture and fixtures		1,950,970.07
Due from banks and U. S. Treasurer.	2,514,671.83	
Cash	2,372,763.38	
		4,887,435.21
Total		$21,474,543.27

LIABILITIES		
Capital Stock	$2,500,000.00	
Surplus Fund	1,500,000.00	
Undivided Profits	100,000.00	
		1,100,000.00
Quarterly dividends of 3½ per cent now declared		87,500.00
Circulation		1,520,000.00
Deposits		15,567,792.99
Reserved for taxes		40,729.06
Acceptances for account of customers		158,521.22
Total		$21,474,543.27

OFFICERS

SOL WEXLER ..... President

John E. Bouden, Jr. ..... Vice President	Mauritz Pyk ..... Vice President
Frank B. Williams ..... Vice President	J. D. O'Keefe ..... Vice President
Harry T. Howard ..... Vice President	C. T. Baisley ..... Vice President
John B. Ferguson ..... Cashier	N. E. Bertel ..... Assistant Cashier
E. H. Keep ..... Assistant Cashier	N. M. Whitney ..... Assistant Cashier

S. J. McMain ..... Auditor

SEMI-ANNUAL STATEMENT

Whitney-Central Trust and Savings Bank

NEW ORLEANS

At Close of Business Wednesday, June 30, 1915

RESOURCES	
Loans and discounts	$3,766,265.53
Bonds, stocks, securities, etc.	1,086,584.14
Real estate	227,947.49
Cash on hand and with banks	1,340,566.87
Total	$6,421,364.03

LIABILITIES	
Capital stock	$200,000.00
Surplus	200,000.00
Undivided profits	106,358.73
Deposits	5,915,005.30
Total	$6,421,364.03

OFFICERS

JOHN E. BOUDEN, JR. ..... President	H. L. FRANTZ ..... Vice President
SOL WEXLER ..... Vice President	W. W. BOUDEN ..... Cashier
HARRY T. HOWARD ..... Vice President	JNO. L. COUTURIER
FRANK B. WILLIAMS ..... Vice President	Assistant Cashier and Trust Officer
ALBERT BLOOM ..... Vice President	

MORGAN STATE BRANCH

CORNER CHARTRES AND IBERVILLE STREETS

ALBERT BLOOM, Vice President

C. W. FOX, JR. ..... Cashier V. L. BERNARD ..... Assistant Cashier

THIRD DISTRICT BRANCH

CORNER DAUPHINE AND PIETY STREETS

H. L. FRANTZ, Vice President

H. A. S. BACKER ..... Cashier A. FORTIER ..... Assistant Cashier

CARROLLTON BRANCH

8132 OAK STREET. J. P. ST. MARTIN, Manager

Deposits Whitney-Central National Bank	$15,567,792.99
Deposits Whitney-Central Trust and Savings Bank	5,915,005.30
Total Deposits	$21,482,798.29

To the LAYMEN of the LOUISIANA CONFERENCE

Investigate your own College. A faculty of strong, efficient Christian women from the best Colleges, Universities and Conservatories. Every member of College Department has at least the B.S. Degree.

Graduates EXEMPT from examination except in Theory and Art of Teaching. Specially equipped TRAINING TEACHER in charge of Normal students. There are TWENTY-TWO in our SENIOR Class, and most of them come from the High Schools and expect to teach.

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ART—China (our own large kiln for firing), Water Color, Pastel, Oil, Leather Craft, Handwrought Silver, Art History. Work of last year a revelation. In charge of a superior artist.

DOMESTIC SCIENCE—Department in charge of an A.B. graduate of Southern University and student of University of Chicago and Columbia, N. Y. A teacher of several years' experience in a great State school for girls.

Nine acres in Campus. Attractive buildings; gas heat. No more healthful location anywhere. Work demanded. Firm discipline. Prices reasonable. Not trying to be cheap.

The best place in all the South for a great College for Girls and Young Women. Investigate and use some discrimination.

MANSFIELD FEMALE COLLEGE,
Mansfield, La. R. E. BOBBITT, President.

EMORY UNIVERSITY

An institution Founded, Owned and Controlled by the Methodist Episcopal Church, South.

The University offers at present courses leading to degrees in the following departments:

1.—**The School of Liberal Arts**—Emory College—offers courses in English, Spanish, French, German, Greek, Latin, Mathematics, Physics, Chemistry, Biology, Mental and Moral Science, History, Political Economy and Bihlical Literature, leading to the usual literary degrees. This department has a library of 40,000 bound volumes.

2.—**The School of Theology**—The Candler School of Theology—offers full and varied courses leading to the degree of B. D. This is a school of theology, as definite in its teaching as it is definite in its aim to serve the church to which it belongs. The library of the School of Theology is rich and grows richer daily. To it helongs the famous "Thursfield-Smith Collection of Wesleyana," which includes hundreds of the autograph letters of the Wesleys and other Methodist celehrities.

3.—**The School of Medicine**—The Atlanta Medical College—a medical school of first grade which offers courses in medicine and surgery covering four years, and leading to the degree of M. D. By arrangement with the Grady Hospital, the Municipal Hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

For bulletins, giving full information concerning the University, and its several departments, write to,

WALKER WHITE, Secretary-Bursar.

Emory University Atlanta, Georgia.

GRENADA COLLEGE

A Christian School for Girls and Young Women.
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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 15, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE LOUISIANA CONSTITUTIONAL CONVENTION.

The proposal to hold a Constitutional Convention in Louisiana is a matter of profund and far-reaching importance and should have the careful consideration of all the people of the State. The organic law of a commonwealth is designed to define and safeguard the rights of its citizens and to prescribe the powers of the various corporations and agencies with which it has to do, and it exercises a restrictive and largely determinative influence upon all future legislation. If the Convention is to be held, it ought to be made up of the very best men that Louisiana can furnish, and it is the patriotic duty of every person in the State to do all that he can to see that such is the case.

Touching upon this point some time ago, The Times-Picayune impressively said: "Constitution-making is the most difficult of all legislative work, calling for broad-minded men of exceptional experience, who thoroughly know the needs of the State and city, who have studied the constitutional, economic, fiscal, and legal questions involved in the writing of the organic law. Never have there been so many problems of government before the American people as there are today." This utterance is, in our opinion, quite true. The more varied and complex a civilization becomes the more intricate and baffling is the task of governing wisely its affairs.

We also quote from the same distinguished contemporary the following statement concerning the Legislative Act making provision for the contemplated Convention: "Candidates must announce themselves by July 20. The primaries for the election of delegates occur July 27; the second primaries—of which there are not likely to be many—will come on August 10. Then will follow on August 31 the election to determine whether the Convention shall be held, and the Convention, if ordered by the people, will meet in New Orleans in September. It is allowed sixty days in which to complete its work, and it is authorized to fix the date when the people shall pass upon it."

We will not presume to express a decided opinion as to whether it is wise to vote for or against the holding of the Convention, since there are so many important interests involved and our information concerning them is not very definite. Elsewhere in this number of the Advocate we are carrying a portion of a statement lately given out by Hon. H. H. White, of Alexandria, which bears pertinently on this issue and which will doubtless prove interesting and informing to many of our readers. There are, however, two or three observations that we feel moved briefly to make concerning the proposed Convention:

1. We think that it is to be regretted that there is to be so much haste in determining whether the Convention is to be held, in the election of the delegates, and in getting through with the work that is to be done after the body assembles. We do not believe that such rapidity is apt to be conducive to the best results. The reason assigned for thus rushing matters is that all the State officers in Louisiana will have to be elected next year and that it is desirable to keep the Convention as much detached from party politics as is possible. This we regard as a worthy aim, but we are not convinced that it would not have been better to wait until after the end of the approaching political year and then to have taken up with greater deliberation the task of arranging for the Convention and the performance of the work that it is expected to do.

2. We feel that the tying of the hands of the Convention concerning the question of prohibition, to which Mr. White refers, is a very grave and uncalled for injustice to the temperance people of the State. That the liquor interests should be allowed in the very incipiency of this movement thus to reach into the future and grasp this great body that is to be by the throat and restrict its powers is, we think, an outrage which deserves to be severely rebuked. To see such an assembly so shackled before it has even had an opportunity to hear the question of constitutional prohibition discussed, is positively humiliating. Are our people such slaves to the rum traffic that they are to have their sovereign right to frame their organic law as they please wrested from them in advance in this high-handed and summary manner? Most startling in contrast is the spirit of this action with that reflected in the clause that a distinguished gentleman recently proposed to have incorporated into the New York Constitution, which is now being written in Albany: **"Nothing contained in this Constitution shall be construed to limit the power of the Legislature to enact laws to promote the health, safety, morals, or welfare of the people of this State."**

3. We consider it very unfortunate that the city of New Orleans has been named as the meeting-place of the prospective Convention. The power of the liquor interests and the ring influence will be at their maximum here and we fear that they will sway the assembly to an extent that they could not have done had it met in Baton Rouge, the capital of the State. We heard a distinguished citizen of Louisiana say before the Legislature had decided where the Convention should meet that it would be better not to hold it at all than to hold it in New Orleans.

Such are what we conceive to be some of the objectionable features of the Act providing for this responsible gathering. There may be advantages which more than offset them and which render it advisable to vote in favor of holding the Convention. If any one thinks so and will furnish us an article setting forth his views in a non-partisan, judicious, and not too lengthy a manner, we will take pleasure in publishing it. We desire to be entirely fair in dealing with an issue of such vast moment to the people of this growing commonwealth.

WAS IN THE FELLOWSHIP.

We take from an old publication the following very interesting account of Henry Ward Beecher's early experiences in the Christian ministry, which shows that he was not exempt from the hardships and trials which so many of Christ's ambassadors have had to undergo in pursuing their holy calling:

"Mr. Beecher's first regular pastorate was at Lawrenceburg, Indiana. Just previous to accepting it he had married Miss Eunice Bullard, a daughter of the Rev. Dr. Bullard, a Presbyterian clergyman. Old Dr. Beecher remonstrated with his son for marrying so young, and Henry replied, 'I will marry her if we have only the north side of a corn-cob to live on.' The young couple almost reached this point of geographical impecuniosity. Young Beecher's salary was less than $300, and part of that was paid in farm and garden produce. The pastor was sexton as well as preacher: he swept the church, made the fires, rang the bell, and, as he once said, did everything but come and hear himself preach. He hauled the logs with which to build his own house. Children were born in rapid succession and soon the health of his wife was broken down. Then the dominie assisted in the housework—peeled potatoes, cooked meals, washed dishes, attended to his sick wife, and washed the soiled clothes. He remained in Lawrenceburg two years, when he accepted a call to Indianapolis, where he lived for eight years. He worked hard, preaching twice on Sunday, and holding meetings five times a week. He made it a point to go among the people as much as possible, in stores, in places of public resort, to learn what the people were doing and talking about, in order that he might adapt his preachings to their peculiar needs. This custom he pursued in after-life."

We have seen the claim made that Mr. Beecher owed to his contact with the pioneer Methodist preachers in the Hoosier State his off-hand style of delivery and great fervor in preaching; and it seems from the foregoing account of his early years in the ministry that he had a general experience very much like that of many circuit riders. And who can say how much this discipline and training contributed to the making of the great preacher whose splendid eloquence subsequently thrilled vast audiences on both sides of the Atlantic, and whose fame became world-wide? God has wonderful schools for his prophets outside of the walls of universities.

SERIOUS WORKERS NEEDED.

The pleasure-loving spirit that is so widely prevalent in the Church bodes little good for her future. It is when Zion travails that sons and daughters are born unto the Lord Almighty. Life is a tremendously solemn thing, and people with serious purposes have been the world's great achievers. Not sport-makers, but hearts burdened for the salvation and spiritual upbuilding of souls are the kind of workers needed in our congregations.

TRUE SUCCESS.

"Before God's footstool to confess
A poor soul knelt and bowed his head.
'I failed,' he wailed. The Master said,
'Thou didst thy best—that is success.'"
—Henry Coyle.

PRAYER ESSENTIAL.

Had it not been for that little meeting in the upper chamber where they were all with one accord, in one place, there would have been, humanly speaking, no Pentecost, with its thousands of converts from which Christianity advanced until the banner of the Cross waved over the whole Roman Empire. The child of God is running awful risks of exposure to temptation, arrested development, and spiritual atrophy, if he neglects the place and weakens the habit of prayer.—M. M. King.

WORTH MEDITATING ON.

Organized church life may flourish where the kingdom of God is waning; hut the kingdom of God cannot he flourishing where organized church life is waning. Denominational success may be independent of the true spiritual progress of a community, but who ever saw a community making permanent spiritual progress where there was no denominational success? Moreover, the man worth most in his own Church is worth most in undenominational work. He who forms the habit of being good for nothing at home seldom recovers when he goes visiting. On the other hand, if a man has more than a perfunctory worth in his own Church, hidebound sectarianism can no more run a corner on his usefulness than it can dam the waters of a deep river.—Way of Faith.

IMPORTANCE OF PARENTAL EXAMPLE.

A little boy climbing the Alps with his father said: "Be careful where you tread, father; I am just bchind you." And the future of your hoy, you who are a father, depends in a very great measure upon you. He says to you unconsciously: "Be careful where you tread." If you are a godless man he will very likely be one also. It is an awful responsibility this thing of being a father. The very fact of the trust of your hoy, that he looks up to you and admires you and is proud of you makes him imitate you. Therefore, I put these words into your lips: "For their sake I sanctify myself; for my boy's sake I will address myself to earnest, regular prayer, not only in private but in my family; I will open again my Bihle; I will go to church; I will come to communion; and I will partake of the body and blood of Christ to strengthen me in the path of duty, and help me to be a worthy example to those 'who are just behind mc.'"—Author unknown.

"RAISING THE TUNE."

Time was when "raising the tune" was a very important function. One who could do it well was in great demand on puhlic occasions. Most of us can sing after some one sets us going. The song hums vaguely in our brain, hut we cannot start it. Or, we are unsure of the proper pitch. Hence we need a leader with a good ear and a clear voice.

So in life. Some one else must frequently "raise the tune" for us. In a general way we know how it ought to go. The song of dutifulness is in us. We are capable of high reaches of heroism and profundities of sympathy. But we lack initiative and confidence. We are half afraid to hear our own voices alone. We want a sense of fellowship in our ideals and in our sacrifices. But let some one else raise the tune for us, pitch it to loyalty and human service, and we easily catch the rhythm and carry the tune with joy. All honor, then, to the Christian who can "raise the tune." All joy to any of us who can do it for others. And a crown to our Lord who has "raised the tune" for us all.—New York Christian Advocate.

FROM THE CONGAREE.

By Rev. S. A. Steel, D. D.

A few years ago Dr. Ostler won a wide notoriety by what he probahly intended should he taken in a playful sense, the statement that when a man reached the age of sixty he should be given a quiet dismissal from life. The motion was laid on the tahle. The maximum of efficiency probably lies far below the sixty line for the average man. But there are many notable exceptions, where men and women are vigorous and active up to the eighties. But now comes President Lowell, of Harvard University, where they know everything, and tells us that a man reaches his maximum at twenty-three! That, too, when we are being told that science is leugthening out the average life and insists that a due regard for the laws of health ought to find a man active and efficient at one hundred years old. I believe this, too. But with the testimony of such eminent men as Ostler and Lowell on the side of abbreviated terms of active life, nothing remains for some of us except the chance to prove exceptions to the rule. I intend to be an exception.

Accepting all that the scientists claim for evolution as God's method of making the world, it ended with the ereation of man, in the material sphere. We are living in the age of spiritual evolution. As Natural Selection was one of the great laws of physical evolution, so Rational Selection is the great law of spiritual evolution. Progress depends on our intelligent choice of the conditions of life. When God finished makiug man he turned over to him the sovereignty of his being. The future of the universe depends now on spiritual evolution, and that depends on the rational choice of man. He can add nothing to the material world. Burbank may manipulate the laws of nature in a way to initiate great changes, introduce new forms of vegetation, and suhordinate vast regions of plant life to the use of man which before were practically useless, as in the ease of the spineless eactus. But all these magical effects are wrought in the lower departments of nature. After all the discoveries of science, man remains the final achievement of nature.

But evolution has not ceased. All the mighty energies of the universe are now engaged in carrying forward the work of evolution in the spiritual world. Bergson called his book, which eontains his philosophy of life, "Creative Evolution." It is as fascinating as it is elusive in its meaning. If there is such a thing as hrilliant obscurity the phrase is applicable to these sunlit fogbanks of metaphysical speculation. I never read its alluring pages that I do not wish I had the ability to write a book to match it, and call it Redemptive Evolution. Redemption is older than creation. "The purpose to redeem justified the purpose to ereate." Paul was the greatest philosopher that ever lived. As rational explanations of the universe, the Activism of Eucken, and the Vitalism of Bergson, and the Pragmatism of James, and all the rest of the tinkers at the task, dwindle into insignificance. The mighty grasp of his thought on the fundamental, underlying reality of all things; the deep insight into the truth of personality as constituting "the Primal Mystery" of creation, and affording the rational hasis for an intellectual world; the elear constructive intuitions of his faith that synthesized the infinite phenomena of life in an ordered world, and gave it a meaning worthy of the Eternal; the measureless sweep of his conceptions, comprehending in those cosmic phrases of his letters to the Ephesians and Colossiaus "the all things in heaven and in earth"—why, Meek, when it comes to explaining things Eucken and Bergson are to Paul as a tadpole to an archangel!

But what am I doing. This spurt is a reaction against a glance at Bergson. I must put his book somewhere else, so it will not divert me from what I set out to write about: my garden! Meek, you should see my corn. You can't beat it in the Delta. The stalks are twelve or fourteen feet high, and some of them have three and four silks to the stalk. My tomato stalks are as high as my shoulders, and hanging with the finest frult; while my cantaloupes would make your mouth water. I think I owe my vigorous health, which was never better, to my work in my garden. My study window opens on it, and even when I am busy with my books I can glance at my beauties. I am fortunate to have a garden right here in the heart of the city. If I did not have it here I would have to have one somewhere else; for I am like that mythical old fellow we read about—what was his name?—Antaeus, if I remember correctly, who got strong every time he touched the earth. Hercules overcame him at last by holding him up, and strangling him in the air.

Folks in office sometimes resign. Bryan, for instance, and Diocletian, Emperor of Rome. Diocletian retired to his estate in Nicomedia. Things did not go on smoothly when his master hand was withdrawn, and a delegation visited him to ask him to reascend the throne. He led them out to his garden, and leaning on the fence, said: "Gentlemen, did you ever see finer cabbages? I used some Antioch fertlizer on them"—"But your Majesty"—"Excuse me, gentlemen, but you must see my watermelons!" The thing was so unusual that the committee, as they entrained to return to Constantinople, whispered that a physician ought to see the ex-emperor.

Never mind, Meek, what Lowell and Ostler say; let us be exceptions.

Columbia, S. C.

THAT ALUMNI ADDRESS.

By J. F. H. Barbee.

I did not attend the meeting of the alumni of Vanderbilt University this year, although I am an alumnus of that institution, but I read with astonishment an account of it puhlished in The Tennessean, I think, which indicates that this meeting was remarkahle for several things.

If correctly reported, Dr. W. A. Webb's performance would turn Dan Rice's famous clown green with envy, if he were alive. The dexterous Doctor also was "first upon the heeltap and then upon the toe."

Dr. Webb is reported as saying: "Not agreeing with Dr. Kirkland and the Board in all of their contentions, I nevertheless accept the decision of the court of last appeal at its full facc valuc, and with all loyal alumni I pledge my devotion to the advancement of the University's best interests and assure its Board and its Chancellor that we stand ready to co-operate with them in carrying out in the spirit of the original donations the great trust that has been committed to their carc." (Italics mine.)

It will be noted that he speaks of "all loyal alumni" and of himself as among the number. Loyal to what? I, too, am a loyal son of Vanderbilt University, the university which lies buried in the grave of McTyeire, foully slain hy its unnatural guardians. But I am not loyal to the bastard brat of the canny Scot which seeks to usurp the place of "our Vanderbilt" in the house of the Methodists. He is loyal to the "new era," yet pledges himself and others to co-operate with the Board and Chancellor "in carrying out in the spirit of the original donations the great trust that has been committed to their care!"

Dr. Webb proceeded to say that the university is the "result of prayer," that "from the Methodist Church it received its life-belng," that "to a Methodist Bishop.....it owes its existence," and a number of similar sentiments, concluding as follows: "It is and it will remain a Christian institution, and it will hold fast to the deep underlying religious principles on which were laid the foundation stoucs of its glorious achievements. In this hour of its larger liberty it pledges anew its fealty to the highest idcals of Christian education and holdly affirms that its attitude toward the moral and religious problems of student life will be in harmony with the best Christian thought of the day." (Italics mine.) Christian institution indeed! That it was such all will agree. But where have the principles of Christ hecn displayed dur-

ing the "new era?" The whole business is baldly pagan.

The distinguished speaker assured his fellow-banqueters and the public that, despite ecclesiastical interference "in this hour of its larger liberty, it (Vanderbilt University) pledges anew its fealty to the highest ideals of Christian education." If the theft of Vanderbilt University is an expression of the "highest ideals of Christian education" and those who despoil the Methodist Church are the guardians and exponents of those "highest ideals," then may God have pity on the South and its civilization!

During his remarks Dr. Webb "paid especial tribute to Dean Tillett and Chancellor Kirkland. A remarkable attestation of the love for the Dean of the Theological Department, Dr. Tillett, was shown at the mention of his name, when the audience cheered for several minutes, after which they arose to their feet and continued the demonstration by waving napkins in the air." Such is the newspaper account of the incident.

Now, this demonstration was enough to tickle the ribs of death. Think of the Dean being cheered by a Vanderbilt audience! The participants must have amazed themselves if they remembered the warmth (?) of their affection for the Dean during their undergraduate days. And what a price the Dean has paid for his belated academic popularity! How will he explain it all to St. Peter, whom he must shortly interview? The college yell cannot put it over that sophisticated saint.

Returning to Dr. Webb: he is the president of Randolph-Macon Woman's College, an institution that was rescued from Carnegie's clutches and saved to the Methodist Church as the result of a gallant fight made by the Virginia and Baltimore Conferences. What will those distinguished bodies think of Dr. Webb's alumni address, and what will they do about it? I would not have hesitated to answer before Oklahoma City, but since that date I would not venture to do so.

This is the peril of the Methodist Church: she has men holding the views and governed by the principles displayed in Dr. Webb's address in many of her chief positions and seems lacking in the energy necessary to displace them. How short-sighted, what folly, to allow the enemy to thus occupy the strongholds in our defenses! But it may be that Methodism has accomplished its mission and that God is ready to turn to some other agency to propagate his gospel. However, they cannot rob her of the past—that at least is secure. And I will venture to add that I do not want my sons educated where the Chancellor and the Dean hold sway, nor do I want Dr. Webb to educate my little daughter.

Memphis, Tenn.

THE SCHOOL OF THEOLOGY OF THE SOUTHERN METHODIST UNIVERSITY.

Perhaps there are no questions more prominently in the minds of Methodist preachers west of the Mississippi River than those concerning the School of Theology of Southern Methodist University. To answer some of these questions is the purpose of this article.

1. To those who have an A. B. degree from an approved college, there are offered two alternatives, a three years' course of study leading to the B. D., or a one year's course of study leading to the A. M. degree. Students who have done a year's theological work which has already been counted toward the A. B. can, by the system of "Double Credits" now in vogue in leading schools of Law, Medicine and Theology, count this work also on the B. D., thus receiving the B. D., in two years.

2. To one who has not received the A. B., but who has finished the Sophomore year in an approved college or junior college, there are offered two alternatives. First, he may take half of the junior and senior year's work in Academic Courses and half in Theology and secure an A. B., in two years. Every one, especially those not of quite advanced age, are strongly urged to select this rather than the second alternative, which is as follows: He may take a three years' course in Theology and receive a diploma, without the degree. Neither Hebrew nor Greek is required in this course.

3. There are mature men who have never had college training and who feel that it is too late in life for them to take a college course. These may be admitted on "Individual Approval," and may secure in three years the diploma mentioned above, provided, however, that unless they have had the equivalent of Freshman and Sophomore English, they shall take these in the University's Academic Department in addition to the work prescribed for the diploma.

There are a limited number of pastorates in and around Dallas to which students may be assigned by the Conference authorities and in the securing of which experience in the pastorate is of perhaps even more advantage than previous academic training.

There are also other opportunities in the University and in the city of helping one to make his expenses. These positions must for the most part be secured by the student himself, his own push and energy being his chief recommendation for work of this character.

There is, further, a small loan fund, open first of all to those not receiving a scholarship or other financial aid through the University.

Now, the question arises why this preference is granted A. B. graduates in the matter of scholarships? The answer is that there are several reasons.

1. The various colleges of the Church and the Academic Department of Southern Methodist University are open for and are, in most cases, the place for the student who has not received his A. B. The School of Theology does not wish to compete with our Colleges, or with the Academic Department of the University.

2. The Church's only provision for the A. B. graduate is the Schools of Theology. He has usually by means of much pluck and sacrifice made his way through college and is now in debt for his previous schooling. All the experience of the past indicates that the Church and the world get larger net returns in service from the theological education of the academically trained than from that of the non-trained man; and this leads to the next point.

3. Men need the academic work, even to the A. B. degree, to enable them to get the most out of a course in theology. A short cut is dearly paid for; a course in theology is a poor substitute for academic training, and a substitute one should permit to himself only when mature age prevents his looking to academic preparation for his theological work, and when his life has been spent in such work as to furnish some basis of general culture. But while theological work is a poor foundation, it is a magnificent superstructure, and a young minister of our time can ill afford to undertake life without it.

For further information address the author of this article, as secretary of the Theological Faculty of Southern Methodist University.

Dallas, Texas. FRANK SEAY.

SOME THINGS THAT LOUISIANA METHODISTS MUST DO.

There are many things they **ought** to do, but some they MUST do, because it is almost, if not altogether, a life and death question. If we do them, we will as Methodists in the State of Louisiana live a larger, healthier life. Failing or refusing to do them, we will, if we live at all, live a narrow, struggling, weakened, and I fear an ever weakening, life.

We **must** rally to and maintain our educational institutions as we find them represented in Centenary and Mansfield Colleges. We can hardly think of these institutions and their interests separately, but just at this time Centenary College seems to demand our most earnest attention and unselfish co-operation. Centenary College is a vital, a necessary part of our Methodist Church life in Louisiana. The time has come when we as Methodists can no longer afford to refuse to give of our substance, even to the point of self denial, for the better equipment and future maintenance of this institution of our Church. This MUST be done as a necessary self-protective, self-defensive measure.

Then there is our French Mission work, which is of no less importance in its way than the above-mentioned great interests. Louisiana Methodism must maintain, strengthen, and enlarge its missionary operations among the French-speaking population of South and Southwest Louisiana, if we are not to lose ground, and perhaps in the near future lose out altogether. A decided forward movement is demanded **right now.**

Two things are necessary before this work can be done as it should be:

1. The Methodist congregations in the midst of this missionary territory must have more of the missionary spirit, and manifest that spirit by being willing to have their pastor give more of his time in working the adjacent missionary territory.

2. More money must be raised for Home and Conference Missions, and the Board of Missions must be more liberal in supplementing the salaries of men engaged in this kind of work. This French Mission work is vital and necessary to our life as a Methodist Church, especially in South and Southwest Louisiana; and the Methodism of the entire State should be willing to contribute liberally to its enlargement and support. This can be done best not by specials, but by paying in full the assessment for Home and Conference Missions, and increasing that assessment in the future.

This article is long enough, unless an abler man wielded the pen. Some men will tell you when advocating this cause, "I know what I am talking about. I have been connected with this work six (some ten) years." I was born in connection with it, and have been vitally and in some way actively associated with it all my life.

I think I speak only words of truth and soberness when I say Louisiana Methodism MUST in self-defense liberally sustain and vigorously prosecute its French Mission work.

Indian Bayou, La. J. IVEY HOFFPAUIR.

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MRS. A. G. DRAKE.

A great and noble woman has recently been called to her heavenly reward.

Mrs. Alice Gorton Drake was horn in Waterproof, Tensas Parish, La., Jan. 11, 1847. She was of highly honorable English Puritan stock. Joseph Gorton, her father, came from New York in his young manhood, becoming thoroughly Southern in his sympathies and affiliations. Her mother, Olive Wilimarth, was a native of Massachusetts.

The parents were devoted Christians, and loyal members and supporters of the Methodist Church in its pioneer work in Louisiana and Mississippi. From this Christian home sprang a group of noble sons and daughters who have worthlly served the kingdom of God.

Alice, the subject of this sketch, on account of delicate health, was sent to Troy, N. Y., at tbe age of eleven, to live with an aunt and go to school, returning to Louisiana in two years much improved.

During the Civil War the family moved for safety to Natcbez, Miss., where tbey remained until after the surrender. This was in many ways an eventful period for Alice. Much of pure and tender sentiment may be read between the following lines from her pen: "During the last years of the War Winans Drake had been coming in from the country, bringing fruit and other things to sell and coming to see me also." In December, 1866, she was married to Rev. Wm. Winans Drake, one of the nohle sons of Dr. B. M. Drake, a familiar name to all students of Methodism in Mississippi.

After a happy married life of five years, during which she was a most valuahle belpmeet, the young itinerant laid down his life in heroic servlce and Mrs. Drake was left a young widow with three little sons, tbe youngest being born several months after the father's death.

The full story of courage and efficiency shown in rearing and educating these hoys would make a splendid chapter in the annals of consecrated womanhood. At an early age they had been introduced to a wide range of literature by their mother, who possessed unusual skill in reading aloud, and strong characters had already been formed by the impress of her own rare and well-balanced life. The quiet Sunday evening talks with her boys on personal religion made ineffaceable impressions on their young minds.

When the boys were still quite young she moved to Jackson, La., and kept a boarding house for Centenary students, thus enabling each one of her sons to obtain a college education. Tbis was a most fruitful period of her life, in tbat a large number of young men (some in the ministry and some in otber vocations) were at tbat time blessed by her influence, a number of these attributing their religious conversion to her. Tbe writer cannot find language to express his deep personal gratitude for benefits received from her at this time.

Another tragic cup was given her to drink when her second son, Walton, a young man of most unusual promise, brilliant and consecrated, valedictorian in his class, first honor man in bis law class in Mississippi, with whom she was preparing to make her permanent home, was suddenly taken away by death. But sorrow only made richer a life already abounding in spiritual graces.

For a number of years Mrs. Drake was matron in the Institute for the Blind in Baton Rouge, endearing herself to the unfortunate students and making splendid mental and spiritual contrihutions to their lives. There she remained until physical affliction made it necessary for her to retire.

Mrs. Drake was a woman of rare intellectual culture, being, notwithstanding the fact that her formal education was interrupted by the Civil War, well versed in literature and saturated with the history and biography of Metbodism.

While the home was her chosen sphere of service, yet her consecrated culture, aided hy practical good sense, made her an agent of power in the organized activlties of the Church, to which she was ever loyal and devoted, and among women a place of leadership was naturally accorded her.

Her great influence upon Christian womanhood, ennobling and conserving its highest ideals, was by no means the least of the results of a many-sided and useful life.

She had great independence and force of character, deep-seated convictions as to truth and duty, the power of which no one who knew her could fail to appreciate, and, withal, she was womanly, true to the purest instincts and aspirations of her sex.

Mrs. Drake was interested in religion from early childhood, joining the Church when ten years of age under the ministry of Rev. R. J. Harp. She attributed this mainly to parental instruction and to the influence of an efficient Sunday school. Sbe was disturbed at one time in her early life by tbe absence of any great emotional experience of conversion, and concerning tbis period she recently wrote as follows: "Praying for light, I opened my Bible and my eyes fell on words that had never been noticed before—'Now there are diversities of operations but the same Spirit.' This came to me as a message and I have often looked back to this time with a thankful heart. Fifty years have passed since tben; I can look hack on many blessed seasons of refreshment from the Lord and it has generally been my aim to serve Him, hut I see too often how I have let cares and selfish desires mar the work in my heart, as well as the outward manifestation of it. I see in my life much sinfulness and many wasted opportunities. I would be without hope but for the atonement of my Lord Jesus Christ, but I thank God I do trust in that hope for mercy."

For several years sbe had grown more and more helpless, her mental faculties meanwhile being unimpaired, and she had to endure much suffering. The same divine grace wiiich had enahled her to serve God and tiie world so efficiently now manifested itself in power to endure with forti tude and submission this last bitter trial.

These closing years were divided between her two sons, Rev. W. Winans Drake, an honored member of tbe Louisiana Conference, and Mr. B. M. Drake, of Turin, Ga., at whose home she passed away on Monday, June 14, in all the joy and peace of the Christian faith.

Two brothers, honored laymen in the Church in Waterproof, La., W. D. A. and J. G. Gorton, and two sisters, Mrs. J. F. Wynn, Crowley, La., and Mrs. Abbie Wailes, Augusta, Ga., survive.

R. H. WYNN.

HON. H. H. WHITE NOT A CANDIDATE.

Hon. H. H. White, of Alexandria, having been presented with a largely signed petition to become a candidate for the proposed Constitutional Convention in Louisiana, which is expected to be held in New Orleans next fall, while thanking his friends for the implied compliment, has declined to do so, and in the Alexandria Daily Town Talk of July 6 he gave publicly his reasons for refusing to stand for election as a delegate. These reasons may be briefly summarized as follows:

1. Four candidates are already in the field, one of whom Mr. White considers finely equipped to serve in tbe Convention, and he does not desire the office enough to make a campaign for it.

2. He does not believe that a Constitutional Convention is necessary or advisahle at this time. Touching on this point, Mr. White says:

"The present Constitution is said to be weak in two features, viz:

"(a) Those relative to revenue.

"(b) Those relative to the judiciary.

"While I know that the present Constitution is not a perfect document, that it has faults and weaknesses, I do not helieve that those faults or weaknesses are sufficiently grave to demand a Convention, wlth its attendant turmoil and cost.

"In my opinion the present Constitutional provisions and legislative statutes relative to revenue and taxation are perfectly sufficient to provide an ample revenue for the State if they are properly adminlstered and enforced. I do not care to go into a lengthy discussion of the matters of assessment, revenue and taxation at this time.

"In reference to the judiciary, I would say as a lawyer of nearly thirty years' experience in the courts of this State, of other States, and of the United States, that our present judicial system compares favorably with any otber system of which I bave any knowledge. There is no guarantee that a new Constitution will not, instead of lessening the number of judges and decreasing the cost of the judiciary, both increase tiie number of judges and increase tbe cost. The principal objection to our present system is that the dockets are congested and the appeliate courts are dilatory in giving decisions. In my opinion, much relief could be gotten by greater economy of time on the part of the higher courts. I gave my views extensively on thls matter when requested to do so and directly interrogated hy the Probe Commission when it was in session at Alexandria (and will repeat them here substantially), stating that I thought relief could be gotten by decreasing the vacation term, both of the Supreme Court and of the Circuit Court, one month, reducing tbe vacation from three to two months, by prolonging the sessions of the Supreme Court one hour eacb day, by omitting the reading of opinions, and by certain other savings of time which it is not necessary now to enumerate."

3. Mr. White objects strongly to the provision in the act of the Legislature preparing tbe way for the Constitutional Convention wbich forbids the placing of a prohibition article in tbe Constitution. We quote tbe foliowing from his utterance on this important point:

"What, however, amounts to a determining factor with me in declining to be a candidate for this Convention is the limitation placed on the Convention relative to prohibition. I do not know that if I were in the Convention I should favor any attempt to insert a constitutional prohibition article at this time, but I feel very keenly tbat no Convention should be held, gagged and hound on tbis question in advance by the liquor interests. I feel that an affront has heen offered to the State, and that that affront will not have been sufficiently resented if the people of Louisiana accept the gag and suhmit to the halter thus placed upon them by the liquor interests. Any other class of men have the same right to combine and say to the people of Louisiana, 'You shall not have a new Constitution unless you first give pledges that our particular interests and franchises shall not he disturbed.'"

The highest birth rate of any country in the world is found in tbat portion of Russia wbich lies in Europe, and tbe lowest is found in France. The former is regarded as one of the most uncivilized nations of Europe, and the latter one of the most civilized.

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

GOOD FOR LAKE CHARLES.

A communication from Dr. R. H. Wynn, President of Centenary College, states that he spent last Sunday at Lake Charles, La., and that $500 was secured there on the Blair proposition. This is, indeed, cheering news. Let the good work go on!

A LINK BETWEEN OUR SUNDAY SCHOOLS AND OUR COLLEGES.

Our Sunday schools ought to be constant feeders to our Church colleges. The best material for the intellectual, moral and religious training that our Church colleges are designed to give is to be found among the boys and girls who are in training in our Sunday schools. To the end that these two related institutions of the Church for Christian education may be brought together and properly related, the Sunday school ought to keep the thought of our Church colleges constantly in the minds of teachers and scholars. One method of doing this that has been effectively used by Dr. James Cannon, the energetic and able Conference Secretary of Education of the Virginia Conference, is to send to each Sunday school superintendent a blank asking for the names of boys and girls who may be available as students of the Church colleges, thus getting the educational workers in touch with the boys and girls of the Sunday schools.

Another plan that ought to be very effective is that planned by President Bobbitt of Mansfield Female College, who has recently had printed an attractive card, 14x24 inches, displaying tasteful pictures of the college and of scenes from the college life, with statements in large type about the college, suitable for display in every Sunday school room in Louisiana Methodism. It is suggested that a similar card be prepared representing Centenary College, and that these two displays of our Church colleges be kept in plain sight on the walls of all our Sunday school rooms. Will not every pastor and superintendent co-operate with this plan, not only giving space to such cards, but calling frequent attention to the educational work of the Church through these attractive displays?

RIGHTEOUS INDIGNATION.

President R. E. Bobbitt, of Mansfield Female College, has mailed out the new catalogue of our school for girls. It is a credit to the college and should stimulate new interest in the school among our people. The publisher delivered 2000 catalogues to President Bobbitt and he in turn mailed out 1500 to prospective students, preachers, and friends. He has 500 more that are of no use to him, but might bring to the school a new pupil. There is, perhaps, a girl in every pastoral charge who intends to go somewhere to college this fall, or at least would like to. If every pastor in Louisiana would send one name to President Bobbitt, he would have a hold on the girl whose name is sent, and maybe win her to school. Let us try it.

Along with the catalogue every preacher received a circular letter. The letter was written by President Bobbitt while in the throes of an attack of plain honesty. It contains the naked truth. He says in that letter: "Our patience is tried when you wont just drop us a card and we furnish the card." Mansfield College belongs to the Louisiana Conference. Every preacher when he joined the Church vowed before the altar to support the institutions of the Church. When he joined the Conference he entered into a covenant to be a leader in Christ's Church, teaching by precept and example the way of righteousness. When he ignores to the point of absolute neglect an institution of the Church, he not only violates his own holy vow, but by his example teaches his own congregation to be disregardful of other institutions of the Church.

The Presidents of Mansfield and Centenary Colleges are our representatives. By our vote we asked that they be confirmed as such, and we have no right to send them to do our work and then by our lack of sympathy and co-operation stand in the way of their progress.

CONTRIBUTIONS TO CENTENARY.

Announcement was made some weeks ago of the proposition of Mr. C. W. Blair, of Shreveport, to contribute $2500 to Centenary College on condition that $12,500 should be raised by January 1, 1916. The Board of Trustees accepted the proposition and $600 was subscribed in the meeting toward the required $12,500. The canvass for that amount will be actively carried on throughout the State during the remainder of the present year. Before the canvass has been fairly begun, however, two liberal contributions have already been volunteered: one from Crawford, Jenkins & Booth of Shreveport for $250, and one for $100 by Mr. W. S. Holmes of Baton Rouge. Dr. Wynn will do what he can, in justice to his other pressing duties, to canvass personally for subscriptions, and others representing the Conference Board and the Board of Trustees will give all the assistance possible, but much expense and effort will be saved and turned into other channels if friends of the college will write to Dr. Wynn or the Conference Secretary of Education, volunteering contributions as the above mentioned gentlemen have done. Are there not 125 men in Louisiana Methodism who will promptly subscribe $100 apiece to this fund, payable December 1? This does not mean that larger contributions will not be acceptable, or that numbers of smaller gifts will not be welcomed. Let us see how quickly and "hilariously" we can raise this small sum, which will mean very much to the future of the college. The raising of this amount will undoubtedly greatly increase the confidence of Louisiana Methodism in its own ability to do things, as well as assure the maintenance and improvement of the college work while we are securing larger sums for equipment and endowment. If we should fail, which is unthinkable, what would be the use of trying to do anything worthy of a great Church of 36,000 members?

Secular News and Comment

By R. E. Meek.

The density of the population, more than the severity of the shock, is said to determine the loss of life in a community disturbed by an earthquake.

* * *

An expert declares that rats cost the United States $100,000,000 a year. If this be true, the rat-proofing of which property owners complain so much is an economical as well as a sanitary measure.

* * *

The people of the United States spent $12,000,000 for Christian missions last year. Let those who look upon this as a good showing compare it with the sums that the Nation spends annually for alcoholic drinks, tobacco, etc.

* * *

An official announcement has been made by the English Premier, Mr. Asquith, to the effect that the English had lost 38,635 men in the Dardanelles up to May 31. This includes the losses resulting from both naval and land operations.

* * *

At its commencement on June 30, Amherst College, at Amherst, Mass., conferred the honorary degree of Doctor of Laws upon Robert Lansing, the present Secretary of State. Mr. Lansing graduated from that institution in 1886.

* * *

The Liberty Bell is to take a trip to the San Francisco Exposition at a cost of $35,000. This is one of the most sacred relics connected with American liberty that have been handed down to us by the fathers, and it is to be hoped that those who handle it will deal gently with it.

* * *

The United States and England have entered into an agreement to reduce the postage on mail for the blind exchanged between the two countries. This is a wise course, and the blessings of many a poor, benighted being will rest upon those who have been instrumental in securing its adoption.

* * *

The wheat-growing States of the Union will need from now until the early part of fall 125,000 extra hands to harvest their crop. Every year at this season there is a great demand for laborers, and all classes of unsuccessful men flock to these States to make an honest living while they can. Sometimes the crops have been destroyed because of a scarcity of labor. The harvest is plenteous, but the laborers are few, unless they come from a distance.

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RELIGIOUS INSTRUCTION IN THE PUBLIC SCHOOLS.

If we desire religion taught in our public schools, we can have it done. In these days of co-operation, from the details of the household to that of the largest business firms, it has been successfully demonstrated that where individuals so determine they can carry to a laudable execution plans for doing any work collectively that can be done individually, and usually with greater success. This task is by no means impossible. We can make and execute some successful plan of having a majority of the children in our public schools given systematic instruction in the things of God through the whole of the public school career if we will.

We have no law prohibiting the use of our public school buildings for religious purposes, provided it does not interfere with the work of the school. We have a legal school day from 9 a. m. to 3 p. m. Any community can employ a teacher to give religious instruction before or after the regular school session. This would have many obstacles to overcome, and with a little legislation we could no doubt find better plans.

Several cities and some States are having religious instruction given in their public schools with satisfactory results. Various plans for doing so are in operation. The most vital point in this respect for us in Louisiana is to determine that we will no longer permit our public schools to be run in their present godless manner. This, fully determined, will be half the battle. Then some practical way of relieving the situation will soon be reached.

If we had a law permitting, or requiring, a definite period each day in our schools to be devoted to religious instruction under the auspices of the local churches—course of study, teachers, and necessary funds provided by the churches—making it optional with parents as to whether or not their children take such course, but allowing credits toward promotion in the grades, and toward graduation in the high schools and colleges, it would do much in the course of a generation to improve the morals of our citizenship, to say nothing of the souls that might be added to Christ's Kingdom. The Church and State must co-operate and give both secular and religious training for the highest efficiency.

Our State Normal School at Natchitoches is so dominated by the spirit of mere secular training that when teachers leave its halls for work in the school room very few of them have any conception of any responsibility for the development of the spirituality of their pupils. Our Methodist people, and even our preachers, send their boys and girls there by the hundreds every year—more than to Mansfield and Centenary combined. They become so imbued with the spirit that dominates the Normal that very few of them are real Christian teachers. If our Methodist people could build a dormitory where their daughters could board, and give them a course in the Bible, missions, Sunday school and church work, and emphasize our own church publications, surely there would be a yield of more spiritual teachers for our public schools. A dormitory for such a purpose might be a valuable investment at any of our State institutions doing college or university work.

Brother, sister, what shall we do? We must meet the responsibility of having some legal, laudable means of supplying our children with religious instruction during the whole of the school course. To give it only in our high schools and colleges would be insufficient for the building of a Christian character, for the earlier years are also needful, and only a very small percentage ever go as far as the high school, much less the college.

Merely reading the Bible in the public school without note or comment would be better than our present system, but would be far below the requirements necessary for a well rounded Christian life. Such a slipshod method of teaching would not be tolerated in any other subject. Let us strive for attainments that will present Christ in an urgent way to every child during his school days.

Surely our Woman's Missionary Society can find no greater mission than helping to unlock the door that shuts Christ away from so many hearts. Let us strive for this or some better plan of accomplishing this undertaking. Can you suggest a more advisable plan? What think ye?

(Mrs.) ELA BROWNE PURCELL.

Oak Ridge, La.

TREASURER'S REPORT.

Report of the Treasurer of the Board of Missions of the Mississippi Conference of amounts received on assessments:

	For. M.	H.& C.M.
Brookhaven District—		
Buford	$4.00	$4.50
Topisaw	15.00	10.00
Hazlehurst	12.65	.....
Brookhaven	50.00	50.00
Adams	15.00	.....
Meadville	10.00	10.00
Wesson	16.45	10.00
Crystal Springs	50.00	50.00
Tylertown	.....	10.60
Scotland	.....	10.63
Total	$173.11	$165.13
Hattiesburg District—		
Broad Street	$12.50	$7.50
Main Street	24.21	21.17
Williamsburg	2.68	6.50
Purvis	30.00	40.00
Sumrall	17.82	14.15
McLain	8.00	12.00
Magee	11.50	.....
Seminary	10.00	10.00
Court Street	16.30	1.50
Eucutta	5.00	5.00
Lucedale	7.50	15.00
Total	$142.47	$135.85
Jackson District—		
Canton	$19.91	$14.00
Flora	5.00	5.00
Eden	35.00	22.50
Lake City	5.00	5.00
Benton	10.00	10.00
Brandon	25.00	25.00
Terry	10.00	15.00
Bolton	15.00	15.00
Vaughan's	7.00	8.00
Fanning	.....	15.00
Edwards	.....	10.00
Satartia	.....	14.00
Millsaps Memorial	.....	5.00
Totals	$131.91	$163.50
Meridian District—		
Shubuta	$27.00	$27.00
Porterville	.....	5.00
Waynesboro Circuit	12.00	12.00
Central	32.84	.....
Totals	$71.84	$34.00
Newton District—		
Fourteenth Avenue	$15.00	$15.00
Choctaw Mission	.25	.....
Bay Springs	10.15	4.55
Philadelphia	15.00	15.00
Leake	2.00	2.50
Rose Hill	.....	5.25
Total	$42.40	$42.30
Port Gibson District—		
Jefferson Street	$50.00	$50.00
Utica	10.00	$10.00
Crawford Street	40.00	40.00
Harriston	17.50	5.00
Silver City	15.00	15.00
Anguilla	12.00	12.00
Centreville	5.00	15.00
Mayersville	25.00	56.00
Rocky Springs	22.50	10.00
Hermanville	27.50	.....
Fayette	10.00	30.00
Woodville	10.00	25.00
Roxie	12.50	.....
Gibson Memorial	.....	16.90
Woodville Circuit	.....	5.00
Totals	$257.00	$289.90
Seashore District—		
Wiggins	$15.25	$15.50
Lumberton	20.00	20.00
Columbia	65.00	65.00
Escatawpa	15.00	15.00
Logtown	20.00	20.00
Pascagoula	.....	12.00
Totals	$135.25	$147.50

The Port Gibson District easily leads, both in number of charges represented and in amount paid.

CHARLES W. CRISLER, Treas.

Hattiesburg, Miss., June 30, 1915.

HAMILL MEMORIAL HALL OF SUNDAY SCHOOL PEDAGOGY.

During a visit to Japan Dr. Hamill conceived the idea of a building on the campus of the Kwansei Gakuin, Kobe, to be used as headquarters for Sunday school organizations and training. He offered to give $1000, and secured from Mr. H. J. Heinz the pledge of a like sum. Later, the Canadian Methodist Church and the Japanese Methodist Church joined in the plan with a pledge of $1000 each.

It is intended that the building shall cost $6000 (unfurnished), and it is estimated that for thorough equipment the cost will be $2000 more, making a total of $8000. It will be interdenominational in character, and will form part of the teaching equipment of the Kwansei Gakuin.

Friends and co-workers of Dr. Hamill, since his death, have decided that this shall be a memorial to him, and a building has been planned for that purpose. There could be no memorial more fitting to Dr. Hamill's life and work. A committee composed of Jno. R. Pepper, E. B. Chappell, B. M. Burgher, W. W. Millan, and A. J. Lamar will have charge of the enterprise.

We are sure that there are thousands of men, women, and children in the Sunday schools of our Church who have been blessed by the labors of Dr. Hamill and who hold the man in loving remembrance who will be glad to aid in erecting this memorial by giving from $1 to $100 each. It is better that this labor of love should be performed by the many in small contributions than by a few men in large amounts. It is important that this work be done quickly. Send your contributions, large or small, to Dr. A. J. Lamar, Treasurer, 810 Broadway, Nashville, Tenn.

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The Home Circle

HOW NICE 'TWOULD BE.

How nice 'twould be if knowledge grew
On bushes as the berries do;
Then we would plant our spelling seed,
And gather all the words we need.
And sums from off our slate we'd wipe
And wait for figures to be ripe.
And go into the fields and pick
Whole bushels of arithmetic.
Or, if we wish'd to learn Chinese,
We'd just go out and shake the trees.
And grammar then in all our towns
Would grow with proper verbs and nouns.
And in the garden there would be
Great bunches of geography.
And all the passers-by would stop
And marvel at the knowledge crop.

—Zion's Herald.

THE LAST OF A BAD BOY.

By Susan Hubbard Martin.

The stone had made a clean-cut opening through the beautiful stained-glass window, whoever had thrown it had aimed true.

Mrs. Day turned to Mrs. Abbott that Sunday.

"Another window broken," she exclaimed.

"Isn't it dreadful that we have our church in such a bad neighborhood? We ought to move it."

The Rev. Stephen Best saw it, too, as he went up the aisle that Sunday, but all the comment he made was: "Brethren, we must redouble our missionary efforts. We have need of them in this community. Another of our beautiful windows has been broken."

The next day he saw a little round-faced boy playing in the sand near the church. "Do you know who broke that window, my lad?" he asked, pleasantly.

The small boy looked up. "Yes, sir," he answered. "Garth Raymond broke it; I saw him throw the stone." The boy paused. "He's an awful bad fellow," he added. "You wont tell him I told you, will you? He'll lick me if you do."

"No," replied Stephen Best, "I won't tell him. Do you know where he lives?"

"Yes, sir; in that house over there where the gate is down."

It was a small, dingy place, fast falling into wreckage. The back yard was full of old boards and tin cans. A pale-faced woman in a faded dress was just carrying in some wood.

"Thank you, my boy."

The next moment the Rev. Stephen Best had started toward it. Just before he got to the gate, however, the door opened and a tall boy sauntered out. His hat was on the back of his head; he wore no collar. He walked with something of a swagger. As he reached the space that once had been a gate, he stopped and lighted a cigarette.

Stephen Best went up to him. "Are you Garth Raymond?" he asked.

"I am," insolently replied the boy.

"Did you throw a stone through one of the stained-glass windows of my church?" The voice was still pleasant.

"I did." The boy's face was more insolent still. There was a scowl on the face. "Well, what are you going to do about it?" he sneered.

The Rev. Stephen Best laid a hand on the boy's shoulder. "I'm not going to do anything about it," he said gently. "The fact is, Garth, I think you need me."

"Need you?" cried the boy, his eyes blazing; "me need you? I haven't got any use for a preacher."

"So I suppose; nevertheless, a preacher has his uses. You see, my boy, I didn't go into the ministry to help the good boys. I went into it because I thought I might be of service to boys like you."

Garth stared. In all his life he had never heard any one speak like this. He wanted to get out of sight; still there was something very attractive to this boy about the big, broad-shouldered man with the kind eyes.

"What do you want with me, then," he asked sullenly.

"I want nothing, only to be your friend."

"My friend?" There was a catch in Garth's voice. "Do you really mean it?"

"I really do."

The boy dropped his head; then all at once he lifted it. "Then I'll tell you something," he cried. "I'm tired of being a bad boy—of being looked down on, with nobody to give me a kind word. I'm tired of living in a place like this. I'd like to be different, but there's never been any one to help me."

The Rev. Stephen Best laid his hand again on the boys shoulder. "There's your Savior, my lad, and me. My church is a very beautiful one, as you see, but I repeat it, I am not in it because of the good people there. I am working in that church, Garth, because of those outside. The good boy, the boy who does his best, doesn't need me."

Garth looked at him squarely. "But the boy—the bad boy who broke your window—does. Isn't that it?"

The minister smiled. "Very like it," he admitted.

Garth Raymond stood still. "And you'll be a friend to me?"

"The best I can be, my boy. We'll talk this matter over right now and see what we can do about bettering things for you, Garth."

"Yes, sir."

"Did you ever think that there won't be any churches in heaven?"

"Why, sir?"

"Because there won't be any need. 'The Lamb is the light thereof,' but in this world the Church has its work to do. Now I am sure that you see the necessity for them—the reason they are built and supported. All ministers do not do what is right, but most of them try to."

Garth nodded brightly. "I see, sir, already. I didn't know you, or the church you work in, had any use for a boy like me—a bad boy."

The Rev. Stephen Best laid his arm across the boy's shoulder. "You're the boy we are after," he said gently.

Such was the beginning of Garth Raymond's new life, a life destined to be full and useful, a blessing to the world; and all because of the great, loving heart of the minister of that church whose window he had broken.—Watchword.

GREAT BECAUSE FIRST GOOD.

One day Gerhardt, a German shepherd-boy, was watching his flock near a forest, when a hunter came out of the woods and asked: "How far is it to the nearest village?"

"Six miles, sir," answered the boy. "But the road is only a sheep-track and very easily missed."

The hunter looked at the crooked track, and said: "My lad, I am very hungry and thirsty. I have lost my companion and missed my way. Show me the road and I will pay you well."

"I can not leave my sheep, sir," rejoined Gerhardt. "They will stray into the woods and may be eaten by the wolves."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or two wouldn't be much to your master, and I'll give you more than you earn in a whole year."

"I can not go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time and trusts me with his sheep."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get me some food, drink, and a guide? I will take care of them for you."

The boy shook his head. "The sheep," he said, "do not know your voice, and—"

"What? Can't you trust me?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust. How do I know that you would keep your word?"

The hunter laughed, for he felt that the lad had fairly cornered him. He said, "I see, my lad, that you are a faithful boy. I will not forget you. I will try to make out the road myself."

Gerhardt then offered the contents of his scrip to the hungry man, who ate it gladly. Presently his attendant came up; and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around.

The Duke was so pleased with the boy's honesty that he sent for him shortly after that and had him educated. In after years Gerhardt became a great and powerful man, but he remained honest and true to his dying day.—Our Dumb Animals.

A BOY'S WORST ENEMY.

A friend once said to General Philip Sheridan: "Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?" This great General leaned his head forward on his hand and said, thoughtfully: "It would be the curse of strong drink." Then he went on to state his reasons, and concluded by saying: "Oh, I would rather see my little son die to-day than to see him carried in to his mother, drunk." The General also referred to his own observations during his army career, and related this incident: One of his brave soldier boys was a strong, noble young fellow. Just as they were going into battle one hot day he said to General Sheridan: "If I should be killed to-day, please have this message sent to my mother: 'I have kept my promise. Not one drink have I tasted.'" He was killed, as he evidently anticipated. The General says: "I carried that message to his mother with my own lips. She said to me: 'General, that is more glory for my boy than if he had taken a city.'"—Zion's Herald.

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A CHANCE FOR A GOOD INVESTMENT.

Other Churches may be threatened with a dearth of preachers, but most certainly this is not the case with the Methodist Episcopal Church, South. Hundreds of young men are entering the ministry of our Church, and most of them are anxious to prepare themselves well for the great work to which they feel called. But not many sons of rich men seem to be called; or, if many such are called, they do not respond. Most of the young men who are entering the ministry are young men of small means.

A great many of our young preachers desire to attend our School of Theology at Atlanta, and most of them need financial aid in order to take their courses in theology. Applications are received daily asking for such assistance. No worthy case should be denied help; but, if all such are given financial aid, a considerable sum of money will be required.

The collections made by the Board of Education last year were smaller than usual. The war in Europe and the consequent financial depression led to this result. Hence the Board's appropriation for theological education was cut short. Special help is, therefore, needed this year.

Men and women of means, whose sons do not preach, should esteem it a privilege to help some poor young man who does feel called to preach.

Churches should help this cause. Great buildings without strong preachers will avail nothing. A fine church with a weak preacher in its pulpit furnishes a discouraging contrast between the house and the sermon.

I hope many in our Church will be disposed to make generous contributions in aid of the young men who are now seeking help in order to enter our School of Theology. Money thus bestowed will be well invested. It will yield rich dividends of enduring good.

WARREN A. CANDLER.

Atlanta, Ga., July 1, 1915.

HIGHLY REPREHENSIBLE.

A Methodist educator in our territory complains of the unfair and misleading canvassing that is being done by the representatives of Methodist institutions located in other sections of the Church. He states that the authorities of one of these schools have actually gone so far as to employ a resident canvasser in an Annual Conference which has excellent educational institutions of its own, and that he is expected to take the field actively to induce students to attend a college in another State. And it is reported that some of these campaigners are quite unscrupulous in their methods of operation, even going to the extent of seeking to disaffect young people who have already entered upon their courses of study in our home institutions. Referring to one of these "poachers," our correspondent says: "**He went to one of my patrons whose daughter had done well in our college for two years and offered her an $85 reduction in his effort to get her. He belittles our school, so I am told, in his canvass.**"

Such a condition of things as this is greatly to be deplored. It is natural that Methodist parents, for various considerations, should sometimes desire to educate their children in other States, and when **of their own accord** they place them in institutions outside of their own Conferences there is no legitimate ground for complaint. But this policy of one school of the Church trying to invade the territory of another and to wrest from it its legitimate patronage by improper methods is wholly unethical and indefensible. It would not for one moment be tolerated in other kinds of Church work, and it ought not to be endured in our educational operations. Though they like to be polite and obliging, our pastors ought not to give these "poachers" the least assistance of any kind; and if they are heard disparaging our home schools or are caught up with using unworthy tactics, they ought to be written up in the public prints. Louisiana and Mississippi Methodism has been regarded as a sort of educational commons where all the schools of the Church have equal rights long enough, and it is high time that we were insisting that our institutions shall be accorded by other Methodist colleges the courtesies and consideration which are due them. We hope that it will not be necessary for us to speak more pointedly on this subject, but we shall not hesitate to do so if it should become necessary.

FOR MISSISSIPPI PESSIMISTS.

Ever and anon some gentleman is heard uttering a wail over the condition of politics and public affairs in Mississippi, and it must be admitted that there has been much wthin recent years to discourage and depress one. As a means of cheering up those who are inclined to such a feeling of despondency, we quote from the Mississippi Official and Statistical Register of 1908 the following word-picture of a session of the Legislature in the first Capitol ever erected in Jackson—a comparatively small structure that passed out of existence in 1839:

"It is related that a plank walk led from the rear of the oid Capitol in the early days to a saloon situated about twenty-five feet away. It lacked brilliant fixtures, but it had the substantial attractions. During a long and drowsy discussion on some subject which did not evoke much interest, the members would glide out one by one to the saloon. When the time came for a vote it was invariably necessary to send out and summon them to return. The Sergeant-at-Arms had no difficulty in locating them. Sitting athwart a glass of peach brandy or some other ardent liquor, or leaning across the bar in amicable converse with the bartender, they were always to be found in that interesting little resort. The proximity of the saloon did not wholly dull the Legislators to a sense of their duty, however. Occasionally an act turns up in the records 'for the suppression and regulation of tippling houses.' In view of the circumstances, an inductive philosopher would be justified in suggesting the probability that the season of these restrictive measures was doubtless contemporaneous with the season of the bartender's most obstinate refusal of credit to the Legislators."

Evidently in some respects at least there has been some improvement in political conditions in Mississippi since the time so vividly described by the gifted pen of Dr. Dunbar Rowland. There were bad things in the past just as there are in the present. There was no millennium on earth in the days of our fathers.

MANSFIELD COLLEGE.

One of the most capable and energetic school men in this section is President R. E. Bobbitt, the official head of the Mansfield Female College, at Mansfield, La. The record which that institution has made since he took charge of it has in every respect been highly gratifying, and if the Methodist preachers and people of Louisiana will only give him their hearty co-operation yet larger things will be accomplished. From the late beautiful catalogue of this excellent school (a copy of which may be had by merely writing Brother Bobbitt for it), we take the following statement concerning its growth and outlook:

"In two years the College has grown from a boarding attendance of 21 to 61, and an income of $8,500 to one of $15,000.

"The total enrollment has grown from 98 two years ago to 158 now.

"More than $4,000 have been spent upon conveniences and improvements.

"The Mansfield Female College is no longer called an 'unclassified' college, but is a thorough junior college, accredited by our General Board of Education.

"For the first time, there are four music teachers. Domestic Science is a new department. Exceptional Art Course is now offered.

"Few institutions, if any, have ever had more than half of a junior class voluntarily to take two years to finish in order that the standard might be raised.

"A spirit of confidence and loyalty is in the hearts of pupils and patrons. The business and professional men of the town are loyal friends.

"The good old days are gone;
Better days are here;
The best are yet to be."

WE WISH HE HAD IT.

In the Central Methodist Advocate (Lexington, Ky.) of July 8, Dr. S. A. Steel, of Columbia, S. C., says: "I am writing this on the 26th of June. It is mid-summer. Yet we slept under cover last night. The climate of South Carolina is delightful. You know I have lived all around, in Virginia, Kentucky, Missouri, Oklahoma, Texas, Tennessee, Mississippi, and South Carolina; and for climate, I must give the palm to South Mississippi and South Carolina. The climate here in Columbia is almost ideal. Of course, we have some hot weather; but it is not enervating, and the season is punctuated with cool spells that give one relief. And the delightful mountain resorts of Western North Carolina are near by. Week-end trains empty our pews, carrying people to the heights for a Sunday rest. If I had a million, however, and wanted to enjoy it, I would get me a home on the Mississippi coast. I would not want a fine house, but I would want a wide veranda, well screened, and plenty of big rockers, one for Meek and one for Mann; then with a big watermelon from my garden, I think we could solve some problems!"

A more enticing picture than this which Dr. Steel here draws could scarcely be found this side of the gates of Paradise. Indeed, with such an environment and fellowship, Paradise would be well-nigh set up on earth. To contemplate this scene even in the realm of the imagination touches and stirs the heart with joy. The fanciful is not without its pleasures.

Dr. Steel is right in giving the primacy to the Mississippi Gulf Coast as a delightful place in which to live; and it should be remembered that so great a scholar as Bishop Keener located the Garden of Eden in South Carolina.

PERSONAL AND OTHER NOTES.

Rev. and Mrs. C. W. Perkins, of the West Texas Conference, are visiting relatives and friends in Holmes County, Miss., where they formerly resided. Brother Perkins was announced to preach at Acona, Miss., last Sunday.

Among those who have recently brought us under obligations for subscriptions to the Advocate is Rev. E. H. Cunningham, of Myrtle, Miss. Brother Cunningham may be depended upon to take care of all deserving causes in his field. He is a live wire.

In a recent letter to our office Rev. W. D. McCullough, of Iuka, Miss., stated that Sister McCullough, his wife, had been confined to her bed with neuraigia and fever for several days. We trust that ere this she is much better and that she will soon be entirely well.

Rev. C. F. Emery, presiding elder of the Newton (Miss.) District, writes: "Please announce that I have appointed Rev. L. E. Alford to the Lake and Hickory charge in place of Rev. O. G. Halliburton, who was released at his own request. Bishop Atkins has approved the appointment."

Rev. C. H. Strait, of Rocky Springs, Miss., reports that his work is making pretty good progress. We are grateful to Brother Strait for some subscriptions recently forwarded to the Advocate.

Rev. R. H. B. Gladney, North Mississippi's Sunday School Secretary, is spending this week in the good old county of Tippah. He expects to visit eight points in the county and talk to the people about up-to-date Sunday school methods.

In the absence of Rev. J. H. Smith, our pastor at Carrollton, Miss., who, with his family, is away on a vacation, his pulpit at McCarley was filled last Sunday by Rev. G. W. Bachman, who was greeted by a good congregation.

On June 20, at the home of the bride's parents at Shrock, Miss., Miss Lula Upton Williams and Mr. Joseph R. Shrock, of Goodman, were united in marriage, Rev. W. F. Rogers officiating. The Advocate extends congratulations and best wishes.

A correspondent informs us that a nine-pound baby boy has arrived in the home of Rev. and Mrs. I. F. Holland, at Lambert, Miss. We are pleased to know that both the mother and child are doing well. The Advocate extends congratulations to the happy parents.

As was announced in the Advocate last week, the Board of Education of the North Mississippi Conference will meet in Greenwood on July 21 at 10:30 o'clock a. m. Let all who will attend and who desire entertainment send their names at once to Rev. J. E. Cunningham, Greenwood, Miss.

Rev. B. P. Jaco, presiding elder of the Winona (Miss.) District, writes us that Rev. E. B. Sharp, our pastor at Webb, has lately found it necessary to undergo an operation at the Baptist Hospital in Memphis, but that he is doing well. We regret to hear of Brother Sharp's illness, and we trust that his recovery will be speedy and complete.

In the absence of the pastor, Rev. A. J. Gearheard, Dr. J. T. Sawyer occupied the pulpit of the Louisiana Avenue Church of this city last Sunday at the morning hour. He reports having had a fair summer congregation. Dr. Sawyer preaches somewhere nearly every Sabbath and he never fails to give his auditors a helpful message.

In a business note to our office, Rev. G. W. Gordon, of Chester, Miss., says: "The South Union Camp Meeting will begin on Friday night before the fourth Sunday in this month. Come up and be with us." We wish that we could. We have long numbered Brother Gordon among our special friends, and it would indeed be a great pleasure to fellowship with him again for a season.

Rev. W. W. Graves, of Newton, Miss., writes that the work in his charge is making reasonably good progress, notwithstanding the great financial stringency prevailing as a result of two successive failures in truck farming. He hopes that, in spite of the discouragements, great things will be accomplished for the Master during the remaining months of the Conference year.

The Oxford (Miss.) Independent of July 2 stated that Rev. E. S. Lewis, our pastor at Oxford, had gone to Marble Falls, Texas, to assist in a protracted meeting, and that he would likely be absent two or three weeks. Our pulpit in that city was ably filled on Sunday, July 4, by Rev. R. A. Tucker, presiding elder of the Holly Springs District.

Rev. J. B. Williams, of Ponchatoula, La., in a business letter to our office, appends the following note: "I am getting along fairly well with my work. We have lately held our meeting at Lee's Landing; much good was accomplished and there were five accessions to the Church. Rev. H. C. Murphy assisted me in the meeting for two days, rendering very valuable service."

From a recent issue of The Choctaw Advocate, published at Butler, Ala., we take the following: "On Sunday the Methodist Church was filled to its seating capacity—many visitors being present—to hear the Commencement sermon of the Choctaw County High School by Dr. T. C. Wier of Starkville, Miss., which was appropriate in every particular and ably and earnestly delivered."

The Executive Committee of the Millsaps Board of Trustees has been called to meet in Jackson, Miss., on Thursday, July 24. This Committee consists of Bishop W. B. Murrah, Dr. A. F. Watkins, Rev. W. W. Woollard, Major R. W. Millsaps, and Mr. J. B. Streater. It is expected that at this meeting the Chair of Ancient Languages, made vacant by the resignation of Dr. M. W. Swartz, will be filled.

Through the courtesy of Rev. J. R. Countiss, the President of Grenada College, we have received an attractive and interesting catalogue of that worthy institution. The session lately closed was in every respect a gratifying one, and the outlook for the ensuing year is most encouraging. Let all our pastors in North Mississippi co-operate with Brother Countiss in filling every room in the dormitories of the College.

Under date of July 5, Rev. J. G. Snelling, of Homer, La., writes: "Rev. H. W. Bowman, presiding elder of the Baton Rouge District, has been here for some weeks with his wife, who is rapidly recovering from a serious operation which she was compelled to undergo. Brother Bowman has given us some splendid pulpit messages since he has been here. He is thoroughly interested in the work of his district."

We are pleased to state that Mrs. Hill, the accomplished wife of Rev. F. R. Hill, Jr., pastor of the Rayne Memorial Church of this city, who, as was stated in last week's issue of the Advocate, was recently operated on for appendicitis at the Touro Infirmary, continues to do well and has the prospect of a speedy recovery. This will be a gratifying announcement to Sister Hill's large circle of friends in Louisiana and elsewhere.

Rev. C. A. Battle, pastor of our First Church at Baton Rouge, is using his laymen in his mid-week prayer meetings. On Wednesday evening, July 7, Mr. W. S. Holmes gave a delightful short talk on "Personal Piety," and on last Wednesday evening Prof. C. A. Ives gave a discussion of "The Relation of Church and School in the Development of Character." These services are being well attended, more than 60 having been present at one of them a short time since.

Rev. W. A. Bowlin, of Sherman, Miss., under date of July 10, writes as follows concerning his charge: "My work is in good shape and the tendency is upward. I have arranged for my meetings and we are expecting a season of spiritual refreshing. We will begin the campaign here at Sherman next week, with Rev. I. D. Borders to assist in the services. There never was a finer prospect for crops in this section than we have now. Everybody is wearing a smile."

The Visitor (Nashville, Tenn.) of July 4 contained a charming true story of the American Revolution, entitled "William Clark," from the facile pen of Rev. B. F. Lewis, our pastor at Crystal Springs, Miss. In a recent note to the Editor Brother Lewis states that he expects to leave for Junaluska, N. C., on July 22. We trust that he will let the readers of the Advocate hear from him while he is seeing and hearing things at our great Southern Methodist Chautauqua.

In renewing his subscription to the Advocate, Brother J. W. McLean, of Darlington, La., says: "The paper has been coming to my home since 1855. The first paper that I ever remember taking out of the office for my father was the New Orleans Christian Advocate, and I am now in my 72d year. May God bless you in your work, and especially in the stand you have taken for the Church in the Vanderbilt fight." We are glad to have the approval of this long-time patron and friend of the Advocate.

Rev. H. T. Carley requests us to announce that his address for the remaining part of the summer will be Satartia, Miss. Brother Carley recently spent a Sabbath in Laurel, Miss., and occupied the pulpit of the First Methodist Church of that city, preaching to the great delight of a fine congregation. We regret to know that Brother Neill, the pastor of that growing flock, has lately been kept from his pulpit by a throat trouble, and we trust that he will soon be rid of the malady that has been annoying him.

On a postal card, Rev. W. J. Porter sends us the following good tidings from his field of labor: "Assisted by Rev. W. W. Perry, of Haynesville, we closed a successful meeting at Bryceland, La., last night. The church was revived, there were 6 baptisms, 13 accessions by vows, and 4 are to join by certificate. The pastor and his helper fared sumptuously, and their families were kindly remembered with material things at the close of the series of services. I will begin a meeting at Holder to-morrow, July 10."

Rev. W. F. Rogers, our faithful pastor at Sallis, Miss., writes encouragingly of his work in that charge. He reports that he has arranged for his coming protracted meetings as follows: At Spring Grove on the third Sunday in July, with Rev. W. J. O'Bryant to assist; at Salem on the fourth Sunday, with Rev. J. D. Simpson as a helper; at Pleasant Hill on the second Sunday in August, where Rev. J. T. McCafferty will be with him, and at Shrock on the Sunday following, where his co-worker will be Rev. E. B. Sharp.

Rev. C. D. Atkinson, of Crowley, La., was a pleasant caller at the Advocate office on Thursday of last week. He had been given a month's vacation by his congregation and was en route to the Seashore Campground, where he will attend the Camp Meeting and the Christian Workers' Conference. Sister Atkinson and his babe were with him. Brother Atkinson is in his fourth year at Crowley, where he has built one of the handsomest churches in Louisiana and has also accomplished a great work in many other respects.

Mr. John Ford House Barbee, of Memphis, Tenn., who this week discusses in the Advocate the recent remarkable Alumni Address of Dr. W. A. Webb at Vanderbilt University, is the youngest son of the late Dr. J. D. Barbee. He is an alumnus of Vanderbilt, and made a speech at an alumni banquet two or three years ago which was the hit of the occasion. As will be seen, he refuses to transfer his affections from the Vanderbilt of McTyeire and Garland to the Carnegiezed institution that bears the same name. Our young friend wields a trenchant and gifted pen.

Dr. W. T. Johnson, of Greenwood, Miss., has sent us the following additional amounts for the North Mississippi Superannuate whom we have been trying to help: J. F. Melton, $1; H. W. May, 50 cents; C. A. Weston, 25 cents. Dr. Johnson states that he visited his brother, Colonel J. M. Johnson, of Acona, Miss., who has been seriously ill for several weeks, on July 7, and found him suffering a good deal. We are sorry to be informed that this splendid Christian gentleman improves so slowly, and we hope that there will be a decided change for the better at an early date.

In a note written from Memphis, Tenn., on the 9th inst, Rev. J. H. Holder, of Pontotoc, Miss., says: "I am here on my way to visit Mrs. Holder, who is in the Cragmont Sanitarium, at Black Mountain, N. C. She is improving, and we are hopeful that she will be able to return home by October 1, with her health completely restored." It gives us much pleasure to chronicle this good news, which we feel sure Sister Holder's many friends will be delighted to receive. Brother Holder will tell our readers something about his work at Pontotoc, which is progressing finely, in the next issue of the Advocate.

Under date of July 12, Rev. C. M. Chapman writes as follows from Rolling Fork, Miss.: "We have closed one of the best revivals in the history of our church here. There were not many here to take into the Church, but up to the present 18 have joined on profession of faith. Rev. S. E. Kirby, of Little Rock, Ark., did the singing and preaching. He is the best help I have ever had in a revival. Our young people were inspired to do real service for the Church. Brother Kirby is available for revival work in Mississippi both as a singer and preacher. For references or dates write him at Brookhaven, Miss., in care of Rev. J. M. Morse."

Rev. R. P. Neblett, of Ripley, Miss., writes: "Dr. J. Y. Murry does not improve. While he is in no pain, he seems to be growing weaker. He rested well last night and upon hearing the bell ringing for Sunday school yesterday morning, he asked that his love be sent to the school and to all the brethren. He appreciates the messages received from friends and has each one read to him." It is with sorrow that we learn that this noble veteran continues to remain so ill, but we are glad to know that he is so beautifully exhibiting the spirit of the Master in the midst of his afflictions. May the richest blessings of the Lord abide with him!

Rev. J. L. Neill, pastor of the First M. E. Church, of Laurel, Miss., writes: "Our work continues to move forward. Especially are we glad that we have been able to make provision for the prompt liquidation of our church debt. Our laymen made a canvass of the church membership early in June and as a result the whole of the $5000 that we owe was made secure in cash and good subscriptions. We are very proud of this achievement in view of the stringency of the times in money matters. We have had new pupils reported in the Sunday school every Sunday since last October without exception. This is the finest continuous record for new pupils that I have ever seen."

Rev. E. N. Broyles, of Durant, Miss., writes: "We have just closed our meeting here. Rev. J. A. Bowen, of Birmingham, Ala., was with us, and I think that the meeting was the best that I have ever been in. Besides 34 accessions, many were converted, workers were developed, and the indications are that the revival will continue through the regular channels of church activity. We are glad that we were able to secure the services of Brother Bowen, for his work was so deep in its nature that we feel sure it will be permanent." Brother Broyles is having a remarkably successful pastorate at Durant, and our congregation there is being steadily strengthened in every way under his efficient ministry. He is one of the most promising young itinerants in Mississippi.

NO LONGER IN OUR CHURCH.

Rev. S. H. Frazier, Deacon, pastor of our church at Bernice for the past year, has withdrawn from the ministry and membership of the M. E. Church, South, and has surrendered his credentials. There is nothing against him. He changed as to his belief in certain ecclesiastical matters and as a necessary result he has changed his church relationship.

BRISCOE CARTER, P. E.,
Ruston Dist., La. Conf.

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Port Gibson Female College. Has had two years' experience with first-grade teacher's license. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

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HOW TO HOLD BOYS AND GIRLS OVER THIRTEEN.

Rev. B. F. Lewis.

Up to within the present decade, the one phase of Sunday school work which has occupied more attention than any other, has been, "How can we hold the boys and girls in the Sunday school after they reach the age of thirteen?" Pastors have written on it; Sunday school superintendents have deliberated on it; presiding elders have discoursed concerning it, and Bishops have pronounced upon it. Each has had his theory. In all that has been said something good has been found; yet there has been ever present an intuitive feeling that the great problem had not been satisfactorily solved. The present Sunday school movement, with its adapted equipment, comes nearer solving this vexing problem than anything yet said or offered. The most optimistic Sunday school worker is not prepared to say, however, that the last word has been uttered. They do say that they firmly believe they are on the trail of a solution. At least three things must be kept in mind in dealing with this situation.

1. **Classification.** Such pupils cannot be dropped into just any class, regardless of fitness. In our public schools one thing controls classification—scholarship. This condition is absolute. But in the Sunday school, while there are certain regulations governing the classifying of all pupils, and while the wise superintendent will not vary from these regulations except in cases of necessity, no wise superintendent will enforce them rigidly, especially among the older pupils, and more especially during the "critical age." If pupils have been in the school a year or more, the question of classification settles itself by promotion. But it is with the new pupil we have to deal gently. With them, two things must be considered:

(a) **Companionship.** "The gang spirit" is at its height at this age. Queer fancies and strange animosities control both boys and girls, but especially boys, at this age, and these may be real or imaginary. To the boy, they are one and the same. The girl is often unreasonable. It is folly to attempt to place a new boy in the same class with a boy with whom he has "had a falling out," whether the cause was reasonable or fancied. Prejudices are like cast-iron here. They cannot be ignored. I do not mean to intimate that the superintendent should be governed by the whims of every boy or girl who comes into the Sunday school. By no means. There are classification regulations, and it is better at times to adhere to these regulations strictly, though a boy is occasionally lost, than to lower the standard of the whole school, and possibly weaken its authority. The school should not be brought to the level of the boy, but the boy should be put in the line of development to the level of the school. Very few instances will be found during a long term of service, where the superintendent will be called upon to take such an arbitrary course. Some means can be found for considering the feelings of the boy, and yet maintaining the integrity of the school.

(b) **Adaptability.** Further, the pupil's intellectual and physical development and spiritual attainments must be considered. For illustration, it would be folly to place a very dull boy in a class composed of very bright ones, if it could be avoided. The dull boy would become embarrassed and quit. Likewise, it would be equally unwise to classify a bright pupil with those who are mentally sluggish. He would become disgusted and drop out.

Sometime since, in classifying students, a superintendent put a boy in a class where his size and age naturally placed him; it was not long before the fact was brought to the attention of the superintendent that mentally this boy was far ahead of all the pupils in the class and was restless under it. At once he was removed and placed in a class two years removed from that in which the age limit placed him. The action of the superintendent was universally approved.

MRS. M. F. LOVEJOY DEAD.

Dear Dr. Meek: On the morning of July 3, in Washington, D. C., my youngest sister, Mrs. M. F. Lovejoy, fell on sleep. Mildred was the youngest daughter of Rev. J. L. Forsyth, for fifty years a member of the Mississippi Conference. The passing of my sister leaves but two of a family of seven children living—Mrs. M. E. Melson, of Baton Rouge, and myself. Mrs. Lovejoy taught for a time in Whitworth College, under Dr. H. F. Johnson, and in the Wesleyan Female College at Macon, Ga. Later she was appointed to a position under the Civil Service of the U. S. Government in the free delivery department of the Post-Office, where for thirty years she wrought. Many friends, both in Mississippi and Louisiana will be interested in this announcement, for she had a large circle of friends in both States. She was laid to rest in Washington, D. C.

With a sad heart, your brother,
W. G. FORSYTH.
Edwards, Miss.

ONE BOX CURES THREE.
Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

NOTICE.

Rev. Thos. H. Mills, formerly of South Side Church at Corinth, Miss., is now located at Ruleville, Miss., from which place he is serving what we will call at present Quiver Mission, a considerable territory along Quiver River. Our district conference subscribed $200 for this work and asked the elder to put a man on the job. Brother Mills accepted the work and is there depending on the friends of Methodism to support him. All contributions should be sent to Mr. J. R. Bingham, Carrollton, Miss.,

BEN. P. JACO.

SHALL WE GO BACK TO THE BLUE BACK SPELLER?

Recently the argument has been made that our schools should adopt the Blue Back speller as the text book on this subject. This argument is based upon the contention that boys and girls trained in the old field school, where this renowned book was the text, were more efficient in spelling than those now being trained in the schools. It would be just as reasonable to argue that the farmer should discontinue the use of modern machines on the ground that the field does not yield as much grain as the same field did when simpler tools were used in its cultivation.

The lack of efficiency in the modern school is due to other causes. The old field school was in charge of a man who was usually the master of the situation, and required his pupils to master a few subjects thoroughly. Its modern successor is frequently in charge of a young girl who does her best to get her pupils to do something in two or three times as many subjects, and the result is that none are mastered. The pupils in this way acquire the habit of doing poor and careless work, and they are fortunate if they ever get such habits cured.

Our boys should be trained to master themselves first, and then to master thoroughly whatever subjects they study, and the school should not undertake to do more than it can do well. We need intensive cultivation in the school room as well as in the fields.

Parents wishing to place their boys where they can get such training should write to Jas. A. Peoples, Principal of the Peoples-Tucker School, Springfield, Tenn., for information.—Advertisement.

YOUR BOY'S TRAINING.

R. K. MORGAN,
Principal Morgan School, Fayetteville, Tenn.

A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tennessee.

During the past twenty-five years, Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bellbuckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a $15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary, Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.

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From the Field.

South Side, Meridian.

Our church has made some advance recently in spiritual things, as I see it. In the meeting just closing some 20 accessions to the church, with a deepening of spiritual fervor and a quickened activity, are some of the visible results. The pastor did all the preaching and the congregation was very patient and gave him the best of help. The pastor and family were surprised the second week by a large and gracious shower of good things to eat—a full supply of groceries. The last night of the meeting we were very agreeably surprised by being presented on part of the congregation with a large purse as an offering from them, but the best thing I shall mention is that some hardened sinners were really saved and some boys and girls gave their lives to Jesus. To our blessed Lord be all the praise. Yours in Christ.—A. M. Broadfoot, P. C.

Iuka, Miss.

The work at Iuka moves on smoothly. Our Sunday school enrollment and attendance are more than one-third larger than formerly. Our Woman's Missionary Society has over 40 members, and is one of the best. The Ruth Neblett Missionary Society of 18 young women and our Juvenile Missionary Society of 15 members are both doing well. Iuka has a woman's weekly prayer-meeting forty years old. They have not failed to meet weekly in these forty years. Iuka is a summer resort, and people are coming and going daily. The managers of the Mineral Springs Hotel declare that there shall be no dancing or card playing there this year. This is an ideal resort for Christian people, and for the sick.....We began a revival meeting June 13, and closed on June 21. Rev. L. M. Lipscomb, of Booneville, did the preaching. Each of his sermons was great, and each succeeding one linked beautifully into the preceding one, leading up all the while toward the goal. They were profound, eloquent, yet beautifully simple. Brother Lipscomb understands the art of clothing great thoughts in simple terms in common use. He is apt in illustration and has tremendous driving power. This series of sermons, I am sure, was the greatest I ever heard. Lipscomb is a truly great preacher.....Rev. J. H. Mitchell, our presiding elder, came on July 4 to hold our third quarterly conference. He preached two strong, helpful sermons—one on Sunday at 11 a.m., and the other at night. This is the third time it has been my good fortune to serve in Brother Mitchell's district. He is a good presiding elder, careful, painstaking and thoughtful in the administration of the affairs of the Church. Nothing escapes him. He is as gentle as a woman and as firm as Gibraltar. The old-time power is still with him. Brother W. M. McIntosh returned home last Saturday from Texas, where he has spent several months in successful evangelistic services. He will rest a few days at home before he undertakes another campaign. He is full of fire and ready the instant the fire alarm sounds to go. He is an inspiration and help to the church here.—W. D. McCullough.

"You might as well try to cure smallpox by scenery as to save the world by improvement of environment."

"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

LOUISIANA EPWORTH LEAGUE CONFERENCE.

The Louisiana State Epworth League Conference held its annual session in the First Methodist Church of New Orleans, June 17-20. The Leaguers were welcomed to the city in a few well-chosen words by Dr. Edw. L. King. The response was given by Mr. B. J. Reomer of Shreveport. Rev. W. F. Quillan, of Nashville, Tenn., gave an inspiring message on "Our Conference Ideal," the elements of our ideal being as follows: Loyalty, Energy, Activity, Grit, Union, Enthusiasm. The summing up of the initial letters spell the word League, that which we really are.

The morning and afternoon sessions were devoted to institute work in the departments of the League, Brother Quillian leading. The Leaguers manifested their interest by asking questions and offering suggestions as to how to overcome difficulties that had been encountered in their Leagues.

A splendid feature of the Conference was the noonday lunches given by the local Leaguers in the social hall of First Church. These were immensely enjoyed by all.

The following officers were elected to serve for the year 1915-1916:

President, J. D. Saint, New Orleans; First Vice President, R. O. Coorpender, Alexandria; Second Vice President, Miriam Atkins, Shreveport; Third Vice President, Sophie Kuntz, New Orleans; Fourth Vice President, H. L. Johns, Baton Rouge; Treasurer, R. C. Feagin, Lake Charles; Epworth Era Agent, A. D. Carpenter, Slidell; Junior League Superintendent, Mrs. R. H. Harper, New Orleans; Superintendent Knights of Ezelah, J. O. Gibson, Shreveport; Field Secretary, Frances Brasher, Alexandria.

The new cabinet met in an informal session with Rev. W. E. Thomas our Conference President, and held a regular love feast and pledged themselves to work strenuously for the advancing of Epworth League work throughout the State during the year before them. Each member of the cabinet believes in the power of prayer and will attempt nothing without God's help. They want the cooperation of every pastor and Epworth Leaguer to make the State work prosper.

The outlook is fine for an advance along all lines of the work. May we meet in Alexandria next year with reports showing that we have lived up to our motto, "All For Christ!"

X. X.

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and all who contemplate marriage should own this complete book of Life—The "Common Sense Medical Adviser," by R. V. Pierce, M. D. It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price. Sold formerly for $1.50. We can only mention a few of the chapters here: The Mechanism of Life, History of Marriage, Advice for Mother and Babe, Nervous Troubles, Sex Hygiene, Anatomy, Physiology, Medicine, etc.

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MARRIED.

At the home of the bride's parents, in Springfield, La., on May 26, 1915, by Rev. H. C. Murphy, Mr. ELMAN RIGGS and Miss ETTA THREETON.

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Wickedness, unrepented of, estranges from God and fills the heart with despair. It needs no evangel to foretell the doom of the wicked. Science declares it in unmistakable terms. That the same destiny awaits a Nero and an Apostle Paul is not only against revelation, it is repugnant to reason. The gospel does not pronounce the doom of the hopelessly wicked; it only proclaims the destiny which follows the free choice of those "who love darkness rather than light, and because their deeds are evil." Jesus Christ came to save the wicked, not to condemn them.—J. R. Nichols, D. D.

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to every reader of the New Orleans Christian Advocate, who needs it and writes for it to the Vernal Remedy Company, Buffalo, N. Y., a trial bottle of Vernal Palmettona. Only one small dose a day perfectly and permanently relieves catarrh, flatulence, indigestion and constipation. It clears the liver and kidneys of all congestion and inflammation and takes all irritation from bladder and prostrate gland. Good men and women are wanted as agents for this and other high class articles. Write immediately.—Advertisement.

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Sunday School

LOUISIANA NOTES.

By Rev. P. O. Lowrey.

The Bell City M. E. Church, South, Sunday School was host to a recent Ward Convention of the Calcasieu Parish Sunday School Association. Notwithstanding the meeting was on a week day, there were almost a hundred in attendance from the near-by schools and a good program was rendered. The Convention will be held next year in Hayes.

The Westlake Sunday school enjoyed a rare treat in a recent visit from Mrs. Ira L. Thomas and a group of her young people's Bible class of the Simpson Memorial M. E. Church of Lake Charles. The young people furnished vocal and orchestral music and Mrs. Thomas gave as an inspiring address a resume of the addresses made at the recent Sunday School Convention at Baton Rouge, touching on a number of lines of Sunday school work.

In a recent letter from Rev. T. M. Burgess, of Amite, a missionary in the American Sunday School Union, he says of his work: "I have organized twenty-two Sunday schools, opened three preaching places, held three protracted meetings, and received 48 into the Methodist Church, with 85 to go into the Baptist Church; and I have six meetings yet to be held in out-of-the-way places. We try to reach the heretofore unreached. I am very busy, going all the time, and the Lord is crowning our work with success." Brother Burgess' friends will be glad to know of the prosperity of his work, as he was for several years a traveling preacher in the Louisiana Conference.

The Lake Charles Pastors' Conference has put on foot a plan to observe the last week in September as Sunday school rally week, during which time each of the churches shall have its own program and make a thorough canvass of the town for new Sunday school scholars. During the first part of the week, however, there will be an interdenominational canvass of the town for a Sunday school census, and the information thus gained will be placed in the hands of the workers of each church; and it is planned that before the close of the week every non-Sunday school attendant shall have several invitations to join the school of his choice in some department, from the Cradle Roll to the Home Department. The present plan is for each church to have a week's Sunday school revival from the last Sunday in September to the first Sunday in October—regular rally day. Mr. Van Carter and Miss Susie Juden have been invited to spend as much time in Lake Charles as they can give that week, helping in the general campaign and in the several church programs, and no doubt other speakers of more or less prominence will be invited to help in the several denominational campaigns. Mr. A. M. Mayo, of our Church, was chosen superintendent of the interdenominational part of the work. It occurs to the writer that what Lake Charles is doing, other towns, both small and large, should do. Among the Christian public school and college teachers and successful Sunday school workers good speakers can be found almost everywhere for a program in any department of Sunday school work, and the expense and effort involved need not be very great. The programs with the addresses should include every phase of Sunday school work from the cradle roll to Sunday school management, and following the rally day Sunday a reception should be given to the new scholars enrolled during the week. The writer will be glad to send a suggestive program for such an occasion to any one who wishes it and who will enclose a stamped envelope.

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NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney, Sardis, Miss.

The greater part of July will be spent with the workers in the Aberdeen and Corinth districts.

No, it is not too late to hold Children's Day services. If you can not do all you would like to, do all you can.

Coffeeville has a preacher, superintendent, and teachers working together for a first-class school. In a few weeks they expect to be in the standard class.

Now is the time to get ready for Decision Day. This gives the preacher, the superintendent, the teachers, and each saved member of the church another opportunity to pray for and urge the unsaved to accept Christ.

This is the time of year to push the Home Department. Get it so well organized that it will keep going all the winter. One object of this department is to have Bible study at home; another is to have a family altar. Let us pray and push.

The Ruleville school, under the guiding hand of Mr. R. S. Parker, is making the finest kind of progress in every department. The Teacher-training class has 17 members. It is with joy that this school is registered as the 25th that comes up to the Standard of Efficiency. Who next?

MISSISSIPPI CONFERENCE NOTES.

By Rev. R. A. Maddox.

What about Children's Day? Did you have it? It is not yet too late.

The Field Secretary has finished his work in the Meridian District with pleasing results, and he has only two more weeks in the Newton District. Then the work will be transferred to the Brookhaven District. I have been away from home too much to write for the Advocate.

Did you get that Teacher-training Class organized for your young people? I think now would be a good time to start it. Everywhere I go I am met with this question, "How can we get teachers?" It seems to me that any one would know that the way is to train them. How does Mississippi get teachers for the public schools? Why, she trains them. What are you doing for the Church and the young people in that line? Please read James, 4th chapter, 17th verse.

I find only about 5 per cent of the Sunday schools using the missionary program given in The Missionary Messenger. The Mississippi Conf. Sunday School Board paid for this publication to be sent to each pastor and superintendent, that our people might have missionary information. Won't you please use this program? Every one says our people need to be "educated." How are they to be "educated" if we do not educate them? The Sunday school is the greatest educational institution the Southern Methodist Church has, and why not use it to educate? It is the place to teach systematic giving, etc. We can never remake or turn back into childhood the adult man that we may train him, but God has blessed us with young life coming on with a fresh crop to train each year; and fifty years from to-day we will still be crying "Our people need to be educated," unless we begin now to train our young people. What is your part in this great work?

NORTH MISSISSIPPI CONF.

Durant Dist.—Third Round.

McCool, at Chapel Hill, July 17, 18.
Mathison, at Double Springs, July 31, August 1.
Ackerman, at Ackerman, 10 a. m., July 23.
Chester, at South Union, 3 p. m., July 23.
Hesterville, at Shady Grove, July 24, 25.
Durant, p. m., July 14.
Vaiden, at Vaiden, August 7, 8.
Pickens, at Ebenezer, August 14, 15.
West, at Bowling Green, August 21, 22.
Bellefontaine, at Long Branch, Sat., August 28.
Slate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Abiaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosciusko Circuit, at Salem, September 18, 19.
Kilmichael, at Salem, Friday, September 24.
Poplar Creek, at Friendship, September 26.

W. S. SHIPMAN, P. E.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

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Women who suffer from extreme nervousness, often endure much suffering before finding any relief. Mrs. Joseph Snyder, of Tiffin, O., had such an experience, regarding which she says:

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Elmore, at Wesley, July 16.
Simsboro, at Salem, July 23.
Haughton, at Doyline, July 24, 25.
District Conf., at Plain Dealing, July 26, 29.
Bernice, at Alabama, July 31, Aug. 1.
Blenville, at Burk Place, Aug. 2.
Haynesville, at Colquitt, Aug. 4.
Ringgold, at Rocky Mount, Aug. 7, 8.
Cotton Valley, at Spring Hill, Aug. 9.
Sibley, at Evergreen, Aug. 14, 15.
Plain Dealing, at Walkers', Aug. 17.
Minden, Aug. 21, 22.
Winnfield, Aug. 23.
Arcadia, Aug. 25.
Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Melville, at Melville, 11 a. m., July 17, 18.
Bunkie, at Bunkie, 8 p. m., July 18.
Campti, at Clarance, 8 p. m., July 21.
Colfax, at Mntogomery, 8 p. m., July 22.
Selma, 11 a. m., July 25.
Jena, 8 p. m., July 25.
Boyce, at Campground, July 31.
Longville, at Fields, August 5.
Merryville, August 6.
Bon Aml, at Carson, August 8.
Pineville, August 12.
Hopewell, on DeRidder Mission, August 15.
Glenmora, at Oberlin, August 22.
Provincal, at Provincal, 8 p. m., August 24.
Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, September 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setember 9.
Alexandria, September 12.

H. W. MAY, P. E.

Lafayette Dist.—Third Round.

Jennings, July 17, 18.
Lake Arthur, July 18, 19.
Houma, at Bourg, July 24, 25.
Lafourche, July 25, 26.
Gueydan and Abbeville, at Gueydan, July 31, August 1.
Eunice, at Iota, August 1, 2.
Crowley, August 7, 8.
Lafayette, August 8, 9.
New Iberia, August 14, 15.
Vermilion, at Perry, August 15, 16.
Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Sulphur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.

JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Greenwood, at Summer Grove, July 17, 18.
Queensborough, July 18, 21.
Ida, at Hosston, July 24, 25.
Preach at Texas Avenue, 8 p. m., July 25.
Pelican, at Bethel, July 31, August 1.
Pleasant Hill, at Robelline, Aug. 1, 2.
Noble, at Bayou Scie, Aug. 7, 8.
Many, at New Hope, Aug. 8, 9.
Cedar Grove, Aug. 11.
Bossier City, Aug. 13.
Logansport, Aug. 14, 15.
Longstreet, at Longstreet, Aug. 15, 16.
Conference at Texas Avenue, Aug. 18.
Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Kelthville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.

WM. H. COLEMAN, P. E.

Monroe Dist.—Third Round.

Calhoun, July 18.
Bonita, at Bartholomew, July 25.
Bastrop, at Collinston, July 26.
Waterproof, at Wesley, Aug. 1.
Winnohow, at Boeuf Prairie, Aug. 8.
Brooklyn, at B., Aug. 10.
Mangham, at Little Creek, Aug. 14, 15.
Rayville, p. m., Aug. 15.
Sicily Island, at Clayton, Aug. 16.
Oak Grove, at Midway, Aug. 20.
Tallulah, at Bayou Videl, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Third Round.

Baker, at Blackwater, July 18.
Clinton, at Clinton, July 18, 19.
Hammond, July 25.
Ponchatoula, at Lee's Landing, July 26.
Springfield, at Huffs, July 28, 29.
Tangipahoa, at Chesbrough, July 31, Aug. 1.
Kentwood, Aug. 1, 2.
Greensburg, at Day's, Aug. 4.
Amite, Aug. 5.
Franklinton Ct., at Varnado, Aug. 7, 8.
Franklinton and Zona, Aug. 9.
Keener Memorial, Aug. 12.
Covington, at Mandeville, Aug. 14, 15.
St. Francisville, at Wilhelm, Aug. 21, 22.
Zachary, at Slaughter, Aug. 23.
Wilson, Aug. 28, 29.
Baton Rouge, First Church, Aug. 30.

To all the pastors in the district: This round of quarterly conferences will be crowded, as the elder has been kept out of the district some time owing to his wife's illness; but we trust that each charge will be well to the front with their work. Keep in mind that the year is shorter and that we have less time to put in.

H. W. BOWMAN, P. E.

Religious Papers Look Into Pellagra Remedy.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address American Compounding Co., Box 587-X, Jasper, Ala.—Advertisement.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Newton and Montrose, at Montrose, July 17, 18.
Shiloh, at Thomasville, Tues., July 20.
Johns, at Puckett, Wed., July 21.
Trenton, at Boykin, Thur., July 22.
Raleigh, at Raleigh, Fri., July 23.
Laurel, Fourteenth Ave., Sat., July 24.
Laurel, 2nd Ave., July 25.
Laurel, First Church, July 25, 26.
Homewood, at High Hill, Sat., July 31.
Forest and Morton, at Forest, August 1, 2.
McDonald, at Hope, August 7, 8.
Leake, at High Hill, Mon., August 9.
Carthage, at Freeny, August 10.
Walnut Grove, at Oak Grove, August 11.
Chunky, at Chunky, August 14, 15.
Lena, at Forkville, Wed., August 18.
Clarkesburg, at Pulaski, August 19.
Harperville, at Conehatta, August 21, 22.
Choctaw Indian Mission, at Jackson's, Tues., August 24.

C. F. EMERY, P. E.

Meridian Dist.—Third Round.

Meridian, Central, July 18, 19.
Meridian, Seventh Avenue, July 18, 19.
Scooba, at Binnsville, July 24, 25.
De Soto, at Adams, July 31.
Pachuta and Quitman, at Porto Rico, August 1.
Matherville, at Poplar Springs, August 7, 8.
Lauderdale, at Marion, August 15, 16.
Meridian, East End, August 15, 16.
Waynesboro Circuit, at Winchester, August 21.
Waynesboro, at Hiroanu, August 22, 23.
Porterville, at Briggs Chapel, August 25.
Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, South Side, September 19, 20.

J. T. LEGGETT, P. E.

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Solving Your Money Troubles.

There is an announcement elsewhere in our columns of the Challenge Mills Corporation of Washington, D. C., inviting correspondence from the Churches of our denomination upon the details of a new plan for raising money for church debts or current expenses.

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E. SUMTER SMITH, Principal

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population—very convenient to Street Cars, Depots, fine Churches, Government Building, Carnegie Library, etc. The drinking water is considered among the purest of specimens in the world, and there is a wonderful Chalybeate Well within ten minutes walk. Special attention given to **health** and **morals**; a safe home boarding school with literary, music and other advantages. Address **M. G. Hawkins, Pres., Jackson, Tenn.**

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

DURANT DISTRICT MEETING.

A most pleasant and profitable session of the Durant District (North Mississippi) Woman's Missionary Society was held in Durant June 10 and 11. Miss Ellie Willingham, of Eupora, the newly-appointed Secretary, who is both consecrated and capable, presided in a most satisfactory manner. The invitation from the Durant auxiliary was as unlimited as it was cordial, and twenty-two delegates, besides several Conference officers, availed themselves of this opportunity to talk over the work in general and plan for the special work launched at our last Council session—the campaign for increased organizations and membership.

The reports made by the representatives of the auxiliaries were encouraging. The women of this district are not a whit behind those of other districs in lending a helping hand whenever it is needed. All sorts of activities claim their attention, whether it is sending the Gospel to the far-off nations or social service to their own communities; so it was not surprising that eight women volunteered to help the Secretary organize auxiliaries in their adjacent territory. Some of the auxiliaries were not able to send delegates from their membership, but sent their pastors, who expressed in more ways than one their hearty sympathy with the woman's work and their promises of assistance were thankfully received.

Dr. Meek, of the Advocate, surprised us with a flying visit. Rev. W. S. Shipman, presiding elder of the Durant District; Rev. E. N. Broyles, pastor of the local church; Rev. V. C. Curtis, of Lexington; Rev. T. L. Oakes, of McCool; Rev. Mr. Simpson, of Pickens, and several of the local laymen were untiring in their attendance and attentions. Mrs. Vic Thompson Hoyle, the Conference President; Mrs. J. W. Conger, First Vice-President; Mrs. T. W. Woodward, Second Vice-President; Miss Louise Dunstan, Corresponding Secretary, and Mrs. Walter Campbell, Superintendent of Mission Study and Publicity, were present and conducted institutes on their respective departments, while Mrs. Conger addressed the young people on Thursday night, and Mrs. Hoyle on Friday night gave the most enjoyable and stirring address of the whole session, using for her subject the work of the Council, paying special attention to the rescue and preventive work and appealing to the young people to consecrate their time, talents and means to this work. All signs point to a wonderful advance in this district as a result of the two days' communion together.—Mrs. Walter Campbell.

"THE IRON CROSS."

The prize of $100 offered by the Christian Women's Peace Movement for the best short story embodying Christian ideals of peace has been awarded to a man—James Church Alvord, of Littleton, Mass. It will be issued immediately in popular form at ten cents a copy and may be ordered from M. H. Leavis, West Medford, Mass. The title is "The Iron Cross," and it is a real story, not a tract or a sermon. It has a powerful plot, life-like characters and dramatic incidents. The motive of the story is reminiscent of "The Servant in the House," but the originality in setting and plot places it in a class by itself. While it is a startling indictment of war, it furnishes the noblest motive for peace, and the author's keen sense of spiritual values gives an arresting power that grips the imagination and challenges the conscience.—Published by request of the Central Committee on the United Study of Foreign Missions.

SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS, JULY 22-AUGUST 2.

Those who have attended this assembly during past years can testify to its instructiveness as well as to the wonderful inspiration gained from its sessions. This year special emphasis is being placed upon missions and two whole days will be devoted to discussions upon its many phases.

There will be addresses by several prominent women. Mrs. Luke Johnson, of Gainesville, Ga., who for so many years was untiring in her efforts to place the publicity work of our organization upon a sure foundation, will delight both young and old, for she is a woman so well versed in the affairs of our great missionary work that she is well fitted to speak upon any phase of it.

Mrs. S. S. Harris will be another distinguished guest. She is so filled with love and enthusiasm for her work that she holds the attention of her hearers and her words grip the hearts of her audiences so strongly that they are not soon forgotten. Her work in China has been eminently successful.

You will also have an opportunity of hearing Miss Linnie Barcroft, of our Mississippi Conference. From her you will gather valuable missionary information, for she was one of our representatives to Mexico City until the disturbed conditions there forced her to return home. Miss Mary Moore will conduct an Institute hour and Miss Hasler will tell of the work at the Biloxi Wesley House. You are sure to receive an invitation to visit her, and don't fail to accept it, for you will see for yourself what a splendid work she and her helpers are accomplishing in that cannery district.

Each evening the vesper services will be conducted by Rev. Foster Gambie, of Songdo, Korea. Mrs. Geo. S. Sexton, of Shreveport, and Mrs. R. H. Harper, of New Orleans, will also be on the program. These women need no introduction to our Louisiana membership, for their fame has spread throughout the State.

July 28 and 29 are the dates for this special feature of the Assembly. Make your plans to take your vacation at that time. If you cannot stay through the entire session, do not miss these two days. They will furnish you with spiritual food for the rest of the year and so fill you with enthusiasm for the work that you will be able to return to your homes and kindle fires there in hearts that have grown cold and indifferent.

This is a wonderful opportunity and we urge our women to grasp it. Those who cannot go should urge others to do so. Let us try to have a large crowd of consecrated women and young people present at this Workers' Conference and let us pray that God's spirit will be among them, so that the promoters of the Assembly may feel that this session is the very best ever held; and may many of the young people be led to volunteer for special service in the Master's vineyard.

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EMORY UNIVERSITY NOTES.

A. Richard Bliss, Jr., Ph. D., M. D., of Birmingham, Ala., has been elected Professor of Pharmacology in the medical department of Emory University. Dr. Bliss is a man of thorough scholarship and successful experience. As an educator, he is a distinct acquisition to the teaching force of the Medical School. Heretofore he has been Dean of the School of Pharmacy in the Birmingham Medical College. He was educated in Columbia University and at the Johns Hopkins University. Writing to the Chancellor of Emory University, Bishop Candler, Dr. Wm. J. Gies of Columbia says: "Dr. Bliss is an earnest and able student, particularly interested in the subjects of Pharmacology and Chemistry. I have followed his professional career with interest and satisfaction, having noted his success in the University of Alabama both as a teacher and an author." Dr. B. F. Loveless says of him: "I was associated with Dr. Bliss for a time at the University of Alabama and know him to be a man of energy, enthusiasm and thoroughness, and of pleasing personal qualities." A leading physician of Birmingham writes: "We should regret exceedingly to lose him from Birmingham, but I believe he is just the kind of man you are looking for. Dr. Bliss is a man of pleasing address, inspires his students with a great deal of enthusiasm and I might say is the favorite and the hero of his faculty." Dr. Bliss is a member of our Highlands Church of Birmingham.

* * * *

Daily contributions of great value are made to the library and museum of the Candler School of Theology of Emory University. A few days ago a splendid specimen of Japanese armor was sent by a missionary recently returned from Japan. It is the most ancient form and illustrates the military life of the part of Japanese history to which it belongs.

On last Saturday Bishop Candler received from Bishop Key of Sherman, Texas, and extremely rare volume of steel engraved portraits of Methodist celebrities of the first fifty years of American Methodism. It is the gift of Mrs. O. A. Barry and is sent to the University through Bishop Key. On the fly-leaf of this rare and costly volume is this inscription by Mrs. Barry:

"This collection of portraits of the first Methodist divines has been in the Barry family since ante-bellum times. It was handed down to the present generation (to the late Osgood Andrew Barry, formerly of Cuthbert, Ga.,) by his father, Judge George La Vallon Barry, a native of Kent County, Maryland, and also a resident of Georgia. Judge Barry was a stanch old Southern gentleman and his patriotism evidently extended even to his religion. He looked over this collection of portraits, marked the abolitionists with a capital "A" and placed a cross by them. This collection is presented to the Methodist Memorial Collection by Mrs. O. A. Barry, wife of the late Osgood Andrew Barry, who spent the major portion of her life in Georgia, and who has been a Methodist, as was her husband, since childhood."

* * *

The Building Committee of the Board of Trustees of Emory University met in Atlanta on Thursday, July 8, to consider the lay-out of the grounds and the plans for buildings to be erected during the coming year. Work on the new buildings will begin at an early day. The grounds are said to be susceptible of the finest landscape treatment. The architect having it in charge, Mr. Henry Hornbostle of New York, says: "Nothing better in America. The campus can be made at comparatively small cost a paradise of beauty."

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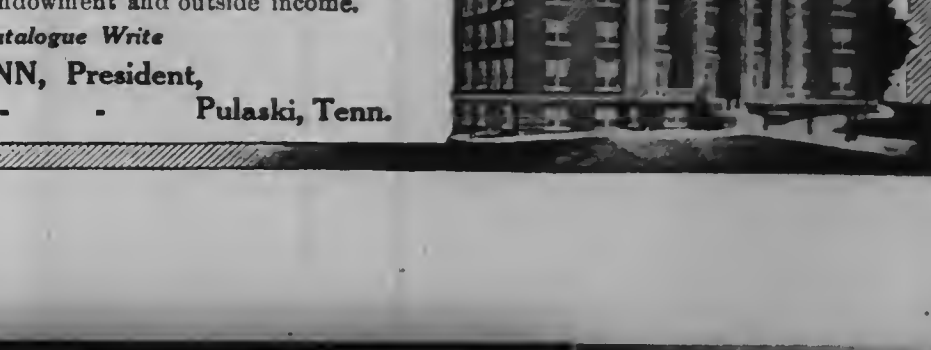

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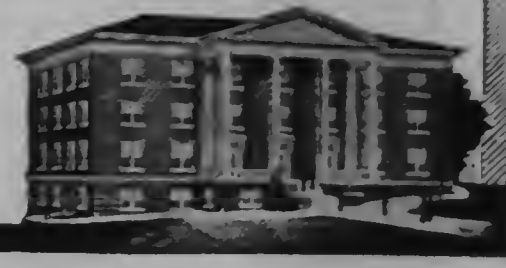

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 29. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3100

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 22, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"When in our Father's happy land
We meet our own once more,
Then we shall scarcely understand
Why we have wept before."

* * *

A person who endorses the wrong-doing of another is, in the sight of God, equally as guilty as the actual offender. What we approve is a good index to what we are.

* * *

A man is not apt to succeed long in attempting "to run with the hare and hold with the hounds." Abraham Lincoln covered this point in that clause of his famous saying which affirms, "You can't fool all the people all the time."

* * *

The Independent says that as a result of the European war Maud Mullah is now not only raking, but also pitching the hay in England. What of that? Are not women in this age clamoring for wider spheres of work?

* * *

The man who stands for something is certain to be assailed with opposition. Nowhere in the Holy Scriptures is a smooth path promised as a reward for fidelity. Every true disciple will find life a battle that will often try his soul to its deepest depths. It was the recognition of this fact that influenced St. Paul to exhort Timothy to "war a good warfare."

* * *

To be truthful means a great deal more than many people imagine. One may create a false impression upon the public mind by presenting correctly one side of a situation and withholding another side that would make it appear quite differently. There is a great deal of this kind of misrepresentation going on in the world. An illustration of it may be seen in the case of a preacher parading the great material improvements he has made in his charge when it has all been done, or chiefly done, with borrowed money, which has not been paid back, but of which he says nothing. A truly worthy man does not want any credit to which he is not entitled when all the facts are understood.

* * *

The "peace-at-any-price man" in the Church is worse than his counterpart in the State. The neutral on moral questions is the worst type of neutral. The Master expressed his feeling toward this class of persons in his message to the Church at Laodicea. If a moral issue arises, it is the duty of every Christian to take a definite stand on the right side. It is better to have controversy than to leave the wrong dominant and unchallenged. The two mightiest religious movements of modern times—the Reformation and the Methodist revival—were cradled and carried forward in controversy. Martin Luther, especially, was vigorous and unsparing in the handling of his opponents. No great chapters in the history of the Christian Church have been made possible by namby-pambyists who insisted upon having everything let alone.

A GREAT GATHERING.

The Sixteenth National Convention of the Anti-Saloon League of America, which was held in Atlantic City, July 6-9, was a magnificent and inspiring assemblage. The attendance was large, representatives having come from every part of the United States, and public meetings were conducted in two large and spacious places at the same time. Eloquent and stirring addresses were made by temperance leaders of national prominence and enthusiasm was at high tide. The notes of hopefulness and confidence vibrated in every utterance and the feeling was general that the day is not far distant when the American flag will wave over a saloonless nation.

It is to us a matter of gratification that Methodism is having such a large and creditable part in this epochal movement. Though all the Churches, even the Roman Catholic to some extent, are participating in it, the Methodists perhaps have more conspicuous leaders connected with it than any other religious denomination. The truth is, no great moral cause has ever been carried forward to success in this vast Western Republic but that the followers of Wesley were in its forefront. Our people have been mighty reformers as well as powerful revivalists.

Our own branch of Methodism was represented on the program of the Atlantic City Convention by Dr. G. W. Young of Kentucky, Dr. H. M. Dubose of Georgia, and Rev. George R. Stuart of Tennessee, all of whom are reported to have acquitted themselves admirably.

The prohibition wave throughout the country seems to be mounting higher and higher, and there is yet nowhere any indication of a recession. May God speed the day when every foot of our soil will be immune from the awful reign of the rum traffic!

A LOSS TO THE CHURCH.

"Recently we had the pleasure of hearing one of the ablest sermons we have ever listened to. It was thoroughly Biblical, awakening, instructive, and in every way attractive, and held the audience's attention for about forty-five minutes. Its theme was, 'To Man With God All Things are Possible.' The preacher had a fine presence, a good voice, and a strong magnetism. The man, the voice, the sermon, and all the incidents, reminded us of Henry Ward Beecher. This man has a splendid record as a Christian gentleman, a good presbyter, a successful administrator, and most excellent pastor; yet, full of vigor and with a charming Christian wife, he is not preaching regularly, and has not a church. Why?

"Simply because he is a little over sixty years old. This man, of full health and strength, is good for ten years' successful work. Yet committees looking for ministers will pass him by, with all his ability, sympathy, wisdom and experience, for, possibly, some young athlete, who knows as yet very little of the Scriptures, and even less of modern life's principles and problems.

"Then people ask why the Church is not stronger. She has canned up her strength in her multitude of consecrated, able, sympathetic, trained men, who have been allowed to retire and become obscure, while her pulpits are compelled to depend upon raw recruits and experimentation. We have not a word to say in disparagement of our young ministers. But there is an abundance of opportunity for them in fields where youth is necessary and training is plenty, and by properly using the older men, we are simply providing for the talents of the young man when they have been developed.

"It is ever a bad policy along any line to first accumulate power, and then cast it away. Yet this is what the Church has been doing for some years, under the influence of faddists. She has been charging her batteries, and then cutting the connections."

This utterance is from The Presbyterian (Philadelphia), one of the great organs of the Northern Presbyterian Church. It is an admirable and timely discussion of a widespread tendency that is hurtful and much to be deplored. In our judgment, this disposition to shelve old ministers prevails in Methodism to an even larger extent than it does in the Churches that are congregational in their forms of government, due perhaps to the fact that changes in appointments occur more frequently. That the Church is a large loser as a result of this unwise policy, we do not think there is any doubt. The rich and ripe experiences of preachers who have borne the burden and heat of the day and who have learned more fully the truths that are spiritually discerned ought certainly to be counted among the most priceless treasures of the Church and should be made to contribute to its upbuilding to the largest extent possible. The inclination to dispense with such a ministry is not a wholesome indication as to the spirituality of the Church. On the contrary, it looks as if there exists among us an appetite for other things than the strong meat of the glorious Gospel of our Lord. But how to counteract effectively this regrettable tendency to lay aside our older and better seasoned pastors is a somewhat perplexing question. It is always easier to point out a problem than it is to furnish a solution for it. But we do not hesitate to say that we think that this trend should be combated in every reasonable and legitimate way.

Bishop McCoy says: "We can follow safely only him who walks with God."

Bible study is good, but Bible living is better. The two things, however, are not incompatible; on the contrary, oftener than otherwise they go together.

It is a fearful thing for any man to be a fraud; especially is this true of a man in the ministerial calling. A wolf in sheep's clothing is the worst kind of a wolf. There is no vice so bad that it is not made blacker by adding to it hypocrisy.

THE SANCTITY OF THE MINISTERIAL CALL.

(Written by the Rev. R. Manson Evans, Strong, Miss., April, 1915, and dedicated to the Ministry. Based on Acts 20:28.)

Servant of the most high God,
Hast thou heard the call divine?
Seen the path, the Master trod?
Felt the hand, the touch sublime?
Hast thou weighed its magnitude,
In the light of love supreme?
Let thy heart, with gratitude,
Overflow, e'en as a stream.

Honored of the King of kings,
Called, his word now to proclaim,
Thy glad heart should surely ring
With the notes of sweet acclaim;
Naught this side the throne above
Could thy heart more wisely claim;
Let it now be filled with love,
For his sake and in his name.

Placed upon the watchman's tower,
As a light against the night,
Thou shouldst shine through every hour,
As a beam of purest light.
If thou loiter by the way,
Count thy call an idle dream;
Canst thou find eternal day,
Cross, with faith, life's passing stream?

Purified in mind and soul,
Naught that stains should touch thy form;
Like the rest, it should be whole,
Lest there come to others harm;
Laymen, noble, brave and true,
Think thy thoughts and live them, too;
If thou fail, they suffer loss,
Fail to bear the Savior's cross.

In their homes, and in their hearts,
Make they room for thee apart,
From the shock of every storm,
Their strong arms preventeth harm;
They are often grieved at heart
Over ills they cannot help:
Sad must be the solemn thought,
If the Leader lead the ills.

Soon, at most, another call
From the throne of God on high,
Must be heard by one and all.
Wilt the Savior then be nigh?
Precious in the sight of God
Is the death of all his saints,
Sweet the path the Master trod,
Saved by grace from sin and stain.

Tune: "Watchman," Methodist Standard Hymnal No. 636.

ON ALL LIPS.

"Some of the Red Cross nurses tell us that the wounded soldiers in Europe are very patient, and they declare that it is a great surprise to hear so little groaning or outcry upon a field after a battle. The men have learned to suffer silently. But the nurses say also that there is one word they have learned to recognize in five languages, and that is 'mother.' And it is the heart of the far-off mother which feels the bitterest pang of this awful war."

NOW IS THE TIME.

My friend in sin: Our ears are too dull to hear life's clock every time it strikes. Many times has yours struck, measuring your march to the tomb and the judgment. I have a fear that it may not strike but once more, if at all, till your sun sets and your dear soul is enveloped in the shadows of doom which follow with grim certainty upon a life that is impenitent and Christless. O that today you would repent and be converted, that your sins might be blotted out!—Way of Faith.

THE THING THAT COUNTS.

You are a faithful layman in the church, and you are concerned about the sermons your pastor preaches. You have a right to be.

You may be worth more than many sermons. Your life counts. Putting it another way, You may kill the best sermons that ever were preached.

At a young people's meeting with which Rev. A. W. Arford was connected, the question was put to a number of people, "How were you led to Christ?" It was expected that a number would say that the sermon of some earnest pastor had been the means of leading them to Christ. Instead of sermons, every one attributed his definite steps toward Christ to the life or personal efforts of Christians.

One said that his Sunday school teacher had made a deep impression when, with tears of joy, she announced that the last of her pupils had been saved. The majority of those who reported how they had been won to Christ attributed it to the life of some layman in the community or to the Christian character of parents.

The kind of life you live counts.—The Watchword.

SOME CONCEPTIONS OF THE CHRISTIAN MINISTRY.

By Rev. W. L. Doss, Jr.

Several years ago a good lady said to the writer that a nephew of hers had made the remark that a preacher did not have anything to do. She defended the ministry by stating that the preacher had to prepare and deliver two sermons each week. She said that she did not believe this to be a very easy task. Here were two different conceptions of the preacher's work. One of these was that he did not have anything at all to do, and the other was that he had only to preach twice on Sunday. All this reminds one of something that the writer remembers having seen in the funny column of a popular magazine when still quite a boy. A little girl was boasting to the preacher's little daughter that her family had a good deal more of this world's goods than did the family of the preacher. The contemptuous reply of the preacher's daughter was, "Huh, your father works six days in the week, but mine works only one day."

A great many people believe this to be true. Then there are a great many who are like the young man and believe that the preacher does not work at all. Just how far, if at all, the preachers are responsible for these conceptions of the work of the ministry would be very hard to say. However, it is certainly entirely possible that preachers are somewhat responsible for these impressions in the minds of the people.

Somewhat akin to these notions is the idea that it is the preacher's business to be a kind of social adjunct to the life of the church and to the constituency of the church of which he is the pastor. The preacher calls at a home and tries to bring the conversation around to spiritual and religious matters. It is like steering a frail boat among the rocks of the rapids. There are people who seem to believe that the preacher's only object when he calls in the home is social. He almost has to fight sometimes to make his call otherwise. This notion among the people sometimes gives rise to disaffection because the preacher does not come as often and stay as long as the people think he ought to do for social visits. Some of them seem to think that he is slighting them and making better friends of others in the church. There seem to be a conception abroad that the first thing for a preacher to do is to be a jolly, good fellow—one who can be the center and life of every social group. Is this really the business of the preacher of the gospel? The writer does not know how far preachers are responsible for this conception of the people, but cannot but believe that we are somewhat responsible.

There is still another idea that some people have of the work of the Christian ministry. These have no higher conception of this very important work than to believe that the chief function of the preacher is to do all sorts of little odd jobs about the church. He is to be a kind of handy man and general flunkey—"a chef-in-charge," or something like that, when there are ice cream suppers, etc. The writer has had one or two experiences along this line since he has been in the ministry. It certainly does not show a very high conception of the high calling of the ministry when people thus want the preacher to degrade himself and his office.

It is good for the preacher to be interested in all the things going on in the church of which he is the pastor. He ought to see that the ventilation is right, that the fires are burning, and everything of that sort that will add to the effectiveness of the services of the church. When any of the people are interested in something to raise financial help for some organization of the Church, he ought to be interested in that, too, provided he can do so conscientiously. But it is degrading the man and the high calling to which he has been called to build fires, ring bells, open and shut up churches, be chief functionary at ice cream socials and all sorts of things like that. There is but one condition on which the preacher ought to be expected to do these things. That is when there is nobody else at all to do them. Then he ought to do these things.

Of course, a preacher ought to be approachable and he ought to enter to some degree into the social life of the church and the community where he is pastor. However, he ought never to forget that he is a preacher. The people will not forget this unless he deports himself in such a manner as is unbecoming a minister of Christ and a servant of the King. It is the writer's observation that much of the nonsense and many of the silly jokes that many of us indulge in could well be dispensed with to a beneficial effect. Men would not think any less of us. Departing from such talk would be more in keeping with the example of the Master. We might also be better fitted to conduct a conversation that is sound and profitable for those with whom we are engaged socially.

Then, is it not true that there are some preachers who just preach their sermons and then the people do not see anything more of them until the next time for them to appear in the pulpit? This being the case, the people have some ground for believing that the preacher has nothing to do except to prepare and to deliver sermons. Then there are those times and seasons when we all make our dismal failures in trying to preach the gospel. This almost gives the people some ground for believing that we have nothing at all to do.

It is true that there are times when the preacher tries to live up to the ideal that the people have of the ministry. In so far as this is true, the people make the preacher what he is. It is equally true that the people have come to have their ideals of the ministry from the men whom they have seen in that work. Not long ago at an Epworth League service in the church of which the writer is pastor a young girl was asked to make a short talk on the question: "Should a Christian ever be idle?" She merely read the question and then answered it by saying, "No; a Christian has no time to be idle." Has a preacher any time to be idle? What will be the answer? But one thing need be added to this answer when making its application to the work of the ministry. The preacher is called of God to preach the gospel and to be the shepherd of immortal souls. This is the great thing that should have the first place in his mind and in the minds of the people of whom he is the pastor. Everything else should be subordinate to this one chief business of the ministry.

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A CALL TO THE CHURCH WORKERS OF NORTH MISSISSIPPI.

The address of Rev. J. W. Dorman to the Sardis District furnishes considerable food for thought; it gives the conditions of the district, and we may presume that the Sardis District is a representative district of the North Mississippi Conference, and that the condition of the Church in that district is the condition throughout the Conference.

Brother Dorman stated that there were 6000 Methodists in the Sardis District and 12,000 members of other denominations out of a white population of 50,000, leaving 32,000 of the white population who owe allegiance to no denomination. Should these 18,000 church members be loyal to their obligations and filled with the Holy Ghost, and each exercising the gifts that have been given him, the outlook would be bright and promising, but Brother Dorman informs us that such is not the case. He tells us first that there were only 500 accessions to the Methodist Church in his district last year, and that the Church has lost 28 per cent of these through various causes, making a net gain of only 360 members. This is appalling. Six thousand members are only able to add to their number 360 persons in one year when there are 10,000 souls in the district, sad and hungry, waiting for some good Methodist to lead them to God! Three hundred and sixty is less than the natural increase of the Methodist proportion of the population of this district, and these 6000 Methodists are not able to take care of the incomers, much less to look after the needy fields away from home.

Brother Dorman readily admits that the Church is not doing its full duty, and sets about to look for the cause of the conditions he reports and mentions two conditions as contributing to the above results:

1. The Ministry does not see or feel the situation in all its gravity.

2. The laity are more concerned with money making and pleasure seeking than they are with Church work.

It is to be regretted that both these conditions are true, but there must be some underlying causes that produce these conditions. Why does not the ministry see or feel the situation in all its gravity? Have they eyes and see not, ears and hear not?

Why are the laity more concerned in money-making and pleasure-seeking than in Church work? And why do these conditions prevail throughout our country? It has been estimated that only one church member out of ten does any real service for the Kingdom. If such is the case we are carrying on our Church rolls a great dead weight that is embarrassing our progress in the work of uplifting mankind. Then why this great loss of vital force and power? We cannot believe that Christianity has the power to touch the lives of only one-tenth of those who are believers. Then we must conclude that the reason lies in the Church and its workers; that we have not done our entire duty.

Speaking from the standpoint of a layman, I will make a few suggestions as to what has produced the lack of interest in Church work among the laity.

1. The small concern of the laity in Church work is largely due to the fact that the Church does not put forth as much effort in training the laity in real service as it does in securing additions to the Church rolls. It lays greater stress on additions to the Church than on the efficiency of its members. No adequate means are used for keeping in touch with the new convert and keeping alive the fires that have been kindled within. If such means had been used in the Sardis District last year, 28 per cent of the ingathering would not have been lost. The new convert does not usually receive that fellowship, counsel, and sympathy that he is led to believe he will and that he has a right to expect. The church members have forgotten that he is only a babe in Christ, and needs constant care and attention, and looks to the Church, as to his mother, for spiritual food upon which to feed his soul, and cause it to grow. The average church organization too often fails to nourish him at all, and many die from neglect and starvation and even from the lack of the milk of human kindness. Is it not a fact that a vast majority of the laity of to-day have gone through that period of starvation and have lost all spiritual insight and power?

2. Why are the laity more concerned in money-making and pleasure-seeking than in Christian work? Are they not to a large extent taught that money is the chief object in life? Has not the Church of to-day become to a considerable extent commercialized, and does not the average Church worker think more and talk more of finances than of the spiritual uplift of man? Do not our Churches and Conferences discuss finances and financial systems, and the means of raising funds for the support of our institutions, more than they do the means of training the membership to efficient service? "Why will ye rob God in tithes and offerings" has been thundered into the ears of the laymen until the average layman thinks that all the Church wants with him is to give it his financial support, and feels that if he contributes liberally to the Church he has done his full duty; and in order to do this he turns his entire attention to money-making, and when the money has been made he naturally turns to pleasure-seeking.

The church member must be taught that he can rob God in other ways than in tithes and offerings; that he can rob Him by burying the talent with which he has been endowed; that he can rob Him by failing to use his effort and influence for the uplift of his fellowman; that he can rob Him by not attending upon his ordinances; that he can rob Him by failing to give Him his life and service; that he denies Christ when he fails to be a witness for Him; that he betrays Christ when he professes to be a disciple, and then covenants with the enemy; that he crucifies Christ when he worships Him on Sunday and adopts the evil ways of the world the rest of the week; that the Christian is one who is truly Christlike in life and character.

The Laymen's Missionary Movement was designed to meet the needs of the Church in the development of its latent force, and, if properly utilized, it will become an agency that will correct many of the evils that now confront us. I therefore call upon all of the Church workers of the North Mississippi Conference, especially all district, charge, and church lay leaders, to carefully study its plans and to assiduously put them into operation; to have each church select its committees on lay activities and to see to it that these committees are active in the performance of their duties, especially in the work of personal evangelism; so that every Methodist may be awakened to his responsibility and power, and be able to bring in a harvest of souls. If this is done, a different address would be forthcoming next year.

E. V. HUGHSTON.

Greenwood, Miss.

THREE MISTAKES.

Dear Brother Meek: Will you kindly allow me space in your columns to call the attention of our preachers and people to what I regard as mistakes too frequently made?

1. It is a mistake to omit preaching the doctrines of our Church during revivals. Our watchword should be "The sword of the Lord, and of Methodism." Too many of our people, and sometimes preachers, too, get the wrong idea when the matter of preaching upon our doctrines is mentioned; they think at once that it means to villify other denominations. If the doctrines of Methodism are contained all through the Bible, as we know they are, we should preach them to the people. Some preachers say: "I belong to the Methodist Church, but I had just as soon that a sinner converted in my meeting would join any other church as mine." I confess that I hadn't. I can but reluctantly consent for him to join some other church until after I have preached the doctrines of my own church to him. There is such a thing as being too liberal to be loyal, and that is a sin.

To preach a doctrinal sermon does not mean to abuse other Churches. Such discourses should always be preached in the spirit of meekness and love. We take it too much for granted in holding that our people do not need to be taught our doctrines. We are losing many young people connected with the families of our own Church, because of our doctrinal indifference. The Bible is so full of Methodist doctrine that I fail to find anything else in it to preach. To be interesting, instructive and convincing in preaching on the Bible mode of baptism, we should make free use of the words of eternal truth, without reference to other people, and without apologies. People will give undivided attention to a doctrinal discourse kindly delivered, and truth will prevail. Some of the most effective sermons the writer ever preached in revival meetings were on the Scriptural mode of baptism, at the request of pastors, and satisfied many who would have gone to another Church. Numbers of immersionists have given their hands at the conclusion of a sermon on baptism endorsing it as a Scriptural message. On one occasion eight adults came back to our Church, who had been proselyted away from us.

2. It is a mistake not to preach the teachings of the gospel concerning the support of the ministry and missions during revival meetings. It is claimed by some that we should first get sinners converted and that the church finances will then come up all right. A sinner may be soundly converted, but if not then Scripturally instructed with reference to his duties in the finances of religion he may lose sight of those matters almost entirely. At the time of his conversion is the proper time to introduce him to those good works essential to his development in the new relations of service upon which he has joyously entered. Also, during a revival is an opportune time to teach those already members of the Church who have neglected to keep their solemn vows with regard to the support of the ministry and missions. Some have the idea they are excused from their obligations, if the preacher happens not to suit them, or if they don't believe in missions. It was upon their vows to do these things they were received into the Church, and no one who lives in open violation of his or her church vows is right with God. Nor does poverty excuse any one from his obligations to the Church. We need only cite the example of Elijah, to whom God said: "I have commanded a widow woman to sustain thee." That was a very poor widow woman. When Elijah first asked her for "a morsel of bread," she said, "I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse, and behold, I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it and die." Instead of Elijah's accepting her excuse for denying him a cake of bread, he pressed the claim that God had ordered, and told her: "Make me a little cake first, and bring it to me, and after make for thee and thy son. For thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail." She went and did according to the saying of Elijah, and she, and he, and her house did eat many days" (1 Kings, 17th chapter). The Lord's cause comes first, however scarce things may be. And there is always a blessing in store for those who give at the calls of God made upon them through his servants. A preacher should never sanction the excuses made by his people on the grounds of the scarcity of things, if God has issued the order. But press the claims. God will take care of the giver. The truth is, people cannot afford to withhold anything that God demands.

3. It is a mistake not to preach upon the importance of every Methodist family subscribing for our Church papers during a revival. It is unfair to criticise the preacher who assisted in the revival because young converts do not hold out, when the real cause often lies in their failure to feed the soul on those things that tend to the

knowledge and love of God. I have never visited in a Methodist home where the inmates were readers of our church papers that they were not loyal supporters of the Church. It pays from every conceivable standpoint to circulate the Church paper among the people. Those who receive the greatest amount of good from such work are, of course, the readers of church papers themselves.

Finally, if I had the time and the proper opportunities to deliver three gospel messages, in lecture form, in our Churches, on the subjects suggested in this article, "The Bible Mode of Baptism," "Give me a Little Cake First," "And Weekly Visits of a Lonely Friend," multitudes of our people would be more loyal to our doctrines, and the support of the Church, and thousands of subscribers to our church papers would be secured.

Our pastors are in position to do these things better than I could. W. D. BASS.

Corinth, Miss.

ACTION OF COLUMBUS DISTRICT CONFERENCE.

(Part of report on Books and Periodicals read before the Columbus District Conference by Rev. W. W. Mitchell and furnished for publication in the New Orleans Christian Advocate by order of the Conference.)

We hail with delight the promise of Bishop Hoss to give us, at no distant day, a clear, complete and correct statement and account of the correspondence, controversy, and trial of the famous "Vanderbilt University" suit and decision.

It is peculiarly fitting that this timely service to the Church should be rendered by this astute thinker and able writer. Versatile and vigorous, just and generous, familiar with all the details of the lamentable controversy—in fact, the Church's conspicuous leader in the vigorous and prolonged fight for her own—his review and verdict must bear the stamp of truth, carry conviction, and stand the test of the most virulent criticism.

We deem it a matter of vital importance that our people keep themselves thoroughly informed as to the true facts in this case and hand them down to their children, that posterity may not soon forget the gross injustice done and shameful indignities heaped upon the Church of their fathers in the Vanderbilt University controversy, trial, and verdict.

We feel that it would not be easy to speak in too high praise of the New Orleans Christian Advocate. It is thoroughly awake to and jealously watchful of all the interests of our beloved Methodism. "Assuming no neutral attitude, yet with its columns open to a fair discussion of all subjects within the legitimate range of Christian controversy, its Editor stands squarely for that which all men recognize to be the fundamentals of Methodism, and against all he believes to be misleading and perilous to the Church. Such an editorial policy we can not but admire and heartily commend, and a Church journal, breathing such a spirit of aggressive conservatism, until fully convinced of the wisdom of a change, cannot but make a powerful and lasting impression upon the mind and heart of the Church."

We note with profound regret the meager financial support that is being accorded this excellent Christian journal. Through its own columns we learn that the paper is face to face with a serious crisis. "For several years prior to the outbreak of the European war it had been steadily gaining in its circulation, and resources and the outlook for its future was quite encouraging; but since last summer there has been a continuous decline in the number of its subscribers and volume of its income." Shall we turn a deaf ear, my brethren, to the Editor's earnest appeal and let the paper go down? Can we dispense with the New Orleans Christian Advocate when our land is rife with a hundred forms of hurtful heresies and subtle isms? When Mormonism, Eddyism, Russellism, and a score of other equally harmful heresies are challenging the attention of our people; when the leaders and teachers of these dangerous cults are up and doing—alert, energetic, and persistent in the circulation of their pernicious literature; can we, in the face of such conditions, afford to be indifferent, listless and idle? We answer, No! A hundred times, No! Therefore, be it resolved by this District Conference, that we will rally to the support of this valuable paper; that we will do what we can to bring it speedy and adequate relief. That when we return to our homes and charges, we will take up at once the work of securing the renewal of the expired subscriptions of those about us and add, if possible, many new subscribers to its depleted subscription list.

Respectfully submitted,

W. W. MITCHELL,
Chairman of Committee.

FROM THE HILL CITY.

Well, now, why should I write of Crawford Street, Vicksburg? Because the editor has called for gleanings from the field and possibly out of the many readers of the Advocate there might be some who would lend us an ear. And what have I to write worthy of the time and space allotted? Much of interest to the writer, but who of the readers will not pass it by?

Doctor, I ought to have a whole lot stored up, since for these six months I have threatened to break in upon your patience, but time and perseverance have both stood in the way—the truth is, I've been holding back going down these hills and going so slow climbing up them, that it has affected my mental as well as physical constitution. Our experiences have been in line with others who have had their burdens and responsibilities. The ups and downs have been about even; in fact, "a trouble's a ton or a trouble an ounce, or a trouble is what you make it." And it isn't the fact that you are hurt that counts, but only, how did you take it? So we are meeting the adverses and reverses and all other kind of verses conscious of the wisdom of the following utterance: "The harder you're thrown, why, the higher you bounce. Be proud of your blackened eye. It isn't the fact that you're licked that counts; it's how did you fight, and why?"

But Crawford Street is still on the list and doing some business at the same old stand. Some marked changes have taken place in these eight years; many familiar faces have gone and many new ones have come in their places. Father Time with his scythe has garnered some, but that same Father Time has brought forth other children, so that since my going there there has been an increase in the membership of Sunday school and Church—in the former nearly double.

After a strenuous three years to lift a debt of $8,000, and then one of relaxation, I bade goodby, leaving a clean sheet with a balance to credit. I returned to find a bonded debt of $10,000 and a struggling membership. I have been reminded of the adage; "All things come to those who wait," but not always as expected. Having sold the parsonage, the brethren promised to erect another on the lot at the Church, but instead decided to put up an Institutional Annex at a cost of $20,000, only one-half of which amount had been raised when the boll weevil came and the Kaiser descended (and great is our battle with the floods). Having remained in a condition of desuetude for more than four years, it was decided by the Church to convert the Annex into a home for the pastor, and now, like Titus Justus, we are living hard by the synagogue, and, I suppose, in the finest, most costly parsonage in the Conference, if not in the State. Think of it, Doctor, a Methodist preacher living in a $20,000 house furnished with sectional cases for his books, art squares on every floor, and furniture upholstered in leather! St. James says that the natural man looketh in the glass and beholdeth himself and goeth his way and straightway forgetteth what manner of man he was; but not so here, for there are no less than ten mirrors, one of which is likely to catch him at any turn he may make, and deepen the impressions before he can forget; and they are a savor of joy unto joy or of sorrow unto sorrow just as the man may think himself handsome or otherwise. Neither is there any lack of time. We recall that great sermon of Mr. Wesley on Redeeming the Time" when we look up and see the faces and hear the ticks of the four clocks on the mantles. With plenty of space, time and mirrors we should be satisfied; but oh, that $10,000 calling for interest and the retirement of bonds! How it takes all the starch out of a fellow's pride!

Our diligent, presiding elder, Rev. T. W. Adams, was with us in our third quarterly conference yesterday and exclaimed, "Good," on hearing our reports; yet we are not in a position to boast—not having every cause up to date. Brother Adams gave us a good, thoughtful sermon (he usually does that, however) which heated the preacher more than it did the hearers. He has been accused in some quarters of beating the air (literally), but he said it was too hot yesterday to beat anything. Our people cry hard times, but somehow many of them have acquired the habit of having vacations abroad that has taken them to chautauquas, and watering places and other pleasure resorts, so that with the excuse of "so hot," "so convenient," etc., we are seeing the effect in the pews.

It's time to call off. Our greatest needs at Crawford Strect are grit, grace, and money. Come up, Doctor, and share our hospitality, enjoy our pride, and preach for us any Sunday. Yours,

T. B. HOLLOMAN.

WOMAN'S DAY APPOINTED.

Dear Dr. Meek: Please announce that the second Sunday in August has been set apart as "Woman's Day," in the Sardis District. All the pastors are expected to preach that day on the subject of the Woman's Work at the morning hour. I hope that no one of them will fail to do this. May the Lord's blessings crown the work with success! J. W. DORMAN.

July 13, 1915.

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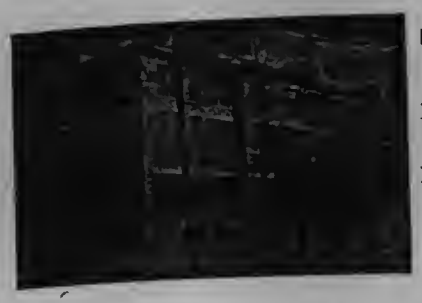

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THINGS WE MUST DO.

Brother Hoffpauir's statement in last week's Advocate as to some things we must do as Methodists in Louisiana, is timely and true. If we do not thoroughly equip our educational institutions to meet the demands of the time; if we do uot immediately provide liberally for Centenary's pressing needs, we will surely handicap ourselves in the future. We heartiiy agree also with his piea for the French mission work, which has in it elements of great promise and usefulness for all Louisiana Methodism.

The statement of Dr. Wynn's successfui work for Centenary in Lake Charles, contained in our iast issue, indicates that Brother Hoffpauir's district is coming nobly into line for a "Greater Centenary." Knowing the noble and efficient leadership of the Lake Charles congregation, not only in the pulpit, but in the lay ranks, we are not surprised at the contribution reported last week.

THE NASHVILLE EDUCATIONAL NUMBER.

Last week's issue of the (Nashviiie) Christian Advocate is a special educational number and contains many excellent articies on different phases of our educational work. Some of them, which seem to fit particularly our own needs, we shaii take the liberty of using in these columns. An article from Dr. Wynn we shali reproduce in a future issue. Beiow we insert a convincing piea taken by the Advocate from the "Christian Observer" which every Methodist parent in Louisiana shouid read and ponder. In addition to these articies, an articie by Miss Janie H. Drake, Dean of Whitworth College, puts the question, "Shouid the Church Schooi Live?" so effectively that, though the entire articie is too long for insertion, we shaii quote some specially appropriate statements from it as follows:

"I would answer most emphaticaliy that the Church school should iive, because it is doing a work which is not being done, has never been done, and never wiii be done by State schools. This usefuiness entities it to have life and have it 'more abundantly.'

"What is the nature of the work being done by Church schools which is not done by secular educational institutions? To me it seems at least threefold in its nature.

"In the first place, the Church school is emphasizing the cultural rather than the merely practicai and materiaiistic side of iife. When I give this my unbounded sanction, I realize that hundreds of thinkers and educators are against me; for the almost universal tendency is to demand that every iota of knowledge must have its definite estimate of practical materiaiistic, monetary vaiue. Many cry ont against the 'useiessness' of requiring the young student to study the classics, to pass 'dull' hours with his Latin or Greek grammar, when in exchange for his dead language he might be learning skiiifully to manipuiate some manual training tool which wouid both 'entertain' and profit. Entertain, forsooth! Such people surely need to learn that 'aii is not gold that glitters.' And as for profit, have men no conception of a mental development which may be profitable per se? * * * *

"And this leads me to my second point—that the Church school should live because it cuitivates the ethicai and religious side of man. Secular education strives to develop only the mental and physical sides of man's nature. It ieaves out of count one portion of the trinity of man's nature —the spirit. And this we may truthfuiiy say is the major portion of man's account. * * * *

"Why is it that secular schools do not teach religion? Too many have called it 'narrow-gauged' aud argued to prove that man must not be 'hampered' by spiritual instruction. On the other hand, it seems to me to be a narrow, lop-sided development which provides physical and mental instructiou and disregards the needs of the spirit.

"The third advantage which the Church school has over the secular schooi is that it emphasizes individual development and needs rather than giving its attention to general claims. The tendency of the State schooi is to produce men and women who are types. They are good machines, good imitations of a generai modei. The Church school produces in its completed product the man who is a representation rather than an imitation. He is an individual who embodies principles and himseif becomes a model. His own iatent individuality or personaiity has been developed, pruned, and strengthened. He is often a leader because of this individuaiity. What should make such a difference? Both the mode of instruction and the manner of the daiiy school life. State schools, because of their cheaper rates, are often overcrowded with students, so that teachers are obliged to deal with their pupiis en masse rather than as individuals. No ciose association and few real friendships exist between teachers and pupiis."

WHICH COLLEGE SHALL I CHOOSE?

By all means choose a Christian coiiege. Infideiity, materiaiism, and other dangerous inteiiectual "fads" are found to-day in many coiieges that have no connection with the Church of God through control, supervision, or historical and traditional association. The only safe piace for your boy or your giri is in the college that stands for a distinctive type of Christian education.

The note of alarm has been sounded none too soon. Parents need to be put on their guard against the insidious inroads made by infidelity in many of the large coiieges and universities of our iand from which Christianity has been banished.

Parents should be far more insistent in their inquiries concerning the religious character of the faculty of the institution to which they send their sons and daughters than in regard to material and even inteiiectual equipment of the institution that they seiect.

Do not hesitate to demand that proof be furnished you that your boy or girl wiii be surrounded whiie in coiiege with wholesome Christian influences. This is far too vital a matter to leave uninvestigated. If parents wiii require that guarantees be given them that aii teachers under whose influence their children come are earnest, evangelical Christians, they wiii have done more for the future of their children than they can now understand.

When boys and giris go to coiiege, they are at the most impressionable age. The novelty of new surroundings, the inteiiectual attractiveness of some favorite teacher, the strong influence of some new-found friend wiii oftentimes prove a determining factor in their lives. The Christian college wiii give assurance that at least religious influences wiii be brought to bear upon them; and while, of course, the mere enrolling in a Christian college is no guarantee that they wiii escape all evii and all temptation, still it is a great safeguard to place boys and girls where religious influences are wholesome, strong and evangelical.—Christian Observer.

A VOICE FROM ALABAMA.

Mr. Editor: Please allow me to thank you heartiiy for your two recent editoriais anent the Vanderbiit Universiiy. Bishop McTyeire secured the money from Commodore Vanderbiit to build a schooi for the Southern Methodist Church. Chancelior Kirkland for many years and on various occasions, in addressing the North Alabama Conference sessions, said it was the property of the Southern Methodist Church. But he and those standing with him have taken our property without our consent. And I, for one, wiii never recommend any young men of my charge to attend that institution, and I do hope all our pastors will have enough respect for themselves and their Church to do likewise. Especiaiiy should we pursue this course now that we have two universities which are our very own.

I am with you, too, Mr. Editor, in not wanting any Southern Methodist pastor appointed to Vanderbiit, either as a student or member of the faculty. It is hostiie to us. It has treated Bishop Hoss as uncivilly and in as un-Christian a manner as the leaders could devise. If nothing else can prevent, let us have a referendum on the question. The majority of Southern Methodists do not want any further dealings with Vanderbiit Universiiy. Let them go their way, and we will go ours. Respectfully,

Birmingham, Ala. L. F. WHITTEN.

Walter Baker & Co., whose cocoa and chocolate preparations are so extensively used throughout the country, received the grand prize at the San Francisco Exposition for the superiority of their products. This is the fifty-fifth time that this firm has been thus honored, both at American and European expositions.

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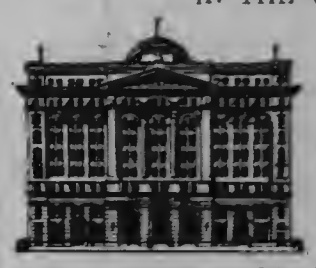

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A VACATION MEDITATION.

Dear Doctor Meek: I have just packed my "grip" and will be leaving to-morrow for the East. I will visit several points there before returning, and will conduct a revival in my old home Church at Moulton, Ala. What changes have taken place! How wonderful has God's providence been? Many of those of other days have joined the great white throng, having washed their robes and made them white in the blood of the Lamb. With such scenes in mind, and thinking to-day of such men as Dr. Anson West, Dr. F. T. J. Brandon, Dr. Thos. Slaughter, Dr. Z. A. Parker, and Dr. R. A. Timmons, all of whom have crossed over the sea to the land beyond, we recall the following lines:

"The land beyond the sea,
When will our toil be done?
Slow-footed years more swiftly run
Into the gold of that unsettling sun:
Home-sick we are for thee,
Calm land beyond the sea."

But back to the living, I turn with hope, to my dear native land, our Southland, so romantic and so historic, whose brave, strong people dwelling in farm villages, surrounded by the cheerful scenes of a thrifty agriculture, their children learning in well-kept schools, their homes free from fears of rude assault, their churches glorified by simple faith and vocal with joyous songs, their social life sweet and pure. This Southern land of ours is surely the garden of the Lord. With such scenes in mind, I cannot make for my native Southland a better prayer than Bobbie Burn's in the Cotter's Saturday night:

"O Scotia, my dear, my native soil,
For whom my warmest wish to heaven is sent;
Long may the hardy sons of rustic toil
Be blessed with health, and peace, and sweet content;
And oh, may heaven their simple lives prevent
From luxury's contagion, weak and vile;
Then how'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much loved Isle."

JOHN L. WILLIAMS.

Greenwood, La., July 13, 1915.

A WOMAN'S OPINION.

One woman's opinion does not count for much in a narrow realm, and naught in matters pertaining to the spiritual aggrandizement of a great nation. However this may be, we cannot withhold a "piece of our mind" in regard to the vital question discussed and assented to by the last General Conference, viz: "Uniting the two great bodies of Methodism."

If you will accept this community (which is only a drop in the ocean) as an example to prove the friction that must and will inevitably emanate from such a union, we feel that these few lines will not have been penned in vain.

While this is a Southern State, there are very few Southerners in this part of Arkansas, but emigrants from all parts of the North and West make up the population. On their arriving here they are met at the hotels and other places by the pastor and members of the Congregational Church, who admonish them to beware of the Methodist Church, and among many diabolical assertions made is the one that they could not be buried here when they die, etc. So, as a consequence of such statements, which should be confined to heathen lands, the Methodist Church is the weakest here.

On our first attendance at this Church we observed the oft-repeated reference to unity, and the singing of the old hymn, "Blest be the tie that binds," seemed to be an especial favorite of the pastor, but when we awakened to the real conditions of things we felt very much like severing that "tie." Of all curses, deliver us from the curse of a wrangling Christianity (so-called) where jealousy, envy, and prejudice dwell.

The loveliest Christian characters I ever knew were in the North, and when Christ has entire possession of the life there will be no friction; but until that time we would better steer clear of the breakers. FANNIE E. BURDINE.

Gentry, Arkansas.

RELIGIOUS EDUCATION.

There is a very strong effort on the part of a few men to naturalize Christianity. They recognize the intutive sense of the existence of God and sin. And from these innate beginnings they would develop religion on a purely natural basis, along a purely natural line. Christianity is only one form of this development. It may be a little more advanced, but yet it is of the same general quality as all other religions. In this view Christ is just the same in kind as all other religious teachers; only a little higher in degree. Thus reducing all religion to a common basis, they lose sight of Christianity as a religion from heaven, and think only of general religious education. They are consistent, and go farther. All things are a part of this religious education. There is no division of the holy and the common. There is no natural and supernatural. There is no temporal and eternal. There are no arts and science as distinct from the ministry of the Word. All things are on a dead level, and the wisdom of these men is to exalt all through religious education. They count the Biblical idea of the minister as antiquated, and family prayers as stereotyped, the Sabbath school as inefficient, and so they go on. One hardly knows what they are talking about, but they have seen a vision, and are coming out somewhere. We apprehend that they will find that they have been sowing the wind and will reap the whirlwind. They have thrown the food to the swine, and are filling their bellies on the husks. Let them alone; they may yet come to themselves, and they will return to their Father's house where even the servants have enough and to spare. We have recently read a lengthy article on this scheme in one of our leading religious journals, and we have not for sometime read so long an article with so little meat. Let the Church stick to the Word of God, and the knowledge thereof, as it feeds the soul, directs the life, glorifies God, and blesses men.—The Presbyterian.

REV. W. A. CLARK.

Rev. William Albert Clark was born on December 15, 1858, in Prentiss County, Miss. He was reared on a farm and attended the country schools as a boy. Later he attended a high school at Marietta, Miss., and the Iuka Normal College for a while. He was converted and joined the Methodist Episcopal Church, South, at the age of 13. He was licensed to preach in 1889, and served the Marietta Circuit as supply in the year 1890. He joined the North Mississippi Annual Conference in 1891.

He served the following appointments: Iuka Circuit, four years, 1891-95; Booneville Circuit, four years, 1896-99; Sturges, three years, 1900-03; Starkville Circuit, two years, 1904-05; Fern Springs, two years, 1906-07; Kosciusko Circuit, four years, 1908-11; Mathiston Circuit, two years, 1911-12; West Circuit, one year, 1913.

While at the last named place, he was thrown from his buggy, receiving injuries from which he never fully recovered. He was a superannuate member of the Conference for two years, most of which time he spent in a State hospital at Jackson, Miss.

In 1882 he was happily married to Miss Mary Elizabeth Moore, of Fulton, Miss. There were nine children born to them, eight of whom are still living—four boys and four girls: Adran and Paul, of Greenville, Miss.; Roderick, of Crenshaw, Miss.; Mrs. W. C. Galceran, of Caledonia, Miss.; Misses Lovie, Willie Moore, Elizabeth, and Embree are at home with their mother in Kosciusko, Miss.

Brother Clark was a good man and a faithful itinerant preacher. He was never heard to complain of his appointment, no matter how remote or how difficult. He was one of the most cheerful and optimistic persons I have ever known. It was in one of his meetings at Salem Church on the Iuka Circuit that I first tried to preach. He encouraged me very much.

He leaves a good name, a highly respected family, and a fruitful ministry. He passed to his heavenly home on May 26, 1915. We laid his remains to rest in the city cemetery at Kosciusko, Miss., after funeral services conducted by this writer, assisted by Rev. C. T. Thompson, of the Presbyterian Church here.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy."

His brother servant,

JOSEPH B. RANDOLPH.

LOUISIANA ANTI-SALOON LEAGUE.

The Louisiana Anti-Saloon League will hold its annual convention in Alexandria, La., August 22-24. Dr. P. A. Baker, National Superintendent of the Anti-Saloon League of America, will speak Sunday evening at 8 o'clock, and the convention will be called to order by Dr. E. O. Ware, State President, at 10 a.m. Monday, the 23d. Dr. M. E. Dodd, of Shreveport, La., will speak Monday at 8 p.m., and other speakers will be announced later. Business of importance to the temperance forces of Louisiana will be up for consideration.

Let every pastor see that every congregation in his charge is represented.

Every friend of our cause in Louisiana, without regard to denominational or political affiliation, is requested to be present.

E. O. WARE, President.
A. W. TURNER, State Sup't.

"Every one who puts up a fence, fences out more than he fences in."

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The Home Circle

EVER-BLOOMING ROSE.

By Helen Elizabeth Coolidge.

"I wish, oh dear! how hard I wish,
I had a garden fair;
I'd never let the weeds grow tall,
I'd water it with eare;
I'd piek the lovely roses bright
And give them all away;
I'd be a butterfly and danee
Amid the blossoms gay—
Yet, here I live, in this old street,
And scarcely see the sky,
And 'tis so hard to do what's right,
That, often, I don't try."

"O little maid!" a falry speaks,
"Your heart's a garden fair,
And grumbly thoughts are ugly weeds
That, fast, are growing there;
There is a rose, well-named 'Content,'
That's always bright with dew,
And grows and grows more beautiful
If watered well by you—
With only just a patch of sky,
In some dark, narrow street,
I've seen it blooming all the year,
The sweetest of the sweet."

—Christian Intelligencer.

EARLY AND LATE.

By Mrs. J. B. Lummis.

It was a time of great religious interest in the little church at Easton; a wise and helpful Christian worker had been called to the aid of the earnest pastor and his faithful wife. The Church was deeply stirred; and as they listened to the words of Christ's messenger they consecrated themselves anew, and into hearts that had been burdened with anxiety and eare came peaee and rest and joy. The young were interested. The manliness of a Christlike characeter, brave, and strong, and true, appealed to them. Even the boys listened intently to every word of the speaker, while their young hearts were divinely stirred. There was a message for old and young, a message of love so strong and tender that every listener longed to be better for its sake; yet it urged for a decision of purpose with such intense earnestness that there was unrest in many a breast.

Mr. and Mrs. Alden, like many another father and mother, were anxious for their sons. Fred and Frank Alden were boys of whom any parent might be proud. They were handsome, studious, and full of life and spirit, but honorable and upright. They listened with interest and attention to the earnest words of the speaker, evening after evenlng; but they shrank from any personal appeals. The secrets of their hearts were known only to God. Even their mother was shut out from their confidence. Mrs. Alden looked on anxlously. Would they persist in walking alone life's dangerous way? and if they rejected a heavenly guide, what path might they not take? She thought with a sharp pang in her heart of the brother she had loved—a wanderer—lost to her, to heaven perhaps; and her heart turned to him with an intense love and longing. Was it too late for him? Might not some messenger speak to him once more? Might he not hear at last? The preclous days flew by—precious for the graclous influences that had won many hearts to Christ.

Among the morning's mail which Mr. Alden held in his hand was a letter which he handed to his wife. She glanced curiously at the address, written evidently with a feeble hand, and her look changed to surprise. She tore open the letter with trembling fingers. It was dated Sing Sing, N. Y., and read:

"My Dear Sister: I have turned the question over and over in my mind whether it is better for me to write you or to continue my long silence unbroken; but I am impelled by some strong impulse to write. This may be partly because I long more than I can ever tell you for some word from the ones that were once so dear—but that can never be.

"My heart goes back to the old home. I can not speak of the mother whose heart I broke. I often think of you, Molly. Do you remember the cabin we built under the old elm? the swing in the orchard? Do you ever go berrying or nutting now? Perhaps you have forgotten all about these things—it was so long ago—but when a man looks through grated windows he sees, not a glimpse of the grass and trees that are near him, but the green pastures and waving fields of the old home. Yes, Molly, I am in prison! I can see you crying for pity. You always felt every sorrow of mine, in the days that are gone. But don't cry! I have no one to blame but myself. Perhaps the disgraee of this will be more than you can bear. I have thought of that, and had almost decided that you should never know, and if this were all, I should still be silent. But, Molly, I am a Christian! Think of it! I am giving to God the last of a ruined life. Isn't it wonderful that he will take it?

"Are your boys living? They must be almost young men. Tell them for me, that a life of wickedness is a terrible mistake. For it I have lost home and friends, wealth and honor, happiness and character, liberty and life; for before this reaches you, I shall be shut in by bolts and bars no longer. My strength is fast ebbing. Death is beckoning to me, and his face is that of a friend. My life sentence is almost served, but before it is out release will be mine, and though my body be fettered, my spirit—thanks to a preeious Savior's love—will be freed.

"Tell your boys, Molly, to begin life arlght. Tell them not to be ashamed to do the manliest thing there is to do—serve God! It is easier to serve God than the devil. Beg them not to wait and offer him their last few feeble days, as I have done. Perhaps, Molly, this letter may help them if they are undecided. God is very kind and merciful; he may let me, even me, do this little thing for him.

"I love you, dear girl, and we shall meet in heaven. MARK."

This letter was read through blinding tears. Mr. Alden put his arm about his wife tenderly, while she shook with sobs. The boys bent over her anxiously, smoothing her hair with loving touches. "Mother," said Fred at last as she grew calmer, "Uncle Mark's letter shall help me decide: I have made up my mind now!" "We will begin together," said Frank, laying his arm around his brother's shoulders. "I had almost made up my mind to do what I knew was right, but now I should not dare to hesitate."

So a deep joy was mingled with Mrs. Alden's sorrow, and, though her tears would flow over the suffering, sorrow, and waste of the years that had been spent in sin, still praise filled her heart that bolts and bars and prison walls can not shut out God!

A LOCAL PREACHER IN THE BRITISH CABINET.

The Christian World, one of the leading religious journals of Great Britain, thus comments on the presence in the coalition cabinet of Hon. Arthur Henderson, the Wesleyan local preacher, who takes his place "on the plan" every Sunday in occupying pulpits: "One is apt to wonder what Mr. Henderson's cabinet colleagues think of having a Wesleyan local preacher in their midst. If only some of them would 'sit under' him on a Sunday they might be highly edified; certainly they would be treated with the utmost eandor, for the member for Barnard Castle is apt at speaking his mind. Picture the feelings of Sir Edward Carson, for instanee, at hearing sentiments like the following from the pulpit: 'Lawyers have a wonderful faculty for getting into the institution where law is supposed to be made, and the more there are of them the more difficult it is for us to understand the law that is turned out. When we have to be beholden to them for an explanation we get very little from them for six and eightpence.'"—Zion's Herald.

HAMILL MEMORIAL HALL OF SUNDAY SCHOOL PEDAGOGY.

During a visit to Japan Dr. Hamill conceived the idea of a building on the campus of the Kwansei Gakuin, Kohe, to be used as headquarters for Sunday school organizations and training. He offered to give $1000, and secured from Mr. H. J. Heinz the pledge of a like sum. Later, the Canadian Methodist Church and the Japanese Methodist Church joined in the plan with a pledge of $1000 each.

It is intended that the building shall cost $6000 (unfurnished), and it is estimated that for thorough equipment the cost will be $2000 more, making a total of $8000. It will be interdenominational in character, and will form part of the teaching equipment of the Kwansei Gakuin.

Friends and co-workers of Dr. Hamill, since his death, have decided that this shall be a memorial to him, and a building has been planned for that purpose. There could be no memorial more fitting to Dr. Hamill's life and work. A committee composed of Jno. R. Pepper, E. B. Chappell, B. M. Burgher, W. W. Millan, and A. J. Lamar will have charge of the enterprise.

We are sure that there are thousands of men, women, and children in the Sunday schools of our Church who have been blessed by the labors of Dr. Hamill and who hold the man in loving remembrance who will be glad to aid in erecting this memorial by giving from $1 to $100 each. It is better that this labor of love should be performed by the many in small contributions than by a few men in large amounts. It is important that this work be done quickly. Send your contributions, large or small, to Dr. A. J. Lamar, Treasurer, 810 Broadway, Nashville, Tenn.

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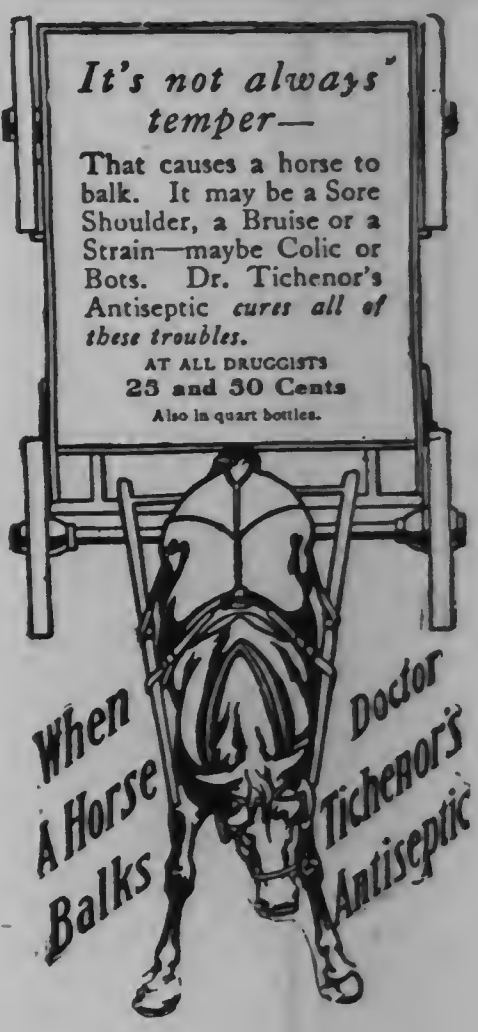

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Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.
North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

CHURCH PROPERTY AND THE STATE.

The attitude of the State toward Church property has long been a question of interest and in some instances of contention. It was out of this issue that the old mortmain laws of the European countries were developed, and in the United States the subject has at times been very much to the front. It has been because of legislation unfavorable to the Church as a property holder in a number of the States and the consequent necessity of having the charters for her schools taken out in the names of private members that it has been found possible in so many cases to wrest them from her. In most of the commonwealths of the American Union within recent years a more liberal policy towards the Church in this respect has been pursued, but the old feeling of suspicion or inappreciation has by no means everywhere disappeared. In Mississippi, for instance, the Constitution forbids the bequeathing of property to the Church or any institution owned by her, and in Georgia the laws are very illiberal as to the exemption from taxation of the property holdings of the Church. Movements are now under way in both of these States to bring about a different condition of things. On the other hand, in the New York Constitutional Convention, now in session, an effort is being made to require the taxation of Church property and the realty of benevolent and philanthropic institutions which hitherto have been exempt. So, it will be seen that this issue is yet a live one, and it may become increasingly so in the coming years.

Apropose of the present situation in New York, The Wall Street Journal recently contained a somewhat extended editorial utterance which was quite suggestive, and from which we quote as follows:

"Of the present exemption of real estate in the city totaling $1,800,000,000 in value, the Federal government, the State and the city own four-fifths. Taxation of the remainder would affect the tax rate imperceptibly. But it would work incalculable injury, not merely to religious and other societies, but to every section of the city.

"From the business point of view a church is a large asset for the value of property. The open aspect of a churchyard, the moral atmosphere predicating better living conditions and better surroundings for the rearing of a family, the development of artistic sense and its results in buildings old and new which are affected by the presence of moral or beneficial institutions, add greatly to the desirability of a neighborhood, and so to its real estate value. * * *

"Taxation means the sale of properties impossible to hold because of costs of taxation. Use of these spots for business purposes would destroy the spirit of a city and realty values built around these oases in the city rush. The churches would gain in material advantages, but other loss would be enormous. * * *

"Wall Street has some soul. It also has pride in the traditions of the district that it represents. It feels that it divides with Catholic and Protestant Churches a heritage above wealth or even taxes. It will oppose attempts to tax churches, to desecrate the surroundings of the graves of Alexander Hamilton, Lord Sterling, Albert Gallatin, James Lawrence, or the Revolutionary martyrs; and to injure in its midst shrines of spiritual significance."

A REAL SOURCE OF DANGER.

We clip from a distinguished contemporary the following letter of inquiry and the answer, which are well worth reading:

"'Mr. Editor: Should evangelical people patronize and support 'a Chautauqua' which has a Unitarian preacher on its program as one of its prominent lecturers? One of the traveling Chautauquas in our region has bulletined a Unitarian who is in the papers every week, attacking the fundamental doctrines of the evangelical faith.

"'A PRESBYTERIAN.'"

"II John 9-11 answers this question: 'He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed: For he that biddeth him God-speed is partaker of his evil deeds.'"

Unquestionably the Chautauquas and our various summer schools, though they may be made a great blessing, may easily become a source of evil. In this day when there is so much loose teaching, great care should be exercised in selecting the men who are to be the speakers and instructors on such occasions. If these organizations are owned and controlled by the Church, she should draw them close to her and exercise over them a careful supervision.

In this connection it may not be amiss to say that it seems to be the plan and hope of the pro-Vanderbilt men in the Church to win valuable recognition and prestige for the instructors in the new and "liberal" School of Religion at Vanderbilt University by getting them on the programs of our Church meetings and institutions of this kind, and they seem to be succeeding well in the attempt. Why permit these men to be brought into contact with our young people in such a capacity and give them the influence that they may thus acquire with them when we know that they will use every ounce of it to take them away from our own schools? If their liberal teachings are good for our preachers and young Methodists in summer religious schools, why are they not good for them on the Vanderbilt campus? Truly, "the children of this world are in their generation wiser than the children of light."

TWO SIDES TO THE QUESTION.

Very frequently one sees statements claiming great capacity for young men and disparaging the efficiency of persons beginning to grow old. Dr. Steel, our brilliant South Carolina correspondent, told us in the Advocate last week what some gentlemen of distinction had said on this subject. The cold, stubborn facts of history and current happenings, however, do not by any means uniformly support the view that men past sixty have lost their ability to serve effectively and achieve things of large consequence. Mr. Marion J. Pike, a correspondent of The Times-Picayune, in discussing in a recent issue of that journal the late remarkable military exploits of General Mackensen, the German commander who led the forces that drove the Russians out of Galicia, makes the following observation which bears suggestively on this point:

"Like most leaders in this war, Mackensen is an old man. Joffre is 63; his lieutenants, Foch, Castelinau, and Galiieni, are over 60; so is Kitchener; so is French. Hindenburg is 69. The man in whose hands lies Italy's fate—Count Cadorna—is 70. And Mackensen, the bulidog of Galicia, waited sixty-four long years for the crown of glory. It is an old man's war."

CHURCH EXTENSION HAND BOOK.

We have in hand the Church Extension Hand Book of the Methodist Episcopal Church, South, for 1915. It is a paper-bound volume of 463 pages and is up to the usual high standard of this annual publication. The first pages contain the proceedings of the Thirty-third Annual Meeting of the Board of Church Extension, held in St. Louis last May. Then follows a gist of the Report of the Corresponding Secretary, Dr. W. F. McMurry, which shows the far-reaching activities of this important work and how it is steadily growing. The book is illustrated, contains many impressive tables and exhibits, and is brimful of interesting information. No arm of service in our Church is contributing more to its upbuilding than that under Dr. McMurry's direction, and he is magnifying the great office to which his brethren have called him. Every pastor should give the Church Extension Hand Book a careful examination, and as he has opportunity he should bring the different phases of the work conducted by this department to the attention of his congregation. Dr. McMurry and his co-workers are adding some bright and inspiring chapters to the history of Southern Methodism.

PERSONALS AND OTHER NOTES.

Rev. W. W. Bruner, of the Wall Hill (Miss.) charge, sends us a club of 5 subscriptions, for which we extend him our thanks. He is a faithful worker and serves a good people.

Dr. T. B. Holloman, of Vicksburg, Miss., as will be seen elsewhere in this issue of the Advocate, states that he is dwelling in a manse with mirrors on every side. **How can he stand it?**

A baby girl, weighing ten pounds, was born to Rev. and Mrs. T. V. Peters, of Algiers, La., on Friday, July 16. Both the mother and babe are reported to be doing well. The Advocate heartily congratulates the happy parents.

Have you sent the names of the young people in your charge who are going off to school to the college that they ought to attend in your Conference? If not, sit down and do so at once. Our educators are entitled to our assistance in securing students.

Ex-Governor G. D. Shands, of New Orleans, according to The Sardis (Miss.) Reporter, recently spent a brief time in Sardis between trains. He was en route to Senatobia, where he formerly lived for a number of years. Ex-Governor Shands is held in high esteem throughout the Magnolia State.

The St. Helena Echo of Greensburg, La., Brother W. T. Holland's highly creditable weekly, stated last week that Rev. R. V. Fuiton was engaged in a protracted meeting at Day's Church, one of the appointments on the St. Helena Circuit. He was being assisted by Rev. J. A. McCormack, of Franklinton.

The Port Gibson (Miss.) District has been terribly scourged with disasters within recent years, but notwithstanding this fact Rev. T. W. Adams and his co-workers are making a fine record in carrying forward the interests of the Church in that part of the field. As a leader, Brother Adams is alert, resourceful, and efficient.

Dr. W. H. Huntley, of Biloxi, Miss., the genial and accomplished presiding elder of the Seashore District, was a recent visitor to New Orleans, and generously gave us a portion of his time while in the city. It is unnecessary for us to say that we greatly enjoyed that brief season of fellowship. Dr. Huntley has the work of the Church much on his heart.

Our "Church News Department" has not been discontinued—it has only been crowded out by the pressure that has been upon us for space. In this connection, we will also say that we are often asked to discuss subjects editorially which for the same reason we cannot take up. We hope that no such correspondent will think that we are indifferent to his request.

The forms for this issue of the Advocate are being closed a day earlier than is usual in order that the Editor may be able to meet the Board of Education of the North Mississippi Conference at Greenwood on Wednesday morning. We make this statement because it may be needed to explain why some things that perhaps were expected to get in the paper do not appear.

Rev. C. A. Battle, pastor of the First M. E. Church, South, of Baton Rouge, La., was in New Orleans last Friday and graciously looked on us in our sanctum. He spoke encouragingly of his work and stated that he has lately been doing a large amount of pastoral visiting. He has received 72 members into the Church since the Annual Conference, more than 20 of them on profession of faith.

Rev. J. H. Mitchell, who is winding up his quadrennium on the Corinth (Miss.) District, has wrought well for Methodism in that large and populous field. He is a man of sound judgment and untiring energy, and is much appreciated by both the pastors and people in the territory under

his supervision. We dare say that he will make an excellent report to the Annual Conference at New Albany this fall.

Rev. J. B. Randolph, of Kosciusko, Miss., writes as follows: "Everything goes well with us here. We have received this year 49 members into the Church. I am getting up a directory and sketch of this historic charge. I will send you one when it is published." We dare say Brother Randolph's publication will be well worth a careful examinaton. It was in this charge that Bishop Charles B. Galloway, whose fame is as wide as universal Methodism, was born.

Rev. J. W. Dorman, presiding elder of the Sardis (Miss.) District, is rounding out four successful years of work in the responsible field under his care. Brother Dorman has the poise of a Bishop and may always be depended upon to give a good account of himself in any undertaking. As will be seen in this issue of the Advocate, he has provoked Judge Hughston, the lay leader of the North Mississippi Conference, into doing some good writing and exhorting.

We are printing this week a brief note from Rev. L. F. Whitten, of Birmingham, Ala., who is the pastor of Trinity Church in that city, which makes interesting reading. In a brief personal communication to the Editor, Brother Whitten says: "I have been a pastor in the North Alabama Conference for forty-six years without a break. Bishop McTyeire used to stay with me at Decatur in 1876 and 1877 and talked to me freely about how he got the money to establish Vanderbilt University. Now it has been taken from us." We are grateful to this noble veteran for his appreciative words concerning the service which the New Orleans Advocate is rendering the Church.

Brother C. P. Pond, of Crowley, La., who is connected with the Signal Publishing Company of that city, which publishes The Daily Signal, a weekly paper known as The Crowley Signal (every Saturday), and The Rice Journal and Southern Farmer, writes us as follows: "Having charge of the subscriptions of three publications, I know the trials and tribulations of those whose business it is to get renewals and induce delinquents to pay up. You will find my check for $3.10, which places my subscription in advance. We think the Advocate is an exceptionally good paper and always want it to continue its weekly visits to our home." Thank you, brother. And may your own publications enjoy increasing prosperity.

We take the following from the Western Christian Advocate (Little Rock, Ark.) of July 15: "Monday our office was honored with the presence of a saint in our Israel, Dr. T. C. Wier, of Starkville, Miss. He is eighty-seven years old, a superannuate member of the North Mississippi Conference, a veteran of many years of faithful and efficient service whose name is a household word in Mississippi. It is a blessing and a benediction to the younger men to meet such a man. He is spending a few days with his son in our city, and will journey westward to visit other children in Fort Smith and Oklahoma, Mrs. Dr. A. E. Bonnell of Muskogee, Okla., being one of his daughters. May his way grow brighter and brighter as he nears the setting sun."

In the death of Dr. John Y. Murry, of Ripley, Miss., an announcement of whose demise appears elsewhere in this issue of the Advocate, North Mississippi Methodism has lost one of its landmarks. He was a man of outstanding individuality, of a sound religious experience, and of strong and solid character. He was a Southern Methodist of the best type, who loved his Church, who was loyal to its teachings and institutions, and who was ever glad to spend his substance and strength to promote its progress. He was a physician of note, a useful and patriotic citizen, and a faithful disciple of the Lord Jesus. He has left behind a long and worthy record and the fragrance of a good name, and we doubt not that he has passed to a glorious reward. May the Heavenly Father bless his bereaved loved ones and give them a sufficiency of sustaining grace in this hour of loneliness and sorrow!

Mrs. F. A. Lyons, one of the best known and most highly esteemed Methodists of New Orleans, is reported to be critically ill at the Seashore Campground. It is stated that her children—Mr. Fred G. Lyons, Mrs. Lewis S. Clarke, Miss Susie Lyons, and Mrs. M. D. Lyons have been summoned by telegraph and are at the bedside of their mother. May the gracious Heavenly Father be consciously present with his faithful servant and her solicitous loved ones in this time of suffering and anxiety!

(Since this note was written, Mrs. Lyons died, and her body was brought to New Orleans and buried from the Rayne Memorial Church, with Dr. Hill, her pastor, and Rev. Felix R. Hill, Sr., officiating. New Orleans Methodism has sustained a great loss. We trust that some one in a position to do so will at an early date furnish the Advocate a fitting memoir of this splendid woman, who lived and wrought so worthily.)

A NOTABLE MAN GONE FROM US.

How true is the proverb, "The hoary head is a crown of glory, if it be found in the way of righteousness!" This can truly be said of our friend and brother, Dr. John Y. Murry, of Ripley, Miss., who fell on sleep at midnight, on July 13, 1915.

Dr. Murry was 86 years of age on the 6th day of May, 1915. He had been a faithful member of the Methodist Episcopal Church, South, since boyhood. He was a steward in the Church for forty-five years; superintendent of the Sunday school sixteen years; was a member of the Sunday School Board of the North Mississippi Conference, and had been president of the County Sunday School Convention since its organization, twenty-eight years ago.

During the past winter he had been attending Sunday school regularly, often going through inclement weather in order to be at his post of duty. For one of his years, Dr. Murry was remarkably strong both in body and mind.

Loved and respected by all, he has wielded an influence for good which has been felt not only in his home town, but elsewhere in the State and beyond its bounds.

The funeral was conducted from the church he loved, and to which he had given so many useful years of loyal service, on Wednesday morning, July 14. The body was tenderly placed in a vault, on the family lot, in the Ripley Cemetery, with Masonic honors. A more extended sketch will be furnished the Advocate later.

R. P. NEBLETT, Pastor.

WOMAN'S DAY FOR THE GREENVILLE DISTRICT.

Sunday, August 8, or as near thereto as practicable, has been selected as "Woman's Day" for the Greenville District. Let each pastor on this day bring to his congregation an earnest missionary message, emphasizing the great work which is being done by our women, and use his best efforts to enlist others in the work.

In the great missionary campaign which is now being made by the women of our Church to increase the number of Auxiliaries, and add to the membership of those already organized, I bespeak the co-operation of the preachers of the Greenville District. Their work is ours. The Discipline makes it the duty of the preacher in charge to see that Woman's Missionary Societies are organized in every church, where at all practicable. Let us lend a helping hand in this most worthy undertaking.

H. S. SPRAGINS.

Greenville, Miss.

Secular News and Comment

By R. E. Meek.

From the beginning of the war up to May 31 the British navy had had 13,547 officers and men to be killed, wounded or reported missing. Of this number 8,245 were killed.

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In 1914 Italy produced 172,697,000 bushels of wheat. It is predicted that her yield for the year 1915 will amount to 202,093,000 bushels. Coming at a time when she is one of the nations engaged in the terrible war now raging, this large crop will be of great benefit both to her and to some of the other nations of Europe.

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Porfirio Diaz, called by some "Mexico's Man of Destiny," died recently at the age of 85 years. Since 1911 he had been an exile from his native land. In lands other than his native Mexico he was as much out of his element as a caged eagle. He proved during the years that he served as President of his country that it can be ruled only by a hand of iron.

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On July 3, J. P. Morgan, the well-known New York financier, was shot by Frank Holt, a university professor. The wounds inflicted by the bullets are not thought to be serious, and Mr. Morgan is expected to recover. Holt was placed in jail, where, while awaiting an examination by the court, he committed suicide by jumping from his cell to the courtyard below, a distance of some 30 feet.

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The campaign in New Orleans against rats and for the purpose of making it a thoroughly rat-proof city has been a great success. Records show that 400,000 of the rodents have been killed, 40,000 houses made rat-proof, and 2,000 valueless shacks torn down. The work of rat killing is expected to continue, though the courts have called in question the legal right of the health authorities to force property owners to have their buildings made rat-proof.

• • •

The flag of the Chinese republic has five colors, namely, red, yellow, blue, white, and black. A native points out what they symbolize in the following language: "The colors represent the five races of our empire. The red stands for the Chinese, the yellow for the Manchus, the blue for the Mongolians, the white for the Mohammedans, and the black for the Tibetans. The colors also stand for the five cardinal virtues of the Chinese — benevolence, righteousness, politeness, wisdom, and faithfulness."

• • •

In San Francisco it has been discovered that by the payment of $10 in advance and the offering of larger salaries some of our soldiers and sailors have been induced to desert our army and navy in order to go to Europe and join the British army, where they are promised active service. Things must be in a pretty bad way when patriotism is at so low an ebb among the defenders of our country. Fortunately, we are able to entertain the hope that this is true of only a few of those that go to make up the army and navy of the United States.

• • •

In the German province in which Berlin is located orders have been issued by the military authorities prohibiting the manufacture of cotton into cloth. The reason for such a measure is supposed to be that Germany needs all the cotton she has for making explosives. The increasing demand for cotton for such purposes ought to encourage the Southern farmer. If Germany has to have cotton to carry on the war, evidently the Allies will have to have it, too. So indispensable is the fleecy staple in modern warfare that its price is not likely to go much lower while the war lasts, if the cotton acreage is reduced sufficiently and the crop is not too large.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amonnt necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. A. P. WEBB passed peacefully to his eternal reward on May 27, 1915, at his father's home near Hanna, La. He was born on October 5, 1887. He gave his heart to God early this past spring. I sat with him and talked of the need of living right in order that we might prove a blessing to the people we associate with daily. I saw he was anxious to be taught the way of life and with a plain gospel message he accepted Christ and was saved. He joined the Methodist Episcopal Church, South, at Coushatta. He married Miss Minnie Rainwater two years ago, and of this union were born one son, who, with a number of relatives and friends, are left to mourn their loss. His work on earth is done and victory is won. Bereft ones, be cheerful; he is not dead but gone to his heavenly home. You that are shorne look to God who is able to fill your souls with love and grace sufficient to the day of summons. All are glad that you weep not as those who have no hope. In the presence of friends and loved ones his body was laid to rest in the Springville Cemetery, at Coushatta, Louisiana.

T. J. HOLLADAY.

Mrs. ANNA BAKER SCOTT departed this life at the home of her father, Brother John Baker, on June 14, the interment following at Ebenezer Cemetery. Hundreds of friends were present and brought many beautiful flowers. She was 29 years of age, and the wife of Brother Marvin E. Scott, a local preacher, and the sister of Revs. W. B. and G. A. Baker of the North Mississippi Conference, who were present at the old home when their dear sister passed into the higher and better world. Two little children, besides the husband, and many other relatives are left to mourn their loss, but all have the assurance that "'tis well with her soul," as she so confidently expressed it just before the summons came. She joined the Methodist Church in early childhood and never knew what it meant to be other than a true Christian. During the last days of her life she suffered intensely, but bore it patiently and lovingly and died as she had lived in the full assurance of faith in her Redeemer. "To such death is not a descent, but a never-ending ascent into the higher and better spheres."

E. H. CUNNINGHAM, P. C.

MRS. MARY ELIZABETH BALL.

On Sunday afternoon, May 30, 1915, at four o'clock, in the presence of a large number of friends and relatives, we laid to rest in the cemetery at Tylertown, Miss., all that was mortal of Sister M. E. Ball,

The funeral service from the Methodist Church was conducted by the writer, assisted by the Baptist pastors, Brothers Andrew Davis and J. B. Quinn. On the preceding day at 2:30 p. m., while her daughters, Misses Effie and Minnie, were faithfully ministering to her comfort, she calmly closed her eyes to the scenes of this world to open them in the world of light.

Sister Ball was the daughter of William G. and Mary Elizabeth Tyler, and was born on July 19, 1840. She was married to D. N. Ball on Aug. 30, 1855. Her husband was a loyal and consistent member of the Methodist Church, serving as a steward from early life to the time of his death.

Two of their daughters became wives of Methodist ministers, the late Rev. W. M. Stevens and Rev. E. L. Alford, now pastor of our church at Anguilla. Eight children survive to cherish her memory and miss her saintly presence: Dr. J. N. and Messrs. J. J. and R. T. Ball of Bogalusa, La., Mr. N. E. and Misses Effie and Minnie Ball of Tylertown, Miss., Mrs. E. L. Alford of Anguilla, Miss., and Mrs. S. D. Green of Memphis, Tenn. Besides these as near relatives are one brother and sister and 17 grandchildren. The little town of Tylertown was named for her father.

Sister Ball was converted in early life and joined the Methodist Church, but in 1885, when her daughter, Sophie, was converted at the old China Grove Camp Meeting. As a result of a complete consecration, there came into her life a new and deeper experience of joy and peace to which she often referred and testified that from that time till the end there was not the slightest doubt as to her acceptance with God.

It was the writer's privilege to be associated with her as pastor for one and a half years, and the impression made upon him by her patience, cheerfulness, and saintly character will ever abide. She loved the Word of God, felt a deep interest in the Church, and was her pastor's friend. The constant ministrations of friends during her illness of three weeks, the large attendance upon the funeral services, and the beautiful floral offerings upon the casket and grave gave strong evidence of the high appreciation and love in which she was held in the community in which she lived.

The devotion between mother and children was beautiful and the home was one of happiness. She will be greatly missed by the community and church, and her place in the home and hearts of loved ones cannot be filled. Earth was made better by her life and her influence remains as a benediction to others. Heaven is enriched by her presence. So quiet and peaceful was the end that the daughters who looked into her face thought her only sleeping. "She is not dead but sleepeth." Her last testimony was that her only anxiety was for the salvation of all her children; and her prayer was that they might meet her in the better world. May the God of all grace comfort the sad hearts and bring them all at last as one happy, reunited family to that bright home above. "Blessed are the dead which die in the Lord: Yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them."

"Redeemed from earth and pain,
Ah, when shall we ascend,
And all in Jesus' presence reign
With our translated friend?

T. B. COTTRELL.

GREAT REVIVAL AT TCHULA.

Dear Mr. Editor: We have recently closed one of the best revivals ever held in Tchula or that it has ever been my pleasure to witness, and one of our older brethren said it was the best meeting he had ever seen. The result in part was the spiritual uplift of almost everybody in the town; 18 joined the Methodist Church, 10 the Presbyterian, 2 the Episcopal Church, and 4 or 5 the Baptist. Fifty strong, mature men volunteered to do any kind of service for the Church, and vied with each other as to who should be first to conduct the men's prayer meeting. It was truly a work of the Holy Spirit.

About a year ago the good women of the town began to pray for a great revival and the pastor began to look for some man sent of God to lead the meeting. He secured the services of Rev. D. E. Kelley, Conference evangelist of the Mississippi Conference, and his brother, John Kelley, a cornetest, who led the choir.

John Kelley plays the cornet excellently and does good work in the choir and in the meeting. Dan Kelley is a deeply pious, well educated, and a highly gifted gospel preacher. He will do good anywhere he goes. Any congregation would do well to secure his services as leader of a revival.

Tchula is a small town of good people, and I have no doubt that in a very short time it will be a station. It is situated in the Delta and made up of level-headed, large-hearted men and beautiful, intelligent, consecrated women.

After making a very liberal contribution to the evangelist and his singer, the pastor was given $40 as a present. Dear old Tchula has had a blessing that will do her good for generations to come. May God bless all the circuits, all the districts, and all our Conferences with an outpouring of his Holy Spirit!

We had as visitors and helpers our beloved presiding elder, W. S. Shipman, Rev. V. C. Curtis, our pastor at Lexington; Melvin Johnson, the pastor at West, and Brothers Gellespie and Wharton, pastor and student worker in the Presbyterian Church.

Sidon, Miss. J. A. POE, Pastor.

"MY DAUGHTER!"

In these words is reflected a mother's pride. In the joy behind them is her reward for the pain and sacrifice she so willingly gave and the loving forethought she so wisely exercised.

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From the Field.

Eucutta, Miss.

Dear Brother Meek: I am sending you a brief report from the Eucutta charge. At the four churches on the charge with two extra appointments, we observed Children's Day, completing the round on the third Sunday in June. The attendance and interest manifested generally exceeded our expectation. As a whole, we consider the offering liberal—$22. The first of our revival meetings closed on the 9th inst. at New Hope Church. Notwithstanding the fact of rain with the accustomed hindrances to travel for several days, the attendance was good. Brother Hilary Westbrook assisted us and the Spirit-filled messages which this consecrated man of God brought were cauculated to bring conviction to sinners and strengthen those already in the faith. There were four accessions by baptism and one by certificate; also, a general spiritual uplift to the membership and community. The prospects are encouraging on our work.—Chas. E. Downer, P. C.

Pontotoc, Miss.

Dear Dr. Meek: I notice that some of our Sunday schools are boasting of their attendance on the "Sunday School Day" that was named by the Governor. I have heard of none that equaled Pontotoc. We had about 85 per cent of the white population in our Sunday schools on that day. We have regularly over 60 per cent of our white people in attendance. We had in the Methodist School 33 1-3 per cent more than the church enrollment, with an all-day singing not far away. Our regular attendance nearly equals the church enrolment. We doubt if a station charge in Mississippi can equal this record. We have just closed a fine meeting in our Church here. Brother Neblett led the music for us and did it well. We have a fine orchestra and are planning to make it much better. Our attendance was large, the interest was good, and there were a number of conversions. We have received up to date 36, with some others to join. Great is Pontotoc.—J. H. Holder, P. C.

July 9, 1915.

Tchula, Miss.

Tchula is the happiest town in Mississippi, because God's Holy Spirit has been at work here as never before. He used Rev. Dan Kelly, as one man expressed it, to turn over old chunks that we thought could never be turned over. People who joined the Church in childhood, but who had grown cold and indifferent, were reclaimed and started right to work—were "gotten into harness again." Mr. Kelly has a wonderful way of drawing his crowd, then keeping them and causing them to bring others out to the big meeting. People thirty-five and forty years old say they never saw such meetings as the ones here on Wednesday, July 7, 1915. The ladies had been asked to bring little bouquets and a paper of pins; the altar rail was full, and after the sermon Brother Dan told us he wanted each one to take a bouquet and pin it on mother, father, sister or brother or whoever had been a help or blessing to him. He called Mr. Dan Foose, who has been our Sunday school superintendent and stand-by in the Church for years, to come up and he put a rose on him first of all. We all wanted to put one on him, but we had others also to be remembered; so in a few minutes nearly everyone in the house had a bouquet and Brother Kelly's coat was covered. It was the sweetest service of all, while the closing service that night was the grandest, most glorious because it showed greater demonstrations of victory. People testified for God that night who had never been able to get on their feet and say a word in Church before, and thirty-six men volunteered to lead in the men's prayer meeting which was organized; he had that band of men at the altar to join hands for service, and while they were united, every woman in that church was joined with them in spirit to stand by them; then we all stood and joined hands and hearts singing, "Blest be the tie that binds."

We also organized a woman's prayer meeting and a Bible class for men—all of these are to be union meetings, which shows the broadening influence of his work, all denominations working together in kingdom service. Our little town is so small that it is good that we can work together, and we will. The men with their cars went for people who could not go otherwise, making two and three trips to the Church three times a day. People came many miles to hear Brother Kelly tell of God and His power to save. All of us resolved to live closer to Him and let Him reign in our hearts.—From the Tchula People.

SOUTH MISSISSIPPI UNSURPASSED.

I am a minister of 38 years' actual service and connected with the California Conference.

I had expected to continue my chosen work, but because of abnormal heart action was warned by my physician that continued preaching would be fatal; hence I was forced to superannuate earlier in life than I had anticipated, thus cutting off my income. Like many others of like calling, I at no time in my career commanded a salary sufficiently large to lay by enough for the proverbial "rainy day." Consequently, it was incumbent on me to look around for a home and the wherewith to maintain it. During a tour of inspection some four years ago, while pastor of a church in Oakland, Calif., I had convinced myself of the delightful climate and healthful conditions in George County, Miss. Therefore, for various reasons, health considerations one of the principal ones, we came here and already we are finding it the mecca for health.

This is a splendid country for progressive, wide-awake people, as every species of fruit and vegetables usually raised in a semi-tropical country can be grown in great abundance. The truckers take three and four crops annually from the soil, vegetation continuing to grow for twelve months of the year; also all kinds of poultry—chickens, ducks and turkeys—thrive wonderfully on the virgin soil.

I have been so fortunate as to secure some free land for an orchard and home site, which is a great help. I am making a specialty of figs, which are particularly adapted to these parts. The trees produce enormous crops and continue to bear for one hundred years or more.

If any of the brethren desire to secure some free land, I will gladly give them the necessary information, render them every service in my power and warmly welcome them to this beautiful Southland, where any man can take a good living from the soil.

I am writing this letter for the benefit of clerymen and others, who, like myself, desire to secure a home of their own and moderate comforts in old age. Very truly yours,

(Rev.) SPRAGUE DAVIS.

Lucedale, Miss.

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E. SUMTER SMITH, Principal

Sunday School

HOW TO HOLD BOYS AND GIRLS OVER THIRTEEN.

By Rev. B. F. Lewis.

II.

The second thing helpful in holding our boys and girls in the Sunday school and for Christ after the age of thirteen is

The Adapted Lesson.

1. The age from thirteen to seventeen is the transition period of life. Boys and girls begin to know themselves. It is a new experience and affects them greatly. It is the most critical of all periods, and in spite of heredity and environment, many a life is marred because elders do not stop and think. The boy puts his hands in his pocket and goes swaggering down the street as if he owned the town. He buys flashy neckties, puts his hat on the side of his head, and unceremoniously pushes the little fellow out of the way. It has dawned upon him that he is a boy—a boy. The girl will stand before the looking-glass an unreasonably long time powdering her face, smoothing her hair, seeing that every wrinkle in the shirtwaist is smoothed out. She wants jewelry, and as she walks down the street, sees to it that her parasol is held at exactly the correct angle. She has found out that she is a girl, and proposes that every one shall know it.

These young people do not mean any harm by this. They have simply "just found themselves out." We have all done it. We have "simply forgot." Shall the Sunday school in its organization and teaching ignore this changed life-view? If it does, none should be disappointed if it looses its hold on these young people.

2. Again, this is the period when our youth begin to idealize life. Pedagogues call it "the age of hero worship." So it is, and by a clearly recognized psychic law, we assimilate the moral image of him whom we worship. Who has not desired to be an engineer, a policeman, or even a prize fighter? This is the age when our boys read "Buffalo Bill," "Kit Carson," and "Jesse James." Too frequently efforts are made to emulate them. Shall we ignore this psychic metamorphosis? These youth will quietly slip from us if we do.

3. Yet again, this is the age when our boys and girls, and especially the boys, begin to think for themselves. This is not only a novel experience, but a most exhilarating one. They investigate and draw conclusions. As correct deductions depend upon correct premises, the majority of these youthful conclusions are erroneous. They are not so to them, and it is not always best to attempt to disprove their deductions by reasoning. The very best way is to place before them simple facts. They will see them soon enough if it is properly done.

Right here is where the modern Sunday school gets in some of its most effective work. The new Graded Lesson Series, now used by many thousands of our Sunday schools, recognize these mental and spirtual characteristics and provides for them. In this department of an organized and graded Sunday school—the Intermediate Department—the boys study the heroes of the Bible—Joseph, Moses, David, Daniel. The character of these men as men is taught. The youth get a different idea of what it means to be a man. It is the teacher's supreme opportunity. Joseph, Buffalo Bill; David, Kit Carson; Daniel, Jesse James. What real teacher would not revel in this rich field of opportunity?

Right here again, we meet that ever-present question-mark. Who has not heard the boy say, "O, that is an Old Testament character. Men don't live that way to-day?" In answer to this tendency toward polite skepticism, there is given in this same connection studies in the lives of our great men of to-day, as John Robinson, John Eliot, Alexander MacKay, David Livingstone, and Gladstone—men whose lives were as true as steel.

It does not take a philosopher to see even at a glance the inestimable superiority of this method of teaching over the old where these same boys would be urged to study "the nature and extent of the Messianic Kingdom," as portrayed by Isaiah.

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LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the New Orleans Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S. and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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District Conf., at Plain Dealing, July 26, 29.
Bernice, at Alabama, July 31, Aug. 1.
Bienville, at Burk Place, Aug. 2.
Haynesville, at Colquitt, Aug. 4.
Ringgold, at Rocky Mount, Aug. 7, 8.
Cotton Valley, at Spring Hill, Aug. 9.
Sibley, at Evergreen, Aug. 14, 15.
Plain Dealing, at Walkers', Aug. 17.
Minden, Aug. 21, 22.
Winnfield, Aug. 23.
Arcadia, Aug. 25.
Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.

BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Boyce, at Campground, July 31.
Longville, at Fields, August 5.
Merryville, August 6.
Bon Ami, at Carscn, August 8.
Pineville, August 12.
Hopewell, on DeRidder Mission, August 15.
Glenmora, at Oberlin, August 22.
Provincal, at Provincal, 8 p. m., August 24.
Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, September 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setember 9.
Alexandria, September 12.

H. W. MAY, P. E.

Lafayette Dist.—Third Round.

Lafourche, July 25, 26.
Gueydan and Abbeville, at Gueydan, July 31, August 1.
Ennice, at Iota, August 1, 2.
Crowley, August 7, 8.
Lafayette, August 8, 9.
New Iberia, August 14, 15.
Vermilion, at Perry, August 15, 16.
Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Sulphur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.

JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Pelican, at Bethel; July 31, August 1.
Pleasant Hill, at Robeline, Aug. 1, 2.
Noble, at Bayou Scie, Aug. 7, 8.
Many, at New Hope, Aug. 8, 9.
Cedar Grove, Aug. 11.
Bossier City, Aug. 13.
Logansport, Aug. 14, 15.
Longstreet, at Longstreet, Aug. 15, 16.
Conference at Texas Avenue, Aug. 18.
Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keithville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.

WM. H. COLEMAN, P. E.

Monroe Dist.—Third Round.

Bastrop, at Collinston, July 26.
Waterproof, at Wesley, Aug. 1.
Winnohow, at Boeuf Prairie, Aug. 8.
Brooklyn, at B., Aug. 10.
Mangham, at Little Creek, Aug. 14, 15.
Rayville, p. m., Aug. 15.
Sicily Island, at Clayton, Aug. 16.
Oak Grove, at Midway, Aug. 20.
Tallulah, at Bayou Videl, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.

WM. SCHUHLE, P. E.

Baton Rouge Dist.—Third Round.

Ponchatoula, at Lee's Landing, July 26.
Springfield, at Huffs, July 28, 29.
Tangipahoa, at Chesbrough, July 31, Aug. 1.
Kentwood, Aug. 1, 2.
Greensburg, at Day's, Aug. 4.
Amite, Aug. 5.
Franklinton Ct., at Varnado, Aug. 7, 8.
Franklinton and Zona, Aug. 9.
Keener Memorial, Aug. 12.
Covington, at Mandeville, Aug. 14, 15.
St. Francisville, at Wilhelm, Aug. 21, 22.
Zachary, at Slaughter, Aug. 23.
Wilson, Aug. 28, 29.
Baton Rouge, First Church, Aug. 30.

To all the pastors in the district: This round of quarterly conferences will be crowded, as the elder has been kept out of the district some time owing to his wife's illness; but we trust that each charge will be well to the front with their work. Keep in mind that the year is shorter and that we have less time to put in.

H. W. BOWMAN, P. E.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

ALL-DAY MEETING AT AMORY.

To the Preachers and Women of the Methodist Church in the Aberdeen (Miss.) District.

You are invited and expected to be present at an all-day missionary meeting to be held at Amory, Miss., on Friday, August 6. This is to be a great missionary rally day, according to Council and Conference plans. Reports from volunteer workers, instruction for further advancement, and testimony and consecration services, will be the features of the program. The meeting will be opened at 9:30 and close at 4 p. m. Lunch will be served in the dining-room of the beautiful new Methodist Church from 12 to 2 o'clock by the Amory Missionary Society.

Remember the date—August 6, 1915, and that you are expected to attend.

Mrs. J. H. HAUGHTON,
Secretary of Aberdeen District.

Our "JITNEY" Offer---This and 5 CENTS

DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

MARRIED.

At the home of the bride's father at Springfield, La., on June 23, 1915, by Rev. H. C. Murphy, Mr. KENNITH PITCHER and Miss ALICE CULOM.

At Springfield, La., on June 24, 1915, by Rev. H. C. Murphy, Mr. LESLIE E. ROWND and Miss SALLIE E. SIBLEY, both of Springfield, La.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Durant Dist.—Third Round.

Ackerman, at Ackerman, 10 a. m., July 23.
Chester, at South Union, 3 p. m., July 23.
Hesterville, at Shady Grove, July 24, 25.
Durant, p. m., July 14.
Vaiden, at Vaiden, August 7, 8.
Pickens, at Ebenezer, August 14, 15.
West, at Bowling Green, August 21, 22.
Bellefontaine, at Long Branch, Sat., August 28.
Slate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Ablaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosciusko Circuit, at Salem, September 18, 19.
Kilmichael, at Salem, Friday, September 24.
Poplar Creek, at Friendship, September 26.

W. S. SHIPMAN, P. E.

Columbus Dist.—Third Round.

Shuqualak, at Center Valley, July 24, 25.
Cochrane, at Panola, July 27.
Crawford, July 29.
Starkville, August 1, 2.
Longview, at Bevills Hill, August 7, 8.
Columbus Circuit, at Flint Hill, August 14, 15.
Mayhew, at Lebanon, August 21, 22.
Sturgis, at Pleasant Hill, August 24.
Mashulaville, at———, August 28, 29.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—Third Round.

Lamar, at Rice Chapel, July 23.
Ashland, at Union Hill, July 24, 25.
Potts Camp, at Cornersville, July 31, August 1.
Paris, at Shady Grove, August 14, 15.
Pine Valley, at Banner, August 15, 16.
Coffeeville, at Gray Rock, August 17.
Toccopola, at Liberty, August 21.
Randolph, at Hunter's Chapel, August 22, 23.
Byhalia, at Emory, August 28, 29.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Mooresville, at Andrews Chapel, July 23.
Mantachie, at Center Star, July 24, 25.
New Albany Circuit, at Union Hill, July 31, August 1.
New Albany, July 30, August 1.
Hickory Flat, at Palestine, August 6.
Myrtle, at Pleasant Hill, August 7.
Ripley and Blue Mountain, at Blue Mountain, August 8, 9.
Dumas, at Wyatts Chapel, August 10.
Chalybeate, at Ebenezer, August 14, 15.
Ripley Circuit, at Falkner, August 15, 16.
Belmont, at New Hope, August 20.
Tishomingo, at Paradise, August 21, 22.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Amory and Nettleton, at Nettleton, July 25, 26.
Aberdeen, August 1, 2.
Greenwood Springs, at Pleasant Grove, August 7, 8.
Smithville, at Paine Memorial, August 12.
Okolona Circuit, at Boone Chapel, August 14, 15.
Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Salem, August 26.
Verona, at Plantersville, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpelier, at Fosters Chapel, September 11, 12.
Buena Vista, September 13.

JNO. W. BELL, P. E.

Greenville Dist.—Third Round.

Benoit and Beulah, at Beulah, July 25, 26.
Clarksdale, August 1, 2.
Tunica and Robinsonville, at Hollywood, August 7, 8.
Jonestown and Belen, at Dundee, August 8, 9.
Boyle, at New Salem, August 14, 15.
Shelby, at Duncan, August 22, 23.
Gunnison, August 28, 29.
Friars Point, August 29, 30.

H. S. SPRAGINS, P. E.

Winona Dist.—Third Round.

North Carrollton Ct., at Coile, July 23.
Isola Ct., at Coile, July 24.
Belzoni Ct., at Swiftown, July 25, 26.
Mars Hill Ct., at Hopewell, July 31.
Carrollton Ct., at Marvin, Aug. 6.
Drew Ct., at Sandy Bayou, Aug. 7, 8.
Ruleville Ct., at Ruleville, Aug. 8, 9.
Webb Ct., at Webb, Aug. 14, 15.
Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.

BEN P. JACO, P. E.

Sardis Dist.—Third Round.

Cockrum, at Independence, July 23.
Wall Hill, at Grub Hill, July 24, 25.
Tyro, at Emery, July 31, Aug. 1.

J. W. DORMAN, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Raleigh, at Raleigh, Frl., July 23.
Laurel, Fourteenth Ave., Sat., July 24.
Laurel, 2nd Ave., July 25.
Laurel, First Church, July 25, 26.
Homewood, at High Hill, Sat., July 31.
Forest and Morton, at Forest, August 1, 2.
McDonald, at Hope, August 7, 8.
Leake, at High Hill, Mon., August 9.
Carthage, at Freeny, August 10.
Walnut Grove, at Oak Grove, August 11.
Chunky, at Chunky, August 14, 15.
Lena, at Forkville, Wed., August 18.
Clarkesburg, at Pulaski, August 19.
Harperville, at Conehatta, August 21, 22.
Choctaw Indian Mission, at Jackson's, Tues., August 24.

C. F. EMERY, P. E.

Meridian Dist.—Third Round.

Scooba, at Binnsville, July 24, 25.
De Soto, at Adams, July 31.
Pachuta and Quitman, at Porto Rico, August 1.
Matherville, at Poplar Springs, August 7, 8.
Lauderdale, at Marion, August 15, 16.
Meridian, East End, August 15, 16.
Waynesboro Circuit, at Winchester, August 21.
Waynesboro, at Hiroanu, August 22, 23.
Porterville, at Briggs Chapel, August 25.
Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, Soutn Side, September 19, 20.

J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Jackson, Galloway Memorial, July 25.
Jackson, Capitol Street, July 25, p.m.
Satartia, at Wesley Chapel, July 28.
Benton, at Bethany, July 29.
Vaughan, at Union, July 31, Aug. 1.
Canton, August 8.
Sharon, at Long Pine, August 9.
Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hill, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at Pearl River, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at Thomastown, Sept. 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at Forest Hill, Sept. 11, 12.
Florence, at Wesleyana, Sept. 15.
Bolton, at Brownsville, Sept. 18, 19.

P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

Green County Mission, at Adams Church, July 23.
Hattiesburg, Broad Street, July 25, 26.
Hattiesburg, Court Street, July 25-27.
Blodgett, July 31, August 1.
Ellisville, August 1, 2.
Estabutchie, at P. Ridge, August 4.
Hattiesburg, Main St., August 8.
Seminary, at Lux, August 9.
Purvis, at Maple, August 11.
Eucutta, at Boyles Church, August 14, 15.
Heidelberg, at Philadelphia, August 17.
Williamsburg, at Good Hope, August 21, 22.
Collins, August 22, 23.
Silver Creek, at New Hebron, August 25.
Taylorsville, at Oakehay, August 28, 29.
Mount Olive, at Mize, August 29, 30.
McLain, at Crossroads, September 4, 5.
Magee, at Sharon, September 9.
Oloh, September 11, 12.
Sumrall, September 12, 13.

If any of these dates should conflict with any revival meeting engagement pastors will please write me.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Third Round.

Monticello, at Oma, July 23.
Buford, at Sandy Hook, July 24, 25.
Adams, at Johnson Station, July 31, Aug. 1.
Topisaw Camp Meeting, Aug. 5, 12.
Summit and E. McComb, at Pizgah, Aug. 14, 15.
McComb, Centenary, Aug. 15, 16.
Meadville, at McCalls, Aug. 18.
Scotland, at New Hope, Aug. 21, 22.
Bayou Pierre, at Tabernacle, Aug. 26.
Pleasant Grove, at Tilton, Aug. 28, 29.
Tylertown, at Tylertown, Sept. 4, 5.
Topisaw, at Holmesville, Sept. 8.
Barlow, at Lebanon, Sept. 11, 12.
Hazlehurst, Sept. 17, 19.
Brookhaven, Sept. 19, 20.
Wesson, at Wesson, Sept. 22.
South McComb. at Muddy Springs, Sept. 25, 26.

ROBT. SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Third Round.

Anguilla, at Murphy, July 25.
Utica, at Cayuga, July 31, August 1.
Rocky Springs, at H. R., August 4.
Hermanville, at Pisgah, Thursday, August 5.
Harriston, at Hamburg, August 7, 8.
Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Vicksburg, Gibson Memorial, at Red Bone, August 20, 21.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at Mayersville, Thursday, August 26.
Silver City, at Louise, August 28, 29.
Roxie, at Hamburg, Sept. 4, 5.

T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

Seashore Dist.—Third Round.

Saucier, at S., Friday, July 23.
Biloxi, July 24, 25.
Americus, Tuesday, July 27.
Coalville, at White Plains, July 31, August 1.
Mississippi City and Handsboro, Wednesday, August 4.
Wiggins and Bond, August 7, 8.
Mentorum, Monday, August 9.
Brooklyn, at Stillmore, August 14, 15.
Vancleave, at New Chapel, August 21, 22.
Carriere and Picayune, Wednesday, August 25.
Longbeach, August 28, 29.
Gulfport, First Church, Wednesday, September 1.
Wolf River, at Beulah, September 4, 5.

W. H. HUNTLEY, P. E.

BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA

Battlefield, Miss.

A most remarkable case of recovery has been reported here by the Rev. T. E. Pinegar who says: "For two years my wife suffered with what is known as pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangelistic work of the Baptist Missionary cause. At last we sent for Baugh's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die, and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms: Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note—This cure and other cures are personally known to the Advertising Manager of this paper, who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.—Adv.

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"My daughter, when thirteen years old, was stricken with heart trouble. She was so bad we had to place her bed near a window so she could get her breath. One doctor said, 'Poor child, she is likely to fall dead any time.' A friend told me Dr. Miles' Heart Remedy had cured her father, so I tried it, and she began to improve. She took a great many bottles, but she is spared to me today, a fat, rosy cheeked girl. No one can imagine the confidence I have in Dr. Miles' Heart Remedy." A. R. CANON, Worth, Mo.

The unbounded confidence Mr. Canon has in Dr. Miles' Heart Remedy is shared by thousands of others who know its value from experience. Many heart disorders yield to treatment, if the treatment is right. If you are bothered with short breath, fainting spells, swelling of feet or ankles, pains about the heart and shoulder blades, palpitation, weak and hungry spells, you should begin using Dr. Miles' Heart Remedy at once. Profit by the experience of others while you may.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

SEASHORE DISTRICT MEETING.

The district meeting of the Woman's Missionary Society of the Seashore District, Mississippi Conference, convened in the hospitable little town of Saucier, June 23 and 24, the first session being on the afternoon of the 23d.

The opening song of the Conference was, "Publish Glad Tidings." After the singing, Rev. L. F. Alford, the pastor, led in prayer. Then our new District Secretary, Mrs. T. T. Ford, gave her opening address and conducted a round table discussion on the woman's missionary work.

At the evening session all were delighted to have Miss Hasler, our much loved deaconess from Biloxi, who, in her own sweet way presented the work of the Wesley House. We were also honored with special music by the children and mixed quartet of Saucier.

Thursday morning the devotional exercises were conducted by Mrs. R. E. Johnson, our Conference President, whom to know is to love. After the welcome address by Miss Zora Saucier and the response by Mrs. Ford, our Conference First Vice-President, Mrs. Middleton, made a splendid talk on the young people's work. Mrs. Johnson then in a short time showed by the diagram of a "river" how the small auxiliaries go to make up the districts, the districts the conferences, and the conferences the great Woman's Missionary Council of our Methodist Church.

On Thursday afternoon the devotional exercises were conducted by Dr. Huntley, presiding elder of the Seashore District. Two interesting papers on "Missions" and "Mission Study" were read by Mrs. Smith of Gulfport, and Mrs. Alford of Saucier. After an inspiring address on "Missions" by Mrs. Middleton, Miss Hasler gave a good talk on "Social Service."

There were eighteen delegates present, all adult except three, who represented the young people's society of Bay St. Louis.

Every one seemed to enjoy the Conference, especially the "basket" dinner and social "chat" Thursday at noon. The ladies of the town threw open their doors to all the members and visitors of the Conference and spared no means to make the occasion a delightful one.

May the Lord bless and prosper the Woman's work in the Seashore District.

NOLA SAUCIER.

COLUMBUS DISTRICT MEETING.

The annual missionary meeting of the women of the Columbus District was held in the First Church, Columbus, Miss., June 24-25, at the call of the Secretary, Mrs. W. L. Duren.

The representatives from the various auxiliaries composing this district were most cordially welcomed by the ladies of the First and Central Churches, and were most royally entertained during their stay in the beautiful little city.

When we consider the fact that Mrs. Duren is but little more than a month old as a District Secretary, it seems marvelous the grasp that she has of the work, and the fine program prepared for this meeting. Not only is this true, but she presided with the grace and dignity of one long accustomed to the office. In the number of delegates and visitors to this meeting, West Point bore off all the honors. This is a habit that the good women of West Point have acquired along all lines of good work.

The reports from the delegates were good, and the ring of all that was said gave an intonation of hopefulness and encouragement. The institutes held, and all the discussions upon various departments of the work were as most helpful round tables, where all formality and embarrassment were laid aside and questions were asked and answered freely.

Arrangements were made for all-day meetings and intensive membership campaigns, many volunteering to assist in this work.

Mrs. Mary L. Hargrove, Bible teacher in the Scarritt Bible and Training School at Kansas City, was visiting her family in Columbus and it was quite a fortunate coincident for this meeting. It was a rare privilege to have her and to hear the two strong and uplifting talks that she brought us, one in the forenoon and one at the evening service.

Immediately following Mrs. Hargrove's evening message, Mrs. Vic Thompson Hoyle gave an account of the recent Council meeting which was held in Little Rock. Mrs. Hoyle is richly blessed in descriptive powers, and she easily carried her appreciative audience with her through the workings of the Council meeting—the business proceedings, the word-pictures of the presonnel of this body, the consecration service, setting aside the missionaries and deaconesses for their chosen work, the Bible talks by Dr. Gordon, and the "mountain top" experience of those days seem to be something in which we had enjoyed a real part.

Mrs. Hoyle, as President of the Woman's Missionary Society of the North Mississippi Conference, added much to the interest and heipfulness of every session of this district meeting.

The Second Vice President, Mrs. T. W. Woodward was present, and conducted an "institute" on the children's work, and also held a special children's service.

Miss Ethel Golding, our volunteer for work in the foreign field, came to tell us of her call to service, of her hopefulness, and to ask that we pray for her as she goes about the Master's business. Miss Golding represented the Orphans' Home, too. There is no other work closer to the hearts of these missionary women than the Orphans' Home.

"Mother Ervin" brought a greeting to the district meeting from the W. C. T. U., which was highly appreciated.

It was a good meeting and every one present enjoyed it, but even good things cannot last always, so, after selecting West Point as our next meeting place, we adjourned.

Rev. W. L. Duren, pastor of First Church and Rev. W. W. Woollard, presiding elder of the District, were in constant attendance and ever ready to help by their timely suggestions and encouraging words.

HELEN PORTER WOODWARD.

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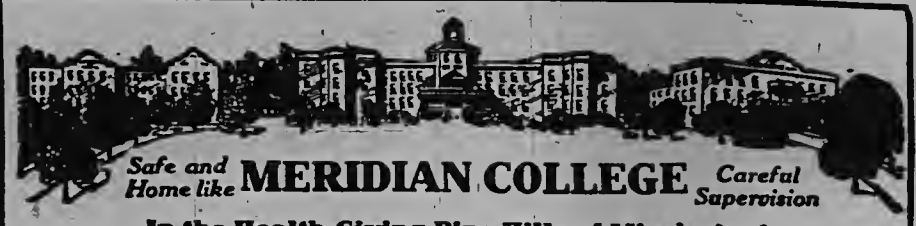

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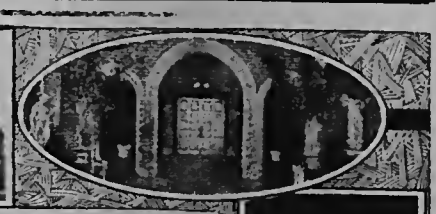

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For Descriptive Catalogue and 1915-16 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

NEW ORLEANS DISTRICT NOTES.

Rev. A. J. Gearheard has been assisting Rev. S. D. Howard in a meeting at Many, La.

St. Mark's Hall had a fine attendance Sunday evening, July 11.

To date, 100 members have been received by First Church.

Forty were present at a recent prayer meeting at Mary Werlein. Two members have lately been received by letter by Mary Werlein, and one by profession of faith.

Epworth Church recently had a pleasant picnic at City Park. Notwithstanding the hot weather, the prayer meeting attendance at Epworth continues good.

Sunday evening, July 4, the McDonoghville laymen had charge of the service. The meeting resulted in a larger use of the duplex envelopes by the members of the Church. Mr. W. H. Black made the address.

Second Church had an "Old Acquaintance Social" Friday, July 9, at 8 o'clock. It was under the direction of the Social Service Commission and was arranged by Mrs. Arthur Haas. Old songs and shadow pictures were pleasing features. Cookies and red lemonade were served.

On July 10, the Carrollton Epworth League enjoyed a picnic at the home of Mr. Ahten at Shrewsbury. Three persons were received by profession of faith at a recent prayer meeting service at Carrollton. Altogether this Church has received 40 persons this year.

At the mid-week services at Algiers, Rev. R. M. Brown has been discussing "What it Takes to Make a Good Methodist." The meetings have been largely attended, especially by the young people, and great interest has been manifested. On July 15, the prayer meeting was in charge of the Epworth League. The mid-week services at Algiers are well-attended, the average attendance being 50. At the Sunday evening services, the pastor has been preaching a series of sermons on "Sunday Rest." Monday evening, July 5, a very interesting and profitable meeting was held by the Social Service Commission and much credit is due Mrs. J. Daniels, the superintendent. The speakers were Miss Nutt, of St. Mark's Hall, Mrs. Renicky, who is in charge of the milk station; Mrs. Hucking, President of the Algiers Civic League, and Mrs. Prisbale, who is interested in visiting prisons and other institutions. Special music added much to the program.

WHY MEN DRINK.

Scientists who have studied the problem of drink tell us that there are two underlying and unavoidable cases that are responsible for a large proportion of the causes of habitual intemperance. These are, 1. Mental fatigue, or worry; 2. Physical fatigue, or muscular exhaustion. When either the mind or the body becomes fatigued the system calls for help in the form of refreshment or stimulation. The scientists also tell us that the higher the degree of intellectual development we attain the greater is our demand for either refreshment or stimulation.

In his search for relief from fatigue man has sought out and pressed into service almost every vegetable and animal product that nature has endowed with refreshing or with stimulating qualities. As fatigue is universal and inevitable the problem of its relief is one that should engage our most careful and intelligent study. To ignore it is to court disaster for physiologists tell us that worry kills; that physical and mental fatigue lower our vital resistance and predispose to disease.

Nature has provided two essentially different groups of substances to overcome the injurious effects of toil. They are the alcholic beverages, including wines, beer and liquors, and the non-alcoholic beverages, including coffee, tea, cocoa and Coca-Cola, and the animal products—beef tea and meat extracts. Almost every mature person, especially those who are forced to perform arduous labor of mind or body, finds in one or the other of these beverages the relief his system requires.

Which is the most wholesome and efficient?

Scientists tell us that the alcholic beverages relieve fatigue by stimulation and are to be classed as artificial stimulants; whereas, the non-alcoholic beverages refresh the nerves and muscles by a process analogous to lubrication. In the case of beef tea and meat extracts the refreshing principle is xanthin (pronounced zanthin) a substance found in the flesh and blood of animals, including man, but especially abundant in the tissues of the young. Many scientists regard xanthin as the natural stimulant and as the explanation of the remarkable freshness, alertness and activity of children and young animals. As we grow older the quantity of xanthin in our bodies gradually diminishes and we become less alert and active.

In the case of coffee, tea, cocoa and Coca-Cola the refreshing principle is a substance called caffein, which is a vegetable xanthin. As xanthin is a normal ingredient of the human body, and as caffein when digested becomes a xanthin, some scientists class coffee, tea, cocoa, Coca-Cola and the meat extracts as natural stimulants, as opposed to the alcoholic or artificial stimulants. Others maintain that caffein and xanthin have no true stimulating qualities and should not be classed as stimulants for they relieve fatigue by refreshment, a process analogous to lubrication. Among the latter scientists are Dr. Schmiedeberg, the world's leading authority on such matters, and Dr. Hollingworth of Columbia University, a leading American scientist. In describing the effect of coffee, tea and Coca-Cola Dr. Schmiedeberg says, "Caffein is hence a means of refreshing bodily and mental activity, so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Coca-Cola is the same as tea and coffee except that it is carbonated, is flavored with ripe fruit extracts, and contains no tannic acid or caffeol. The carbonation and the fruit flavors combine with the caffein to give a most delicious and refreshing beverage that quenches the thirst and relieves fatigue more perfectly than tea and coffee, in spite of the fact that Coca-Cola contains only about one-half the quantity of caffein. In their desire to give the public a thorough understanding of their product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities explaining the composition and refreshing qualities of the drink. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy of this booklet may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Advertisement.

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P. S.—Names are coming and we are sowing catalogues.

A VANDERBILT CAMPAIGN LETTER.

(A Methodist minister, who is an alumnus of Vanderbilt University, sent us a few days ago the following circular letter, which had been sent to him, adding: "It seems that they want to flatter a fellow and gratify his vanity, and then get something out of him." He states that he was addressed as "Rev." The capitals in the opening sentence are Mr. Cason's.)

"Nashville, Tenn., June 30, 1915.

"Dear Sir: WE WANT YOUR PHOTOGRAPH FOR OUR ALUMNI OFFICE. If you will be good enough to mail us one right away, we shall be very grateful; an unmounted one will be better. Write on the back your address, name, and business. We want all clippings and information about yourself that you can send us now and later. We have an alphabetical filing system in which a large envelope 12x10 has been provided for you. Please attend to this or write us when you will. It will save the trouble and expense of writing you again.

"You will be interested in hearing that we plan the publication of a regular Alumni Magazine to will help us a great deal in that. This should be published monthly. The files referred to above contain the greatest news about Alumni everywhere and all University activities.

"The general opinion is that we have just closed the greatest year in the history of Vanderbilt with the greatest Commencement and the greatest Alumni reunion. The outlook for next year is more encouraging than ever.

"If there are prospective students in your community whom you are trying to interest in Vanderbilt, write us their names so that we can help you. We are doing a great deal of work like that and are making plans for publicity for the University and the Alumni organization. Are you with us?

"Don't forget the photograph, etc.

"Hoping to hear from you right away, I am

"Yours very truly,
CHAS. CASON."

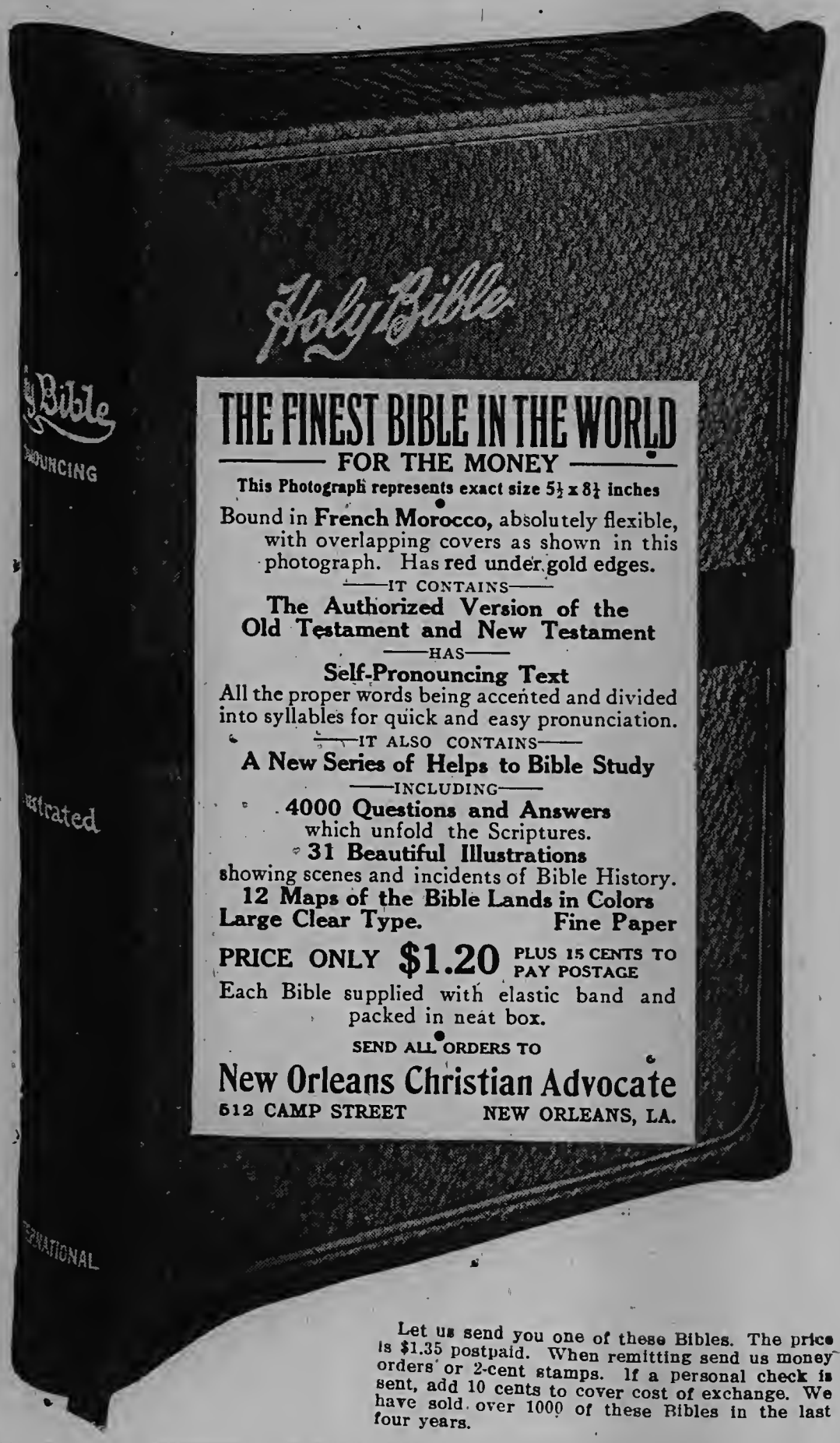
NORTH MISSISSIPPI WOMAN'S WORK.

Dear Brother Meek: Please announce the following dates fixed by the presiding elders for the observance of "Woman's Day:" Durant and Winona Districts, the third Sunday in July; Holly Springs District, the fourth Sunday in July; Columbus District, the month of July; Greenville District, the first Sunday in August; Aberdeen and Corinth Districts, the fourth Sunday in August. I trust that the preachers will present our woman's work for missions in such a way on the above-named dates that the women who are not members of our Missionary Society will be induced to join the same. The great majority of them do not attend our missionary meetings, and by this plan we purpose presenting our work to the entire church, hoping thereby to enlist a part of the 1,100,000 women in Southern Methodism who are not members of our Missionary Society.

Miss Corinne Rogers, Secretary of the Corinth District, will hold her district meeting at Iuka on July 22 and 23, and Miss Lizzie Horn, Secretary of the Holly Springs District, will hold her district meeting at Holly Springs July 27 and 28. I am sure that each of these meetings will prove profitable, and I trust they will be well attended.

Mrs. VIC THOMPSON HOYLE,
President Woman's Missionary Society of North Mississippi Conference.

Let us realize and magnify our blessings which are many, and minimize our complainings, lest we form the un-Christian habit of being ungrateful.—The Diocese.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THEIR FIRST ALLEGIANCE.

Lloyd George is authority for the statement that many English workmen love their beer better than they do their country, and refuse to come to the support of England in her hour of need by abjuring the use of that which prevents them from turning out adequate supplies of munitions of war. Before Americans grow indignant over this attitude of these English workers, however, they should take note of the fact that in every city and State where the question of prohibition is an issue practically every defender of the saloon can be counted upon to abandon party leaders whom he has patriotically followed for years, and a party that represents every other principle in which he believes when the command to desert is given by John Barleycorn. Those who place booze above everything else as a campaign issue can not fairly call unpatriotic the British navy yard workman who refuses to abandon booze long enough to repel an invader.—The Commoner.

"To win others to Christ we must be like Christ."

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, JULY 29, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

A GREAT LITERATURE.

There is such a thing as the rule of a minority in a republican land. A probable minority in this country have closed the schools to the Holy Bible by the assertion of "inalienable rights," and have denied the majority the right to have their children taught the greatest book of morals and religion in the world. They have also deprived the curricula of the schools of the one greatest Book of educational and cultural value.

A literary club, which has among its membership Catholic, Protestant, and Jewish women, among whom are several members of the faculty of a large State school, spent one year studying the Bible as literature. For the Bible is a great literatnre, and may well be studied as such. In the Bible there is a literature which touches all the chords of the human heart. And such is truly a great literature.

Where can be found a more poetic thing than the record of the dying Jacob? With a simple but perfect mastery, the ancient writer describes the last moments in the life of the old patriarch—how he calls all his sons about him, and tells them what shall befall them in the latter days. Where can be found a more eloquent thing than the curse Job pronounces upon the day of his birth? Some one has called it "The Elegy of a Broken Heart." Where can be found a finer piece of irony than stern old Elijah's mockery of the impotent priests of Baal and Ashtaroth? A writer of the present time says, in part: "When we examine the dramatic account of the 'Prodigal Son,' and the idyllic story of 'Ruth,' we must confess that modern art is powerless to approach their simple beauty and effectiveness. * * * It is a source of constant marvel that such venerable stories should have contained in large part the forecast of what writers are to-day striving after as standards. Undisputedly they take their place at the head of that small group of stories which, though they are the product of earlier centuries, remain to-day the best examples of their sort."

Also note the influence of the Bible upon other literature, and its place in the culture of the world. If education be, as some one has defined it, a preparation for reading, what man's education can be complete without the Bible? No other book will better fit a man for wide reading and contribute more to his culture. For two thousand years the Bible has dominated thought and art. Though Jesus never wrote anything so far as we know, he has largely influenced the world's literature. And the man who knows little of the Bible cannot read the poets far; for they are deeply indebted to the great Book. If the theme is not directly drawn from the Bible, as in many cases, numerous passage may be traced to it. In thirty-four pages of Browning, a reader marked seven direct Biblical references and quotations, and eight or more expressions which might be traced to Holy Writ.

The same is true of Tennyson and others. Some quote the Bible almost verbatim. There are strikingly similar passages in Thanatopsis and the third Chapter of Job. Perhaps the coming of Birman Wood to Dunsinane was suggested to Shakespeare by a like strategy of Abmilech, as told in the Book of Judges.

And the chaste and beautiful language of the King James Version has helped to mold the English speech. From children we have even known people to verify questions of grammar, as well as religion, from the Bible, while many of its beautiful sentences live on the ear like the strains of a music that can never be forgotten.

Though Jesus never took up the brush, he has inspired the art of the world. And the man who does not know the New Testament will find in a masterpiece only a picture of no meaning, only so much paint.

The history of the world for two thousand years cannot be read intelligently by a man who is ignorant of God's Word, for much of history during that time is inseparably connected with the great fact of Christianity.

Neither could such a man understand many passages from the speeches of our public men to-day on the political forum and in the halls of state. One of the greatest orators of the time rose to fame in a famous speech, the crowning passage of which was a figure drawn from the central truth of the Bible—"You shall not press down this crown of thorns upon the head of labor; you shall not crucify mankind upon a cross of gold."

This great Book of such educational value has been denied a place in our system of education. How consistent! But in this connection it is well to remember that this is more than a Book of wide educational and cultural value. The truth, set forth in beautiful literary forms, and on pages of deep human interest, will live and grow. Whether in the Psalms, or in the Prophets, whether in the Law, or in the Gospels, we do not read far without coming face to face with God. If we watch proud kings go forth to war, we do not fail to catch paeans of praise to the Lord of hosts. If we read of Abram emigrating from the east to the west, we also read of a city which hath foundations, whose builder and maker is God. If we read the seldom-told story of the love of two women for each other, we also read of the God of Israel under whose wings Ruth had come to trust. And He will transcend all human error, and some day the knowledge of God will cover the earth as "the waters cover the sea."

R. H. H.

THE OUTLOOK BRIGHT.

It is stated that the Candler School of Theology at Atlanta has already booked 140 students for the next session. This is a great gain over the number of matriculates in this school last year, which was 69, and is a larger number than the Biblical Department of Vanderbilt University had before it passed from the supposed ownership and control of the Methodist Episcopal Church, South. It should also be remembered that our School of Theology west of the Mississippi River will open its doors this fall. Truly, the work of educating and training our young ministers for the highest efficiency in the Master's service is progressing in a most gratifying manner.

We note that Rev. W. J. McCeoy, presiding elder of the Jackson District of the Memphis Conference, has secured a subscription of $100 which is to be nsed to help young ministers in attendance upon the Candler School of Theology. In raising such a fund Brother McCeoy has set an excellent example, which other presiding elders east of the Mississippi River would do well to follow. If every presiding elder's district would raise an equal amount and notify Bishop Candler of its availability for nse, a great service would be rendered to the Chnrch.

It is also to be hoped that every pastor and presiding elder will do all that he can to encourage onr young preachers to go to Atlanta and seek the best eqnipment for their life-work. This is a matter of great importance.

Any information that may be desired concerning the Candler School of Theology—its courses of study, terms, etc.—may be had by writing Bishop W. A. Candler, Chancellor of Emory University, Atlanta, Ga.

AGAINST PUBLIC HANGINGS.

The Daily News (Jackson, Miss.) contained in a recent issue the following utterance: "Six hangings are to take place in Mississippi during the first week in August. Five of the events will be in private, and the sixth ought to be. There is no justification for a public banging. It does not carry any object lesson to the criminally inclined, as many persons foolishly assert. It serves only to gratify the ever-present morbid curiosity of the human race. It is always gruesome to see a fellow-being hurled into eternity, no matter what the form of his taking off may be, and when he goes choking at the end of a rope it is about the most ghastly spectacle that the mind can conceive of. In a word, the public hanging is a relic of barbarism, and Mississippi is getting a great deal of unpleasant notoriety because of these events. They ought to be abolished by statute."

We heartily concur in the foregoing sentiments expressed by our contemporary. In our opinion, no good whatever is derived from a public execution of criminals. Instead of tending to exercise a deterring effect as to indulgence in crime, it brutalizes the finer sensibilities of the soul and exerts an infinence that is decidedly unwholesome. By a private administration of capital punishment all the benefits that could possibly accrue from such an act of government are attained, without any of the evil consequences that follow from putting men to death in an open and spectacular manner. It is to be hoped that the next Legislature of Mississippi will enact a law requiring in all cases that the death penalty shall be inflicted by officers within prison walls, with only enough witnesses present to attest that the orders of the courts have been faithfully carried out.

MY LORD AND I.

(Sung in the rocks and caves of France during the persecution of the Huguenots, three hundred years ago.).

I have a friend so precious,
So very dear to me!
He loves me with such tenderness,
He loves me so faithfully;
I could not live apart from him.
I love to feel him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak
And so He bids me lean on Him,
His help I gladly seek.
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well;
But with what love He loveth me,
My tongue could never tell.
It is an everlasting love,
In ever rich supply;
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I.

He knows how I am longing
Some weary soul to win;
And so He bids me go and speak
A loving word for Him;
He bids me tell His wondrous love,
And why He came to die;
And so we walk together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear;
In the burden that he carried,
I gladly take a share;
For then it is my happiness
To have Him always nigh;
We bear the yoke together,
My Lord and I.

GIVING.

Giving involves three principles: (1) Every Christian must give—the poor as well as the rich. (2) The amount must be proportionate to one's ability—a certain part of one's income. (3) It must be given regularly as an act of worship. We must recognize the fact that "no man brought anything into the world, no man can take anything out of it." We must remember that God asks one-tenth of our money; one-seventh of our time. "If thou hast much, give plenteously; if thou hast little, give gladly of that little; for so gatherest thou a good reward in the day of necessity. How is it, then, knowing this, there is always money for cigars, plays, clothes, etc., but no money for the Sabbath school, church or charity? God promise, he that soweth little shall reap little. He that soweth plenteously shall reap plenteously. There is

Only one life, 'twill soon be past,
Only what's done for Jesus will last.
—Richard Baxter.

THE MEANING OF THE CROSS.

Garibaldi, setting out to liberate Italy, saw some young men upon a street corner and summoned them to enlist in the cause. "What do you offer?" said they. "Offer?" replied Garibaldi, "I offer you hardship, hunger, rags, thirst, sleepless nights, footsores in the long marches; privations innumerable—and victory in the noblest cause that ever called to you for assistance." Young Italy followed him.

So was it, and in even more dramatic measure, in the manifesto of the Carpenter. It was a dangerous path, this to which he summoned his followers. He made no attempt to minimize the jeopardy of it. It was a desperate undertaking, and he said so. "If any one would come after me, let him take up his cross."—The Carpenter and the Rich Man, Bouck White.

WINNING SOULS FOR CHRIST.

Soul-saving is the chief business of the Church. Superficially, many things short of actual, personal salvation as the goal of Christian work may be worth while; but essentially our best efforts are a dismal failure unless they result in bringing the unsaved into the kingdom.

The work of the Church is many-sided and under modern conditions there must be diversity of operation in order to meet the needs of the hour. There is danger of devoting all interest and energy to a multiplicity of methods and measures without getting at the real kernel of things. It is possible to attract and engage the attention and interest of the general public and to get the crowd looking and coming our way without succeeding in getting real acceptance of Christ as a personal Savior. Yet this is the one thing needful.—Evangelical Messenger.

THE JOY THAT JESUS BRINGS.

By Henry T. Scholl, D.D.

The birth of Jesus was announced as good tidings of great joy. Shepherds went promptly to the place of his birth and thence returned "glorifying God for all the things they had heard and seen." The aged Simeon was ready to depart this life in peace when his eyes had seen the annointed Savior. Anna, the prophetess, a worshipful widow of four score and four, gave thanks unto Jehovah when assured of the birth of the Christ-child, and joyously spake of him to all them that looked for redemption in Jerusalem.

On the day of Pentecost three thousand sin-convicted auditors of Peter gladly received his word. And they, continuing steadfastly in the apostle's doctrine and fellowship and in the breaking of bread and in prayers, did eat their food with gladness and singleness of heart, praising God and having favor with all the people.

The Ethiopian eunuch believed in Christ, was promptly and publicly baptized, and "he went on his way rejoicing." Between midnight and morning the Philippian jailor listened savingly to the pointed and protracted preaching of Paul. Without needless delay he confessed Christ and was baptized. And when he had brought Paul and Silas into his house he set meat before them and rejoiced, believing in God with all his house. Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed to these things which Philip spake, and "there was great joy in that city."

A story is told of a poor street little girl who was taken sick one Christmas and carried to the hospital. While there, she heard the story of Jesus coming into the world to save us. One day Little Broomstick (that was her street name) whispered to the nurse, "I'm havin' real good times here—ever such good times! S'pose I'll have to ga 'way from here just as soon as I get well; but I'll take the good time along—some of it anyhow. Did you know about Jesus bein' born?"

"Yes," replied the nurse; "I know. Sh-sh-sh. Don't talk any more."

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how do I look?" asked the nurse, forgetting her own order in her curiosity.

"Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you knew about Jesus bein' born."

For you and for me there is great and abiding joy if we accept thankfully the tidings of the Savior's birth and lovingly make room for him in our hearts. There he would fain abide as King of our lives; and his Kingdom is "righteousness, and peace, and joy in the Holy Spirit." He has spoken to us as prophet, that his joy might remain in us, and that our joy might be full.

Mark well the fact that the joy Christ brings is joy in the Holy Spirit, a joy that is independent of outward circumstances. Habakkuk, accordingly, could say: "Although the fig tree could not blossom, neither shall friut be in the vines; the labor of the olive shall fail, and the fields shall yied no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."

Peter and his fellow-apostles were scourged for preaching the gospel of Jesus Christ, and they "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

Paul and Silas were flogged and imprisoned in Philippi while engaged there in evangelistic work; and at midnight, in spite of their lacerated backs and their cramped position in the stocks, they made the dungeon melodious with praiseful prayer.

Madame Guyon, bereft of her husband and two of her five children, shorn of her beauty by a severe attack of smallpox, a prisoner for conscience in the castle of Vincennes, was graced to write:

"A little bird I am,
Shut from the fields of air,
And in my songs I sit and sing
To Him who placed me there;
Well pleased a prisoner to be,
Because, my God, it pleaseth Thee."

Mark well the fact that the joy Christ brings is joy in the Holy Spirit, a joy independent of outward circumstances, a joy, moreover, that is not dissipated by death. The rich man of Luke xvi, clothed in princely attire and living luxuriously, rejoiced daily in his tangible good things that perished in the using; but from them all he was parted by death, and thenceforth has been in palpable torments. Lazarus has, meanwhile, entered upon satisfaction unending and unalloyed.—Christian Intelligencer.

THE CHILDREN'S AGE.

This is the children's age. More time, more thought, and more energy are in this generation given to the study, development and discipline of children than has ever been attempted systematically in any past century. The seed-thoughts on this subject scattered by Christ upon the soil of the first century are coming to blossom and fruitage now in the twentieth. Emerson quotes an old gentleman as saying that all his life had been spent in a most unlucky time of transitions; when he was a boy the greatest respect was paid to old age, and now that he was old the greatest respect was paid to the children.

The true father of to-day directs his energies to his children's advancement, physically and intellectually. The spiritual, in some cases, is as carefully fostered, but in the majority of homes the realization has still to dawn that the child who early learns the great fundamental truth of Christ's love has a power within which will mold and strengthen his whole career.—Homiletic Review.

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GRENADA COLLEGE AND LOYALTY.

In examining the catalogue just sent out by Grenada College, one can not but be impressed by the "Policy" of the institution as thus expressed on page eight: "While the College belongs to the North Mississippi Conference of the Methodist Episcopal Church, South, and receives yearly contributions therefrom equivalent to the income from a $50,000 endowment, it has never asked for a pupil on the score of loyalty to said Church. It makes its appeal for patronage solely on the character of the work done, the accommodations afforded, and the kindly, Christian care and personal oversight given each individual pupil."

A recent visit to Grenada College so convinced me of the high ideals for which the institution stands and of the great work it is doing for our girls that I beg leave to emphasize certain facts concerning it through the columns of our Conference Organ.

The Property:

1. Did you know that there are five buildings on a campus of eight acres, the whole valued at $100,000?

2. Did you know that two acres and two buildings have been acquired during the past year at a cost of $14,150, though the price asked was $18,000, thus saving $3850?

The Faculty:

1. Did you know that all the faculty, without a single exception, aside from being especially adapted to the work of training immortal souls, are graduates of the most renowned universities in the country, or have studied in the same?

2. Did you know the teacher of modern languages is a graduate student of the University of Leipsic?

3. Did you know that the Director of Music has for two years studied with Theodore Leschetizky (the world's foremost pianoforte teacher) and with Malwine Bree, both of Vienna, Austria?

Religious Activities:

1. Did you know that at Grenada College girls receive individual attention and are developed individually along cultural, ethical, and religious lines?

2. Did you know that there is an active branch of the International Young Woman's Christian Association in operation there?

3. Did you know that the students in Grenada College each year give enough to the treasury of the Woman's Council of Southern Methodism to support a Bible Woman?

4. Did you know that there has been but one graduate in the five years of the present administration who is not a Church member?

Patronage:

1. Did you know that there are 58,000 Methodists in the North Mississippi Conference who should patronize the school they own and control?

2. Did you know that in face of this fact there were only 95 boarding pupils in attendance last year?

3. Did you know that since the acquirement of the new property there is now room for 150 boarders?

Standards:

1. Did you know that the curriculum of the school is on the basis of the A-Grade College, viz.: four years of high school work followed by four years of college work?

2. Did you know that the College is the most homelike school to be found among us, and the students are so cared for and disciplined that their conduct is above reproach?

Methodists of North Mississippi, since the institution is under splendid management, since the advantages offered our girls are unexcelled, should not our loyalty prompt us to see that every dormitory room is occupied at the opening of the session next September? Let us help Grenada College!

Mrs. W. N. DUNCAN.

Holly Springs, Miss.

"Christ alone can save the world, but Christ cannot save the world alone."

THE ALEXANDRIA DISTRICT CONFERENCE.

The Alexandria District Conference was held within the fifty-six hours between 4 o'clock p. m., July 6, and 12:30 a. m., July 9, 1915. The opening service of the Conference was scheduled for 8 p. m., but as a number of members had arrived on the noon trains the presiding elder called us together for a prayer service at 4 p. m. A group of Methodist preachers with a prayerful spirit engaged in the study of the Word of God and the past, present, and future of their work can hardly fail to be an inspiring occasion.

The preacher at the evening hour, mindful of the fact that it was the five-hundredth anniversary of the martyrdom of John Huss, tried to speak in memory of that distinguished Bohemian University professor and preaching-priest. None was more conscious than he of his utter failure to do justice either to the subject or the occasion. The most helpful part of this hour's service was the Communion Service led by Dr. Wynn of Centenary College. The young preachers in attendance upon this college are fortunate in being under the instruction of a man who is so skilled in the use of our much neglected and often abused ritual.

The devotion of eleven and a half out of twenty-three and a half hours of the Conference to religious services fully met the requirements of the Discipline at this point. Rev. T. I. Beck, Rev. G. E. Cameron, Rev. Briscoe Carter, and Rev. F M. Freeman ably and earnestly dispensed the Word.

Rev. H. W. May, the presiding elder, presided with the ease and dignity of the courtly Christian gentleman that he is. While watchful of the interests of the Church, at the same time he is tenderly considerate of those who work under and with him in the Kingdom of our Lord. His administration is marked by a diligent attention to the multitudinous duties of his thankless and onerous task. The district under his administration has advanced by almost leaps and bounds, until now in many points it stands at the top. To those of us who knew it a decade ago this progress is no less wonderful than gratifying. The reading during the devotional hours of the Conference from the Twentieth Century New Testament reminded us that, in the midst of the exacting cares of his official life, the presiding elder was endeavoring to keep abreast with the best of scholarship.

The reports of the preachers without exception sounded the note of victory and progress. If the success attained in the few revivals already held is maintained in the many to be held, we will go to Mansfield in November shouting over a wonderful harvest of souls. Many items were covered in the written reports of the preachers who used blanks furnished by the presiding elder. A summary of these yields the following interesting facts: Number of accessions by profession of faith, 295; by certificate, 185; Sunday school enrollment, 3897; Epworth Leagues, 10; members, 236; Church papers taken, 325; Woman's Missionary Societies 10, members 357; raised for Orphanage, $714.15.

A gratifying feature of the reports was the opening of work at a number of places hitherto unoccupied by our Church.

Presidents Bobbitt and Wynn represented Mansfield and Centenary Colleges. The Conference pledged its loyal support to these institutions and pledged earnest efforts to raise $1500 on the Blair proposition. The presiding elder was asked to appoint Mr. T. W. Holloman to assist Rev. G. E. Cameron, the District Commissioner of Education, to get this matter on the hearts of the people.

The Committee on Sunday Schools embodied in its report the following resolution, which was adopted after considerable discussions.

"Resolved, 1. That we hereby memorialize the Louisiana Conference of 1915 to instruct our Conference Sunday School Board to take this matter under consideration and arrange by assessment or otherwise to place in the field for the year 1916 a Sunday school missionary.

"2. That we call upon our people through the New Orleans Christian Advocate and from our pulpits to loyally support with their means our own denominational Sunday school work, and whereas it is the policy of our Sunday School Board to develop the missionary territory by organizing and equipping Sunday schools, we urge our people to put their subscriptions into the hands of our Sunday School Board, and their best efforts into the channels of their own Church, thereby meeting an urgent need and giving the Gospel to those among us who do not have it."

Hons. H. H. White, R. O. Randle, and T. W. Holloman addressed the Conference concerning the Adult Class Work, Church Extension, and Missions, respectively. What a great pity that so few of our laymen heard these inspiring addresses. The White succession gives promise of being as useful and as eminent in the profession of law as it has been in past days in the Methodist ministry. What a joy it must be to that "noblest Spartan of us all," Robert Randle, to see the Randle mantle of service and usefulness falling upon the shoulders of his son who is rapidly advancing to eminence, not only as a lawyer, but as a Methodist layman as well? Our own Wynn Holloman is true to the reputation for ability and sanctity suggested by both of his names—the one in Louisiana and the other in Mississippi.

The following delegates were elected to the Annual Conference: T. W. Holloman, H. H. White, A. C. Simmons, and Rev. E. G. Wood. Alternates: C. Hatfield, N. Norwood, C. Knoll, and W. G. Wadley. T. W. Holloman was elected district lay leader.

Wm. Kelly Parker was licensed to preach. E. G. Wood, J. F. Dring, A. A. Phillips, Wm. Kelly Parker, and A. L. Harper were recommended for admission on trial into the Annual Conference.

Recommendation was made for the recognition of orders of Rev. E. G. Wood and Rev. A. L. Harper. Rev. P. A. Swann was recommended for Elder's Orders.

Alexandria was chosen as the place for the next District Conference.

To say that Bunkie measured up to its usual standard of hospitable entertainment is enough for those who are acquainted with this delightful little city; to others, it would be in vain to attempt a description. The beloved pastor, Rev. R. S. Walton, was untiring in his attention to the convenience and comfort of his guests.

Last, but not least, we desire to say that the Woman's Missionary Society was represented at the Conference by our new District Secretary, Mrs. R. W. Winstead. To those of us who had learned to love and honor the former occupant of this office, Mrs. M. N. James, a new face may have been somewhat of a shock, but since Sister James saw fit to resign from the duties of this important position, we were glad to find them reposing in such competent hands. Surely, after the earnest words of Sister Winstead, none of us will ever be guilty again of failing to answer her letters or giving her all the encouragement and assistance in our power.

PAUL M. BROWN, Secretary.

Natchitoches, La., July 17, 1915.

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NEXT SESSION OPENS SEPT. 8, 1915.

For catalogue and special information, write

REV. T. J. O'NEIL, President.

Secular News and Comment

By R. E. Meek.

The United States exports apples and prunes to Norway.

* * *

The numher of Jews in the world is estimated at 14,000,000.

* * *

Switzerland has purchased about 15,000 oxen for food from Venezuela.

* * *

The average cocoanut tree does not begin bearing until it is eight years old.

* * *

Every year 20,000,000 pounds of salt are imported in the Philippine Islands.

* * *

In the London Hospital disabled soldiers spend their time making designs of bridges for military purposes.

* * *

It is estimated that the corn crop of the United States for the year 1915 will amount to 2,184,000,000 husheis.

* * *

The eldest daughter of Mr. Asquith, the English Premier, is engaged to be married to her father's principal Private Secretary.

* * *

The average temperature in New Orleans during the month of June was not greater than it was during the same month of the year 1914.

* * *

The island of Madagascar, which belongs to France, has a whole regiment mounted on oxen. Horses can not be used there on account of the climate.

* * *

In the Chinese provinces of Kwangtung and Kwangsi great loss of life has been occasioned by floods, which are said to have been greater than any ever known before.

* * *

Skilled workmen in England are showing their patriotism by voluntarily entering the arsenals and other manufacturing concerns where the Government needs their services.

* * *

The exports and imports of New Orleans for the week which ended on July 3 amounted to $4,819,306, which easily placed the Crescent City second among the ports of the United States.

* * *

In Greenland, upon the death of a child a live dog is buried with him, to be its guide in the next world. There must be a great work for the missionaries to do in that henighted land.

* * *

In the States of Montana and Nevada there is no law against usury. The lack of such legislation is doubtless a great disadvantage to the poor people in those States who have to borrow money.

* * *

The General Board of Trustees of the Mississippi State Colleges met at Jackson, Miss., in Gov. Brewer's office on June 12. The four colleges were found to be in a flourishing condition and the President of each was re-elected.

* * *

A shield has been made adaptable for use in modern warfare which will protect the wearer from bayonet and sword thrusts when hand-to-hand battles take place. It can not be penetrated by bullets, but the shock is such that the wearer is either killed or badly hurt.

* * *

The following are some interesting statistics concerning some of the members of the 1914 class of Harvard University: 246 smoked and 141 did not; 180 drank and 153 did not; 160 attended chapel often, 296 occasionally, and 74 never. From this it will be seen that the moral atmosphere at this school is not what it ought to be. Though in many respects it is America's greatest university, it is lacking at this most important point.

LOGICAL AND PROPER ACTION RELATIVE TO A RENEGADE.

Through the New Orleans Christian Advocate we learn that Major R. W. Millsaps, of Jackson, Miss., and Mr. John R. Pepper, of Memphis, Tenn., two stanch and loyal laymen, had tendered their resignations as members of the Vanderbilt University Board. This is pre-eminently appropriate. There could be no objection to the appointment of the most eminent laymen and ministers of our Church to positions on the boards of State universities and other institutions outside the Church; but our relation to Vanderbilt is different. It once was under the acknowledged ownership and control of our Church, but by a monstrous decision of the Tennessee Supreme Court it was taken from the Church, a majority of its trustees and faculty evidently approving. It is not simply heyond the control of the Church that fostered it, but its relation now is practically one of defiance. Its Theological Department, originally intended for the education of our ministers, is now a lIberal school of reiigion with men of various denominations in its facuity. It no longer stands for the things of Southern Methodism, hut in the very nature of the case, in order to vindicate its position, it must be in some degree antagonistic to the Church from whose care it is withdrawn. A man cannot now be loyal to Vanderbilt University and to the Methodist Episcopal Church, South. Propriety suggests that all loyal members of our Church should withdraw from its Board and its Faculty. This is logical and decent. That is the candid opinion of this editor, although he believes that neither our General Conference of 1910 nor of 1914 acted wisely, and that with more prudent action in those Conferences Vanderbilt Unlversity would to-day be ours, and every disloyal trustee and professor would have been eliminated. But we accept the situation. The University is no longer legally ours, and the events of its recent history necessarily array it against our Church. It now no longer deserves countenance or patronage from our Church or from any of our members, and we sincerely trust that our friends will sever their relations with it.—Western Methodist (Little Rock, Ark.)

WANTS A PLACE IN IT.

Dear Doctor Meek: I have just read the excerpt from Dr. Steel's late utterance as published in the Advocate and your comments thereon. I have for many years banked on your ability to wrlte what you think and say it straight from the shoulder. For a most part I have aiways agreed with your point of view, but in this instance I must demur.

Dr. Steel idealizes by wording a scene with the following utillties: a house on the Mississippi Coast; a wide veranda; a number of rockers, at least enough for Meek, Mann and Steel; and a big watermelon. Now, Doctor, you come along and tell your 10,000 readers that "indeed, with such an environment and fellowship, Paradise would be well-nigh set up on earth." Paradise! You and Mann and Steel with the watermelon, and your 10,000 readers sweltering in the sun with nary a bite!. I do not question but that you three might experience the thrills of Paradise for awhile, but most emphatically I join the majority in asking for more chairs and more watermelon.

Yours with hopes of Paradise,

July 16, 1915. A. J. GEARHEARD.

(It is not surprising to us that our esteemed brother should desire a rocker on Doctor Steel's gallery and a share of his home-raised watermelon. And it is quite characteristic also that he should think of others, since his heart is known to he with the masses of the people. If we had our way we would follow the example of Speaker Champ Clark at the recent wedding of his daughter and issue a "blanket" invitation to ali the Methodists of Louisiana and Mississippi to share in the blessings of this Gulf Coast "Paradise"—to get them into "Paradise" has been for nearly six years the chief end and aim of our lahors—but in this particular instance Dr. Steel, and not the Editor, seemed to be the host and carrier of the keys and we could not breach the common rules of courtesy. Knowing the generousness of the Doctor's heart, however, we dare say that he would be happy to see such homes as his multipiied and the whole coast country made an extended "Paradise," with a constant intermingling of all the good and pure. Why not? Are we not told that in the final "Paradise" there will be "many mansions?" At one point, however, our correspondent errs. The Advocate has less than 8000 subscribers, but its readers probably number between 30,000 and 40,000. We can not wiilingly consent to such a reduction of the Advocate's beloved family.—The Editor.)

A LAYMAN'S VIEW OF DESTRUCTIVE CRITICISM.

Layman H. W. R., just at the close of the General Assembly, in the Rochester Herald of May 29, gives his views on destructive criticism in an able articie of some length. The foilowing is the first paragraph of the article:

"Our high ideals, our new gospels, social service, new old paths and traditions are but tinkling cymbals, voices so many and confused that bellef in anything seems often difficult. Of them ali, the arrogant, patronizing claims and conceits of the higher critics are the most insoient. They claim the sum of ali wisdom and the last word; heside theirs, no thought or vision is worth the name. They have consigned to the scrap-heap ail who believe, without mental reservations, in the inspiration of the Scriptures, the divinity of Christ, the atoning blood, and justification hy faith. Ail such are ridicuied as hehind the age, lost in the pigeon-holes of a dead, discredited past. The lay mind grows weary of such egotism, such unfruitful teaching, treachery and conceits. First, who is the father of the higher critic? Whose child is he? Second, who are out of date, back numbers and blind? In Genesis, Satan is revealed as the father, source and inspirer of ali higher critical doctrines. Adam joined the cult and covered himself with shame. Caln went into the partnership of the new thought and waliowed out of sight in his brother's blood."

Let the laymen keep up the attack. Nothing more encourages error than the feeling that it is popular among intelligent laymen. It will he good for truth and the cause, if these laymen wiii boldly speak out their testimony.—The Preshyterlan.

I do not know which is the worse: to lavish upon an idol the worship due to God Almighty, or to comport one's self toward the Lord of hosts in a manner that would be offensive to a graven image.—G. W. Pepper.

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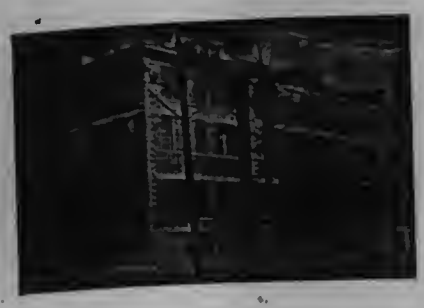

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NOT WHAT, BUT WHO?

What Christ did in the world was valuabic because of who Christ was. Had another besides the Son of God preached even as he did, or served even as he did, or even died as he did, it would have been told as a fairy story or a story of heroic deeds. But Christ was and is the Son of God and his divinity made the value of his work eternai. This is an age of utilitarianism. We measure men by what they can do, and our sons and daughters are ambitious to do something. Their ambition is caught up in a vision of values. They can make a fortune in law, or medicine, or engineering, or surgery, or something else. They become something in order to get something. That is the cheapest kind of a iife. If a man is worth something because he can do something, then a machine that can add a column of figures in tens of thousands quicker than two men can is of more value than two men. We make too much out of doing things.

Christ healed thc sick because he was the Son of God. God is love and therefore the divine nature of the Christ was compassion. He had compassion on the unfortunate and healed them. The healing was the after-effect of the personality of the Christ. Holy ambition is an intense desire to be something. "Covet earnestly the best gifts." Some of the greatest lawyers never attended a law school, but read in some office. Some of the greatest preachers can read neither Latin, Greek, nor Hebrew, and never so much as attended a college. Some of the greatest civil engineers took their training carrying a chain for a surveyor, and are the Bacheior of Nothing. Their greatness is not in what they know, but in the character they possess that hurls them with vigor to the tasks they have to do.

Here, then, iies the secret of an education. Train yourseif to be something and not to do something. As a preacher, let me have in me the elements of Christianity, and I will do more than if I know ali the books in a course of study in a seminary. But if I can have in me the elements of Christianity and know the other also, I am the better equipped. Then my first duty is to become a Christian, alive with the presence and power of God through Jesus Christ. Then I may get as much education as I can, as long as I can get it and keep myself unspotted from the world. The one thing worth while in me is the character that becometh a Christian. If we have boys or girls to be educated, the one thing we must consider is a college atmosphere that will be religiously bracing and not religiously fatiguing. It is better to keep your boy at home and let him learn machinery at the roundhouse than to send him to a technical college where Christ is left out. Better to give your 18-year-old girl to some good man as a wife, and let her be content in a home with an aitar, than to send her to a finishing school where Christ is left out. Better send your son as a clerk to the store and permit him to do the best he can and be honest and pious than to trust him to the false intelligence of a professor who mocks at religion.

If, however, you can take that boy from the roundhouse and give him the better advantages of a school of technology and at the same time keep him under religious influences, then that is best. If that 18-year-old girl can have four years in a finishing school where Christ is held up and character is upbuilt, then send her there. Thank God, Mansfield College is just such a place. If that boy can be given training in the branches of a technical or literary course and be at the same time inspired to love God and serve Him, then take him from the clerk's desk and send him to college. Thank God, Centenary College offers such training. If your boy or girl enters college next fall, may that college be either Centenary or Mansfield!

CAMPAIGN NOTES.

Much of the credit for the generous subscription from the Lake Charles Church, reported recently, is due to the enthusiastic co-operation of Mr. J. A. Foster, one of thc choice laymen of that city, and a member of thc Conference Board of Education, who ably assisted Dr. Wynn in securing the contributions on the Blair Fund for Centenary.

The heipful aid of Rev. K. W. Dodson, pastor at Lake Charles, is an iiiustration of the value of hearty co-operation on the part of the pastor in the effort to secure aid for Centenary. The success of Dr. Wynn's effort there was in no small measure due to Brother Dodson's attitude, as well as the assistance of efficient laymen.

Another pastor who is co-operating heartily in the presenl campaign for a greater Centenary is Rev. C. A. Battle, Commissioner of Education for the Baton Rouge District. In his weekly Bulletin for Juiy 18, Brother Battle reports the progress of the campaign and appeals to his membership for assistance to thc coliege.

TREASURER'S REPORT.

Receipts for ail purposes (previously acknowledged)	$2524.41
Receipts on Centenary Special Assessment of $6000—	
R. H. Harper, Parker Memorial, N. O.	$ 20.00
E. L. Cargiii, Campti Charge	5.00
J. G. Sloane, Gibsiand Charge	2.00
J. M. Alford, Columbia Charge	5.00
K. W. Dodson, Lake Charles	50.00
Total	$ 82.00
Receipts on Educational Assessment—	
R. H. Harper, Parker Memorial, N. O.	$30.00
Total	$ 112.00
Grand Total	$2636.41

July 22, 1915. C. A. BATTLE, Treasurer.

A DELIGHTFUL DISTRICT CONFERENCE.

By Rev. G. E. Cameron.

Assuredly all who were present will at once assent to the fitness of the above caption. The Alexandria District Conference convened in the beautiful iittle city of Bunkie on the morning of Juiy 7. Most of the brethren arrived on the previous afternoon, and the opening sermon was preached that evening by the Rev. P. M. Brown, of Natchitoches. This was an able sermon, dealing in a considerable degree with the life, character and faith of John Huss. The next morning the Conference was duly and formally organized, after religious exercises conducted by the presiding elder, Rev. H. W. May. The business of the Conference was thoroughiy, rapidly, and without undue haste, transacted. The Presiding Elder directed the affairs of the Conference with a skilled and brotherly hand.

The most helpfui and inspiring features of the Conference were the addresses by some of our leading laymen. The Hon. H. H. White, of Alexandria, delivered a very timely address, which was highly enjoyed by the Conference, on "The Work of the Adult (Men's) Bible Class."

He introduced his address by remarking that he was again glad to light his candle by the good old fires of Methodism, but that he must say that he felt that in attending such conferences there was to him a tinge of sadness, for in looking over the audience he missed the faces of those strong, conspicuous characters who had had to do with the laying of the foundations of Methodism in this great State. Then, calling the names of perhaps a dozen of these sainted leaders, he most touchingly and beautifully stated that these had crossed over the river and were resting beneath the shade of the trees.

Able addresses were also made by Mr. T. W. Holloman, the Lay Leader of the Alexandria District, and by the Hon. Robert Randle, of Monroe, the latter very thoroughiy and effectively representing the Conference Board and the General Board of Church Extension.

A lively interest was taken in ali the proceedings of the Conference, and the reports showed that there had been about five hundred additions to the Church since Conference.

It is indeed a notable record that during the two years and a half in which Rev. H. W. May has presided over this district eleven churches have been built, and four parsonages, and through his able leadership a roomy and commodious district parsonage has also been secured, while the other interests of the district have prospered.

With one exception, the preaching of the Conference was of a high order. The sermon by Rev. C. B. Carter, of the Ruston District, was thoughtful, instructive, and remarkably edifying.

The hospitality of Bunkie abounded, and the entire occasion was one of pleasure and goodfellowship.

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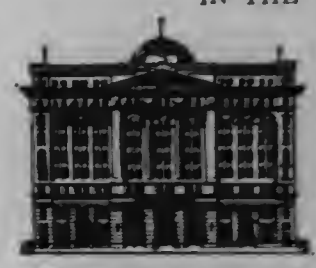

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REPORT OF THE COMMITTEE ON LAY ACTIVITIES.

(Read before the Durant District Conference and published by request of that body.)

As all reading, thinking members of our Church know, the great field of lay activities is to a certain extent in its infancy, and is yet to he developed, as far as the real work to he done is concerned. However, this does not mean that this field of usefulness in itself is new—on the contrary, the great need for this character of Christian work is as old as the Church we love so well. and at times, seemingly, serve so little. Primarily, it is said that the chief channel in which this work is to be carried on is in the missionary field, and the main reason, possibly, why more progress has not been made in the past is because those who are expected to take up and push the work in this pacticular line of Church advancement do not fully understand the duties and obligations required of them, and just how they are expected to carry out the wishes and desires of the Church. This Committee recalls that at the last session of our Annual Conference, held at Starkville, the Committee on Lay Activities then called upon that Conference to express itself on the duties and obligations of the Lay Leaders, and to give instructions in some way as to how this work was to be performed in cooperation and in conjunction with the presidlng elders and pastors throughout the Conference; but, so far as this Committee ls advised and believes, that Conference adjourned without glving heed to that request. It appears to this Committee, however, from the best information at hand, that the necessary organization has been perfected in the various charges throughout this dlstrict by the appointment of the committees and leaders, as is cotemplated and required by the Discipline; and while this Committee does not desire in any sense to sound a discordant note, yet when this is sald that about ends the chapter in so far as real work and results are concerned. Like some piece of perfect machinery that has been installed for the accomplishment of some great end, but which stands useless and idle because the steam has never been applied, so stands the great field of lay activities in the Durant District to-day. We have the necessary machinery at our command, and it has been properly installed; we have the men—the field is open, the opportunity is now at our door; yet, notwithstanding all thls, we seem impotent, inactive and inert; nothing, it seems, is being done, and we can see and feel no real results.

Thls should not be the case. As to just who is to blame for this seeming failure to brlng forth fruit in a great and inviting field of Christian experience and endeavor, we do not know that it is within the province of this Committee to determine, were that in our power. At the same time, without appearing in any sense crltlcal, we take the liberty of saying that it is possible that all of us, ministers as well as laymen, have been to some extent negligent and seemingly unconcerned, and we venture to suggest that none of us could truthfully have it said of and about him, in this particular at least, as was sald of a certain woman on one occasion, "She hath done what she could."

As heretofore suggested in this report, prlmarily, as we understand, this great work was intended to be directed along missionary lines, but in its broadest application we do not feel that the work and field of labor of the layman of our Church ls to be thus circumscribed, with certain limitations placed around and about his labor. We feel that our Church recognizes the field of the layman as being hedged in by no imaginary lines, and that the scope of his work is as boundless as the wants and needs of man. The layman has a certain work to do in looking after the financial interest of the Church, to be sure, and which in no wise should be discounted or minimlzed; but he is falling far short of his glorlous opportunities and privileges if he stops here and concludes that the spirltual part of Christianlty has been or is to be pre-empted by the ministry, and that he is to have no part in the great work of evangelizlng and Christianizing the world.

It is a great work for the layman to be engaged in the noble tasks of building churches, endowing colleges, and equlpping hospitals, all of which contribute to the wants of man and the betterment of the race; but greater than all this, and beyond all thls, is the sweet consciousness withln him that he ls a child of God, and his knowledge of sonship, coupled with the knowledge on his part that an obligation rests upon him in a spiritual sense, that he, too, must have a part in carrying the gospel of Christ to dying men, and that he is expected to demonstrate it by the life he lives.

Material things should be looked after, and in no sense should they be neglected, but in order to attain to the highest standard of success and happiness in the Christian life, the spiritual things must be placed first. "Seek ye first the Kingdom of God" should come home to the layman to-day as urgently and as forcibly as when the same words fell from the lips of the Christ more than nineteen centuries ago. When the layman's field has been fully developed and thoroughly understood, it will mean more than mere money-getting—it will mean the fittlng of men for more efficient service in the Christian life, and it involves the keeping of the great commandment—to love God with every faculty of our being and our fellowmen as ourselves. The call, "Follow Me," is as urgent to-day as when it rang through the Judean hills and fell upon the listenlng ears of the ignorant fishermen nineteen hundred years ago. Helping others and living an upright, blameless life should be the aim and deslre of all, and it is as much the duty (and it should be his pleasure) for the layman to do this as it is for the minister, and the world should be taught to know and understand that there is hut one standard of morality, virtue and righteousness, and that the layman is not only expected but is requlred to take his stand by the side of the preacher, march shoulder to shoulder with him in the great fight against evil and wrong, and never by any act of his should he cause reproach to come upon the cause in which he is enllsted, and under whose banner he is marching to a glorious victory.

Is it too much for thls Committee to ask here that we may all go from this Distrlct Conference with renewed determination and resolution to take up the work ln our different places over the distrlct, and under God's guiding hand, trusting in Hls promises, win a great victory during the comlng year for humanity, righteousness and Chrlstianity? Respectfully submitted,

J. LEM SEAWRIGHT,
Chairman.

A GIFTED YOUNG MINISTER.

Rev. John W. Frazer, pastor of the Methodist Church at Auburn, has been appointed by Bishop Kilgo to succeed his father, Rev. J. S. Frazer, D.D., as presldlng elder of the Mobile District of the Methodist Church. Dr. Frazer has recently been appointed financial agent of Emory University, the great Methodist school at Atlanta, and will take the field with Bishop Candler in the interest of that work.

The new presiding elder is only thirty years of age, and in point of years is perhaps the youngest presiding elder in Southern Methodism. He is sald to be very gifted. His literary education was acqulred at the Southern Universlty at Greensboro, Ala., and his degree in divinity at Vanderbilt University. He wlll come to Mobile at once to take up his new dutles.

Mr. Frazer is a poet as well as an orator, as the following beautiful lines, written by him and published in the Nashville Christlan Advocate, attest:

The Common Soldier.

Nigh the banks of Alsne, where foemen fell
And reeking death stood sentinel,
On the clotted ground a Prussian lay,
With ebbing llfe, at ebb of day.
A stoic's mien hls face had worn,
Though coat was rent and breast was torn;
But dry lips scorched by burning pain,
Flung out at last o'er ghastly plaln
A cry of thirst that must find slake:
"A drink, a drink, for Lord Chrlst's sake!"

A stricken dragoon—no more he'd ride,
Crawled from a trench to the Prusslan's slde.
Then heavens saw—would kings had seen!—
A Teuton drlnk from a French canteen.
And heavens watched—would kings might know!—
A foeman clasped the hand of foe
And heard him say, ere came the end
Upon them both: "I thank you, friend."

—Moblle Register.

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WOMEN AND CHILDREN WHO WORK.

The United States Census Bureau's Bulletin of occupations shows that, of the whole body of workers for galn, 21.2 per cent were females, as against 18.3 per cent in 1900. Of those employed in domestic and personal service, there were 2,620,000 females, an increase of 25 per cent over 1900. In professlonal service the number rose from 828,000 to 1,520,000, or nearly 40 per cent. Women physicians and surgeons number nearly 14,000, and 1300 women are lawyers. The number of children between ten and fifteen years of age engaged in gainful occupations is 1,900,225, or nearly 20 per cent of all the children of those ages. In 1900 the number was 1,750,178, the percentage of increase being practically the same as for the population gain. There was a marked decrease in the number of children engaged in non-agricultural pursuits, while the number employed on the farms increased 369,283.

If Christ called his chosen ones apart from the multitude, it was only that he might endow them with power and courage to go back again, if need be, as lambs among wolves.—E. H. Schlueter.

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The Home Circle

MY NEIGHBOR.

I have a new neighbor just over the way,
She was moving in on the first of May;
When she took in her household goods, I saw
They were nothing but rubbish and sticks and straw;
But when I made her a call just now
I found she had furnished her house somehow
All trim and tidy and nice and neat,
The prettiest cottage in all the street.
Of thistledown silk was her carpet fine,
A thousand times better and softer than mine;
Her curtains, to shut out the heat and light,
Were woven of blossoms pink and white;
And the dainty roof of her tiny home
Was a broad green leaf like an emerald dome.
'Tis the cosiest nook that you ever did see,
Mrs. Yellowbird's house in the apple tree.

—Youth's Companion.

A TELLTALE ROOM.

"I know who's been in this room," cried Aunt Sophy, looking around, as she stood in the doorway.

But she did not see Jimmie's hat, for it was on his head, and he was out on the pond skating. What she did see was a trail of disorder that he left behind him when he was hunting for hat and mittens and comforters and bag of skates—hunting in all the places where they shouldn't be, but where he usually left them. The table looked as if it had been in a hurricane. The sofa hadn't a pillow in place. The desk—well, nobody ever could write a letter there until it was straightened! And all because Jimmie had come in at one door and out at the other. A child is known by what he does. The very house you live in tells tales about you.—Christian Intelligencer.

COUSIN ESTELLE'S STORY.

When Mary Logan returned from school she laid her wraps on the table and hurried to get her new book. She curled up in the only easy chair in the room and was soon interested in the story. She didn't even look up when her grandmother came into the room, and she allowed her to take a straight-backed, hard chair.

"Mary," said her cousin, Estelle Rainer, who entered in time to see what took place, "I want to tell you about something I saw in China. When I went to China as a missionary, one of the first things that I especially noticed was the nice manners the children had. They were so polite and they had such a reverence and respect for old people. One day I was talking to a roomful of Chinese girls, and an old lady of eighty years entered. At once all of those children rose and stood until she had the best seat in the room. It was a beautiful sight, and I never forgot it. I saw the children in their homes do the same things many times. I think the American girls could copy after the Chinese girls in that, don't you?"

"I think we could," Mary replied in a low voice, and her face was red. Then she crossed over to her grandmother. "Grandmother, I want you to take my chair; it is easier than this one."

Mrs. Leonard's face beamed with pleasure. "Thank you, my dear, for being so thoughtful of me. That will be much easier for my aching back."

"I wouldn't have been so thoughtful if Cousin Estelle had not told me a story about the manners of Chinese children," Mary said, honestly. "I don't want the little Chinese girls to have better manners than I have."—Methodist Recorder.

A CHILD NURSE WHO BECAME FAMOUS.

Everybody who loves gentleness and noble deeds and a loving heart, loves the name and memory of Florence Nightingale. Probably you know that it was this English woman who first thought of the need of trained nurses to care for soldiers, sick or wounded, on the battlefields, and that it is because of her that we have trained army nurses now.

Perhaps you have heard how, when the story reached England of the sufferings of the troops in the Crimean war, she sailed from England and joined the soldiers. For she had taken a thorough course of training and was fully prepared as a nurse. She gave heroic service in her profession on the field and in the tents. So beloved was this gentlewoman, it is said that the sick and dying used to kiss her shadow as she passed their cots. They called her "Angel of Mercy," and "Lady with the Lamp," because of her nightly visits to the wards.

All this you may have heard, but do you know how Florence Nightingale came, in the first place, to be interested in the sick? No? Then you will like to know now, because the same interest might come, and in just the same way, to you.

Her first experiences as a nurse were with her dolls, whose broken limbs and bruised heads she bandaged and cared for with all the tenderness and gentleness of her nature.

As she grew older she became interested in caring for wounded or sick pets and other animals. Her first patient was a dog named Cap. The dog belonged to one of her father's shepherds, and one day she learned that Cap had been injured by some boys and that the shepherd was preparing to kill his beloved dog in order to save him from his suffering. In spite of the fact that she was still a little girl and very timid, she at once drove to the shepherd's home, and, with the aid of the clergyman of the parish, she nursed the injured animal, and soon he was well again.

Her love for pets and her skill in curing them soon became well known, and in a short time she had become the nurse of all the wounded animals in the neighborhood.—Apples of Gold.

BEING A COG.

"It's just the same, day after day," said Dorothy; "housework, and mending, and shopping, and marketing to make the money go as far as it can, and the reading club and church, and then all over again. I'm getting to feel just like one cog in a great big wheel. I don't count. What difference does it make what I do, or whether I do anything at all? Any one else could make father and the boys just about as comfortable as I do, for I haven't learned to be very much of a housekeeper yet."

Jane took up a pair of scissors and snipped out a clipping from the morning paper. "Here, catch!" she said, and tossed it over.

Dorothy caught it as it fluttered down. "Read it aloud," said Jane. She had just come to live next door, and Dorothy had taken a great fancy to her laughing, clever face.

"'Pride in Humility,'" read Dorothy. "Oh, it's one of those 'line-o'-cheer' things:

"'I'm but a cog in life's vast wheel
That daily makes the same old trip.
Yet what a joy it is to feel
That but for me the wheel might slip!
'Tis something, after all, to jog
Along and be a first-class cog!'"

"Just so," said Jane. "There's your answer in the daily paper for to-day. I noticed it, because I often feel the same way that you describe. I suppose every one does. Probably kings do."

Dorothy pondered. "I think I'll learn that by heart," she said; and she did.—Forward.

SHE DID.

Admiral Capps, in an address to a temperance society, told how drink had once caused the downfall of a brave soldier. In the course of the sad story he said:

"Sometimes, after a debauch, the man would be repentant, humble. He would promise his wife to do better. But, alas! the years taught her the barrenness of all such promises.

"One night, when he was getting to be an old man—a prematurely old man, thin-limbed, stoop-shouldered, with red-rimmed eyes—he said to his wife sadly:

"'You're a clever woman, Jenny; a courageous, active, good woman. You should have married a better man than I am, dear.'

"She looked at him and, thinking of what he had been, she answered in a quiet voice:

"'I did, James.'"—The Presbyterian.

WESLEY BIBLE CLASSES AT LAKE JUNALUSKA.

Eight study periods of forty-five minutes each will be given to conferences on Bible class organization and work during the Sunday School Conference at Lake Junaluska, N. C., July 29 to August 6. The following subjects will be considered: "The Present Status of the Bible Class Movement," "Advantages of Organization," "Advantages of Enrollment," "Advantages of Federation," "The Bible Class and the Local Church," "Bible Class Activities," "What Can an Adult Class Do for Boys and Girls?," "The Bible Class Outlook."

The several periods will be conducted by Rev. Emmett Hightower, Mr. J. M. Way, Mr. Arthur L. Dietrich, Miss Elizabeth Kilpatrick, and the Superintendent of the Wesley Bible Class Department.

It is expected that a large number of men and women will attend these meetings for fellowship and the interchange of views concerning Bible class work. Members of all Bible classes are urged to attend. Programs will be furnished upon application.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

NOW IS THE TIME.

We are now sending out bills to all our subscribers who are in arrears; and we earnestly hope that they will at once remit the amounts due on their subscriptions. This is a matter of great importance; $1 or $1.50, when taken alone, is a small sum, but when there are thousands who owe a like amount the figures quickly mount up into hundreds and thousands of dollars. Every dollar paid to the Advocate in this time of great financial stringency helps appreciably. **So, dear friend, if you are behind with your subscription, please forward a remittance to cover the amount due without further delay.**

We desire also to call special attention to the offer of our Publisher to take "six months' trial subscriptions" for 50 cents from now until the 10th of next November—see what he has to say on another page. This gives our friends a fine chance to extend the circulation of the Advocate in their communities, and we trust that they will at once endeavor to do this. When the paper can be had upon such terms, every church in our patronizing territory ought to give us a good club of trial subscribers. Will you not take the matter up in your charge at once, brother pastor, and let us hear from you at an early date? The door of opportunity is now wide open to you to render a good service both to your flock and to your Conference organ.

ATLANTA WINS.

The following dispatch was sent out from Atlanta, Ga., on July 26: "The next General Conference of the Methodist Episcopal Church, South, will be held in Atlanta in May, 1918. This announcement was made here to-day as a result of canvassing a mail vote of the General Committee in whose hands this matter was placed by the General Conference at Oklahoma City last year."

We congratulate the "New Hub of Methodism" upon having secured the next meeting of our great law-making body. It does not need to be said that Atlanta will leave nothing undone to make our next General Conference a success, so far as providing every possible facility for doing its work is concerned.

ANOTHER INDICATION OF THEIR WORTH.

The Northwestern Christian Advocate says: "It is reported that of all the ministers of the Church of Scotland grown to military age, ninety per cent have already voluntarily enlisted in the war in Europe. Here is an indication of the sort of boys that are growing up in parsonage homes."

So it is. Every test that is made bears witness to the worth of the children of Christian ministers. The world owes them a mighty debt. The lesson taught by their success and achievements is that a truly religious home is an agency that may be depended upon to furnish men and women of the best and most useful type. The multiplication of such homes is the greatest need of society to-day. Nothing else can take their place.

POPULAR SONG BY MRS. G. E. CAMERON.

The Shreveport Times has the following complimentary notice of a song by Mrs. G. E. Cameron of Alexandria:

"'Dear Woodrow Wilson wants his men
To live and not to die;
He does not want them wounded, on
The battlefield to lie;
He says if war could triumph, or
Could prove a nation's gain,
It would not compensate at all
For death and grief and pain.'

"The above verse is from a charming little song, the words and music both being the work of Mrs. G. E. Cameron, who made so many friends during her residence in Shreveport when Dr. Cameron was pastor of the First Methodist Church here. The song, 'Play Soldier Man With Me,' has a fine sentiment and the musical accompaniment has a wonderfully attractive little lilt.

"This timely peace-song was suggested through the intense devotion of a little German-American lad to his fond father whom he heard discuss the war so much that the little fellow feared he might lose that parent. Consequently, he pleaded with his father not to leave home, but that if he wanted to fight at all, just 'Play Soldier Man' with his little son.

"The cover is the design of Miss Mary Belle McKellar, who has cleverly caught the spirit and beautifully worked out the idea. The cover is the flag of America, with a picture of President Wilson, beneath which is the dedication, 'To Our Peace-Loving President.' At the upper and lower edges of the page are a company of 'little tin soldiers,' and miniature connons, and in the field among the stars is a beautiful full length picture of Master G. E. Cameron, Jr., in soldier dress, 'the little bugler.' The artistic, splendid work of Miss McKellar places her high in the rank as an illustrator."

MAKING AN UGLY RECORD.

It is stated that during the first six months of the current year there have been in the United States thirty-four lynchings, thirteen more than took place during the same period last year. Of this number ten were white, nine more than were lynched during the first half of the year 1914.

This backward tendency in the matter of lawlessless is much to be deplored. And it is humiliating to know that the people of the Southern States are the greatest offenders in this respect. All good citizens should use the full measure of their influence to prevent the taking of human life without the proper legal process. Mobs are a reproach to any people—an impeachment of the character of their civilization. A way should be found to accomplish whatever is necessary to protect society without a resort to unauthorized and unreasoning violence, and that this can be done by any moral and intelligent popuiation there is not the slightest doubt.

AN EXACTING WORK.

A correspondent wrote the Editor a few days since suggesting a good place for him to spend his vacation. That is a thing that the Editor has known very little about within recent years. It seems difficult for people to realize that the work of making a paper is a grind that has to go continuously on, and that one cannot lay it down unless there is another to step into his place and keep it going. Everything has to be done with regularity and on time. When workmen are engaged to work at certain periods the materials must be ready for them. This makes newspaper work, unless one has assistants to whom he can shift his labors, exceedinly exacting in its demands. If one gets out one issue of a paper and wishes to be gone for as much as three or four days, he must leave a file of arranged copy for the next number, and matter that ought not to be delayed in its publication is perhaps coming in every day and requires to be gone over and passed upon. If those who think an editor of one of our Conference organs, with an inadequate office force, has an easy time could don the harness for a few days, they would be speedily disillusioned. But, anyhow, we had rather be an editor than a politician. In our opinion, politicians work harder and get less for their labor than any class of men that we know of.

PERSONAL AND OTHER NOTES.

Rev. F. B. Ormond, pastor of the South McComb M. E. Church, South, is conducting a meeting at Muddy Springs this week, in which he is being assisted by Rev. G. H. Galloway, of McComb, Miss.

Mrs. J. T. Abney, of Bay Springs, Miss., writes: "Mr. Abney is helping Brother J. W. Ramsey in a meeting this week. He has just closed a series of revival services at Louin, Miss., with good results."

Rev. T. B. Clifford, of Patterson, La., and Rev. C. C. Wier, of Morgan City, La., exchanged pulpits last Sunday. Brother Clifford served the Morgan City charge a number of years ago with great acceptability.

Rev. S. L. Pope, our capable pastor at New Albany, Miss., is this week assisting Rev. W. V. Shearer in a protracted meeting at Calhoun City, Miss. May the labors of these brethren be crowned with a large measure of success!

Mr. Frank Wier, of Starkville, Miss., is spending some days with his brother-in-law, Mr. J. W. Fox, at Scott, Miss. Brother Wier, who is an official and active worker in our Church, is a son of Rev. T. C. Wier, of the North Mississippi Conference.

Rev. W. H. Saunders, of Fernwood, Miss., has sent us a report of some good meetings lately held in his charge, which will be printed next week. Brother Saunders is serving a choice flock and the Lord is blessing his labors in his present delightful parish.

In a business note to our office, dated July 19 and bringing us two subscriptions to the Advocate, Rev. T. J. McCoy, of Jennings, La., says: "I have just returned from helping Rev. J. H. Hoffpauir in a revival at Hebron. There were 10 accessions to the Church."

Rev. W. D. Wendel, of Como, Miss., will spend his vacation in Tullahoma and Monteagle, Tenn. The former place, if we mistake not, is the girlhood home of Sister Wendel. We trust that these friends will find their season of rest pleasant and profitable in every respect.

Rev. W. S. Selman, of Mount Pleasant, Miss., says: "Our work is progressing nicely, and the prospects are quite encouraging for full collections this fall." We are grateful to this industrious pastor for looking faithfully after the interests of the Advocate in his field.

Writing under date of July 22, Rev. R. H. B. Gladney, of Sardis, Miss., Sunday School Field Secretary of the North Mississippi Conference, says: "To-morrow I leave for Lake Junaluska, where I go to study the Sunday school work under our leaders. I will be back in the field by August 8."

Rev. W. F. Quillian, formerly President of the Methodist Training School at Nashville, Tenn., which was discontinued at the close of the session of 1914-15, has been elected to the Presidency of Paine College, our school for Negroes at Augusta, Ga., in place of Dr. J. D. Hammond, who resigned.

A general primary election for the nomination of all the State officers will be held in Mississippi on August 3. We will offer no suggestion to our readers as to how they should vote, except to say that a Christian man ought to exercise the right of suffrage in a manner that is in harmony with his prayers.

Hon. J. Morgan Stevens, Associate Justice of the Supreme Court of Mississippi, in renewing his subscription to the Advocate, says: "You have my interest and good wishes at all times, and I congratulate you upon getting out a good church paper—one that is an improvement upon that given us in former years."

Mr. Ernest Lagrone, a son of Rev. W. S. Lagrone of the North Mississippi Conference, will represent Humphreys & Company, a firm of large cotton buyers at Greenwood, Miss., in New Orleans during the coming cotton season. Mr. Lagrone was in the Crescent City last week to get located and paid the Advocate office an appreciated call.

Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans, is assisting his father, Rev. J. D. Harper, in a revival meeting at Zachary, La. In Brother Harper's absence, his pulpit

was filled last Sunday at 11 a.m. by the Editor of the Advocate, and at the evening hour by Rev. H. H. Ahrens, Religious Editor of the New Orleans Times-Picayune.

The Wesleyan Christian Advocate of July 23 (Atlanta, Ga.) says: "Dr. W. H. LaPrade, our pastor at Hazlehurst, Miss., called to see us last week while in the city on a visit to his son, Rev. W. H. LaPrade, Jr., pastor of our Inman Park Church of this city. Dr. LaPrade was on his way to Junaluska, to attend the Missionary Conference to be held there."

The work of constructing the Fitzgerald Church on the St. Tammany (La.) charge is progressing favorably, and it is expected that it will be finished (including the painting and furnishing) and ready for dedication within the next sixty days. The pastor of this congregation is Rev. J. S. Rutledge, who is never so happy as when he is spending his strength to promote the Master's cause.

A card from Chaplain J. A. Randolph, of the United States Army, instructs us to change the address of his Advocate from the Presidio, at San Francisco, to El Paso, Texas, care of the Sixth Infantry. From this we infer that Brother Randolph expects to be at the latter place for some time. As most of our readers perhaps know, he is an honored member of the North Mississippi Conference.

Pastor R. M. Brown being absent at the Seashore Camp Ground, Dr. J. T. Sawyer filled the pulpit of our Algiers Church last Sunday, both in the morning and at night. He reports large congregations at both services, and he greatly enjoyed ministering to them. The Doctor thinks that Brother Brown has a live church and that he is doing a splendid year's work for this over-the-river flock.

In the haste with which our paper was brought out last week, a number of errors were made. Among these were the wrong spelling of the name "Maud Muller" and the adding of the letter "e" to the word "apropos." How such mistakes are overlooked is one of the mysteries of a printing office. The Advocate is usually freer from such errors than most journals with an equally limited office force.

We are pleased to state that Mrs. Hill, the wife of Rev. F. R. Hill, Jr., pastor of the Rayne Memorial Church of this city, who was operated on for appendicitis at the Touro Infirmary some two weeks ago, was able to return to the parsonage of that church last Saturday. Her condition is said to be satisfactory in every respect, and all the indications are that she will have a speedy and complete recovery.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions sent in within the past few days: Rev. J. W. Price, Benton, Miss., 3; Rev. W. S. Lagrone, Clarksdale, Miss., 2; Brother James M. Miller, Minden, La., 7 (5 of them new); Rev. D. L. Griffin, Slidell, La., 2; Rev. W. N. Duncan, Holly Springs, Miss., 2; Rev. J. M. Brown, Haughton, La., 3.

Mrs. May, the wife of Mr. H. W. May, Jr., a son of Brother May, presiding elder of the Alexandria District, came to New Orleans for surgical treatment some ten days ago and underwent last week a serious operation at the Hotel Dieu. She stood the trying ordeal well and her condition at the time of this writing is thought to be satisfactory. Mrs. Hunter, of Tensas Parish, the mother of Mrs. May, came to New Orleans with her.

Rev. W. W. Holmes, presiding elder of the New Orleans District, requests us to state that during the month of August correspondents should address him at New Orleans, La., in care of the Y. M. C. A. Building, 815 St. Charles Street. Brother Holmes' family are at the Seashore Camp Ground, and he will spend most of August assisting pastors at interior points in his district, giving practically a week each to the Plaquemine, Donaldsonville, and St. Tammany charges.

Work has been begun on the parsonage of the Louisiana Avenue Church of this city, and it is expected that the structure will be completed and ready for occupancy before October 1. We are informed that when the donations of lumber and other like contributions are taken into consideration, it will be about a $3000 house. Pastor Gearheard and his worthy flock deserve to be heartily congratulated upon having projected and made certain this substantial and needed enterprise.

Rev. A. C. Searcy writes as follows from Ringgold, La.: "I am preaching in 'the hy-ways and hedges,' and I am in need of some revival song books. Is there not some pastor who can send me 3 or 4 dozen 'Revival Praises' that he has thrown aside? The people that I usually work among are not able to buy song books; neither am I. If I had the number mentioned to take with me, it would meet the emergency. I have just closed a good meeting. I am with Brother Vandenburg now."

Rev. W. T. Currie, of Loveland, Oklahoma, who is well known in Louisiana, writes as follows concerning the work of his charge: "Everything is getting along very well with us. We have received 22 into the Church and we are expecting others to join. I think that our collections will be in full. We have a fine presiding elder—one who loves his preachers and stands by them."

Major R. W. Millsaps, of Jackson, Miss., is resting and recuperating at Battle Creek, Michigan. It will be remembered that Major Millsaps had quite a severe attack of illness the latter part of last May, and that he has not been as strong as usual this summer, though he is wonderfully well preserved for one of his advanced years. We trust that his stay in the North will prove both pleasant and beneficial to him.

Rev. T. D. Lipscomb, of Donaldsonville, La., reports as follows concerning a meeting which he has recently held: "I have just closed a revival at Meadow's Chapel, an appointment on my charge, but which is supplied by Rev. P. S. Carpenter, a local preacher. Our efforts were attended with some success. There were some professions of faith in Christ, two infants were baptized, and one subscriber to the Advocate was secured."

In a business letter bringing us several subscriptions, Rev. M. L. Ward appends the following note: "The work on the Ripley (Miss.) Circuit is moving on nicely. Brother Gladney was with me at Falkner on last Sunday (June 18) at 11 a. m., and at Brownfield at the evening hour of the same day, conducting services that were very profitable. I feel that he is the right man in the right place. In my judgment, our pastors everywhere would do well to give him the right of way and their hearty co-operation."

Miss Elie Willingham, the accomplished District Secretary of the Woman's Missionary Society in the Durant District, writes: "Will you kindly state for the good of the cause that our pastor at Eupora, Miss., Rev. J. T. McCafferty, preached a sermon on the Woman's Work, in accordance with the request of our presiding elder, and that some of the visible results were the organization of a Young People's Missionary Society in the afternoon and 100 per cent increase in the attendance upon the Adult Auxiliary on the following day." Good for Eupora and Brother McCafferty!

Rev. B. O. Lowrey, of Bell City, La., is in the midst of a tent meeting which began last Sunday, and in which he has the assistance of Rev. Martin Hebert. He has written for some copies of the Advocate, and will endeavor to introduce the Conference organ into some of the homes on his charge, within the bounds of which, he states, scarcely any religious periodicals are taken. Brother Lowrey will also begin a meeting at Hayes on August 8, where he will have Rev. A. A. Bernard with him, and on August 22 he will begin a series of revival services at Westlake, with Rev. P. M. Brown to do the preaching.

Since the last issue of the Advocate we have received from two generous Holmes County (Miss.) readers, E. H. J. and L. M. J., both ladies, $5 each for the needy North Mississippi superannuated minister who is unable to work, and who, because of the nature of his illness, is forced to reside in another State. These liberal contributions are much appreciated. Including these donations, the total amount raised is something over $46, which has been forwarded to our stricken brother. If others wish to contribute, they yet may do so. The amount asked for was $60, which sum was needed to meet a very pressing debt.

Mrs. J. D. Barbee, of Greenville, Miss., will leave in a few days for the mountains of North Carolina, where she will spend several weeks. Mr. Edmund Taylor, of the same city, has rented a house on the Mississippi Gulf Coast, where he and his family will spend the remaining weeks of the hot season. Mr. Taylor is a son of the Rev. R. V. Taylor of the Memphis Conference, and is perhaps the largest business man in North Mississippi. His wife, Mrs. Taylor, and Mrs. Barbee are sisters, being daughters of the late Rev. W. C. Johnson, D.D., of Memphis, who as a minister and writer was widely known in Southern Methodism.

At a meeting of the Executive Committee of the Board of Trustees of Millsaps College, held in Jackson on July 22, Prof. D. M. Key, of the Southern University at Greensboro, Ala., was chosen Professor of Ancient Languages at Millsaps College, to succeed Prof. M. W. Swartz. Prof. Key is said to be an accomplished Greek and Latin scholar who has had considerable postgraduate training, and is stated to be highly commended in every respect. The members of the Executive Committee present at this meeting were Bishop W. B. Murrah, Dr. A. F. Watkins, Rev. W. W. Woollard, and Mr. J. B. Streater. Major Millsaps was absent.

From a personal note from Rev. J. A. Bowen, of Birmingham, Ala., written from Flint Hill, Va., on July 17, we extract the following: "I came directly here from a fine revival at Durant, Miss. Brother E. N. Broyles is doing a great work at that place and his good people are helping him. I am here assisting a Mississippi friend, Rev. A. P. Williams, in some good meetings in this fine Blue Ridge country. The old-time power is with us. I have assisted in successful meetings this year in Alabama, Mississippi, Florida, South Carolina, and Virginia, and more are to follow. I expect to return to Alabama and Mississippi early in August to assist in revivals." The brethren are wise to keep Brother Bowen busy. As an evangelist, he ranks with the best.

The marriage of Miss Elizabeth Privett and Mr. John B. Reynolds, of Booneville, Miss., which took place in the home of the bride's father, Mr. D. J. Privett, in the classic little city of Jacksonville, Ala., on July 27, with Rev. Sam P. West officiating, was an event of more than local interest. The bride was born and reared in Jacksonville and for several years taught mathematics in the State Normal College at that place. She is possessed of brilliant intellectual gifts and is widely known and loved for her good works and superior traits of character. Mr. Reynolds is a courteous, refined Christian gentleman, who is engaged in the lumber business, having interests in Louisiana, Texas, and St. Louis. After the ceremony the happy couple left for Colorado and California, where they will spend several weeks.

The meeting of the Board of Education of the North Mississippi Conference held at Greenwood, July 21-22, was well attended, the following members of the Board being present: L. M. Lipscomb, J. R. Countiss, J. C. Park, S. L. Pope, T. H. Lipscomb, E. N. Broyles, O. W. Bradley, H. S. Spragins, R. A. Meek, J. B. Streater, W. W. Magruder, J. D. Barbee, and E. V. Hughston. We noted the following other brethren, not members, in attendance: Rev. B. P. Jaco, Rev. J. W. Bell, Rev. E. S. Lewis, Rev. W. L. Duren, Rev. J. T. McCafferty, Rev. J. E. Thomas, Dr. J. W. Price, Rev. W. M. Campbell, Rev. J. H. Ingram, Rev. J. W. Raper, Rev. R. H. Ruff, Rev. J. E. Cunningham, Dr. A. F. Watkins, Prof J. M. Sullivan, Rev. J. H. Brooks, Rev A. J. Beasley, and Rev. D. M. Miller. Various phases of our educational work were discussed and matters of much importance were considered. The sessions at times were animated, but the outcome of the meeting seemed to leave a spirit of harmony and good-will prevalent. The sessions of the Board were chiefly executive, though all visitors from outside of the city of Greenwood were allowed to witness the proceedings.

FUNDS URGENTLY NEEDED.

To the Presiding Elders and Preachers of the Mississippi Conference.

Dear Brethren: We are well into the second quarter and we have not received sufficient funds to pay our superannuate preachers for the first quarter. Some of our strongest churches have not paid anything this year. Who is to blame for this? Brother, will you not call your congregation's attention to the need of these worthy claimants? If you will send in $1000 within the next ten days we can relieve these veterans. Don't wait until they are dead and then stand on the Conference floor and tell how we loved them. **Let's help them now.**

J. M. MORSE.
President Joint Board of Finance.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. JOSEPH E. LANE (nee Miss Virginia Patrick) was born in Raleigh, North Carolina, on Sept. 1, 1833; was married to Mr. Joseph E. Lane in 1852, and died on June 11, 1915. Sister Lane had been a member of the Church ever since her early girlhood days. She was a beautiful Christian character. She loved her Lord with all her mind, soul, and strength. She loved the Church and loved to attend its services. She always had a special room in her home, that she called the preacher's room, and her pastor was always welcome at her home at any time. She was very much missed in Pocahontas when she moved to Jackson, Miss., a year and a half previous to her death. Sister Lane leaves three daughters and two sons to mourn her departure, and a number of grandchildren. If they live as she lived, they will meet her "some happy day," where partings will be no more.

Her pastor, W. A. TERRY.

Brother J. W. TRAXLER was born in South Carolina, Aug. 2, 1832, and died at Magee, Miss., April 15, 1915. When about twenty-five years old he married, immediately joined the M. E. Church, South, and set up a family altar. The habit of prayer was strong with him to the last. He loved for the preacher to come to see him, and if he came every day he wanted him to pray. He loved to attend church and did not excuse himself on account of age, feebleness, or poor eye-sight. The way from his home to the church was rather rough, but he attended church services, and frequently at night. In his last illness he suffered intensely and was frequently unconscious, but in a lucid moment before he became unconscious for the last time he gave his testimony, saying that he had tried to live right; that he was ready to die, and believed he was going to heaven. He leaves an aged wife and several children to mourn their loss.

His pastor, W. E. HARRISON.

On Friday, July 9, 1915, the soul of Mr. P. C. SMITH, took leave of its earthly tenement and went to claim a Christian man's reward. Brother Smith was born in Mississippi 58 years ago, and moved with his parents to Tensas Parish, Louisiana, when a boy. In his early manhood he united with the Methodist Church at Wesley's Chapel on the Waterproof (La.) charge and remained true to the vows then taken to the end of his life. For many years he had been a faithful steward in the Church. His was an exemplary life, honorable in all his relations with men, himself maintaining a strict probity, but charitable to the faults of others, attributing such faults to weakness rather than to wickedness. To him home was the dearest spot on earth, and his family the most desirable associates, and if there was a fault in his family life it was one of over-indulgence towards those he loved, and the example of his life inspired the members of his household to respect the right and to love and honor the Church and things of God. His character may be summed up in this: he was a good husband and father, a good Christian, and a good neighbor. He leaves to mourn him, besides his good wife, three children, the youngest of which is nearly grown. They have reached manhood and womanhood under the influence of this good father, and it is needless to predict that that influence will be manifested in their lives. Besides his family, the Church and community will miss him, but the loss is but for a while, for He that was dead and is alive hath promised, "Be thou faithful unto death, and I will give thee a crown of life," and he will surely keep his promise.

GEO. FOX.

"AUNT" POLLY HOLYFIELD was born in Wayne County, Mississippi, in 1833, and moved to Jasper County with her parents in 1836. She was married to Mr. Alex Davis in May, 1848. This union lasted only 14 years. She was married to N. Holyfield in 1867; he died in 1892. On June 2, 1915, Aunt Polly's soul took its flight to the beyond. Aunt Polly joined the M. E. Church, South, at about 8 years of age and was a consistent member until death. Oh, how we miss her! She wanted to be at work for God all the time. Even in her old age, when she was not able to go to Church, she worked and collected enough money to buy us a very nice individual communion service for the church at Rose Hill. A faithful and courageous worker she was. To know Aunt Polly was to love her, and to call to see her was to make her rejoice, for she loved company. She dreaded death awhile after she was taken sick; she wanted to stay here—not that she was afraid to die, but she loved her people so much and loved life so well that she could hardly give her consent to die. Her life was a pleasure to her because she seemed to love everybody. She loved to talk of Jesus and his love. She kept a hotel, and I have heard of many a traveling man going from her home under the power of conviction, with tears trickling down their cheeks. All traveling men loved her and she was known by them all as "Aunt Polly." Many preachers of the Conference will remember her, for when a pastor came to Rose Hill the first thing she did was to pay her quarterage for the whole ensuing year. Our loss is great, but it is heaven's gain. The funeral service was conducted by the writer in the Church at Rose Hill, after which her body was conveyed to Hickory Grove Cemetery and laid to rest in the presence of a large number of friends and relatives.

H. R. McKEE, P. C.

A WORD CONCERNING FANNY CROSBY.

Mr. Editor: While reading some copies of your paper that a friend gave me, I see that so much has been written about Miss Fanny Crosby that I feel it is almost useless for me to write even a few words about her, but I just can't help but write something. I never saw Miss Crosby, but I corresponded with her for a short while a few years ago and her kind words will ever be a green spot in my memory, and her sweet songs have cheered many lonely hours for me, for I am just another one of the world's many invalids, having never walked in my life. But I try to make the best of life, for I will never pass this way but once and no affliction so stirs my sympathy as to see any one that is blind. Never to see the light or the beauties of earth seems of all things the hardest to bear; however, we think of Miss Crosby as no longer blind, but as now beholding the King in this beauty, and as one of the great company of the redeemed that stand before the great white throne, and sing praises unto our God forever and ever.

MARY ADAIR.

McNair, Miss.

FOR JESUS' SAKE.

A missionary returned to his home city, where, as elsewhere also, he announced a collection for foreign missions. A good friend said to him: "Very well, Andrew, seeing it's you, I'll give 100 marks."

"No," said the missionary, "I cannot take the money since you give it seeing me." The man saw the point and said: "You are right, Andrew. Here are 200 marks, seeing it's for the Lord Jesus."—Presbyterian of the South.

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Waynesboro, Miss.

Dear Dr. Meek: Will you allow me space to express my opinion in regard to the church work in Wayne County? Although I am a member of the Baptist denomination, I feel a great interest in the Methodist Church and its work, for I love the cause of God; and I love the Methodist Church, for I graduated in Millsaps College and have many Methodist friends throughout Mississippi. Most all of the churches in Wayne County are in a healthy condition. I have observed very carefully the work of Brothers J. Lloyd Deceil and Hilary Westbrook in Waynesboro and the surrounding communities. These young preachers have a great future before them. Brother J. L. Deceil's people are rallying to him, and his work is a sweeping success. Brother Hilary Westbrook has put his soul into his work, and he has stormed the citadel of sin and forced the devil to retreat. This young man is an honor to his Church and his people. He has been on Waynesboro Circuit for four years and the people are grieved to give him up, but they are anxious to see him rise in the church work.—G. C. Clark, Principal Waynesboro School.

Acadia Circuit, Louisiana Conf.

Acadia circuit is still on the map and the work is progressing nicely. The circuit is composed of three churches this year, Branch, Maxie, and Prudhomme, the Church Point church having been placed with Opelousas. Maxie, a little church with 75 members, is receiving half time and meeting her obligations quarterly. This is one of the most wide-awake little appointments in the Louisiana Conference. Our revival meeting will begin there August 1, and we are expecting to have a glorious meeting. Brother C. E. Fike, of Rayne, La., will assist the pastor, and the meeting will be held at the Ellis tabernacle, near by. The revival meeting at Branch has just been brought to a close. It was a great meeting in many respects, and the spiritual condition of the church is better to-day than it has been in years. Indifferent church members have been awakened to their responsibilities, and thirteen new members have united with the church, two by certificate and eleven by vows, with two others to follow at an early date. Brother Louis Hoffpauir, of the Evangeline Mission, did the preaching, and proved himself to be a very energetic and forcible speaker. The crowds continually increased and great interest was shown throughout the meeting. Brother Fike and wife were with us on the third night of the meeting, and all enjoyed his scholarly sermon on "Awake, Thou that Sleepeth." Brother Martin Hebert, of the French Mission, will hold the Prudhomme meeting later. Brother Hebert is a general favorite in this section and the people of Prudhomme are looking forward to his visit with pleasure. The financial condition is far better than at this time last year, and the prospects are that we will have a "paid-in-full" report to carry to Mansfield. I still contend that I am serving the best work that I have ever served. Pray for us brethren, that we may have a great spiritual awekening all over the work.—T. L. Bryson, P. C.

REVIVAL AT CARPENTER, MISS.

We began our meeting at Carpenter on Sunday, July 11, with Rev. J. M. Smith, a local preacher in the employ of the Port Gibson Female College, to do the preaching. The weather was ideal, except that it was very warm, and conditions generally were favorable. The meeting continued six days, and the interest increased every day. The congregations were large, especially the night congregations. The tangible results were: twenty-four conversions and reclamations, six accessions to the Church, and a spiritual uplift of the Church. Brother Smith is very efficient help. He is a thoughtful, earnest, enthusiastic preacher, and has a passion for souls. He does not use any clap-trap methods, but just preaches the plain, simple gospel, with the power and demonstration of the Holy Spirit. His interpretation of the Scriptures is in perfect accord with Methodist doctrine. His presentation of the Word is convincing, and his personal appeals are almost irresistible. His condemnation of sin is merciless. His arguments for righteousness are unanswerable. The people at Carpenter pronounce the meeting one of the best they have ever had. I can unhesitatingly say, it is one of the best I have ever been in. I cheerfully recommend Brother Smith to any pastor in need of an earnest, orthodox preacher. C. H. STRAIT, P. C.

PERNICIOUS TEACHING.

Dear Dr. Meek: There lies before me a booklet claiming to have been written by a Christian minister—"Religion and Drink." In this booklet the writer says that drink is in accord with the Old Testament teachings—the teachings and examples of Christ and the Apostles and the Church up to 1800 A. D. He says that "John Wesley never condemned the use of wine or beer."

I understand this statement to misrepresent Mr. Wesley, as our Church "Rules" forbid the use of such except in case of necessity. He says, "the first act of Christ's public ministry was the making of alcoholic wine, and that his last act on the cross was the drinking of alcoholic wine." He uses Mark 15:36: "Gave him to drink"—and declares this was wine instead of vinegar—and that Jesus drank it. Luke says, they offered him vinegar (Chap. 23:36); and Mathew says, he refused to drink (Chap. 27:34).

We sit in judgment on no man, but would like to say that the devil himself could not put up a better "spiel" for the liquor traffic. To represent Jesus Christ going into Paradise intoxicated is the height of blasphemy. Such teaching is a snare of Satan, and attempts to tear down the Bible for the sake of satisfying the beastly appetites.

The writer objects to prohibition—because he says it does not prohibit. Shall we repeal the law forbidding murder because it is broken? Shall we repeal the law forbidding polygamy because it is not kept? This is the ground taken by "Religion and Drink," namely to repeal the liquor laws and let the demon of strong drink go unrestrained. May God save us from such teaching.

Yours for service,
J. H. MOORE.

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B-2

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

ECHOES FROM THE SEASHORE DIVINITY SCHOOL.

When the seventh session of the Seashore Divinity School closed on July 1 it was with regret that those remaining heard no more the Camp Ground bell ring out the hours for service. The later-date campers are told that it is the same bell that has pealed forth since the pioneer days of camp meetings on this historic Seashore Camp Ground. Forty years ago the bell tower stood just beyond the old thatched-roofed tabernacle, which was open on all sides to all the winds that blew. Now on the same spot stands an up-to-date tabernacle, beautiful in structure, which seats a thousand people. When the doors are thrown open, as the worshipers listen to the sermon, the gleaming water and the fragrance of the woods seem to breathe the essence of the Holy Spirit. After service is often heard the old-time phrase: "God's blessing rests on the Camp Ground."

Though the days have gone by that enfolded the Divinity School, still there lingers with us the remark made by Rev. Robert Selby, President of the Divinity School: "This is the most spiritual session held by the Divinity School since its beginning." The lecturers, the faculty, and the students seemed to have been imbued with joy, and the beauty of Christian companionship was constantly evident.

Too much praise cannot be given the President, Rev. Robert Selby, for the pleasure of hearing some of the most noted lecturers of the day, whose standing and honors are set forth in the Year Book.

On June 22, at 8 p. m., the opening service was held by Rev. Geo. L. Robinson, D.D., who took for his subject "The Companionship of the Risen Lord." By Scripture quotations and by word of mouth it was plainly shown that this companionship might be attained.

In all of Dr. Robinson's lectures—"The Epistles to the Hebrews," "The Book of Isaiah," "The Book of Jonah," "The Psalms," "Palestine," and "The War"—his familiarity with every portion of the Holy Land enabled him to place vividly before his hearers the ground trodden by Christ while on this earth. As Dr. Robinson had lectured to the Divinity School in 1912, he was cordially welcomed, and on the eve of his departure expressed his appreciation of the courtesies shown him and the pleasure derived from his sojourn on the Camp Ground, and his regret that his family could not come with him, as the health of Mrs. Robinson would not admit of her traveling.

Rev. W. J. Young, D.D., professor of Homiletics and Pastoral Theology in Emory University, held forth at 11 a. m. The tone of Dr. Young's voice revealed the master educator, and his lectures, giving the result of his experience as a pastor of large churches, were most serviceable to young ministers.

At the conclusion of the last lecture, Rev. H. M. Ellis, who presided, thanked Dr. Young for his splendid lectures. The reply given by Dr. Young elicited a round of applause.

The lectures of Rev. Allan Hoben, Ph.D., the author of the volume, "The Minister and The Boy," dealt entirely with the problems of childhood. In his lectures—"The Boy's Religious Life," "The Moral Value of Play," and "Choosing a Vocation"—it was often revealed that the boy was not at fault, and only the stupidity of his elders was responsible for his errors in youth. All the lectures were delivered with esprit, in great good-fellowship with the "boy," and imparted to the elders in the most elevated manner the value of child life to the child.

The concluding lecture, "Training For Citizenship," in conjunction with the question, "Will Democracy Survive?" came in touch with every one present.

In response to Rev. C. W. Crisler's words of appreciation, Dr. Hoben gave high praise to the pleasant companionship extended to him during his stay on the Camp Ground. The applause given evinced the high esteem won by Dr. Hoben from all who had listened to his lectures from day to day.

On Thursday, at 8 a. m., Rev. H. H. McNeill, Dean of the Divinity School, delivered to the students the farewell address in the most impressive manner before giving out the diplomas and certificates.

(Miss) BELLE D. PENNINGTON.
Seashore Camp Ground, Biloxi, Miss.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

RHODES SCHOLARSHIP FOR LOUISIANA.

Announcement of the Rhodes scholarship examination which is to be held in Louisiana this fall has been received by President Boyd of the Louisiana State University, Chairman of the State Committee of Selection of Appointees. The successful applicant will begin his term at Oxford in October, 1917.

The announcement follows:

"A scholarship of the value of nearly $1500 tenable at the University of Oxford, England, for a period of three years, beginning from October, 1917, will be open for competition in the State of Louisiana during the year 1916. Similar scholarships will be awarded for the years 1918 and 1921.

"Competitors must be citizens of the United States, between the ages of 19 and 25 years, and must before the date of entry on residence at Oxford have completed at least their second year at some regular degree-granting American university or college. Candidates having their domicil in the State and those who have received any large part of their education there are alike eligible.

"A qualifying examination will be held in October of each year; and an election to the scholarship at the close of each year preceding that for which the scholarship is assigned.

"Candidates for the 1917 scholarship may take the examination on Tuesday the 5th and Wednesday the 6th of October, 1915 or 1916.

"A State Committee of Selection chooses the scholar from among those who have passed this examination. Application for examination should be made to the Chairman of this Committee, President Thomas D. Boyd, Louisiana State University, Baton Rouge.

"A memorandum giving further particulars may be obtained from the Chairman of the Committee of Selection."

New Cure for Pellagra Found.

Effingham, S. C.—Robert G. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything and can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking, indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 557-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.—Advertisement.

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Without Internal Medicine.

Roche's Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO AND RHEUMATISM

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All Druggists, or E. Fougera & Co., Inc., 90 Beekman Street, N. Y.

THE GENUINE AND IMPORTED

DR BLAUD'S IRON PILLS

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists.*
E. FOUGERA & CO., Inc., 90 Beekman St., New York.
No increase in Price.

No. 666

This is a prescription prepared especially for **MALARIA or CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Woman Finally Recovers From Nervous Breakdown

Impoverished nerves destroy many people before their time. Often before a sufferer realizes what the trouble is, he is on the verge of a complete nervous breakdown. It is of the utmost importance to keep your nervous system in good condition, as the nerves are the source of all bodily power. Mrs. Rosa Bonner, 825 N. 18th St., Birmingham, Ala., says:

"I have been suffering with nervous prostration for nine or ten years. Have tried many of the best doctors in Birmingham, but they all failed to reach my case. I would feel as if I was smothering; finally I went into convulsions. My little girl saw

Dr. Miles' Nervine

advertised in the papers and I at once began to take it. I continued to take it for some time and now I am well."

If you are troubled with loss of appetite, poor digestion, weakness, inability to sleep; if you are in a general run down condition and unable to bear your part of the daily grind of life, you need something to strengthen your nerves. You may not realize what is the matter with you, but that is no reason why you should delay treatment.

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has proven its value in nervous disorders for thirty years, and merits a trial, no matter how many other remedies have failed to help you.

Sold by all druggists. If first bottle fails to benefit your money is returned.

MILES MEDICAL CO., Elkhart, Ind.

YOUR BOY'S ASSOCIATES.

Who are your boy's associates? From whom does he get his ideas of life, his views of the man's estate, his knowledge of the many things which he does not learn at home? The character of a boy's associates is a most powerful factor for good or evil in the shaping of his life. Robert K. Morgan, of Fayetteville, Tennessee, has given this question profound study during the 25 years in which he has built up the Morgan School, a training school for boys, of which he is principal. Mr. Morgan has devoted a long career to the training of boys. He knows boy nature. The close personal associations which he has fostered between his boy students and himself and his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs are some of the features which have given his school its high standing.

Mr. Morgan is a man of inspiring, wholesome personality and deep Christian character. He has built his school to give the boy thorough mental, physical and spiritual preparation for an honorable, manly life. He is the proper man to train your boy.

A request to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.—Adv.

MARRIED.

On June 16, 1915, at 8 p. m., at the home of the bride's parents, Mr. and Mrs. L. F. Dear, Mr. R. E. CORE and Miss ANNA BELL DEAR, Rev. J. B. Fulton, of Baker, La., officiating.

At the home of the bride's brother, Mr. Wm. Hausey, in Baton Rouge, La., on June 20, 1915, at 2:30 p. m., Mr. W. F. STARNES and Miss EMMA HAUSEY, Rev. J. B. Fulton, of Baker, La., officiating.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

AN IDEAL HOME SCHOOL FOR YOUR DAUGHTER.

Parents seeking the best of moral and social surroundings and influences in a boarding school for their daughters should by all means be familiar with Martin College, Pulaski, Tenn.

For forty-four years Martin College has been located in one of the most cultured, morally wholesome towns in the State of Tennessee, and, throughout these years its aim has constantly been to surround the girl with the best Christian Home life—most refined and cultural influences — and every opportunity for true advancement in every line.

Martin College, while large enough to make the highest grade of work possible, is small enough to insure that important personal help and attention usually found lacking in the largest institutions. Full particulars of this time-honored and improved college can be had on application. Sign and mail the note below.

Martin College, W. T. Wynn, Pres.,
Box J, Pulaski, Tenn.

Dear Sir: In the interest of my daughter, please send me full information about the following courses: (underscore those desired) Piano, Art, Expression, Voice Cultivation, Domestic Science, Literary Work. Send catalog and full details as to rates.

Name .....
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and State .....

MONROE DISTRICT CONFERENCE

By Rev. A. Inman Townsley, Sect'y.

A fine District Conference! But you could expect it with that big-hearted William Schuhle in the chair, and when the Conference was entertained by the good people of West Monroe, with Rev. H. W. Ledbetter as host, assisted by Rev. C. C. Miller, of First Church. In the reports from pastors there were few complaints of "hard times," "the European war," or of the "boll weevil," but everyone seemed to be "working at his job" and earnestly praying for victory. While there were no special demonstrations, yet there was a deep undercurrent of profound spirituality from the beginning to the end of the Conference. Moreover, the comradeship of the brethren and sisters was not the least of the benedictions enjoyed—old-fashioned Methodist fellowship is not often seen now-a-days.

Rev. B. H. Andrews was received ns a local preacher from the Methodist Episcopal Church. Brother Andrews recently graduated at Centenary College at Shreveport, and is a young man of ability and promise. Rev. E. N. Evans was recommended for re-admission into the Annual Conference. Mr. R. O. Randle, C. M. Noble, W. M. Hunt, and W. L. Calhoun were chosen as lay delegates to the Annual Conference, with C. W. Scates and R. W. Germany as alternates.

The report on the Monroe District parsonage as submitted by the treasurer, R. O. Randle, showed a $2100 debt, and the rich laymen and poor preachers raised in good subscriptions $430 of this amount. This doesn't look much like hard times, does it? The New Orleans Christian Advocate and the Missionary Voice were represented by the writer. We regretted that the Editor, Dr. Meek, was not there to speak for himself. The preaching was done by Rev. J. W. Lee, Rev. G. D. Purcell, Rev. George Fox, Dr. Thos. H. Morris of Mansfield, and by the writer.

The Conference will hold its 1916 session in Rayville. Among the visitors were Rev. B. H. Sheppard, Dr. R. H. Wynn, Rev. R. W. Vaughan, and Dr. Thos. H. Morris. The Ruston Methodist Orphanage was ably represented by the Superintendent, Rev. R. W. Vaughan. The interests of Mansfield College were put before us in a strong address by Dr. Thos. H. Morris.

Dr. R. H. Wynn, the gifted president of Centenary College, showed the fine work being done at that institution and the pressing need at this time. The Conference fixed $1200 as the share of the Monroe District of the $12,500 to be raised to meet the offer of Mr. C. W. Blair of $2500, and the presiding elder was asked to appoint a layman to co-operate with the Commissioner of Education in raising it.

The report on Sunday schools showed that they are well organized and growing in efficiency. The report on missions showed that the district is well occupied by the various pastors, and urged every pastor to pay in full the assessment this year.

A departure from the old order was the able and instructive papers and addresses by the good women on the work done by the Woman's Missionary Society. The relative value of Literature, Christian Education, and of the Missionary as an Evangelist, was represented by Miss May Faulk, Mrs. R. P. Benson, Jr., and Mrs. C. C. Miller, respectively. The fervent messages brought to the Conference by this trio of good women was a benediction to all. The cause of Church Extension was brought before us in an inspiring address by Mr. R. O. Randle, a member of the General Board of Church Extension. The Laymen's Movement was ably represented by Mr. Karl McHenry and by Dr. T. H. Morris.

Resolutions commending the administration of Rev. Wm. Schuhle, the presiding elder, were unanimously adopted. He is rounding out a most successful quadrennium and must obey the law of the Church and be sent to another appointment next year. He easily ranks with the greatest scholars in the Louisiana Conference, and is much beloved by the laymen and pastors of the district for his uniform courtesy, his high character, and his devotion to duty.

I had forgotten to tell you of the delightful reception tendered the Conference by Brother and Sister Schuhle at the district parsonage. It was a feast of luscious fruits, delicious viands and goodfellowship.

Our "JITNEY" Offer---This and 5 CENTS

DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. B, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

"The dynamic that is to save the world is a heart motor."

"Unless Jesus Christ is Lord of all, he is not Lord at all."

"What I spent, I had; what I kept, I lost; what I gave, I have."

The School of Theology of The Southern Methodist University Opens September 22, 1915.

ANNOUNCEMENT BULLETIN READY.

For further information address Frank Seay, Secretary of Theological Faculty, Southern Methodist University, Dallas, Texas.

DEAF CHILDREN

Under our instruction, learn to speak and understand the oral word. Give us the care early of the little deaf children and speech and understanding shall be theirs; even the appearance of deficiency will not develop. Instruction is individual in the strictest sense. Every student masters lip-reading and speech; the use of signs is discouraged. Large commodious building with fine lawn. The atmosphere of the orderly Christian home pervades the school. Best results secured when parents place children with us as early in life as possible.

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ATHLETICS: College authorities encourage inter-class and inter-collegiate athletics. Institution is a member of the Southern Inter-Collegiate Athletic Association. Two coaches employed.

Seventy-fourth annual session begins September 8, 1915.

JAMES L. SHELBURNE, President.

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If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

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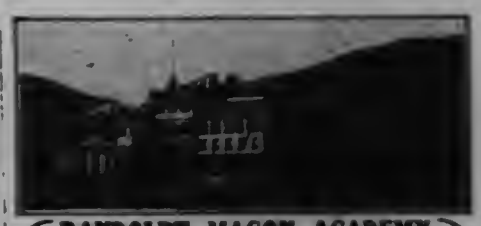

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Offers prompt and thorough preparation for college, scientific school or business life. The liberal endowment of the Randolph-Macon System, of which this school is a branch, permits of unusually low terms. $256 covers all charges for the school year. No extras. Randolph-Macon boys succeed—426 graduates of this school have received full college degrees or entered professions in the past 15 years. For catalogue and further information, address

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TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISS OLIVE LIPSCOMB VISITS NATCHEZ.

On Sunday, July 4, our morning service was conducted by Rev. A. F. Watkins, D.D., of Jackson, Miss., whose masterly sermon was so characteristic of this good man one could not fail to exclaim, "It is good to be here!" Miss Lipscomb was also present at this service and gave a solo. At the evening service Rev. H. B. Watkins, our pastor, gave a short talk by way of introduction, which was followed by a short address by Rev. A. F. Watkins. After this came Miss Lipscomb, telling of her call from childhood to the foreign field. As she stood there with beaming countenance she seemed eagerly looking forward into the near future when she should "go tell the gospel to the heathen." Mrs. R. Lee Wood rendered most beautifully "Nobody Told Me of Jesus;" and Miss Lipscomb's clear, sweet, consecrated voice rang out in response, "Oh, Jesus, I Have Promised."

On Monday afternoon, at the residence of Mrs. R. E. Bost, a reception was tendered Miss Lipscomb by the Woman's Missionary Society. After pleasant greetings, Miss Mabel Porter, in her own characteristic style, introduced Miss Lipscomb. Miss Porter's remarks were gracious, witty and touching. (She had been a former schoolmate of the honoree at Whitworth College). Miss Lipscomb responded as she only can, winning our hearts more fully than ever before. An original poem, "Sweet Olive," was rendered by Mrs. A. E. Wyatt. Then entered the parlor little Miss Martha Watkins and Roberta Bost, bearing a basket heavily laden with gifts for Miss Lipscomb. The capacity of the basket was not sufficient to carry all the tokens of love, so two young girls, Georgie Watkins and Annie Louise Bost, followed with their arms full of remembrances. Miss Lipscomb was showered in reality, and her real appreciation of these fifty or more gifts fully compensated us for the little we had done for her.

Wednesday afternoon Miss Lipscomb led the regular prayer meeting and Thursday morning left for her home in Nashville, Tenn. She was the guest while here of her uncles, Rev. H. B. and Dr. McDonald Watkins, her mother's brothers.

Miss Lipscomb's visit was indeed a benediction to all she met, and our love and prayers will follow her.—Mrs. A. E. Wyatt, Supt. of Publicity.

OUTGOING MISSIONARIES.

On July 31 the first of the new missionaries will sail for the Orient—Miss Kate Hackney of Asheville, N. C. Quite a party will go out on the Mongolia, sailing from San Francisco August 25: Miss Lelia J. Tuttle, China; Miss Hallie Buie and Miss Laura Edwards, Korea, who have been on furlough; Miss Olive Lipscomb and Miss Ruth Brittain, who are just going out to China; Miss Ellie Gray, to Korea; Misses Annette Gist and Charley Holland, to Japan. Miss Rebecca Toland, who has spent the greater part of the year in the Kennedy School of Missions at Hartford, returns to Matanzas in August. In July, in company with Bishop Mouzon and his daughter, four workers went to Brazil: Misses Trulie Richmond, Ethel Brown, Kate Coltrane, and Marjorie Alexander. The two last-named are missionary-teachers. On August 2 another party will sail for Brazil on the steamship Vaulan: Miss Helen Johnston, Miss Maud Mathis, and Miss Mary Sue Brown. Let us pray regularly for these young women.

THE YOUNG CHRISTIAN WORKER.

In September the Young Christian Worker will come out in an attractive new dress. Of course, all the children want to see it. Do not forget that during September, October, and November there is to be a campaign for new subscribers. The goal of this campaign is the Young Christian Worker in every Methodist home where there are children and young people.

VIRGINIA JOHNSON HOME AND SCHOOL.

The Virginia Johnson Home and School at Dalias, Texas, is having a change of administration. Mrs. O. M. Abbott, who has for four years so ably directed the work of this institution, has been forced to retire from the work on account of ill health. Mrs. Abbott will have a year's rest before entering upon any work. The Council has secured the services of Mrs. M. L. Stone, of Arkansas, as Principal of the school. Mrs. Stone served this institution most acceptably five years prior to Mrs. Abbott's administration. She brings a knowledge of conditions, experience in meeting the same, and an abiding love for the work. Miss Lulu Marsh has been appointed nurse for the institution, and other changes will be made in the faculty.

DR. CARRIE WEAVER SMITH RESIGNS.

Dr. Carrie Weaver Smith, medical adviser for the Virginia Johnson Home, has been called by the State of Texas to the principalship of a large home for delinquent girls to be established in Greenville, Texas. Dr. Smith has dedicated her life to the service of dependent and delinquent girls, and as head resident of this new institution she will have an opportunity to try out many theories concerning the reclamation and enlargement of the lives of these unfortunates. The Council regrets to lose Dr. Smith, but the larger opportunity warrants the change.

MISS BONNELL.

Miss Maud Bonnell has recently undergone a serious operation in Japan. Let us pray earnestly that this valuable woman may be restored to her work.

WHAT THE STATION PLAN IS DOING.

One of the districts in the Texas Conference last year gave on pledge $261.91. They decided recently to undertake the support of one of the missionaries who goes out from that Conference this year. When it was brought before the auxiliary they very soon pledged $750 for her salary.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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THE WESLEYAN, an "A" grade college in the truest sense, offers courses in the languages, literature, mathematics, the sciences, philosophy, education, history and economics, household arts and sciences, the Bible and religious education. The full four years of college work are credited by the best universities. Excellent equipment and a large faculty afford ample opportunity for election of preferred branches of study.

While supreme emphasis is laid upon the courses leading to the Bachelor's degree, the strongest possible departments of music, art and expression are maintained.

Fourteen eminent American artists and teachers are employed in the Conservatory of Music. The three men at the head of the departments of piano, voice and pipe organ, respectively, are unsurpassed on the continent, while the violin teacher is easily the South's greatest.

The departments of expression, painting and drawing and china painting are in charge of several teachers of rare qualifications.

The situation of Wesleyan is ideal, its health record practically perfect, its social and moral atmosphere delightful.

The Wesleyan diploma is the highest academic honor. The thousands of alumnae are leaders everywhere and in every realm of woman's influence.

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LEWISBURG, TENN.

A Boy's Preparatory School located in one of the most healthful sections of Middle Tennessee. Stresses thoroughness in training. Possesses an excellent library and encourages pupils to use it freely. Non-denominational, but stands for the highest ideals of Christian character.

Fall term begins September 2.
Tuition $75.00. Board at reasonable rates.

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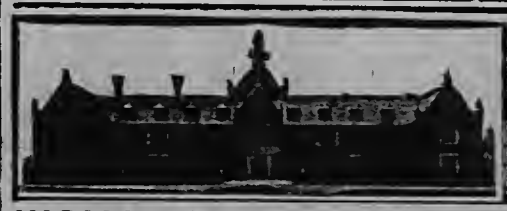
W. R. WEBB, Advisory Principal.



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57 acres of beautiful campus. Recreation and out-door exercises in Golf, Tennis, Basket Ball, Swimming Pool. Splendid college buildings and equipment. Standard courses, A. B. degree. Home Economics a feature. Strong Conservatory of Music.

One girl from each high school in Ala. given scholarship, reducing cost of tuition. 10 Scholarships for honor graduates in adjoining states.

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HOW TO HOLD BOYS AND GIRLS OVER THIRTEEN.

Rev. B. F. Lewis.

III.

A third thing needful to hold our boys and girls in the Sunday school is the

Adapted Teacher.

Every one is not adapted to this work, even though he may be devout, nor even though he may be willing to do the work. We need

(1) Men for boys, and women for girls. The exceptions to this rule are rare. The reasons for it are great. Our youth are just finding themselves. Problems of a social, physical, and spiritual nature are daily arising. The boys will not, for they cannot, discuss these problems with a woman, nor can the girls discuss their problems with a man. Further, no woman, not even a mother, can understand the problems of a boy at this period, nor can the most devoted and observant father understand the problems of the girl. They must be helped by those who do understand. No place outside the home and no person other than the parent afford such an opportunity for helpfulness as the Sunday school and the Sunday school teacher. It will be recalled that the largest number of conversions in human life occur during this period, and since the introduction of the New Graded Lessons—the adapted lesson—the number of conversions from the Sunday school has increased about four hundred per cent.

(2) As teachers, men and women should be chosen who have good judgment. Everything wrong that a boy or girl does at this transitional period, is not necessarily vicious. It most generally results from a superabundance of vitality, or from that other element, timidity. Sometimes it comes from an ill-considered effort to do something to help. This should not be suppressed, but controlled. It will call for tact, and patience, and time.

Some one will ask here, "Where will such teachers be found?" I answer, as I did several months ago when discussing the Graded Sunday School, "The Church is full of them, and they are only waiting to be found." All the Sunday school superintendent has to do is to look for them.

(3) Again, the teacher should be as near as possible only a grown-up boy or grown-up girl. Sympathy is a good word to express the teacher's attitude toward the scholar. Boys love sports; why not let them have all the legitimate fun they want? Why not let them organize a baseball team. Why not go on a camp? If God gave to the boy this passion, can there be any possible harm in gratifying it?

A few years ago a class of thirteen and fourteen-year-old boys was in charge of a lady teacher. She saw that while the boys were respectful and seemed to love her, she was not doing for them what seemed needful, so she gave the class up. A young business man was then given the class.

Approaching his pastor, he asked: "What advice can you give me which will help me hold those boys?" The pastor answered, "Be a boy with them."

A few weeks later this young teacher again approached the pastor and asked, "Do you see any harm in me taking my boys on a possum hunt?"

"Why, no," said the pastor. "I will go with you."

"You?" asked the teacher.

"Why not?" replied the pastor.

So the possum hunt was planned. At the appointed time all the class met at the church, each boy with a loaf of bread and a few slices of uncooked bacon and some pickles. Going about two miles into the woods, they stopped by a beautiful stream and the boys were told to build fires and cook supper. The pastor and teacher went among the little bands, showed the boys how to make campfires and toast meat on a stick. When supper was ended, an immense fire was built, the boys were told to have a good time, and about ten o'clock the hunt began. It lasted till after midnight. They caught one possum. But that class more than doubled in membership and attendance in a few weeks.

Most of those boys are to-day in college, or are ready to go, and nearly every one of them is of sterling worth.

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Our people at Vardaman are at work on their Sunday school problems and they have good helpers in their preacher and his wife.

The little band of noble women at Derma are standing by their superintendent and they are determined to occupy higher ground in their Sunday school work.

Rev. W. V. Shearer is making a brave fight at Calhoun City and in the country round about his headquarters. He is sowing the seed of the Word wherever he goes.

The people of Amory think their preacher is one of the best as a leader, as a builder, and as an all-round wise man. Brother Young is not only a builder of churches, but he is a builder of character. Amory Methodists mean to have their Sunday school and all their Church work correspond to their splendid new church edifice. Great is Amory.

While in Ripley it was my privilege to attend the funeral of Dr. J. Y. Murry, long connected with the Sunday school work of the North Mississippi Conference in his county and home town, Ripley. His faith in God and his service for humanity will bear fruit for years to come. He was wise in training leaders to fill the place death compelled him to vacate.

One of the most remarkable meetings held this year was at Ellzey, on the afternoon of July 4. At the close of the conference there were 25 conversions and 18 of this number gave their names to Brother Rook for church membership. Back of this hour's work was a live prayer meeting. The lack of prayer delays the coming of the Kingdom of God.

Brother Burns carried the Field Secretary over the hills of a portion of Monroe, Lee, and Itawamba Counties to Carolina, Evergreen, and Shiloh churches, a distance of forty miles, when we returned to the railroad. The people in all these churches are eager to learn of better methods and to render more efficient service. Prof. Norbin Sumner has done excellent work in all the churches of this circuit.

Conferences were held at Blue Mountain, Palmer's schoolhouse, Dumas, Camp Ground, Chalybeate, Payne's Chapel, Falkner, and Brownsfield. Rev. R. P. Neblett rendered valuable service in making dates and assisting the programs at these different points. I am also indebted to Rev. C. G. Smith, Mr. T. E. Peagram, and Mr. Frank Smith for the part they took in the work of the week. Good was accomplished at each of these places.

VISITING THE SICK.

Pastor Clark once met a member of his church whom he had not seen for some time. His pleasant greeting was answered icily. He asked the cause. She replied: "I was ill three weeks and you did not visit me once." "Indeed," said he, "I am sorry you were ill. Did you have a physician?" "Of course, he came daily!" "But how did he know you were ill?" "Why, I sent for him." "Indeed," said the pastor, "and if you had sent for me, I assure you that I would have come, too." Any minister would!—Presbyterian of the South.

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HOW CAN WE EDUCATE THE MINISTRY OF THE SOUTHWEST?

The greatest problem before our Church is the education of her ministry, and for the first time perhaps in her history the Church is a unit in the belief that her ministry must he educated. The old idea that the way to learn to preach is to get a mustang, a pair of saddle-bags and a circuit, has become antiquated, not merely because of the coming of automobiles and good roads, but because of the increase of education among the people. One great good has come out of the Vanderbilt controversy—namely, that the whole Church has determined that both academic and theological preparation is necessary for her ministry. Our Bishops, presiding elders, preachers and people are agreed as never before on this point, and the Church has said through its highest legislative body, "All ministerial candidates are strongly urged before entering the traveling connection to secure, if possible, a thorough collegiate and theological training." (Discipline, paragraph 731.)

If we agreed that the ministry should be educated, the question arises, How can it be done? The answer is, **Through the co-operation of the schools, presiding elders, wealthy laymen, stewards, congregations and prospective students, practically every young preacher can receive an education. If any of these parties fail, the work will be so far undone.**

The ministerial student is usually poor. He was, is, and always will he poor. The poor boy looking to business or a profession can borrow with the hope of paying back at a comparatively early date; or at least can feel that the money invested in an education now will yield large financial returns later. He looks forward to a seven-passenger motor car and a brown stone front; the ministerial student cannot expect a salary materially beyond his annual expenses.

The upshot of the whole matter is that the student for the ministry must have financial aid or the means of working his way through school, or perhaps both.

There are four ways in which provisions can be made for enabling the ministerial student to work his way through school:

1. There are a number of charges in or near Dallas where a young preacher can live with his parishioners and can go daily to the University for his school work. He can usually so plan his work as to spend most of his time in his pastoral charge.

2. There are a number of charges in the districts near Dallas, too far for daily trips to the University, hut not too far for the preacher who lives near the University, to go out on Saturday afternoon for a Sunday service, returning to the University on Monday morning. Some visiting can be done at each week-end visit and for two weeks at Christmas and for three months during the summer the young preacher can live within the bounds of his charge.

The working of this scheme demands the co-operation of the stewards. In churches that call their pastors, the local church, after hearing the student-preacher's trial sermon, and after meeting and knowing him, often deliherately chooses him in preference to another man available for the same class of work who will live every day within the bounds of the charge; hut where the Bishop appoints a pastor, frequently objections are made. If our stewards will give the preacher-student a fair chance and banish our Methodist prejudice against him he will make good. The Baptists, Presbyterians and Congregationalists have worked this plan successfully; we Methodists can do it if we will. It is significant that the presiding elders near Dallas are taking up the matter with enthusiasm and are doing all in their power to help work the scheme. A charge one hundred and fifty miles from the city is not too far. With the liberal clergy rates given by the railroads of the Southwest, one can go 150 miles and hack for an outlay of $4.50; doing this for thirty-six weeks of the school year, one undergoes an outlay of $162. If the salary of the charge is $500 or $600, or more, the student has almost or quite enough left to support himself during the school year.

3. In the more distant districts and Conferences a relay system can he worked as follows: Two men can be appointed to the same appointment, one of them going to the charge and the other going to the University for the first six months. At the end of the six months they exchange places, the former going to the University and the latter to the charge for the remainder of the year—the two men dividing the salary equally. During the six months that the student is preaching in the charge, he can hy correspondence do ahout three months' work with the University, and in this way one can do a full session's work in the year and support himself hy preaching six months of the time. If the presiding elders of those more distant districts will throw themselves as heartily into this plan as those near the City of Dallas are doing into the other plans mentioned ahove, we shall be ahle to supply pastorates for most of our young preachers.

4. There will be a numher of opportunities in the city of Dallas for students to support themselves in part through some sort of secular work. We are planning to establish an employment bureau which will help students to find such work when they come to the University.

In addition to all these means of supporting oneself while in school, and for those who would rather devote their entire time to their studies, or who have families to support, or have had no previous experience in the pastorate, financial aid must be given; here we need the assistance of our wealthy laymen.

1. We have a small scholarship fund, in the awarding of which preference is given to A.B. graduates. This fund should be very largely increased.

2. We have a small loan fund from which we can help worthy students, preference being given those not serving a pastorate or receiving aid from a scholarship.

3. There are many young preachers who know personally laymen of wealth who do not care to give money outright to our loan fund, but who would gladly invest a few hundred dollars in a man whom they know and in whom they believe. By approaching such a man a ministerial student can secure at a small rate of interest money sufficient to put himself through school, and so leave our small loan fund free to help others less fortunate. All who can and who need a loan are urged to do this.

May we not expect that all parties mentioned above, the presiding elders, the wealthy laymen, the stewards and the congregations, and the prospective students shall co-operate with the School of Theology of Southern Methodist University in the great work of educating the ministry of the Southwest?

FRANK SEAY.
Southern Methodist University,
Dallas, Texas.

SOME RECOLLECTIONS OF MISSISSIPPI.

Dear Dr. Meek: I notice in the list of Quarterly Conferences that Brother J. W. Dorman is announced to hold a Conference at Independence, on the Cockrum Circuit, July 23, which causes my memory to run hack nearly forty-six years. I was licensed to preach at Ebenezer Church near Senatobia, and was recommended to the Annual Conference at the same time—Oct. 16, 1869; and on Tuesday following I went with Rev. R. A. Neblett to Independence, where Rev. T. W. Dye was the pastor. At the close of the service, Brother Brooks announced that Brother Miller would preach that night. Brother Neblett and I went to Sister Hawkins' for dinner. As we sat at the table, Sister Hawkins said, "Who is the Brother Miller who is to preach to-night?" And Brother Neblett said, "This is he." Sister Hawkins said, "Huh! I thought he was just a little hoy." This was a dagger driven deep. I went to the woods with my Bihle and buried myself in a canehrake till sundown. I went to Church and hegged Brother Neblett to preach, but to no avail. I took my text: "For the great day of his wrath is come, and who shall he able to stand?" But just in front of me were some skeptical Campbellite merchants whom I had heard mimic and ridicule young Methodist preachers often, and as I looked down at them sitting on the front seat, my confusion would become more confounded. Finally I shut my eyes and fired in.

I entered the Conference in November and was sent to Hickory Flat—a charge that embraced what is now New Albany, Myrtle, and Hickory Flat. Brother Dorman's father was my steward and either he or his hrother was converted and joined the Church under my ministry. At the close of the year, I thought I had made some improvement, so I sent an appointment to Independence. Brother Nehlett was now on that work. The day preceding was a delightful one, being spent in company with Brother H. C. Morehead, meeting friends and dining at Dr. Sandage's—then to Independence. Just about night I began to feel that my suhject was gone from me, and I pleaded with Morehead to preach, but he refused. So I announced my text: "The sacrifice of the Lord is a hroken spirit, a broken and contrite heart, O God, thou wilt not despise." Believe me, Doctor, right there I stuck. I floundered a few minutes and turned the service over to Brother Morehead who dismissed the congregation in short order. I have never been to Independence since except once after a runaway horse. That was the most humiliating failure I ever made in my long ministry.

While I am nearing the other shore, the memory of the past is sweet as well as sad. The fact is, the goodness of God which sweetens every bitter ill in this life to those who trust him often leads us through difficult paths and by our failures helps us to grow strong in the Lord.

Yours in Christ,
Frisco, Texas. S. W. MILLER.

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Port Gibson Female College. Has had two years' experience with first-grade teacher's license. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

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P. S.—Names are coming and we are sowing catalogues.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 5, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

He who with life makes sport
Can prosper never;
Who rules himself in naught,
Is a slave ever.

—Goethe.

* * *

Whatever tends to weaken a Christian's faith is hurtful to him. This is equally as true of the ministry as it is of the laity. A disciple of Jesus should beware of reading what does not deepen and strengthen his trust in the fundamental truths of Christianity. There is a vast amount of wisdom in that "General Rule" of our Church which warns against "the reading of those books which do not tend to the knowledge or love of God." The spiritual life needs all the nourishing that one can give it.

* * *

Col. Roosevelt has not by any means lost his power to say striking things. He is quoted as having made in a recent speech the following declaration: "Probably the worst feature of our national life is the habit of treating elocution as a substitute for action." This habit is not confined to those who figure in secular affairs; many church people are also addicted to the same practice. The great need of Christianity is more doing. Of conferences, speeches, and verbal resolutions, we have long had "a plenty and to spare."

* * *

The Commoner, Mr. Bryan's paper, says: "A professor has been dismissed from the Faculty of the University of Pennsylvania by the Board of Trustees because he assailed, in his lectures, faith in a high tariff. The professor may consider himself lucky. It was quite generally believed in the United States that a Pennsylvanian who did not believe in a high tariff was indictable for high treason." As a matter of fact, the much-boasted-of freedom of thought and inquiry in secular institutions of learning does not exist. On the contrary, those who create and maintain them are tolerant only within certain limits. Evidences of this are continually cropping out.

* * *

As we have more than once had occasion to say, it makes us a bit weary to see a Methodist in reporting a meeting stressing the point that the services were free from emotion and excitement. While the story of Pentecost remains in the Bible, there is no need for decrying exhibitions of feeling in a revival. When a soul passes from death into life it is not surprising that it should be deeply agitated. Nor is it strange that others should sometimes indulge in visible rejoicing over an event of such profound and far-reaching importance. Even Heaven is not calmly indifferent to such an occurrence; for the Master himself has told us that "there is joy in the presence of the angels of God over one sinner that repenteth." We hope that the day will never come when the shouts of new converts, mingled with the praises of those who have led them to Jesus, will not be heard about the altars of Methodism.

A PATRIOTIC SERVICE.

The New York Tribune, one of the ablest of our American dailies, thinks that more people ought to go to Church and is devoting a quarter of a page every Saturday to trying to induce them to do so. This view of our distinguished contemporary is pre-eminently sound and the service which it is rendering in this respect is a highly patriotic one. The Church-going people of the Nation constitute its very bone and sinew; or, as President Wilson has expressed it, they are its "stabilizers." To enlarge the number of such citizens is to make life and property more secure and to add to the true strength and glory of the Republic. If the managers of our vast railroad systems, with their enormous property interests, were as far-sighted as they ought to be, they would be disposed to encourage the population of the country to become frequenters of its houses of worship on the holy Sabbath, instead of endeavoring to lure them away by much-advertised Sunday excursions. Everything really valuable in the civilization of a people is helped by an increase of religion; and, on the other hand, when religion declines everything of true worth in the social order is proportionately weakened. If the Christian Church fails, all else will go down with it. No truth is written more impressively than this upon the pages of the world's history.

ELIJAH'S IRONY.

Few scenes appeal more to the imagination than Elijah on Carmel's top. It is a scene of vivid and striking contrasts. On the one hand are the hundreds of priests of Baal and Ashtaroth, clad in their rich vestments of office, backed by the king and the silent, waiting thousands of Israel; over there, alone, unattended, except by his one faithful servant, the stern old Tishbite, with his wild, shaggy hair, his scanty garb, and sheepskin cloak: on the one hand, the loud cries and frenzied incantations of the priests, as they leaped upon the sacrifice, cutting their own flesh, to excite the pity and help of their god, and then the sullen fury of their disappointed hopes; on the other hand, the prophet, supremely confident of the outcome: on the one hand, the popular shrine of Baal; on the other, the broken, ruined altar of Jehovah, mute witness to the apostasy of the people, the decline of true religion, and the spiritual desolation of the land. But on one hand, a god of stone, which could neither hear, know, nor understand, and heavens as brass above; on the other, the only true and living God, and bending heavens, from which a speedy and decisive answer came.

Now it was in the course of the vain efforts of the priests of Baal and Ashtaroth that Elijah the Tishbite broke in upon their wild, frenzied cries, and their unavailing prayers with one of the finest examples of irony to be found in any language. Imagine the scene, if you can, when the strange man of the hills breaks his silence to mock the frenzied priests. For it came to pass at noon that Elijah said, "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." Thus did the fearless prophet mock the hosts of Baal, and taunt them with the futility of error, and the utter hopelessness of their cause.

Without dwelling further upon Elijah's irony, in its direct connection, let it call attention to the idea of God which many people apparently have during the summer months. Intelligent people would not seriously believe in a God, subject to limitations in the summer, or any other time of the year. But the logic of the inactivity of a great many members of the Church, during the summer, is that God is asleep, or gone on a journey. The inevitable conclusion, as drawn from appearances, is simply this: they do not feel their need of God in summer, or they believe God is subject to serious limitations in hot weather. For the reasons which are urged against attendance upon public worship in summer, and Christian activity, do not interfere with the business and the pleasure of church members.

But may not Elijah's words serve to warn us against discouragement in the face of summer apathy, or any other hard condition? In the time of discouragement, we may unconsciously measure God by our own limitations, we may unconsciously place upon him the same limitations which the Tishbite, in mockery, ascribed to the impotent image of Baal. Let us never forget that God is not such as we are. He transcends all the limitations of humanity, and of time and space. And if we hold such a belief, we should never lose heart.

R. H. H.

THE KIND NEEDED.

The kind of preaching that the world needs is not that with "the enticing words of men's wisdom," but that which is "in demonstration of the Spirit and of power." The latter alone can break the fetters of sin and give deliverance to the captives of Satan. Men through whom the might of God manifests itself to regenerate, save, and religiously uphuild the people are the type of men that we should have in our pulpits to-day, whether they come from college halls, or from communing with the Master in some obscure place apart. The essential thing is that they shall be Christ-made, and not man-made, ministers.

WAITING.

By Anna W. Allen.

How blessed it is to be old!
And to sit near the sunset gate
Ready to enter the portals,
But willing with patience to wait;
Knowing that safely garnered
Are all the sheaves of the years,
That ahead are the glad reunions,
And behind, all the struggles and tears.

"HE LIVES AND LOVES."

(Gal. 2:20.)

(A Committee of Alexandria (La.) Epworth Leaguers, through their visits to the parish jail, helped to lead to Christ a bright Catholic young man who still protests his innocence and grieves deeply over the fact that he must spend five years of his youth in the State prison. The Epworth League is in deep sympathy with him and presented him a Bible; hence the following comforting lines by Mrs. G. E. Cameron. An eminent composer has set the hymn to exquisite music and it has proven a great blessing to persons in prison.)

"I cannot feel that it is best
To walk this rugged way,
I cannot bear the thorns that tear
My bruised heart to-day,
I cannot feel that it is best
When grief and gloom I see;
But this I know **He lives and loves,**
And that's enough for me.

REFRAIN.

"He lives and loves....and that's enough for me!
He's near me when I'm tempted, and that's enough for me!
His hand beneath me....to hold me lest I fall,
I know that Jesus loves me, and that's the best of all!

"I cannot feel that it is best
Whene'er a human heart
Receives more wounds than seems its share
From sorrow's hurtful dart;
I cannot feel that it is best
When earth's sweet pleasures flee;
But this I know He lives and loves,
And that's enough for me.

"I cannot feel that it is best
When bitter dregs I drink,
When Innocence must wear the chains
And Justice does not think—
I cannot feel that it is right
When Guilt, instead, goes free;
But this I know He lives and loves,
And that's enough for me.

"I cannot think that it is best
When clouds the sun conceal,
And when in darkness I must grope
In vain His hand to feel—
I cannot think that it is right
When Mercy scorns my plea;
But this I know He lives and loves,
And that's enough for me.

"I need Thy love, dear Lord, when Faith
And Hope on wings have fled;
I need Thy love, dear Lord, when Joy
And Peace, to me, are dead;
I need Thy love when cold Deceit
With thorns doth pierce my brow—
I need Thy love, dear Lord, alway,
I need Thy love just now!"

HOW TO BUILD UP YOUR CHURCH.

Rev. W. Selner.

The Church, as a divine institution for the uplift and salvation of men, is ever near and dear to the devoted Christian heart. The true believer loves his wonted place of public worship as he loves no other place. He still sings with the Psalmist: "How amiable are Thy tabernacles, O Lord of hosts." The heart and flesh still cry out for the living God, and a day in the courts of the Lord is still better than a thousand.

How is your local congregation to be built up? You are anxious for accessions and the building up of the faith of those who have been in the church for years. You desire to see an increased zeal in the Master's cause. Such a desire is laudable. It is Christian.

The building up of your church lies not exclusively with the pastor. Of course he has his part to perform, but the parishioners have no less their part to perform, and unless they are active, the pastor's work will be up-hill business. Whenever the pastor is allowed to be the sole worker the load becomes too heavy. In order that the church may build up and strengthen her cords it is highly necessary that the members attend all the services regularly and statedly. Irregular and careless attendance fails to add new life and energy to the church. It is helpless in the way of attracting the world to the sanctuary and to the gospel. It is enervating to the pastor and sets anything but a wholesome example to those in and outside of the church. Make church-going a matter of conscience and allow your religion the same vigor on a stormy day as on a calm day. Have a conscience concerning mid-week devotional meeting and the Sunday school. By all means attend them. Invite non-church goers to the sanctuary. Use your influence to get them there, and when they do come be sure to invite them back. Give the church your best financial support. See to it that peace and harmony reign supreme. Use tact and grace. Forbid strife and contention to dominate Zion. Always speak well of Zion, speak well of your pastor. Instead of finding fault with your pastor and your church, pray for them, and harness yourself to the work. —Lutheran Church Work.

THE BOOK OF DISCIPLINE.

By Rev. C. C. Miller.

(The following Round Table talk was delivered by the Rev. C. C. Miller, of the Louisiana Conference, at the recent session of the Seashore Divinity School. The Divinity School requested its publication in the Nashville Advocate, and the Advocates contiguous to the Divinity School).

The Discipline contains 372 pages. Seventy-six pages are devoted to the most splendid and superb piece of ritualism ever produced, handed to us by our father, John Wesley, from our grandmother, the Church of England. The body of the Discipline contains less than 300 pages. It is with the contents and with the comprehensiveness of the book that we deal. Our Book of Discipline is a library. It contains all the rules and regulations for the personal conduct of all the members of the Methodist Episcopal Church, South. It contains all the rules and regulations for the conduct and government of five deliberate bodies, as follows: One supreme legislative and judical body, the General Conference, three executive bodies, and one advisory body—the Church Conference.

There are 151 Episcopal decisions, covering a period of 57 years. This is an average of less than three supreme court decisions per annum. Paragraph 568 records a decision in full in one line, "No unrecorded decision of law is of any force." Paragraph 594 is equally terse and clear. "It is unlawful to elect a woman steward" is a decision which settles at once the whole suffrage question. The longest decision is less than three pages. Only fourteen of these decisions require that the facts be set forth in order to make clear the opinion rendered. The speaker is forced to conclude that this is a remarkable court, a remarkable system, or a remarkable body of men who are working under the system. In the whole book of Discipline there is no record of a hypothetical question, while in some of our courts of law hypothetical questions have been asked which contained 600 pages of typewritten matter, and, when categorically answered, affirmed or denied nothing. When we consider the brevity of our laws and compare them to the ninety thousand laws that have been ground out during the past three years by the Legislatures of the several States, there is something to our credit.

Our plan of itineracy is a complete system of exchange, not of commodities, but of men, and meets all the requirements of supply and demand. This little book, in its judicial capacity, is the most remarkable piece of jurisprudence to be found in any land. It contains a civil code, a criminal code, and a code of practice. The civil code contains a comprehensive body of laws that adjusts all financial questions as between the various Church boards, also as between the Church boards and the men that operate them, and composes all differences that may arise between the various officers of the Church and the members of the whole Church. The criminal code embraces everything, from misdemeanors, punishable by mild reproof, to high crimes, punishable by excommunication from membership in the Methodist Church.

The Discipline safeguards all the rights of franchise and embodies all election laws. The Methodist Church has never had need of the Australian ballot box; and, so far as the speaker is informed, there has never been a fraudulent election charged. The Discipline is sufficiently comprehensive to embrace all that is necessary in morals, religion, education, finances, and philanthrophy. In morals it is the exponent of the power. In religion it is the cable that "binds us back." In education it is the endowment of intellectuality with spiritual power. In philanthrophy it is the theory vitalized.

The Book of Discipline governs 2,000,000 men, with from 5,000,000 to 7,000,000 adherents, extending over a territory of 22 States amid all the varied conditions of life and races of people who make up its membership. It is operative in seven foreign missionary fields and touches at least two worlds, the green fields of earth and the paradise of God; and, if it be true that "the gates of hell shall not prevail against it," its influence shall be felt in Sheol, Gehenna, Hades, or Hell, as the word is best suited to the listener. In extension and intension—and I use the words in a semi-technical sense—the extension is sufficient to give every member of the Methodist Church latitude to do and perform whatever is right, and its intension is such as to hinder the doing of whatever is wrong. In other words, it is "liberty without license."

The question—How shall the Discipline be mutually most helpful to the pastor and laymen?—is submitted with this advice: (1) Avoid the necessity of its use by having your people properly instructed in it and by using ordinary tact; (2) be slow to "pull the book" on the offender; (3) do not use the Discipline as a straight-jacket.

Monroe, La.

A MATTER OF IMPORTANCE.

Dear Dr. Meek: Dr. McMurry writes me that there are many urgent calls being made on our General Board of Church Extension and that, as the collections of the Conferences are not coming in, it is impossible to meet these demands.

I am told that for many years it has been the custom to hold collections made during the year until Conference, and then to make settlements with the various treasurers. I know that that custom prevails to a large extent in our district. In my opinion, it would be better to have this money at work and, on the strength of Dr. McMurry's letter, I suggest that all our pastors who have funds on hand send forward such funds as will eventually be devoted to Church Extension, so that Dr. McMurry may make use of them.

A great portion of the appropriations made last May cannot be paid until the 1915 collections are in, and it is therefore desired that collections shall be made as early as possible and amounts realized immediately turned in to the treasurer.

Yours fraternally,
ROBERT O. RANDLE.

Monroe, La., July 24, 1915.

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"HOW WE FOUND THE MASTER IN PRISON."

By Mrs. G. E. Cameron.

If some one should tell you that Jesus was really in prison in your own city, you would hasten to Him, and offer your services, wouldn't you?

I believe that of the six details that he mentions in the last twelve verses of the twenty-fifth chapter of St. Matthew, one is as important as another, don't you?

If a parent told a child to do six things, wouldn't the child be disobedient if he left any undone? The parent wants "unquestioning" obedience. So does Jesus.

If the child left any of the six things undone, do you not believe his disobedience would make him unhappy?

Didn't you use to hate to face your old-fashioned father when you had been disobedient? I did, for we were taught to obey when we were children.

Do you know why you are an unhappy Christian? I do. It is because you are not altogether an obedient Christian.

It may sound very much like a paradox to say that the Lord of heaven and earth could be found in prison, in the common, ordinary parish jail, but if we, as his followers, are to interpret rightly the twenty-fifth chapter of St. Matthew we shall have to find him by visiting him in prison—or, sad to think—perhaps fail to find him.

The same followers of Jesus who so gladly "feed the hungry" and "clothe the naked," in many instances feel that they have done enough and never think for a moment that it is their duty to visit the jail and carry precious balm, the sweet promises of the Master.

I have heard some Christians suggest that their "talents did not lie in that direction," that they "could not be successful in that line of work," and one very devout mother "did not want her beautiful daughter to go there and sing because she was too sacred for the horrid prisoners to look at."

Do you think it "unquestioning obedience" when we argue with the Master about our "talents" and our "success?" Jesus has already specified our duty and we should not question but should be more anxious about simple obedience than success.

Strange to say, some of the Christians who said they could not be successful at the jail had never made one visit there; and as to the mother who did not want the prisoners to enjoy the voice of her beautiful daughter, I just wondered if she thought all criminals were behind the bars, and I wondered if she would not like for some one to sing the gospel to her boy some sad day if he should ever become so unfortunate as to pay a crime-penalty in prison. I fear they have only seen the question from one viewpoint.

Do you not think that if you were in prison, guilty or innocent, you would like for some kind-hearted human being to come to you with fresh flowers and fruits and an open Bible? You may suggest that if you were guilty you would not deserve such treatment and ought to be punished. But if you were guilty, would you not need more sympathy than if you were innocent? Are not we all more or less guilty? Are you quite sure that, considering your opportunities, you are less guilty in the Father's sight than those incarcerated not far from you? Is it not true that many who are "outside looking in" are just as guilty as those who are "inside looking out?" Is it not true that many cold-blooded murderers never go behind the bars, when many a thoughtless youth must pay an enormous penalty for a much smaller crime?

The prison must exist for the safety of mankind, but do you not believe that the Church should put forward a desperate effort to save those in prison if she fails to reach them before they are sentenced? Do you not believe this a great opportunity for the Church? Do you not believe that the number of criminals would have been much smaller had the great Church been thoroughly awake?

The Epworth League of Alexandria has a Committee composed of five gentlemen and five ladies whose duty it is to hold a service in jail once a month. I am glad that I belong to this Committee, for I believe that we have found our Master "in prison."

Our first visit was on Easter Sunday. It was cool then, and the very large crowd, fifty or more men, women and children, were not too uncomfortable in the hot, stuffy prison. Nearly every person carried fruits, flowers or books, and went joyously—glad of our opportunity to do an act of kindness.

A number of irreligious men near the jail saw the church crowd entering the prison and through curiosity joined the group, went inside and listened to the songs and gospel messages till they themselves were almost transformed.

We took along our little Bilhorn organ and had beautiful congregational singing, and after the sermon a number of prisoners gave their hands for prayers. They say that the jail has been quite different since then.

After the services the young ladies and little children passed refreshments around, and violets and roses were slipped in between the bars. When we knelt on the floor to roll the apples and oranges through that barbarously tiny passage where the food is placed, there were strong white hands by the dozens reaching for the fruit and the little gifts, and I breathed the prayer: "God pity and bless the poor misguided hands that should be producing hands!"

We placed open Bibles in those hands, and several of the prisoners said that they were Catholics and that they had never owned a Bible before.

Strong men in the prison broke down to tears when the little children who were with us slipped their soft fingers through the bars with rosebuds. When we started to the jail we felt that the throng of little children were in our way, but we saw that the Master needed them very much on that little journey.

All the week long after our visit to the jail "cards of thanks," expressing deepest gratitude from the prisoners appeared in the city papers.

The other young people's organizations of the city began to take up the work just because the Epworth League led the way. Beautiful harmony prevails in Alexandria between the young people's Christian organizations—so much so that they are known as a "City Union." They come together each month, socially, and once a quarter with a great devotional program. It is hoped that before long they will all join in the prison work.

Our Epworth League has gone again and again, each time with periodicals, gifts, good things to eat, and always the open hymn book and open Bible.

On last Sunday afternoon our pastor, Rev. G. E. Cameron, preached to them a most helpful message, and every white prisoner gave his hand for prayers, saying that he would surrender his life to the Master. The entire number of inmates testified that the saloon had been a bitter enemy to them. Isn't it too bad that our great, wise State will license a thing that will wreck our boys and blight young manhood and then build cruel iron cages to put those same boys in if they are not quite strong enough to resist the subtle temptations?

Our Committee has become deeply interested in a strong, manly-looking, open-faced lad of nineteen, who has even been to college, and writes a fine hand. He has been deeply moved by these visits from the Epworth Leaguers. He says that he is so glad that the prison has not been forgotten by every one. He was accused of breaking into a store, but he says he is not guilty, that it was circumstantial evidence. Be that as it may, the poor child must pay the penalty by five years in the State Penitentiary, and the saddest thought to me is that he will have to celebrate his twenty-first birthday in prison! However, he has promised us that he will try to lead others to the Master and that he will be an obedient prisoner. Sad to think, he is an only child! His mother died when he was only two months old. Don't you believe that if Louisiana Christian motherhood would be alert it could help to keep many a lad from prison? Don't you believe that if it would take the message to those who are in prison it could materially help to lessen the number of criminals by making better citizens of those who are already incarcerated?

Anyway, this Committee has pledged to write to this lad and try to encourage him through these long years, for he says that he will be a man and prove to his State that he is not a criminal.

A few days after this visit an intelligent, sad-faced, crippled man sought our home, and we knew him at once by the striking resemblance to the unfortunate boy. He had come all the way to thank us for our interest in and kindness to the son whom he loves better than all else. When we complimented his boy his eyes filled with tears and he answered, "I love him better than life. He has never given me trouble. He is a hard-working boy and I cannot believe him guilty."

I said to the sorrowful man: "I gave your boy a Bible, though I knew you were a Catholic and that your religion opposed the open Bible. I am sorry for you, and I feel that if ever you needed the comfort that God's Word can bring it is now." He wept bitterly and agreed with me.

I said, further, "I am sorry for your nuns and your priests, for they are deprived of the deep joys of home and children. Earthly fatherhood shows something of the relation of the heavenly Father. Can a priest love a child as well as you?" His profusion of tears and convulsive emotions meant even more than his words: "You are right. I'd give all and suffer all for him. I'm glad he has the Book."

During our fourth visit to the jail this lad heard one of our Committee remark, "When we come again next month—" but he broke the sentence, "Oh, will it be a whole month before you come again?"

Don't you wish our Governor could let the lad go free? Even if he be guilty, don't you believe that six months in a parish jail is enough punishment for an alleged forty dollars' worth of merchandise? I believe he would be a good citizen if he only had one more chance.

The last time we went to the prison it was very warm, and we took along enough ice cream for every inmate to have a cone or two, and oh! how happy they were! One of them remarked: "Oh, good people, you won't be bothered by any folks like us up yonder, for you are goin' there if anybody does! Surely you all are angels!"

One of our number, who had once been a Catholic, was very happy to give his Bible to a Catholic prisoner, telling him that he should not be ignorant, but should read his Bible like the priest.

The poor unfortunate nineteen-year-old lad will have to tell his father good-by and go to the penitentiary next month to begin his sentence, and our League will miss him, but he will go with our prayers. If he were your boy, wouldn't you be glad that we had cheered him and helped him to find the Master?

If you are an Epworth Leaguer, won't you do something for some one in prison? Won't you go as a helper with a loving, sympathetic spirit? Won't you read and sing and pray until you help those burdened souls to realize that Jesus can help them?

The great wealth of warmth and gratitude that comes from giving will flood your soul, and you will then discover how you can really find your Master in prison, for up through those darkened walls that shut out the very light of day can ascend the ladder of prayer where God's own angels may find their way to heaven.

Alexandria, La.

"When God bids us to watch and pray, He bids us use our strength, and His."

Secular News and Comment

By R. E. Meek.

The average amount of food consumed by a normal man per year is said to be one ton of solid and liquid nourishment.

* * *

There are 26,000 factories in New York City. They furnish employment to nearly 700,000 persons, who earn more than $350,000,000 a year.

* * *

The bodies of Herbert S. Stone, Lindon W. Bates, Jr., and Harry J. Keser, three of the Lusitania victims, have been washed ashore and identified.

* * *

With 60 per cent of her words of Teutonic origin, 30 per cent from Greek and Latin, and 10 per cent from other sources, English may be truly said to be one language from many.

* * *

On July 21 in Lancaster, Mass., occurred the death of Mrs. Richard H. Dana, wife of a prominent Boston lawyer and a daughter of Henry W. Longfellow, the poet, by his second wife.

* * *

There are in the Bible, which consists of the Old and New Testaments, 3,586,473 letters, 775,693 words, 31,378 verses, 1189 chapters, and 66 books. This information was doubtless ascertained by translators of the Holy Book.

* * *

It is estimated that between 80,000 and 100,000 lives have been destroyed by floods in the country surrounding Canton, China. Appeals are being made to our government and people for all the assistance that they can render.

* * *

On July 20 $10,000 was added to the conscience fund of $500,000 which is kept in the treasury at Washington, D. C. This contribution is said to be the second largest amount ever returned by those who find that it is not as easy to silence the accusing voice of a guilty conscience as they had expected it to be.

* * *

On July 20 the bank examiners of the State of Mississippi completed a summary of the condition of the 281 State banks. This statement shows their total resources to be $59,122,522. Since the new State banking law was put into operation 40 banks have found it necessary to go out of business because they could not meet its requirements.

* * *

Leo M. Frank whose fight for his life in the courts of Georgia and before the American public attracted attention throughout the entire country was stabbed by Wm. Green, a fellow prisoner at the State farm on the night of July 17. At first Frank's condition appeared to be critical, but he is now gradually improving. An investigation of the affair will be made.

* * *

The annual exports and imports of the farm products of all countries are valued as follows: cotton, $1,127,000,000; wheat and flour, $774,000,000; raw wool, $480,000,000; hides, $774,000,000; sugar, $382,000,000; rice, $278,000,000; barley and malt, $220,000,000; corn and meal, $210,000,000; unmanufactured tobacco, $192,000,000; butter, $173,000,000; tea, $143,000,000; rye and flour, $125,000,000; and oats, $102,000,000.

* * *

There are 300,000,000 people in China and the country's area is only 1,500,000 square miles. No wonder when the rice crop fails there is always a great famine. In most countries people are alarmed when the birth rate decreases or shows no gain, but this is not so in China. Already there are more people than the land can well support, and any decrease in the birth rate is considered advantageous to the interests of the people.

IN RESPONSE TO DR. STEEL.

Dear Dr. Meek: The recent letter from Dr. Steel in the Advocate and the extract taken from "The Central" found within me many responsive chords. Since hearing the Doctor lecture years ago on "The Pioneers of Methodism" and "Home Life in Dixie," I have read everything from his pen that has come before me, always with pleasure, and often with profit.

In the extract referred to, his praise of the Mississippi coast is in full accord with my sentiments, and I would include in the term the country nearly a hundred miles north of the coast line, and take in the adjoining parishes of Louisiana. I have never been in any of the places mentioned by the Doctor in his contrasts; but I have lived in the most choice sections of Southern California, and, everything considered, I prefer South Mississippi. While the climate here is not quite so even as the climate there, it is softer, and on an average will compare favorably. The land here is sufficiently fertile to enable one to make a good living, and so cheap that any one may own enough for a home, and it is well watered by the rains of heaven. For gardening it is as good as the best.

Like the Doctor, I am a devotee of the garden. I work mine, and gather its fruits with my own hands, and always have enough for use. As a result, I can compete with the Doctor as to health. Many a man leading a sedentary life fails in health, and dies before his time for lack of a garden, or the industry to cultivate one, besides missing the pleasure of the occupation. With such opportunities for homes as this pleasant land affords, the wonder is that so much of it is allowed to lie waste. It certainly cannot always remain so.

I have just spent a week near the place at which Doctor Steel started an agricultural college. What a pity that it was not continued; for the venture was in the right direction! Certainly, the Church should give more attention to industrial features in its institutions of learning, and especially to agriculture. The feet of the students should be kept on the earth. This would discount snobbery, make for manliness, and insure the success of many a one who fails for lack of physical and mental fiber. In this, the State is showing itself wiser than the Church. Hence the Church is losing patronage which it ought to have, and our sons who prefer, or who must have, industrial training in connection with scholarly development are driven to State institutions, and thus lose the needed impress of the Christian college upon their characters. It would seem that we need to readjust, if we would train the manliest men, and keep in touch with educated farmers and the changes of our country.

M. B. SHARBROUGH.

Columbia, Miss., July 20, 1915.

MANY, MANSFIELD AND A MEETING.

On July 7 I left New Orleans for Many, La., to assist Rev. S. D. Howard in a revival meeting. It was convenient for me to spend the morning of the 8th in Mansfield. I was permitted to spend some of that morning in the company of Rev. J. L. P. Sheppard and Dr. J. A. Parker, two of our most loved superannuates in the Louisiana Conference. Dr. Parker is in feeble health bodily, but the vitality of his spiritual life seems to be increasing. Brother Sheppard moves like a young man and is in the best of health and spirits. I sat with him at the dinner table and he did the talking. It is a privilege, indeed, to receive counsel from such a man as Brother Sheppard. I was permitted to visit Mansfield Female College for some time, and not only inspect the building, but meet and visit with the real "power behind the throne" in the College, Mrs. R. E. Bobbitt. President Bobbitt was not at home, but few women are more capable of caring for their husband's business than is Mrs. Bobbitt. Mansfield College is an institution to be proud of. After going over the building and inspecting the equipment, I tried to express my appreciation and in doing so, I gave the College about a half-dozen names of prospective students. I can cheerfully recommend Mansfield College to the Methodists of Louisiana.

But on to Many! Brother Howard still measures more than fifty inches round the waist and uses a palm-leaf fan seven days out of the week. But he is always in a good humor and shows outward signs of having religion. I'd rather associate with a man who is fat and good natured than with one who is grouchy and built on any scale. All was in readiness for our meeting. Brother and Sister O. E. Williams extended the hospitality of their home to me for nearly two weeks, and that means that I had all that any one could desire, including the New Orleans Christian Advocate. Do you know, I always feel more at home when I see the Advocate lying around, and Many Methodists are readers of the Advocate.

Brother Howard can tell the results of the meeting better than I can, but I will say that the people came to church, were attentive, and responsive. The time I spent in Many was like a vacation to me. We preachers here in New Orleans, with big, roomy churches and dinky little hot weather crowds, nearly preach ourselves hoarse when we get in front of one of those real up-State Protestant congregations where the late comers have to borrow the chairs from behind the pulpit or else stand up. Our Church at Many has in it a large number of substantial people. I shall not name all of them, but the preacher looks out into the faces of farmers, lawyers, doctors, bankers, office holders, and common laborers. If I should offer a criticism, it would be that not enough of the children attend the preaching services. I believe in bringing up a child in the way he should go, and that is never to go home after Sunday school. Some "experts" may suggest sermonettes to children at Sunday school and let them go home, but I believe the place for the boy and girl is by his mother and father's side in the pew until the morning sermon is finished. The child may not understand the sermon, but, as for that, oftentimes we preachers don't understand what we are talking about, but we believe it just the same.

A. J. GEARHEARD.

During the year 1913, 2785 men lost their lives in and about coal mines. Through their labors 570,048,125 tons of coal were unearthed that year and it is estimated that five men were killed for every million tons excavated. Nothing of value in this world is obtained without a sacrifice, but some things require greater sacrifices than others. Those who enjoy the apparently necessary things of life forget what they have cost others and often fail to value them rightly.

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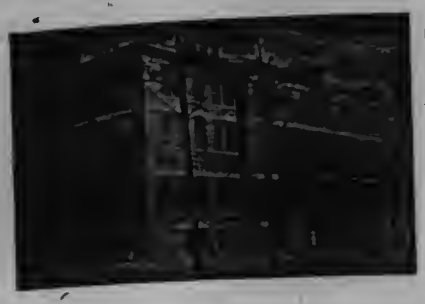
The Louisiana Educational Campaign



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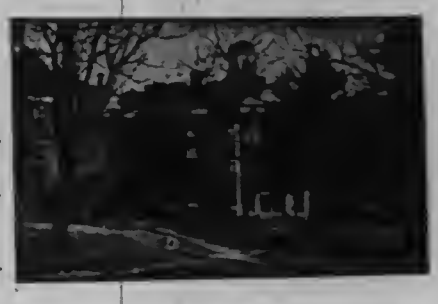

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

PROGRESS OF THE CAMPAIGN.

In the campaign for raising the sum of $12,500 to meet the offer of Mr. C. W. Blair of Shreveport for Centenary College definite progress has been made in the last week or two. The following report, referred to by the Secretary in last week's Advocate, was adopted by the Alexandria District Conference:

"Resolved that we hail with pleasure the offer of Mr. C. W. Blair to give $2500 to Centenary College provided we raise $12,500 by Jauuary 1, 1916.

"Resolved, further, that as a district conference we adopt as a goal for our district the raising of $1500 of this amount and that we request the presiding elder to appoint Hon. T. W. Holloman to assist our district commissioner, Rev. G. E. Cameron, in getiug this matter upon the hearts of our people."

This action was further emphasized by the pledge of Rev. Paul M. Brown to be one of thirty to be responsible for $50 apiece on this amount. Earnestly undertaken by such leaders as Dr. Cameron and Brother Holloman, there can be no doubt of success in raising the amount proposed.

A similar actlon was taken by the Monroe District Conference, which set $1200 as its goal and provided for the appointment of a layman to assist tbe capable district commissioner, Rev. A. I. Townsley, in raising that amount.

The Ruston District Conference has also taken slmllar action, proposing to raise $1800 and appointing Mr. Sam Collins of Ruston, and a Centenary graduate, to assist the district Commissioner, Dr. J. M. Henry, in raising the amount.

A local committee in the city of Shreveport will sbortly be busy in that city which has already done such a large share of the work that has been done for the college, and will doubtless secure a good sum from local citizens. The matter will also be presented in some way in the early fall to the Methodists of New Orleans, who can be counted on to do their share in the interest of our educational work.

As this fund now stands in subscriptions from the several districts (there has been subscribed from the Shreveport district in definite personal promises about $750, from the Lafayette district about $500, from the Baton Rouge district $100, from the Ruston district $100, with some other small amounts, such as the personal subscriptions of a number of the preachers for this year which may be included in this fund, and the general subscriptions of the above district conferences), about $6000 is in sight. Let every district in the Conference make its contribution and it will be found that we can raise the amount without serious difficulty.

On the proposition previously reported in these columns, on which a number of the preachers have subscribed either definite sums or a per cent of their salaries for five years, repiies continue to come in occasionaliy. Rev. Paul M. Brown subscribes two per cent of bis salary for five years, and a cash contribution of $10 has been received from Rev. H. S. Johns. Both of these brethren are old Centenary boys and know the value and necessity of the Institution.

It may be well to announce so that all may understand that the cash contributions made by the preachers this year may be counted as part of the $12,500 being raised on the Blair proposition, without affecting the right of the contributor to direct his contribution to some specific end, as endowment, immediate maintenance, etc., if he should so desire.

AN INFORMING ARTICLE.

We reproduce the following from the special educational number recently issued by the Nashville Christian Advocate and commend it to our readers:

The Church College and Ministerial Supply.

By R. H. Wynn, D.D.

Eigbty-five per cent of our ministry comes from homes where there are family altars. This is a very large percentage from a proportion of Church members that is small and said to be growing smaller. It is certain, therefore, that home religion needs revivals.

It is also certain that tbe Church must furnish an atmosphere favorable to the ministry as a vocation. Young people's societies have been the means of leading numbers into the ministry and other definite forms of service by furnishing them channels of spiritual expression and thus enabling them to find themselves; but the Church college must always be an indispensable recruiting agency.

Twenty-four per cent of college students choose their vocations after entering college. The atmospbere of the State schools does not usually lead to the choice of the ministry; and this cannot be otherwise, inasmuch as the emphasis is on the things of this life. The call to the ministry, like the call to the Christian life, requires human instrumentality. The Conference of which the writer is a member has only one member within its bounds who is a graduate of the State university.

It is said that a great majority of our preachers come from the small farm and (however much preachers' sons have been maligned) the parsonage. These are the homes where family worship is more often found. This class of boys is usualiy in need of such financial assistance as is given by the Church school in the way of loan funds to enable them to secure an education.

A sad and abnormal situation is to be noted in the many prosperous urban churches that constantly demand a well-trained and efficient ministry to serve them, yet are dedicating none of their sons to the holy office and are giving very little of their money to the cause of ministerial education and college endowment. Are they not like the parasites in Proverbs xxx, 15, which cry, "Give, give," and are never satisfied? No Methodist who is not a generous contributor to the educational cause should complain against the Bishop for not sending a better preacher.

In the early days of our nation the need of an efficient ministry was the main determining cause in the establishment of educational foundations. The need still remains; and while there are many vital reasons for the Church to remain in the work of higher education, this cause alone should be sufficient to arouse the Church not only thoroughly to establish theological schools, but also "in each State at least one well-established college."

Pauperism is said to be increasing in London.

SOME SUGGESTIVE CORRESPONDENCE.

(From the Northwestern Christian Advocate.)

Such letters are seen in these days. What would be Paul's reply? It may appear soon.

Ephesus, Asia, March 22, 62.

Rev. Paul Tarsus, D. D.,
Supt. General, Churches of Christendom.

Dear Father: As conference is approaching I wish to say that I have been busy most of the time in the matter of extension of the work you committed to me at the last session. We have extended the stoop on the north side of the parsonage, and added a window to the main building of the church in memory of a rich man's wife who was one of the charter members of the congregation.

The parsonage grounds are in fine shape, and a successor, specially if he has a family, will find the property very attractive now, much more so than when I took it; it was in such a tumble-down condition. The improvements have cost considerable money and worry.

We have had great success this year, having taken in about thirty-one members, but almost all of them (29) were by letter, as there is a building boom on, and many new people are coming this way.

Now, dear father, I have had an ambition ever since I entered the ministry to achieve success. I had set as a standard to which to work the following plan: When I had reached thirty, I hoped to have a charge paying $1200 and house; at thirty-six, $1800, and at forty, $3000. What can you do for me at the next session? I do not wish to complain, but actually, my wife says to me occasionally that she believes I am not appreciated as I ought to be, and that I am kept down in the grade.

In making out your tentative plans for the coming session, please select for me a larger place.

Yours loyally,

TIMOTHY.

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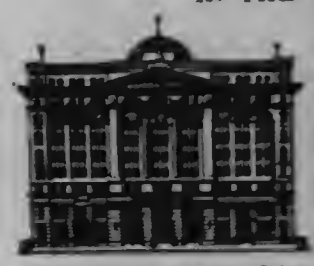

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FROM JUNALUSKA.

Dear Dr. Meek: After a day and night of continuous riding on tbe train, a day and night in Asheville, and another ride of an hour by rail, the Southern Assembly Grounds, at Lake Junaluska, were reached at five o'clock Saturday afternoon. The General Sunday School Board was in session, and at this writing—Monday morning—is still busy. In due time the results of their deliberations will be made public.

Several improvements have been made since last year. A number of new cottages have been erected, grass plots laid out, flowers and trees planted, and unfinished buildings completed. All this adds to the natural beauty of the place. One gentleman remarked in my presence this morning that be had travelled over the world, except the Orient, and that this place was unsurpassed for beauty.

I have heard one discordant note. Sitting at the same table with me in the dining room a day or two ago, a gentleman, whose name and address I will withhold, for I am sure he will some day be glad of this, stated that the Southern Assembly would not be a success for many a day. That many of those who had put money into the enterprise would be glad to get it out. At that time, I knew the stockholders had arranged to secure at least $300,000 for additional improvements and to complete the magnificent hotel already projected, and that it is now becoming difficult to secure desirable building lots.

The brethren are gathering for their meeting, and I must close. B. F. LEWIS.

Southern Assembly Grounds, North Carolina, July 26, 1915.

A LETTER FROM BROTHER WENDEL.

Dear Brother Meek: My good people have granted me a month's vacation and I am preparing to take my wife and son and go to the mountains somewhere and spend a good, quiet time. How hard it is to get away from the world these days! I have had a fine year among the finest people in tbe land—good congregations and everything up in full to date. This church is able to do great things for the Kingdom now. The building era has passed and we are now ready to take up some specials—as for example the education of a girl at Grenada, a young preacher at Millsaps, our own missionary in some foreign field, etc. These are my plans. I shall go at working them out September 1.

By the way, as I have remained silent on the Vanderbilt matter all these days, I would like to say a few words. The first is, I heartily endorse your recent editorials on the subject; also your position. I was delighted with Brother J. F. H. Barbee's article. He is a worthy son of a most worthy sire. I was a student at Vanderbilt when the conspiracy was born. I didn't understand then, but I do now. The originator of it has recently died and it does not behoove any one to say much now; but Dr. Steel squinted at the milk in the cocoanut a while back. Yes, all of the professors in our colleges and universities ought to be Christian men of the highest type.

The matter has reached an acute stage which calls for heroic treatment. I don't see how any Methodist preacher can enter the Vanderbilt campus and maintain his self-respect. If our Bishops are not recognized there, I don't think any of us ought to be found there. It seems to me that all who are aiding and abetting either within the University faculty or without ought to be dealt with summarily. We have a small book called tbe Methodist Discipline which was used in the days gone by. It has been shelved to some extent these days; yet, I doubt not it could be brought back into use for such special occasions as now exist. Why not summon the great Chancellor and his satellites before a court about as important as the august Supreme Court of the State of Tennessee and let that court pass on their actions in the matter at hand? Is there not sufficient ground for action? If not, then we ought never to exercise discipline on any member of our Church—no matter what may be the facts in the case, whether a member or a preacher. We would turn out a brotber for stealing a horse, and also any confederate he might have. How about the grandiloquent gentlemen who have stolen a University and those who are at present seeking to help the matter through to a great success at whatever cost to our beloved Methodism?

"We might lose a good many fine men!" I doubt it. No disloyal member is worth anything to the Church. Such enemies within the Church do it more harm than those without. Cost what it may, let discipline be rigorously applied, unless tbe parties involved repent and ask for mercy, and as an evidence of such, sever their connection with an institution which would gather up all of the young men of Southern Methodism, run them through their mill and turn them out the enemies of the Church.

I know this is high ground to take, but I sincerely believe the conditions demand it. We cannot afford to have a few men defy our Bishops and the entire Church and seek to destroy our magnificent educational system.

W. D. WENDEL.

Como, Miss., July 16, 1915.

FROM THE HILL CITY.

Number 2.

Seeing that you were so well pleased with Part One from the Hill City as to publish it with few strokes of the "blue pencil" I have decided, Doctor, to try my hand on Part Two. The truth of the matter is, I was afraid to tell all at once; as it was, I had a visitor (from out of the city) the very day after the Advocate came out looking over the situation, admiring my surroundings, commenting on my comforts, and suggesting the possibility of something happening when Jim Atkins comes in December. I said to that fellow, "Skiddoo;" and then I read again the 39th chapter of Isaiah, in which the prophet rebuked the boasting king, Hezekiah. That visitor actually inspected all four of my clocks and primped himself before all of those ten mirrors; he certainly didn't think himself "otherwise."

Now, Doctor, after that warning I'm admonished of the unwisdom in publishing Part Two; but then "the cat's out," for that brotber looked up and said, "How many lights have you got here?" "Eighteen from single bulbs to four in a group." No scarcity! Men may want "more light" in some things, but not in this preacher's home, and if he doesn't walk in the light it's his own fault, for there are buttons at every entrance which need only to be touched.

"Got any mosquitoes?" "Why, fellow, don't you see the whole thing's screened, and we laugh at those pests?" And when I turned the electric fan on he just looked like he wanted to hug the thing. And the way into my parlor is up a winding stair. And I have many pretty things to show you while you're there. So come up, Doctor, provided you will promise not to put in an application for a transfer.

Sam Steel may brag on his fine garden and big water-melons, but I've got him beat on the house—$20,000; can you meet me, Sam? He may write of sea breezes and mountain peaks, but I sit behind screens, enjoy electric fans and look down (literally) upon all my neighbors. We are built on the line in every direction. Who wants such a plebeian thing as a garden when one has such surroundings?

For exercise we have a bowling alley and a gymnasium where we may cut all sorts of antics, and when we wish to cool off there is close by the shower bath and the needle bath and such like—everything but a swimming pool. But who wants so useless a thing, with a big bath tub at hand and the big Mississippi close by to furnish wider fields for fun?

Right here, I recall a stanza of my childhood:

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"Turn, gentle hermit of the vale,
All earth-born cares are wrong;
Man wants but little here below,
Nor wants that little long?"

Was that Goldsmith, Doctor?

And then I am reminded of those $10,000 bonds, and the boll weevil and the Kaiser, and "Deep into the darkness peering, long I stand wondering, fearing, doubting, dreaming dreams I never dared to dream before." And I hear a whisper and an echo murmured back, "Ten thousand bonds—only this and nothing more."

Vicksburg, Miss. T. B. HOLLOMAN.

NOTICE TO PASTORS IN LOUISIANA.

Dear Brethren: Please see that your Church has two or more delegates to attend the Anti-Saloon Convention in Alexandria, August 22-24. Dr. P. A. Baker will be on hand for the Convention and will speak on Sunday at 8 p. m. Dr. Baker is our National Superintendent and you ought to hear him. Unless the pastors attend and bring delegates, the Convention will not be what it should.

Louisiana must be put in the Dry Column, and we need YOUR help. Will YOU allow the Convention to fail because you are indifferent as to results? I don't believe that you will.

Begin at once to arrange for a good delegation from your Church.

Yours for prohibition,

A. W. TURNER,
State Supt.

Shreveport, La.

How pure and absolute the mercy of God! He forgives all, hopes for all. How can we sin against such magnanimity?—W. L. Watkinson.

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WEEDS AND DEEDS.

By Pauline Frances Camp.

A naughty little weed one day
Poked up its tiny head.
To-morrow I will pull you up,
Old Mr. Weed, I said.
But I put off the doing till
When next I passed that way
The hateful thing had spread abroad,
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
Oh, I cried, I'll put you out
To-morrow, you will find!
But once again I put it off,
Till, like the little weed,
The ugly thing spread up apace
And grew into a deed.

So, boys and girls, heed what I say,
And learn it with your sums;
Don't put off till to-morrow, for
To-morrow never comes.
To-day pull up the little weeds,
The naughty thoughts subdue,
Or they may take the reins themselves,
And some day master you.

—The Presbyterian.

FREDDY'S HAIR TONIC.

Little Freddie was preparing to go out calling with his mother. Suddenly he called to her in a rather startled voice: "Mamma, is this bay rum in the brown bottle?"

"O, no, dear! That's mucilage."

"O," said Freddie then, after a pause, "Maybe that's why I can't get my hat off."—St. Louis Christian Advocate.

WHOSE DOG WAS IT?

A man was once treating a dog very cruelly. Mr. Robert Louis Stevenson, who has become famous as a great writer, interfered and rebuked the man for his cruelty.

"You have no right to interfere," said the man angrily; "it is not your dog."

"No," answered Mr. Stevenson. "But it is God's dog, and I am here to protect it."

Let us all remember that every living creature belongs to our heavenly Father, and let us be careful never to abuse cats or dogs or birds or any other of his creatures.—Christian Intelligencer.

THE BOY WHO LOVED MUSIC.

By Fred Myron Colby.

Do you know where Saxony is? If you will look in your atlas you will find it on the map of Central Europe; it constitutes a part of the empire of Germany. In the southern part of Saxony you will find the large and beautiful city of Halle. It was in this city that the boy who loved music was born more than 200 years ago.

His father was a famous surgeon who was in the service of the Elector of Brandenburg, and who destined his son for the same profession that he himself had become eminent in. But the boy from the first showed a wonderful taste and talent for music. He learned tunes readily and nothing pleased him so much as the sound of any musical instrument. In fact, the boy's whole instinct seemed to be bound up in a love for musical sounds and a desire to practice music.

This displeased his father very much, for he thought music only fit for Italian fiddlers, French clowns and organ-grinders. He would not let little Frederick go to public school lest he might learn to play or sing, but had him taught other studies by skillful teachers at home. In every way possible he repressed his son's inclination for a musical education.

But little Frederick did not give up his hope of being a musician. Some one—we hope it may have been his mother, although we are not sure—helped him to get a small spinet into the garret. The spinet looks something like a large harp laid flat on the floor, and also resembles somewhat our modern square piano. It was used before pianos were made. He practiced so faithfully upon this instrument that he soon taught himself how to read music well and to play with a proper position of his hands. Indeed, there seemed to be nothing that he could not do within all lines of music.

One day, when Frederick was about eight years old, his father was called to visit another son, who was in the service of the Duke of Saxe Weissenfels.

Weissenfels was a great center of art and music, and young Frederick knew he would find many musicians there; and he wanted very much to go with his father.

Dr. Handel started alone in his grand carriage. But he had not driven only about a mile when, looking back, who should he see following him but little Frederick, running as fast as his legs could carry him. The father's heart was touched and, as the eager child promised to be good, he took him into the carriage and drove on. The boy had not been so far away from home before, and the journey through a delightful country was a real treat and an inspiration to him.

They remained for a few days at the Duke's castle, and the boy quickly made friends with the members of the musical chapel. His musical talents were soon discovered and, once known, they were appreciated. One Sunday he was taken into the organ loft and at the close of the service he was placed in the organist's seat to play the voluntary. The Duke was present and heard him play, and he was so pleased with his efforts that he inquired who the boy was.

"It is little Handel from Halle, the youngest son of Dr. Handel."

"Your boy is a musical prodigy," said the Duke to the surgeon, "and you should provide him with the best teachers of music that Germany affords. He will be an honor to us some day."

The Duke's view of music and musicians and his arguments in their favor were such as to partially abate the father's prejudices, and on returning to Halle music was added to the other studies of the child. But such was the boy's eagerness for his favorite study that his great teacher, Zachan, could hardly keep pace with his earnest pupil. He was all music to the tips of his fingers, and never found anything too difficult to play. The boy was a wonder, for he played equally well upon the harpischord, the organ, the string quartet, the violin, the flute, and the oboe. Everybody predicted great things of him, and he felt that he should not disappoint them.

When young Handel was about eleven a friend of his father's took him to Berlin and presented him to the Elector, afterward Frederick the First of Prussia, who was so much pleased with his precocious talents that he offered to take charge of his education and send him to Italy to study with the great masters. The offer was, however, prudently declined by the elder Handel. During his stay in Berlin the young musician had opportunity to hear other and far better music than ever before, and he returned to Halle filled with the most glowing enthusiasm for the art.

A few more years of study at Halle and we find him at Hanover, where he entered upon a brilliant career that was to stir all Europe. Before he was twenty years of age he was more famous than any of his great teachers. He composed oratorios like The Messiah, Samson and Judas Maccabeus, which retain their popularity to-day.

When he died he was buried in Westminster Abbey, and his statue is conspicuous among the monuments of the "Poet's Corner" of that edifice. If you ever visit the great abbey you can see the tomb of the boy who loved music and who became the "Great Handel," as his contemporaries called him.—Congregationalist and Christian World.

WHY NATIONAL PROHIBITION?

By Clarence True Wilson.

We have tried high license, have tested it, and it has been found wanting.

We have tried government ownership and control. The State only befouled herself.

We have tried local option and as a temporary device it was good. But local option was found too local for a national problem and too optional for a moral question.

We have tried State-wide prohibition and the relief it gave was wonderful. But the liquor traffic is under the wing of the Federal Government and no State can reach it.

We want Federal prohibition because this is no local question. The governmental evil centers at Washington, and the trade evil centers in the distillery and the brewery. The American liquor traffic is defended by interstate commerce laws and operates under Federal protection. The national power which drove the lotteries from Louisiana and banished their ticket issues from the several States and closed the United States mails to their advertisements must be invoked to defend the American home from this un-American institution.—Pittsburg Christian Advocate.

HIS THREE FRIENDS.

"Who complains that the world is against him? Let him consider Panin's golden saying: 'Three men are my friends—he that loves me, he that hates me, and he that is indifferent to me. Who loves me teaches me tenderness. Who hates me teaches me caution. Who is indifferent to me teaches me self-reliance.'"

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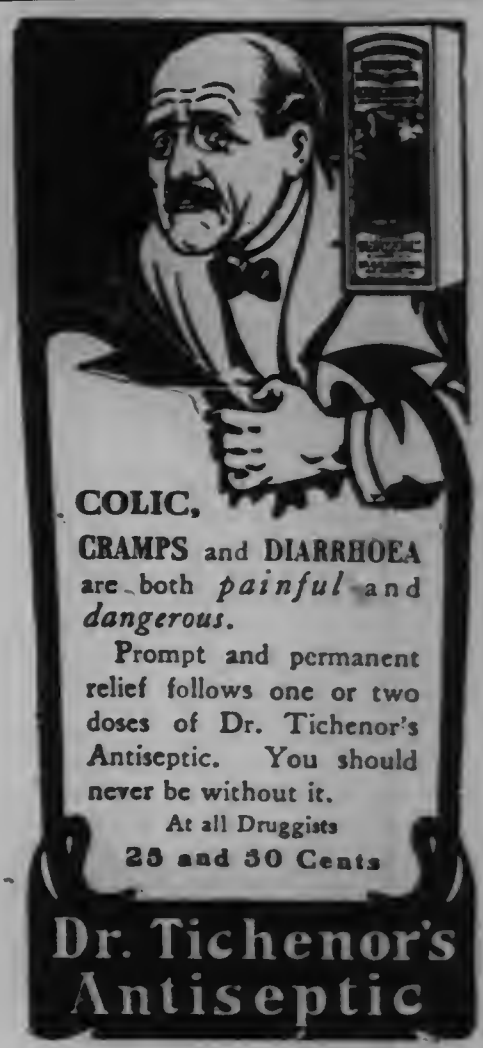
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Editorial

SOME INTERESTING FIGURES.

The Annual Report of the Commissioner of Education of the United States Government for the year 1914 is an interesting and informing document. It shows that in round numbers there were last year 22,000,000 persons in the Nation's educational institutions of the various grades. Of these more than 19,000,000 were in elementary schools; 1,374,000 in secondary schools, public and private; and 216,000 in colleges and universities. Approximately 100,000 were in attendance upon normal schools equipping themselves to be teachers, 67,000 were in professional schools, and the remainder were scattered through other kinds of institutions. The instructors of this vast number of students numbered 700,000, of whom 566,000 were at work in the public schools. Scarcely any other department of our public school system has shown such growth as the high school, which enrolled 84,000 more students in 1914 than during the year preceding.

The amount of money expended upon the work of education last year was about $750,000,000. The Commissioner's Report, in discussing this expenditure, says:

"This three-fourths of a billion dollars is a relatively small amount when compared with other items in the public expense. It is less by $300,000,000 than the cost of running the Federal Government; it is less than one-third the Nation's expenditure for alcoholic liquors; it is only a little over three times the estimated cost of admissions to moving-picture theaters in the United States for the same year. Measured in terms of products of the soil, the United States spent somewhat more for education in 1914 than the value of its cotton crop, somewhat less than the value of its wheat crop, and less than half the value of the annual harvest of corn; while the Nation's bill for education was less by nearly a hundred millions than the value of the exports from the harbor of New York in the calendar year just passed."

That our public schools have been in many respects greatly improved within recent years is beyond question, but when the system is viewed as a whole the progress, it must be admitted, has been regrettably slow. For instance, the increase in the length of terms from 1910 to 1913 was only from 157.5 to 158.1—a gain of a little over half a day in three years. In point of the average attendance upon the part of each student, however, the gain is more satisfactory, having advanced from 113 days in 1910 to 115.6 in 1913.

This Report of the Commissioner gives considerable information concerning junior high schools, Montessori schools in the United States, denominational schools, vocational education, school surveys, and instruction provided for special classes of children.

The welfare of a people depends very largely upon the character and efficiency of their educational system, and nothing that is possible should be left undone to improve and perfect it. If this vast army of 22,000,000 students can be developed into moral and useful men and women of high ideals, they will make our Nation rich, great, and enduring. What its future is to be will be much more determined by its schools than by the strength and effectiveness of its Navy and Army.

GREAT BRITAIN'S PART.

The Literary Digest of July 31 quotes the Paris Matin as saying that of the western battle line in Europe, the French hold 544 miles, the British 32½, and the Belgians 17¼. It must not be inferred from this, however, that Great Britain is playing a small part in the great conflict. The French have undoubtedly borne the brunt of the tremendous fighting that has taken place in Belgium and on their own soil; but England is maintaining the supremacy of the Allies on the seas and is doing more to finance the war for that side than any other nation. Indeed, it would scarcely be claiming too much to affirm that she is the very backbone of the forces that are contending against the Teutons, and that if Germany and the powers standing with her are finally crushed, it will be due to her resolute will and resourcefulness.

August 1 was the anniversary of the outbreak of this terrible war, and peace has never seemed to be further away than at this time. So far, the honors of the titanic struggle on the mainland of Europe are nearly all with Germany, but she has been almost completely stripped of her colonial possessions, only Kamerun and a part of German East Africa now being in her possession. Other flags are waving over Togoland, Southwest Africa, German New Guinea, the Bismarck Archipeligo, the Caroline Islands, the Solomon Isiands, the Marshall and Samoan Islands, and the province of Kiaochau. And it is more evident to-day than it has ever been that the final victory in this mighty contest will go to the side that has the greatest power of endurance.

A DANGER TO BE GUARDED AGAINST.

For many years it has been the habit of many Methodists in this section to patronize the various boys' training schools in Tennessee; but there is a fact concerning these schools which they should not now overlook. Most of them are affiliated with Vanderbilt University and are considered "feeders" of that institution. Chancellor Kirkland, according to the Vanderbilt Quarterly, made special visits to a number of them last spring and was given "loyal" receptions. Note, for instance, the following statement: "In many instances they have, in addition to arranging for his address before the student body, **requested him to meet informally with the senior class and discuss with them the problems and ideals of education.**" (Black letters ours.) The purpose is, furthermore, expressed in the Quarterly to keep Vanderbilt University in close touch with these schools in the future.

In view of the foregoing facts, would it not be well for loyal Methodists to send their sons to fitting schools somewhere else that are not in alignment with Vanderbilt? Boys in this day determine very largely what college they will attend, and if they are trained in an atmosphere that is shot through with Vanderbilt influences and are allowed to get their "ideals of education" from Chancellor Kirkland, they will not be apt to regard very highly our Church institutions.

In this connection, we will state that the authorities of Emory University have arranged to open this fall at Oxford, Ga. (about 30 or 40 miles from Atlanta), an academy that will be directly related to that growing institution. It will be under a separate management from Emory College and will have a strong faculty. Millsaps College also has a superior fitting school for boys. and there are others in Mississippi that are perhaps as good as any in Tennessee. The best advantages of this kind can also be had at Centenary College, at Shrevepart, La. Let us not place our sons where they are liable to be alienated from the Church that we love, or sustain with our patronage academies that are the underpinnings of Vanderbilt.

COMPLIMENTARY TO THE METHODISTS.

In discussing the missionary work of the Southern Baptist Church, the Baptist World says:

"We confess that our disappointment at the big debt of $100,000 on our Foreign Mission Board is made a bit keener by the fact that Southern Methodists gave $300,000 more than Southern Baptists did for foreign missions. We gave something over $500,000 and they gave over $800,000. We can think of a number of things by way of apology and explanation, but somehow it does not seem worth while to say them. Southern Methodists live in the South as we do. They have also felt the low price of cotton as a result of the war. They are largely a rural people, as we are. Besides, Southern Baptists number nearly half a million more members in the South than the Methodists. It is just as well for Southern Baptists to face the facts."

THE LOUISIANA ANTI-SALOON MEETING.

Elsewhere in this issue of the Advocate we are publishing an announcement of the annual meeting of the prohibitionists of Louisiana from the pen of Rev. A. W. Turner, the State Superintendent of the Anti-Saloon League. Let the brethren note what Brother Turner has to say and give him their hearty co-operation. The temperance forces of this commonwealth need to confer, to get together, and to become more active and aggressive. The rum traffic is Louisiana's greatest curse. It obeys no law, respects no obligation, and never ceases its work of wreck and ruin. Not until it is destroyed can the State make the progress in morals, in good government, and in material prosperity that it ought. Go to Alexandria at the time appointed, if you possibly can, and take others with you. It will give strength and inspiration to the cause for you to do so.

MRS. J. M. HUGGIN DEAD.

Rev. C. N. Terry, of Memphis, Tenn., an honored veteran of the North Mississippi Conference, sent us last week a notice of the death of Sister Huggin, the wife of Rev. J. M. Huggin, also a member of the North Mississippi Conference, which occurred at her home in Memphis several days ago. Brother Terry's message reached us after the last issue of the Advocate was on the press.

Sister Huggin was a woman of many excellent traits of character and filled faithfully the mission of a wife and mother. A large number of children were born to her, most of whom survive. We deeply sympathize with Brother Huggin and the other sorrowing members of the family in their sore bereavement, and we earnestly pray that the Heavenly Father may comfort and sustain them. We trust that some one will at an early date send to the Advocate a fitting memoir of the deceased.

HOW ABOUT IT?

We reproduce, without comment, the following from the last issue of the Wesleyan Christian Advocate:

"The Baptist Courier says that it has lost in two years $7500 from subscribers who ordered their paper stopped without paying the balance due the paper. Commenting on this fact, the Christian Index says it has lost in the same time more than the Courier has. Just what the Wesleyan Advocate has lost in that time we cannot say—the figures are not at hand—but it is considerable. In this respect, some Georgia Methodists are very like some Georgia and Tennessee Baptists. But the question in our mind is, is this way of doing fair or honest? Do people pay the banks that way? Or the grocers, or the

dry goods merchants? What is religion worth if it does not make people honest and fair and righteous in their dealings?"

PERSONAL AND OTHER NOTES.

Rev. L. J. Jones, of the Mississippi Conference, requests us to state that his address is Hattiesburg, Miss., Route 4, Box 16.

Dr. L. G. Broughton, the noted Baptist minister, has lately accepted an invitation to supply the Fifth Avenue Presbyterian Church of New York City for four Sabbaths.

Bishop Candler has recently published the dates for the several Conferences connected with our Mexican work. The Church is fortunate in having this work under his capable supervision at this critical time.

A tent revival meeting is in progress at Homer, La. Rev. H. R. Singleton, pastor of the Scruggs Memorial Church of St. Louis, is assisting Rev. J. G. Snelling, our pastor at Homer, in conducting it.

Rev. and Mrs. J. M. Morse, of Brookhaven, Miss., left that city on Tuesday, July 27, for a visit to their old home in Kemper County, Mississippi. Brother Morse is having his usual success as a pastor in the Lincoln County Capital.

Rev. E. N. Evans, who for many years was a member of the Louisiana Conference, has moved to Arkadelphia, Ark., having accepted the position of Commissioner of Henderson-Brown College, which is situated at that place.

What about that club of 50-cent trial subscriptions from your charge? We ought to have a list of such subscribers from every community in our patronizing territory within the next thirty days. Will you not give us one from yours?

In the Democratic primary lately held in Louisiana to nominate delegates to the proposed Constitutional Convention, Judge R. R. Reed, of Amite City, was named as the Democratic candidate from Tangipahoa Parish. This was an admirable selection.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions to the Advocate, sent in within the past few days: Rev. H. M. Cockrum, Noxapater, Miss., 5; Rev. V. C. Curtis, Lexington, Miss., 5.

The Methodists at Philadelphia, Miss., where Rev. J. G. Galloway is pastor, were expected to let the contract for a commodious frame church the early part of last week. The former house of worship of this congregation was destroyed by fire more than a year ago.

A postal card just received from Rev. J. H. Foreman, our pastor at Silver City, Miss., reads as follows: "We have just closed a fine meeting at Louise, Miss. There were 13 additions on profession of faith, and others will probably follow. The preaching was done by Rev. B. W. Lewis."

The Winnfield (La.) Sentinel of July 22 contained an extended report of an address delivered before the recent W. C. T. U. Institute at Winnfield by Mrs. A. C. McKinney, of Ruston. Mrs. McKinney's theme was "Laws—Past and Present," and her message was a vigorous and forceful one.

Near Anadarko, Oklahoma, a new church building has recently been completed for the Kiowa Indians. The Indians contributed liberally to this enterprise, which was also aided by our Boards of Missions and Church Extension. The Chief of the Kiowas and his wife are members of our Church.

The Editor of the Wesleyan Christian Advocate, in a recent issue of that excellent journal, spoke out strongly against the appointment of professors and students to Vanderbilt University. In our opinion, there is little doubt what the sentiment of the great body of our people is concerning that issue.

It was announced some weeks ago that Mrs. Ida R. Shipley, of Baltimore, had bequeathed to the Board of Missions of the M. E. Church, South, property to the amount of $100,000. A later estimate of the value of this bequest has raised the figures to $182,000. This gift is subject to a lifetime interest by one person.

Rev. O. P. Armour, our pastor on the Booneville(Miss.) Circuit, says: "The work in my charge is progressing nicely. We have good Sunday schools, a fine interest in the church services, and an admirable spirit of loyalty to the Master's cause. We are planning and praying for a gracious revival at each church."

Rev. T. D. Lipscomb, of Donaldsonville, La., was in New Orleans last Friday and paid our office an appreciated visit. Brother Lipscomb is in his fourth year in his present field of work, and he will leave the Church considerably stronger within its bounds. The charge that secures his services next year will be fortunate.

Rev. James A. McKee, formerly of Mississippi, is now winding up a successful quadrennium as pastor of the Southern Methodist Church at Walsenburg, Colo. During the four years that he has served that congregation he has received more than a hundred members and the church has in every way been greatly strengthened.

The following dispatch was sent to the New Orleans Times-Picayune from Palmetto, La., on July 31: "At the Bayou Waxia Methodist Church a meeting which had been in progress for a week closed last night. It was conducted by Rev. J. H. Montgomery of Melville, assisted by Rev. J. F. Dring, of Pineville. There were a number of accessions to the Church."

A Meridian (Miss.) press dispatch to the Memphis Commercial Appeal on July 28 reads as follows: "The contract to build the new East End Methodist Church, of which Rev. W. B. Hogg is pastor, has been let to Ford Hopkins of this city, and the work will be begun as soon as the materials can be secured. The new structure is expected to cost about $30,000."

Dr. J. H. Eakes, presiding elder of the Rome District of the North Georgia Conference, who was the chairman of the Committee to select the place for holding the next General Conference, has been made chairman of the Committee that will have in hand the work of perfecting the arrangements for that gathering. As we announced last week, that body will meet in Atlanta.

The pulpit of the Prytania Street Presbyterian Church of this city was filled last Sunday at 11 o'clock a. m. by Dr. J. T. Sawyer. Dr. Alexander, the pastor, was out of the city. Dr. Sawyer says that it was a great pleasure to him to preach to his Presbyterian brethren, many of whom he has known for years. He was greeted by a large congregation and close attention was given to his message.

At the recent Annual Meeting of the Sunday School Board of the Methodist Episcopal Church, South, at Lake Junaluska, N. C., Rev. John W. Shackleford, of the Virginia Conference, was elected Superintendent of our Teacher-training Sunday school work, the place made vacant by the death of Dr. H. M. Hamill. Those who know Mr. Shackleford predict that he will give a good account of himself in this new field of service.

In the absence of Dr. George Summey, the pastor, the pulpit of the Third Presbyterian Church of this city was filled last Sunday at 11 o'clock a. m. by the Editor of the Advocate, who was greeted by a good summer-time congregation. The Presbyterians are strong in New Orleans, and as a rule they exhibit a loyalty to their denomination that is most commendable. The influence of the great Dr. B. M. Palmer yet abides in the Crescent City.

Rev. T. H. Lipscomb, our efficient pastor at Starkville, Miss., has lately delighted the Publisher with a club of 12 subscriptions: 7 of them new, 5 of them renewals. Brother Lipscomb is having many demands made upon his time this summer. Two or three weeks ago he delivered a series of lectures on "Conscience" before the Summer Normal School at the Mississippi A. and M. College, and last week he assisted Brother W. J. Burt in a revival meeting at Kilgore's Chapel.

From the Livingston Times (published at Walker, La.) of July 29, we take the following: "Rev. W. A. Mangum, of Denham Springs, was in town the latter part of last week and delivered an interesting sermon at the Baptist Church on Thursday night, in the absence of the Rev. Mr. Carroll, the Baptist minister." Brother Mangum is keeping busy in revival work these days and still has a heavy schedule of engagements ahead of him. The Lord is richly blessing his evangelistic labors.

A contemporary states that five Annual Conferences of the Methodist Episcopal Church have by formal resolution endorsed woman suffrage, and expresses the hope that no Southern Methodist Conference will take similar action. Whatever may be one's view as to the desirableness of woman suffrage, it is a political question that Church gatherings can well afford to let alone. The disposition to dabble in politics has long been one of the most outstanding characteristics of the Northern Methodists.

Bishop Waterhouse has announced that the improvement of his health has not been as rapid as he had hoped it would be, and that Bishop Denny will preside at the approaching session of the Western Virginia Conference. He states, however, that he hopes to come East to begin looking actively after the work in his episcopal district in October. We greatly regret to know that Bishop Waterhouse continues to be unwell physically, and we trust that there will soon be a decided change for the better. He is one of our safest leaders, and the Church can ill afford to dispense with his services even temporarily.

Dr. F. N. Parker was in New Orleans last Saturday and favored the Advocate office with a call. He was en route to Baton Rouge, where Mrs. Parker's mother resides. Dr. Parker has lately spent several weeks in North Carolina visiting district conferences in the interest of the Candler School of Theology, with which he is now connected. He stated that the Church is greatly prospering in the Old North State and that the Methodists in that part of the connection are strongly loyal to Emory University. We never see and converse with Dr. Parker that we are not made increasingly happy to know that our young ministers attending our theological seminary east of the Mississippi River will come under his instruction and influence.

Mr. Robert O. Randle, of Monroe, La., in a personal note to the Editor a few days since, made the following kindly reference to our paper: "I enjoy the Advocate very much, and I find that I agree with you very generally in your positions. I think that the Advocate is a great power for good in its territory, and I have been endeavoring to do something toward the extension of its circulation in this part of the State. Our people need the Advocate, and the Advocate needs the support of our people." Brother Randle is a son of Rev. Robert Randle, who has long been an honored member of the Louisiana Conference. He was a delegate to the last General Conference and is a useful member of the General Board of Church Extension. He is a young lawyer of much promise, and our Church has no other layman in Louisiana from whom it has reason to expect a larger service in the coming years.

We clip the following note from the Pacific Methodist Advocate of July 22 (San Francisco): "Dr. Inman W. Cooper, President of Whitworth College, at Brookhaven, Miss., arrived on Tuesday of last week, in company with a party of sixty other Mississippians, conducted by him. They left for Los Angeles on Saturday. He who pens this note had not met his old friend for thirty-three years, and right glad was he to see him. Dr. Cooper was then a young, but very promising preacher. He is now a leader in his Conference, and has made Whitworth College one of the largest and best schools in the South." The Lincoln County Times of July 29 stated that the Whitworth College Exposition party had returned home, having had a most delightful trip to the Far West. Dr. Cooper was announced to preach at the Methodist Church in Brookhaven last Sunday, both in the morning and evening.

From the Beaumont (Texas) Enterprise of July 22, we take the following: "Mr. R. W. Wier, a prominent Houston lumberman, is to have full charge of the arrangements for the building of the new Bayland Orphans' Home, near Houston, and, though Mr. Wier is a man of large affairs, he is devoting a lot of time to this enterprise for humanity's sake, his interest being prompted by a strong love for children. He is planning to construct a mammoth barn in connection with the Orphanage, and for this he will ask Texas lumbermen to donate the lumber. While efforts to destroy humanity are so widely prevalent, it is refreshing to read of projects like this of Mr. Wier to conserve the welfare of the race." Mr. Wier is a brother of Rev. C. C. Wier of Morgan City. His many friends in the Pelican State will read this item of news concerning his work with interest and appreciation.

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Port Gibson Female College. Has had two years' experience with first-grade teacher's license. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1914. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mr. FISHER MIDDLETON, oldest son of Dr. Middleton, superintendent of our Sunday school at Many, La., died on July 27 after a critical operation in the Touro Infirmary in New Orleans. Fisher Middleton was an alumnus of both the Webb School for Boys in Bellbuckle, Tenn., and Vanderbilt University, and was in his third year in the Law Department of the State University at Baton Rouge. He was deeply religious and has repeatedly occupied the pulpit to the edification of his hearers. His death is a distinct loss to younger Methodism in Louisiana. His mother preceded him in death several years, but his father and six brothers and sisters mourn his going. A host of friends sorrow with the family.

A. J. GEARHEARD.

Mrs. SARAH GATES was born on Jan. 6, 1870, in Lawrenceville, Ga., and died at Langsdale, Miss., on June 12, 1915. Her father, George Gresham, and her grandfather, John Hall, were both Presbyterians ministers. Her mother's maiden name was Jane Hall. Sister Gates united with the Presbyterian Church in early life. Her father moved to Mississippi, where she married Dr. Cochram. There were born of this union two children—Elia and M. H. After Dr. Cochram's death, she moved to Texas, and later married Mr. R. G. Gates and they moved to Shubuta, Miss. One child, Lillian, was born to them. She leaves two children, Mrs. T. R. Gates and Mrs. A. P. Trotter, and several stepchildren—Mrs. J. W. Collins, Mrs. J. G. Case, Mrs. B. G. Shaw, and Mrs. J. J. Moody. Her husband died several years ago. Some years ago she united with the Liberty M. E. Church, South, there being no Presbyterian church near. She was loyal to the Church as long as she lived, and has left good evidence that she has gone to rest with the redeemed.

D. E. VICKERS, P. C.

On Monday, June 28, 1915, the sweet spirit of little MARGARET WINSTON, aged 5 years 1 month and 7 days, the daughter of Mr. and Mrs. M. E. Palmer, passed from earth to heaven. Margaret had been a patient sufferer three months before her death. Loved ones miss the patter of little feet that are cold in death and the sound of the voice that is hushed forever. The hearts of the father and mother are sad; but beyond this world of sorrow a happy little voice is singing with the angel choir. She spoke so much during her illness of the angels and how happy they were singing God's praises all the day long. A new bond is created between heaven and earth. A pair of baby hands are held out pleading to loved ones here.

Sweet little darling,
Light of the home;
Looking for some one,
Beckoning to come;
Bright as the sunbeam,
Pure as the dew,
Anxiously waiting,
Loved ones, for you.

One who loved her,
Mrs. W. D. TARPLEY.

On the afternoon of July 18, ROBERT EDWARD SLEDGE was drowned in the Sunflower River, near the town of Sunflower. Robert was the son of Sister S. M. Sledge of Sunflower and was the youngest of ten children. He was born on May 31, 1899; he leaves a mother, seven brothers and two sisters. He joined the Methodist Church at Sunflower in August, 1911, and since then he had been a devoted worker in the Church, and also a most loyal worker and attendant upon Sunday school. Robert was a bright, genial young Christian, one who carried sunshine and laughter wherever he went. The writer has never known a finer, sweeter young life. The body was laid to rest the following Monday in the family burying-ground out from Carrollton. The services were conducted by Rev. Ben P. Jaco and the pastor. Many were the friends who came to the side of the family in the hour of their grief. Truly, it could be said that loving hands ministered to the bereaved ones. To sister Sledge and the family, we say that Robert's young life, with its sweetness and radiance, has been removed from our midst, but taken to a fairer and brighter place, where some day may the family circle be unbroken!

ROBT. H. RUFF, P. C.

Miss SALLIE ANN, the fifteen year old, and only daughter of Mr. and Mrs. Robert X. Williams, of Taylor, Miss., was born on Sept. 6, 1899, and passed to her golden reward on July 13, 1915. She was born into this world of affliction to suffer two attacks of typhoid fever—the first at the age of two years, which left her a cripple, the last called her home. After she entered school she led her classes until she left her class-mates to be the only one in her grade. She was a worthy member of the Methodist Church, and had been for sometime a successful teacher in the Sunday school. She was a favorite in her community among both young and old. Why didn't God take some one less worthy? Everywhere we look or go we see something that was hers, something she had done, or see where she had been. But now she has gone to God. This pure flower bloomed into this world and was plucked to show us the beauties of heaven. So cheer up, dear bereaved ones, for when the ransomed throng goes marching home we will again see her with her same kind words and loving smiles, making glad her friends there as she always did here. As we have such a noble little saint to beckon us home, surely we shall be faithful to Christ until the end.

RUTHERFORD B. BURKS.

Mrs. CLYDE HUGHES was born on July 6, 1886, and passed from this life into the life beyond on April 14, 1915. Sister Hughes was born at Forman, Ark., in Little River County, and early in life became a member of the Missionary Baptist Church. She was the mother of two small children and the step-mother of two. She was a loving wife and a kind and indulgent mother. She lived a very quiet life scarcely ever going beyond the gates of her own home, but devoting herself to the needs of her small family. Her life was such as to command the confidence and respect of all who knew her. She was stricken with pneumonia some time in March and suffered greatly for several weeks; she was then carried away to the Sanitarium in Alexandria, La., and was there only a few days when the end came. Before the last hour came she said, "I am not afraid to die; I only hate to leave my children." All that money, kind hands, and loving hearts could do was done to make her suffering less. She leaves a grief-stricken husband and the four little ones to mourn her untimely end. We would comfort them if we could; but, we can only point them to the loving Savior who is able to bind up the broken heart and heal all wounds. Her remains were laid to rest in the Georgetown Cemetery to await the resurrection morn. May the sorrowing loved ones look to the God of all comfort for sustaining grace!

H. BROOKS PERRITT.
Selma, La.

"Anywhere, any time, anything, for the Son of God and the sons of men."

"The best remedy for a sick church is to put it on a missionary diet."

CORINTH DISTRICT WOMAN'S MEETING.

Dear Dr. Meek: I have just returned from the Woman's Missionary Conference of the Corinth District which was held in the beautiful little City of Iuka, July 22-23. The unstinted hospitality of the people combined with the fine health-giving spring water and beautiful natural scenery, made our stay pleasant indeed.

The efficient District Secretary, Miss Corinne Rogers, presided with dignity and ease. The programme was interesting from beginning to end. Mrs. Vic Thompson Hoyle, of Tupelo, delivered a masterly address on Missions, Thursday evening, which I am sure, gave us all a broader vision of our Master's command, "To Preach the Gospel to every creature." Miss Mary Massey, formerly from Iuka, now in the service of our Board of Missions, gave a fine address on "Our Work in Mexico;" Miss Olivia Pegram spoke to the Conference on "What Scarritt Has Meant to Me;" Miss Mary Daniel delivered two fine addresses—one on "Social Service" and the other on "Our Work in the Home Fields." Other prominent speakers were Mrs. Nash of Corinth and Mrs. Copeland of Iuka.

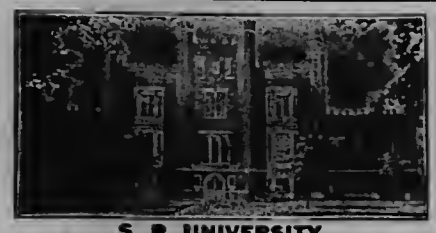
On Friday afternoon Mrs. Hoyle, of Tupelo, conducted a praise service which was both inspiring and uplifting. We felt indeed and in truth that we sat together in heavenly places in Christ Jesus. I have often heard of men of vision, but this Missionary Conference impressed me as a body of women with a broad vision of the needs of man.

I am sure that great good will come from this conference to the Corinth District and to the entire North Mississippi Conference. May God bless and lead in the great work that our women are doing for lost humanity!

Before I close, I must speak of my visit to our Young Women's Co-operative Home in Corinth. This Home is presided over by our own beloved deaconess, Miss Mary Daniel, and I found there an ideal Home and Miss Daniel in great favor. I observed that the good people from several towns were responding to Miss Daniels' call for "Linens," owing to our loss in the fire that destroyed the laundry. If our people more fully knew just what our Co-operative Home is, they would give it a more liberal support.

O. P. ARMOUR.
Booneville, Miss., July 24.

Our "JITNEY" Offer---This and 5 CENTS
DON'T MISS THIS. Cut out this slip enclose with 5c to Foley and Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.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From the Field.

Vancleave, Miss.

The third Sunday in July found us at Mt. Pleasant Church to listen to a service rendered by the Sunday school in the way of a Children's Day service, which was well done. This service was the introduction to our revival, which I think was quite a success, as you'll see from the following. The preaching was done by Brothers Jeff Havens, Randel Roberts, John Lovett Carter, and the pastor. The three first-named preachers are in the local ranks on the Vancleave charge. Two of them—the last two named—are members where they preached. It would do you good to see how the people responded to these brethren whom they know so well. The Spirit of the Lord seemed to be with us from the very first service. There was a feeling of victory in the air. The meeting kept growing in interest, until on Wednesday night the Lord came in answer to prayer and there were 11 converted and reclaimed and there was a shout in the camp. At the last service there were about 42 who stood up and testified to the blessings that had come to them during the service. Many of them praised God that their prayers had been answered. Some of these were those that were saved from sin the night before. The meeting was closed with shouting and singing and praising God for salvation in Christ Jesus. Six new family altars were promised, the Church was graciously revived, and all were happy in the love of the Lord. To God be all the praise and glory for his pardoning mercies.—W. L. Blackwell, Pastor.

Fernwood, Miss.

The protracted meeting season is over in my charge, the third and last one having closed on Sunday evening June 18, at Knoxo. On the 23d of June we started at Fernwood, with Brother J. L. Decell of our own Conference to do the preaching. Brother Decell delighted everybody in the community with his clear, strong, forceful sermons. The whole community was moved to a higher level of spirituality and religious activity, and 14 joined the Church at the close of the meeting. Brother Kirby, of Little Rock, Ark., conducted the singing and did some of the preaching and the service which he rendered was very satisfactory. Any preacher needing help in protracted meetings would do well to secure Brother Kirby's assistance. He is especially good with the children, as well as with the singers. Brother Decell and Brother Kirby make a good team, and will prove a blessing to any community... Brother J. V. Bennett, our pastor at Monticello, did good service at Kokomo and the whole community was very much moved by his preaching. The meeting continued for eight days and would have gone on longer if Brother Bennett could have remained with us. As a result of his strong and uplifting preaching, 5 were added to the Church and there was a real revival in the life of the membership... At Knoxo, the place where we recently finished our beautiful new church, we had Brother C. A. Schultz, our pastor on the Daleville charge. Brother Schultz went into the ministry from this community four years ago. He had been in the employ of the Fernwood Lumber Company for several years prior to entering the ministry and had done much for the cause as a layman in the Church, and everybody had the highest respect for and confidence in Brother Schultz, and, of course, he met with a warm welcome. Brother Schultz's preaching surprised and delighted everyone. The services took good hold from the start and when the meeting closed we all regretted that we could not continue for a week longer. The community has just cause to feel proud of Brother Schultz and they call him "our preacher." Eight were added to the Church and the whole life of the community was purified and made stronger in moral and spiritual sentiment.....I want to say for these three young pastors that they are strong, growing preachers, that they are earnest, consecrated, and have a sound, deep religious experience, and that by their fruits you can judge them. They are young men who know and walk with God.—W. H. Saunders.

A NOTE FROM A FRIEND.

Dear Mr. Editor: After two sorrowful years, I heard my first sermon last Sunday. I have gone to church whenever able, but have not been able to hear. Last Sunday our presiding elder, Brother Emery, preached from that sublime text, "Eye hath not seen, ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him." O what a comfort it was to my poor heart! I felt impelled to tell the preacher that I heard him and appreciated the sermon, but my heart was so full I could scarcely speak. It has been a comfort to me ever since. If we could all realize that day by day we are building for eternity, how different our lives in many ways would be. Every gentle word and thought and unselfish deed would become a pillar of eternal beauty in the life to come; for we cannot be gentle and loving in one life and different in the other. When I was in the enjoyment of greater privileges than now, I have listened as do many others to the preached word, but with what avidity I listen now, and feel so thankful for the blessings of the Sabbath. The Lord has not forsaken me. My sister lives with me, and looks after me so kindly and helps me in every way, and friends are so kind and thoughtful. My heart is filled with gratitude for all this loving kindness, and I pray that, if I can do nothing else, I may help some one by my life.

I saw in this week's Advocate the announcement of the death of Mrs. Lyons. She was such a good friend to me when my husband and I went out to Mexico as missionaries—not only showing us social attentions, but helping us in many ways. Every week or so, I see that some friend has gone. It makes me feel very lonely. The dear old Advocate has been the friend of my whole life. I remember how my brother (Bishop Galloway) and myself, when little children, wrote a little letter for the children's column which was published and we felt that we were joint owners of the paper. I always feel interested in it, and the workers, and pray for the editor—that the usefulness of his paper may grow and increase with each passing year. May God bless you more and more!

MRS. S. G. WEEMS.

Newton, July 24, 1915.

Disappointment should be taken as a stimulant, and never viewed as a discouragement.—C. B. Newcomb.

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ELECTRIC LIGHTED PULLMAN BUFFET SLEEPERS
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700 GRAVIER STREET, ST. CHARLES HOTEL

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

A NOTE FROM OKLAHOMA.

Dear Brother Meek: We have just closed a truly great revival at Mill Creek, Okla. Brother J. H. Rogers, the pastor, is a transfer to this Conference from the North Mississippi Conference. He has a nice appointment, composed of Roff and Mill Creek. He thinks, taking everything into consideration, we had the most powerful meeting that he has known in Oklahoma. The town of Mill Creek was a very wicked place and widely known as such. Our church there had only a few godly people who had become so discouraged that they were about ready to disband until Brother Rogers became their pastor; and then pastor and people began praying and planning for a revival and the Lord heard their prayers. Fathers, mothers, sons, and daughters were converted and joined our Church. Bank officials and their wives, merchants, a fine doctor and family, and many others were among those added to the Church.

Roff is a nice little town of about 2000 people and had been the main point in the charge until the recent meeting, which will make Mill Creek a good half-station church.

Brother Rogers is very much loved by the people of his charge and he is doing a fine work. I am resting a few days at the parsonage with Brother and Sister Rogers, who have one of the finest families of sons and daughters I have ever known. I have an engagement to begin a meeting at Hickory, Okla., on the first Sunday in August with Pastor Forrest, of the West Oklahoma Conference.

W. D. BASS.

Roff, Okla., July 29, 1915.

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer, and you will never have cause to regret it.

I believe this is the most wonderful Mineral Springs that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
Box 17A, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please write distinctly).

Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run **no risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

ST. TAMMANY CIRCUIT (LA. CONF.).

Dear Dr. Meek: We held our first meeting on this circuit last week at Bush Church. Rev. D. L. Griffin, of Slidell, did the preaching and it was well done. We had good crowds and much interest was manifested. Dear old Brother Alford, a local preacher from Mississippi, was with us also. We had 4 accessions to the church, baptized 2 infants, and got a batch of subscribers to the Advocate; so you see, all the interests of the Church were looked after. At the close of the meeting we asked the men to meet us on the following Thursday night. There were about 35 men and boys present at the service. We talked to them a little while from Isaiah 13:12: "I will make a man more precious than fine gold," and tried to show man's worth and his relation to heaven, and then called on everyone for an expression of his desire and hope of heaven, and we went away feeling it was good to be there. Success to the Advocate.

J. S. RUTLEDGE, P. C.

NOT WORK, BUT WORRY THAT KILLS.

Work is the natural, or, as physicians say, the physiological means for the development of our nerves and muscles. It is absolutely essential to their health and growth, but when work is carried to an extreme and the nerves and muscles become exhausted, then worry sets in, and it is the worry that kills.

Physicians tell us that the human body is like a delicate machine. If the oil on the bearings is exhausted friction develops, which, if not promptly relieved, will soon wear out the working parts and wreck the machine. So when you find that your physical or mental work is becoming burdensome, when you are worrying more than you are working, it is a good sign that your nerves and muscles need a little more lubricant.

According to Dr. Hollingworth of Columbia University, the caffein contained in coffee, tea and Coca-Cola acts in the nature of a lubricant in relation to the nerves and muscles, enabling them to respond more easily to the will. A similar view is expressed by Dr. Schmiedeberg, who is generally regarded as the world's leading authority on such matters. Speaking with special reference to the refreshing qualities of Coca-Cola, Dr. Schmiedeberg says: "Caffein is hence a means of refreshing bodily and mental activity so that this may be prolonged when the condition of fatigue has already begun to produce restraint and to call for more severe exertion of the will, a state which, as is well known, is painful or disagreeable."

Discussing the wholesomeness of the caffein beverages, coffee, tea and Coca-Cola, Dr. Schmiedeberg says: "This character of caffein action makes plain that these food materials do not injure the organisms by their caffein content and especially do not, by continued use, cause any form of illness."

Coca-Cola is a modified and improved form of coffee and tea. It resembles them in that it owes its refreshing qualities to the presence of caffein which it contains in approximately one-half the quantity that is contained in tea and coffee. It differs from these beverages in that it is carbonated, is flavored by a combination of ripe fruit extracts and is free from tannic acid. In the latter particular it is distinctly superior to the other caffein beverages, especially when they are improperly prepared, for the acrid taste and objectionable effects that are sometimes noted by those who use tea and coffee are due to tannic acid.

Desiring that the public shall know and understand the composition and quality of their product, the Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy may be had free by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Adv.

MISSISSIPPI CONFERENCE EPWORTH LEAGUE.

The Thirteenth Annual Session of the Mississippi Conference Epworth League was held in the Capitol Street Church at Jackson. The opening session of June 10 was presided over by Miss Vida Gillylen, President of the Local Chapter. The Epworth Leaguers were welcomed by all the Epworth Leagues and other young people's societies of the city. The response to these welcome addresses was made by Sam W. Kendall of Meridian, after which a "get-acquainted social" was held.

Devotional exercises for the Conference were conducted by Rev. W. N. Thomas, his theme being "Service." These devotional periods proved to be very helpful.

The reports of the officers and local chapters showed the Epworth League to be in a more flourishing condition than for a number of years.

We had with us Dr. E. H. Rawlings and Rev. J. M. Culbreth from the General Office, who rendered very valuable service. The papers and addresses at this Conference were pronounced by Dr. Rawlings and Brother Culbreth to be of the highest order. Dr. Rawlings said: "It was one of the finest groups of young people that it has ever been my pleasure to speak to."

The Leagues again assumed $500 for the African Special, and the Fourth Vice-President was instructed to collect it. About $300 of the amount was subscribed at the Conference.

There were 67 registered Leaguers in attendance. Sunday was a great day. The Leaguers attended Sunday school in the morning. The Annual sermon was preached at 11 a.m. by Rev. J. M. Culbreth. There was a rally of the local chapters at 6 p. m., and the final sermon was delivered by Rev. J. M. Culbreth in the evening.

The next session of the Conference will be held at the Seashore Camp Ground, and Biloxi will entertain the delegates. The plan is to hold it during the Seashore Assembly.

The following officers were elected: President, W. D. Hawkins, Meridian; First Vice-President, J. B. Ricketts, Jackson; Second Vice-President, Miss Laura Rankin, Gulfport; Third Vice-President, C. H. Poythress, Meridian; Fourth Vice-President, Miss Harriett Leech, Hattiesburg; Secretary, W. D. Demarchi, Meridian; Treasurer, Rev. L. F. Alford, Saucier; Junior Superintendent, Miss Vida Gillylen, Jackson; Era Agent, Miss Elsie Tucker, Vicksburg.

The following are the District Secretaries: Brookhaven, Hugh Slater, McComb; Jackson, Miss Corinne Avery, Jackson; Meridian, Miss Ada Holliday, Meridian; Port Gibson, W. W. Bouie, Vicksburg; Newton, Mrs. J. S. Purcell, Montrose; Hattiesburg, A. R. Campbell, Sumrall; Seashore, Clarence Collins, Howison.

District Junior Superintendents were chosen as follows: Brookhaven, Miss Mary Flowers, Brookhaven; Newton, Mrs. J. L. Neill, Laurel; Jackson, Miss Alma Marshall, Jackson; Hattiesburg, Miss Agnes Arnold, Hattiesburg; Meridian, Mrs. J. 1. Hunnicutt, Meridian; Port Gibson, Miss Katie Drake, Port Gibson; Seashore, Mrs. S. P. Smith, Gulfport.

W. D. HAWKINS, President

July 31, 1915.

WHAT GRANDMOTHER USED.

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to be. That is the test that Gray's Ointment has stood—successfully. The old folks all found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and abrasions of the skin. "Please send me by return mail one box of the old Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equal to it." Keep a box in the house. It will save you many an ache and prevent serious blood troubles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

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ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment.
Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

Take One Pain Pill, then—Take it Easy.

To Head-Off a Headache

Nothing is Better than

Dr. Miles' Anti-Pain Pills

They Give Relief Without Bad After-Effects.

"I can say that Dr. Miles' Remedies have been a godsend to me and my family. I used to have such terrible headaches I would almost be wild for days at a time. I began using Dr. Miles' Anti-Pain Pills and never have those headaches any more. I can speak highly of Dr. Miles' Nervine also for it cured one of my children of a terrible nervous disorder. I can always speak a good word for your Remedies and have recommended them to a good many of my friends who have been well pleased with them."

MRS. GEO. H. BRYAN,
Janesville, Iowa.

For Sale by All Druggists.
25 Doses, 25 Cents.
MILES MEDICAL CO., Elkhart, Ind.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Third Round.

Ringgold, at Rocky Mount, Aug. 7, 8.
Cotton Valley, at Spring Hill, Aug. 9.
Sibley, at Evergreen, Aug. 14, 15.
Plain Dealing, at Walkers', Aug. 17.
Minden, Aug. 21, 22.
Winnfield, Aug. 23.
Arcadia, Aug. 25.
Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.
BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Merryville, August 6.
Bon Ami, at Carson, August 8.
Pineville, August 12.
Hopewell, on DeRidder Mission, August 15.
Glenmora, at Oberlin, August 22.
Provincal, at Provincal, 8 p. m., August 24.
Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, September 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setember 9.
Alexandria, September 12.
H. W. MAY, P. E.

Lafayette Dist.—Third Round.

Crowley, August 7, 8.
Lafayette, August 8, 9.
New Iberia, August 14, 15.
Vermilion, at Perry, August 15, 16.
Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Sulphur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.
JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Noble, at Bayou Scie, Aug. 7, 8.
Many, at New Hope, Aug. 8, 9.
Cedar Grove, Aug. 11.
Bossier City, Aug. 13.
Logansport, Aug. 14, 15.
Longstreet, at Longstreet, Aug. 15, 16.
Conference at Texas Avenue, Aug. 18.
Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keithville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.
WM. H. COLEMAN, P. E.

Monroe Dist.—Third Round.

Winnohow, at Boeuf Prairie, Aug. 8.
Brooklyn, at B., Aug. 10.
Mangham, at Little Creek, Aug. 14, 15.
Rayville, p. m., Aug. 15.
Sicily Island, at Clayton, Aug. 16.
Oak Grove, at Midway, Aug. 20.
Taliulah, at Bayou Videi, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.
WM. SCHUHLER, P. E.

Baton Rouge Dist.—Third Round.

Amite, Aug. 5.
Franklinton Ct., at Varnado, Aug. 7, 8.
Franklinton and Zona, Aug. 9.
Keener Memorial, Aug. 12.
Covington, at Mandeville, Aug. 14, 15.
St. Francisville, at Wilhelm, Aug. 21, 22.
Zachary, at Slaughter, Aug. 23.
Wilson, Aug. 28, 29.
Baton Rouge, First Church, Aug. 30.
H. W. BOWMAN, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

NORTH MISSISSIPPI CONF.

Durant Dist.—Third Round.

Vaiden, at Vaiden, August 7, 8.
Pickens, at Ebenezer, August 14, 15.
West, at Bowling Green, August 21, 22.
Bellefontaine, at Long Branch, Sat., August 28.
Slate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Abiaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosclusko Circuit, at Salem, September 18, 19.
Kilmichael, at Salem, Friday, September 24.
Poplar Creek, at Friendship, September 26.
W. S. SHIPMAN, P. E.

Holly Springs Dist.—Third Round.

Paris, at Shady Grove, August 14, 15.
Pine Valley, at Banner, August 15, 16.
Coffeeville, at Gray Rock, August 17.
Toccopola, at Liberty, August 21.
Randolph, at Hunter's Chapel, August 22, 23.
Byhalia, at Emory, August 28, 29.
R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Hickory Flat, at Palestine, August 6.
Myrtle, at Pleasant Hill, August 7.
Ripley and Blue Mountain, at Blue Mountain, August 8, 9.
Dumas, at Wyatts Chapel, August 10.
Chalybeate, at Ebenezer, August 14, 15.
Ripley Circuit, at Falkner, August 15, 16.
Belmont, at New Hope, August 20.
Tishomingo, at Paradise, August 21, 22.
J. H. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Greenwood Springs, at Pleasant Grove, August 7, 8.
Smithville, at Paine Memorial, August 12.
Okolona Circuit, at Boone Chapel, August 14, 15.
Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Salem, August 26.
Verona, at Plantersville, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpeiler, at Fosters Chapel, September 11, 12.
Buena Vista, September 13.
JNO. W. BELL, P. E.

Religious Papers Look Into Pellagra Remedy.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address American Compounding Co., Box 587-X, Jasper, Ala.—Advertisement.

MILLSAPS COLLEGE, Jackson, Miss.

A. F. WATKINS, President.

A HIGH GRADE COLLEGE

Situated at the Capital of the State. Location high, dry and healthful. Entrance requirements and curriculum same as in other leading Colleges and Universities, North and South. The very finest moral and religious influences. Courses leading to A.B., B.S., A.M., M.S. and LL.B. degrees.

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MILLSAPS LAW SCHOOL.—Offering extraordinary advantages. Superior Faculty; Law Libraries; accessible to all Courts.

TWENTY-FOURTH SESSION BEGINS SEPTEMBER 15, 1915.

For Catalogue and other information address

J. REESE LIN, Secretary. Jackson, Miss.

HOWARD COLLEGE

IN BIRMINGHAM, ALABAMA

THE Alabama Baptist college for men. Located among foothills of beautiful suburb, on two electric lines. Beautiful grounds and modern buildings and equipment. Faculty of twenty-seven teachers. Fourteen units required for admission. Sixty hours work required for graduation.

THE CLASSICS: Seventeen departments are maintained, in which one hundred and twenty-eight courses are offered. Twenty-three points required. Thirty-seven points elective.

MUSIC: Howard College is the only primarily male college in the South with a standard School of Music. Faculty of five teachers, offering voice, piano, string and wind instruments and theory. Courses count toward college degree.

JOURNALISM: Howard College is the only institution in the South Atlantic States offering courses in Journalism. Theoretrical and practical work offered under successful newspaper man.

DEPARTMENT OF EDUCATION: Howard College is the only institution in the Birmingham district with an approved Department of Education. Graduates may procure first grade certificate to teach in State.

ATHLETICS: College authorities encourage inter-class and inter-collegiate athletics. Institution is a member of the Southern Inter-Collegiate Athletic Association. Two coaches employed.

Seventy-fourth annual session begins September 8, 1915.

JAMES M. SHELBURNE, President.

"He is most like to Christ who, like him, holds all the world in his heart."

WHEN THE BOY GROWS UP.

Will he look back from the vantage point of thirty and feel that you were a wise parent in the selection of a school for him, or will he think that if you had given his case more careful attention you would have placed him in a school where he would have received better training?

Morgan School, Fayetteville, Tenn.
R. K. MORGAN, Principal

The thoughtful, considerate parent feels that the school to which he sends his son must be equipped and its faculty chosen with the primary end of training the boy to become a man—to teach true Christian faith, to develop manly independence and self-confidence, to inspire high ideals of life and service, to strengthen and develop mind and body alike.

Such an institution is the Morgan School, of Fayetteville, Tenn., which has been built up around the Christian character and wholesome, inspiring personality of Mr. Robert K. Morgan, who has been principal for 25 years. Graduating from the Webb School, Belibuckle, Tenn., and Vanderbilt University, Mr. Morgan has devoted his life to the training of boys. He is the man to train your boy. The close, personal instruction and association with clean, high-minded men will help him wonderfully. You can get a catalogue of this school upon request addressed to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn.—Adv.

MAY STILL BE A SPARK WITHIN.

One ought never go by a human being with the gospel of grace "because he is outcast and deep in sin." Jesus came to seek and save the lost! Above the entrance of a hospital in London is a significant symbol. An angel before an ash heap blowing into the embers. Below, the words: "Fositan scinti lula latet": "There may still be a spark therein." That is why we should work without ceasing and not despair of the salvation of the deeply fallen. Think of the immortal soul, of its powers in the light of eternity!—Presbyterian of the South.

Lime Medication In Tuberculosis

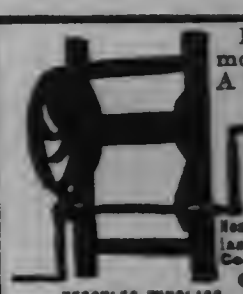
In the New York Medical Record of December 5, 1914, Dr. John North, of Toledo, says: "I have come to the conclusion that one of the most prominent causes (of tuberculosis) is 'lime starvation.' In all cases of incipient tuberculosis there is a deficiency of calcium. Many do not eat food containing enough lime. In such cases we must resort to lime medication."

Eckman's Alterative should be given a fair trial in such cases, because one of its chief ingredients is calcium (lime), in such combination with other remedial agents as to be easily assimilated by the average person.

Where its use is combined with proper diet, fresh air and hygienic living conditions, we believe it will prove beneficial in any case of tuberculosis.

It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.



It's easy to lift or move it *with this*—A boy becomes a *giant*, and lifts or pulls *tons.*

Cotton, Cattle, Hogs, Logs, Freight, Buildings, Machinery, Anything Heavy. Make the Windlass do the work.

Costs Little, Worth Lots

Corinth Machinery Co.,
HERCULES WINDLASS Box 6, Corinth, Miss.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE RACE OF DISTRICT SECRETARIES IN THE NORTH MISSISSIPPI CONFERENCE.

Miss Lizzie Horn, Seretary of the Holly Springs District, at this writing is busy with her plans for Woman's Day, on July 25, and for her District Conference at Holly Springs, July 27 and 28. She writes as follows:

"With my district meeting and Woman's Day all the same month, I am indeed bnsy but I do not mind that if my efforts will only mean something to the cause. Brother Tucker has addressed a letter to each of his preachers with reference to Woman's Day, and I have mailed them campaign literature. Pray that many women may be enlisted on that day."

Miss Horn plans to go out from her district meeting with her volunteer women to every part of her unorganized territory, and she expects a number of women from her unorganized territory to attend her District Conference. She writes also, "Pray much for me on the days of my district meeting. My own strength is entirely insufficient, but my trust is in Jesus, my Savior, and I am so thankful that He never fails me."

Mrs. Elizabeth Clark, Secretary of the Greenville District, will hold her district meeting at Alligator, some time about October 1. Local conditions, and other causes, made it impossible for this meeting to be held earlier. Brother Spragins has given notice through the Advocate that Woman's Day will be observed in that district on the first Sunday in August, and Mrs. Clark writes that she has assurance of his heartiest co-operation in her work of organization. She reports a new Junior Division for her district at Benoit, and plans to do a great deal of visiting and organizing during the next two months.

Mrs. A. M. Pond, Secretary of the Winona District, spent a week in attendance upon the Interdenominational Missionary Conference at Monteagle, July 14-18. She writes: "I had a profitahie time at Monteagle, and wish that every woman in our church could have the same opportunity to hear what is being done all along the line in ali the world."

She plans to hold an all-day meeting at Itta Bena about September 12, when a picnic dinner will be served on the ground, or in the Church. She visited churches at the following places in the interest of our work before going to Monteagle: Baird, Tutwiler, Sunflower, Lambert, Dublin, and Rome, and she succeeded in organizing at several of these places, and reports a new Junior Division at Wehb and a Young People's Society at Moorhead; while she promises a Junior Division aiso at Moorhead soon. She writes on July 11: "Our pastor, Brother Ruff, heid a fine Woman's Day service yesterday. One woman who has resisted our appeals for six years was converted through and through. I wish every woman in our Conference couid hear such a sermon. The trouble is they will not come to our meetings and must therefore be taken unawares."

We hope that much good wiii result from having our preachers present our work to their congregations on Sunday at 11 a. m. As Mrs. Pond says, the great majority of our women will not attend our missionary meetings, and for that reason we are attempting to take our work to them on Woman's Day.

Miss Corinne Rogers, Secretary of the Corinth District, has just closed a most successful District Conference. Miss Mary Massey, missionary to Mexico, and who recently returned from work at El Paso, Texas; Miss Olivia Pegram, formeriy a student at the Scarritt Bible and Training School, and Deaconess Mary Daniel, from our Co-operative Home at Corinth, were in attendance upon this meeting; while a numher of young women and one preacher from the unorganized territory came to iearn how to organize in their own churches, Miss Rogers anticipated Conference and Councii plans in having enlisted volunteers and put them to work previous to the Council Meeting. In company with some of her volunteers, she went from her district meeting to organize at Tishomingo, and she had in view six new societies as a result of that district meeting. In her home church, New Albany, the missionary society is growing by leaps and bounds, and her pastor, Rev. S. L. Pope, when called away from his pulpit on Sunday at 11 a. m., gives the Missionary Society charge of that service.

Mrs. W. L. Duren, Secretary of the Columbus District, secured the largest number of voiunteer women at her District Conference recently held that has been reported to me, and she is now busy with the work of organization, and her plans for an all-day meeting to be held at West Point some time during the month of August. The plan is to hoid these aii-day meetings at a piace centraiiy located, which can be reached hy all auxiliaries in the district, either hy auto or train; then have a picnic dinner served in the church or on the ground, and make of the day a grand raiiying of our forces, from which our women wiii go out with renewed efforts for the work of organizing and rounding up our work during the fali and winter months.

Miss Eliie Willingham, Secretary of the Durant District, has put her hest efforts into her pians for the organization of her district. Literature was sent to the preachers for the observance of Woman's Day on the second Sunday in July, and voiunteers have been assigned to each church in her district without missionary societies. She writes: "Many invitations from churches in the district, saying, 'Come over and heip us,' have come to me. In fact there'd not he a church ieft if we could reach them ali. Our women and young people are anxious to help when appealed to and toid how they may."

She gives news of splendid results from visits to Noxapater, Louisville, Rocky Hill and Ackerman, and has pians for organizing at Weir, and reorganizing at Maben and Mathiston. She reports a new society out from Vaiden, and a Young People's society with 25 members as a result from her pastor's sermon on Woman's Day at Eupora.

Mrs. J. H. Haughton, Secretary of the Aberdeen District, is enthusiastic over the outlook for her all-day meeting to be held at Amory on August 6. The Amory people have extended a most cordial invitation and wiii serve dinner in the dining room of their elegant new church. Announcements in regard to the meeting have been sent to all local newspapers in the district, to the New Orleans Christian Advocate, and to the Commercial Appeal. The main feature of the program for the day will be reports from volunteer workers, and praise, testimony, and consecration services. We have promise that a great crowd will attend this meeting, and we are praying for a fresh anointing for service.

Mrs. D. B. High, Secretary of the Sardis District, visited quite a number of auxiliaries early in the summer, and she is now busy with her plans for organizing at a number of churches, immediately following the observance of Woman's Day in her district, on the first Friday in August. She is also using volunteer women and reports several new organizations and a Junior Division at Senatohia, as a result from her enthusiastic District Conference, which was the first heid and the best attended of any yet held. She plans to hold an all-day meeting some time in the early fall.

The District Secretaries have been so faithful, the women of the auxiliaries have so readily volunteered when appealed to, the presiding elders have so gladly responded to our plans for Woman's Day and so many preachers are also nobly responding, that my heart is filled with praise and adoration to the Giver of every good and perfect gift.

Mrs. VIC THOMPSON HOYLE,
President Woman's Missionary Society of North Mississippi Conference.

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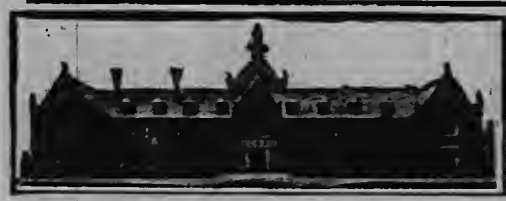

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For Descriptive Catalogue and 1915-16 announcement, Address

Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

THE SEASHORE CAMP MEETING.

The Seashore Camp Meeting of 1915 has been a season of the most enjoyable revival of Christian faith. There was no undue excitement during the services, but there was fixed attention during the sermons by intelligent, appreciative congregations.

The camp meeting was under the leadership of three presiding elders: Dr. W. H. Hnntley (Miss.), Rev. W. W. Holmes (La.). Dr. Frazer (Ala.)

Rev. W. F. Fraser of Georgia, who is the presiding elder of Oxford District, and who has been a member of the North Georgia Conference for thirty years, did the preaching.

For the information of those not present, it may be known that Dr. Fraser is a preacher of the old school, a man of stalwart mien, who has a splendid voice, good delivery, and an ideal temperament which is always evident. Dr. Fraser took texts, and then expounded them as Bible pictures, on a homely basis; yet, oftimes throwing a glamor over the scene, as if it were a vision depicted on the plain boards of the tabernacle; while never hesitating to denounce sin with just vigor, in loud, resonant tones calling on God, or giving forth halleiujahs.

Perhaps the most powerful sermon Dr. Fraser preached was from the text, "Have ye received the Holy Ghost since ye first believed?" It was a question put with stirring fervor, and produced a marked effect. Though all present were members of the Church, many went to the altar and renewed their vows. Every morning and evening, Dr. Fraser asked those who desired prayers or wished to renew their covenants with God to come to the aitar, and there kneit thereabout a contrite crowd, and often deep feeling found expression in tearful eyes. The closing service was held on Tuesday evening, on which occasion Dr. Fraser preached as one inspired, using as his text, II Timothy, 4:6 and 7. He spoke as a Christian warrior, strong in the faith.

After the sermon there was a short experience meeting in which quite a number testified that they had been greatly uplifted by the sermons during the meeting. Dr. W. H. Huntley and Rev. W. W. Holmes spoke fervently of the benefit the camp meeting had been to them, and Dr. Fraser testified that during his week's ministry he had been revived and would return to his peopie in Georgia with renewed strength and faith.

Nor should we negiect to mention the sweet children's meeting heid at 3 p. m. All the chiidren were much interested and several little ones answered questions promptly, thereby showing their home training. Dr. Fraser aiso preached at Beauvoir.

It may be said that camp meetings are not going out of date, but are receiving a spiritual impetus.

Miss BELLE D. PENNINGTON.
Seashore Camp Ground, Biloxi, Miss.

THE AFRICAN SPECIAL.

Dear Feilow-Leaguers: As you know, our pledge from the Mississippi Conference Epworth League to the "Africa Special" is $500 and it is due Sept. 1, 1915. We must have the money in hand by that time and I write to urge that you put forth every effort to pay your piedge by September 1, if you have made one; and I beseech you, if you have not made a piedge to this great work, to make a piedge NOW and see that it is paid by September 1. It is a privilege to have a share in the Master's work; and, since the Epworth Leagues of Southern Methodism have undertaken the responsibility of raising the budget for Africa, known as the "Africa Special," we must be equal to our responsibiiity and pay our pledge of $500 in fuil by the time that it is due. Send the amount of your pledge to Rev. L. F. Alford, Saucier, Miss., who is our Conference League Treasurer, and send the record of your pledge to the writer.

The following is a statement of the pledges paid in thus far:

Central Methodist Lcague, Meridian	$23.50
Miss Rosalie Edwards, Meridian	5.00
South Side League, Meridian	10.00
Capitol St. League, Jackson	22.00
Broad St. League, Hattiesburg	20.00
Popiar Springs League, Meridian	20.00
Jefferson St. League, Natchez	10.00
Miss Kate Brown, Normai Coiiege, Hattiesburg	5.00
Brookhaven Leagne	22.00
Rankin St. League, Jackson	10.00
Galloway Mem. League, Jackson	20.00
Crawford St. League, Vicksburg	20.00
Moss Point League	10.00
Saucier League	10.00
Port Gibson League	4.00
Totai	$211.50

Only $211.50 of our pledge of $500 has been paid. So you see we must get to work in dead earnest in order to raise the remaining $288.50 by September 1, 1915.

Wiii you as a Leaguer do your part, and see to it that your League does its part? Yours in the work,

HARRIET LEECH,
Fourth Vice President Mississippi Conference Epworth League.
Hattiesburg, Miss., Station A.

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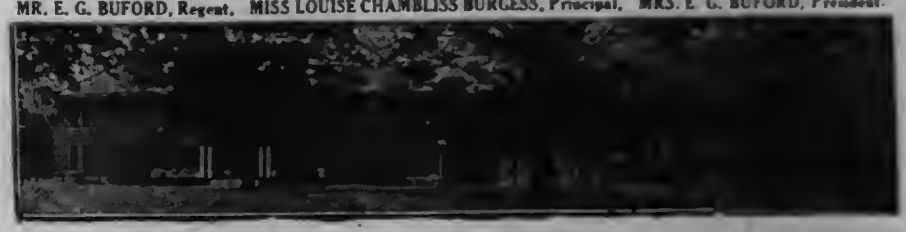

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Mansfield, La.

P. S.—Names are coming and we are sowing catalogues.

A RICH MINE.

By D. B. Price.

The establishment of a regular system of birthday offerings for our Sunday schools had in view the fostering of the spirit of gratitude in the young, and the improvement of Sunday school architecture by accumulating through these offerings a great Sunday School Loan Fund, to be administered in the interest of the modern and well-equipped Sunday school building. One of the beautiful and inspiring features of a well-conducted Sunday school program is the birthday offering. This offering should be accompanied by some ceremony. The Board of Church Extension, upon request, furnishes without charge to the Sunday schools an especially designed birthday jar to be used in receiving the offerings; also copies of the "Birthday Greeting" and other publications calculated to make this feature of the program interesting and impressive.

No other division of the Church responds as readily and cheerfully to instruction and leadership as the children, and the church that in any wise neglects them will fail in the long run, whatever other virtues it may possess. The children have a right to a share in the work of the Church. The Church through its official boards should supply the literature for the school and the children should be taught and permitted to contribute to the support of the pastor, to the Superannuate Endowment Fund, to Church Extension and to Missions each one Sunday in the month, using fifth Sundays for "specials." The general custom of using the offerings of the children to meet the current expenses of the Sunday school is most reprehensible. The time has come when it should be discontinued and that without delay.

According to the General Minutes there are sixteen thousand eight hundred and sixty-eight Sunday schools in our Church. The number exclusive of schools in mission fields is sixteen thousand or more. If one-half of them would use the birthday jar and give an average of $2.50 annually, it would amount to $20,000 a year. If we were just starting the Sunday School Loan Fund, in ten years it would amount to $240,122.13, and in twenty years to $595,683.21. Think what a fund the children of to-day would have to work with as they come to maturity and to leadership in the Church! They would honor the memory of those who had so wisely directed them and made possible this great asset with which they could advance the cause of religion in this and other lands. This is the best field open to the Church's cultivation to-day, and if its leaders are sensible of it they will cultivate it thoroughly and begin at once and continue until the largest measure of success possible crowns their efforts. This is a lead that all Conferences, Sunday School Boards, Secretaries, field workers, etc., should follow. It is our duty to the children to do it, and is the surest way of supplying our denomination with churches well equipped for Sunday school work.

An exhibit of the Church's present interest in the Sunday School Loan Fund shows that sixteen Conferences are not using a single birthday jar; four only one each; four, two each; five, five each; two, six each; two, seven each; three, eight each; three, nine each; and one, ten; one, twelve; one, thirty-six, and one, seventy-four. The Conferences contributing to this fund this year ranged in amounts from $2.50 to $543.99.

The banner Conference in our connection is the West Oklahoma, which has seventy-four schools out of a total of two hundred and thirty-nine using the birthday jar, which is thirty-one per cent, and they contributed this year $543.99, or an average of $7.35 each. Now, if the same percentage of all the sixteen thousand schools in our great Church were contributing equally with the schools of the West Oklahoma Conference, the annual amount would be $35,796.00, which in ten years would amount to $428,825.51, and in twenty years to $982,015.87. These figures are so large as to stagger one and to create a doubt as to the possibility of accomplishment. Concerted and well directed, purposeful effort would accomplish it. One thing is very apparent and that is this, that if our Church does not accumulate a Sunday School Loan Fund capital of $1,000,000.00 in the next twenty-five years the dereliction will then be regarded as a reproach.

It is an opportunity to do a two-fold service—train workers and at the same time provide them with material to work with.

The prospect thrills me like a trumpet blast! May our Church see its day of opportunity, the opportunity of presenting the young life of the Church to Jesus Christ with an endowment sufficient to guarantee its perpetual training and efficiency.

The birthday jar and literature may be secured from the office of the Board of Church Extension, 1025 Brook Street, Louisville, Kentucky, on request, and without charge.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 62.—No. 32. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3103.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 12, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"The highest duties oft are found
Lying upon the lowest ground."

* * *

Men who can be depended upon to stand firm after they bave taken a position are none too plentiful. They are far outnumbered by the wobblers. Standing grace is much needed in the world.

* * *

The New York Independent, speaking of what a man dares not to do in Germany, among other things, says: "He will not a second time yell and bowl where and when his howling is a public nuisance." Oh, that some of our American cities could in this respect he Germanized!

* * *

It is the Church's duty to seek to save all men; but she should not make the mistake of imagining that her true strength is in mere numbers. On the contrary, the weakness of many a flock lies in the fact tbat too many worldly people have heen gathered into it. The lesson taught in the story of Gideon and his band of three hundred has not yet by any means lost its significance. It ought to mean something for one to be a member of the Church.

* * *

It is stated that a man out of work who had gone to the Chicago River to commit suicide rescued nine persons who were about to drown when the steamsbip "Eastland" went down on July 24. Instead of a self-destroyer, who would have wrecked himself for both time and eternity, he became a hero and an instrument of blessing to others, and we dare say that he has since been a better and happier man. If people generally would live less for self and spend their strengtb and means more largely in a ministry of helpfulness to their fellow-beings, life would take on a new meaning for them and this would he a far brighter world. It is only by saving others that, in the highest sense, we can save ourselves.

* * *

The majority of the people in every age have heen inclined to he boastful. Perhaps there has never heen a generation that did not count itself superior to those that had preceded it and whicb did not insist that its future path would be ever upward; but the past is strewn with the mighty wrecks of nations and civilizations. The Dark Ages were in the Christian era. Many persons in this day are much given to a superficial prating about being optimists. Such talk is popular; but the important question is, What is there to justify it? Where is tbe proof that civilization will never again take a backward swing? No state of human society is too well established and enlightened to decay and go down in ruins if the principles of true, spiritual Christianity he forsaken. The discerning man cannot help but see tendencies in our own country that are far from reassuring.

AUSTRALASIAN METHODISTS CELEBRATING.

The Methodists of Australasia are this week celebrating the centennial of the planting of Methodism in that part of the world. The exercises were expected to begin last Sunday, and on Tuesday, August 10, "Centenary Day," Dr. W. H. Fitchett, the eminent minister, educator, and author, was scheduled to deliver tbe commemorative sermon in the Town Hall of Sydney, a city with a population of perhaps 700,000. The celebration will continue through next Sunday. Our Church is being represented on this interesting occasion hy Bisbop E. E. Hoss.

Methodism made its entrance into this far-away land in 1815, its pioneer propagandist being the Rev. Samuel Leigb, a Wesleyan preacher, who landed at Sydney on August 10 of that year. The Methodists in Australasia now number 1020 ministers, 149,767 members, 260,500 Sunday school scholars, and 630,970 attendants upon their services. An effort is being made to secure $250,000 as a centenary offering.

Methodism, under the blessings of God, is becoming increasingly a world force as the years pass.

A SUGGESTIVE INCIDENT.

The following is from a recent issue of The Lutheran:

"A young lady of the Russian nobility, and hence belonging to the Greek Churcb, has spent the best part of a year at an American seaside resort. She speaks hroken English, and is an interesting and intelligent conversationalist. Her fondness for gaiety and amusement is quite pronounced, and one would hardly suppose her to he in any sense religious. And yet she regards herself as a devout and loyal member of the Greek Church, and reveals at times an inner spiritual longing which does not always come to the surface. A long absence from her own Church made her feel tbe need of some spiritual message, and sbe requested a friend to take her to one of the Protestant seashore churches. As was natural, the barren service, and the free and easy manner of conducting it, did not appeal to her. The people seemed to her to act very much as they do in a public hall, and there seemed to her to he a woeful lack of real reverence. When the service was over, her friend asked her how sbe liked the sermon. 'Sermon,' said she. 'I no like that kind.' He talk too much of the world. I go to church to hear preacher talk God to me. We need not the world; we need God.' Here is a voice from far-off Russia, benighted Russia, cold and formal and dead religiously. It tells us wbat is wrong with much of our Protestant (or more correctly, un-Protestant) preaching."

What a message is this to Christian ministers! Oh, brethren, we could scarcely make a greater mistake than to turn aside from the mighty issues that cluster about God, the deathless human soul, and eternity, to discuss the superficial and ephemeral happenings that are going on about us. The people in the pews are far more hungry for spiritual instruction and comfort than many imagine. And too often it is the case that when they come desiring bread, they are given stones. The glorious truths of the Gospel never needed to be preached in their purity, simplicity, and full meaning more than they do to-day. Men are perishing for the want of such messages. A secularized pulpit is a shame and a reproach, when there are those everywhere who are saying, "Sirs, we would see Jesus." And even if they did not desire to see him, for one of his ambassadors not to lift him up and point to him as humanity's only and all-sufficient Savior would be an awful betrayal of a sacred trust. The Day of Judgment will disclose no more pathetic and pitiable figure than the faithless preacher who from the sacred desk sought to glorify himself, forgetting alike his Lord and the true needs of his immortal fellow-beings, who there will confront him and hear witness against him. It is a tremendous responsibility to stand as God's spokesman to fallen men, and woe be unto him who trifles with it!

THE LAMAR LAW SCHOOL.

The Methodist News Bureau, at Nashville, Tenn., has sent out the following statement:

"'Bishop Candler has lately received several donations for the foundation of the L. Q. C. Lamar Law School, the law department of Emory University. From a prominent lawyer came a gift of $2000, and other donations have heen received. The Methodist lawyers of the eastern section of our Church's territory could easily provide the foundation for a law school at Emory University that will rank with the best of the country. And the name 'L. Q. C. Lamar' should appeal to many who are not Methodists.'

Mississippians should have a large part in the establishment of this school. Though a Georgian by birth, Mr. Lamar lived and wrought chiefly in Mississippi. It is with her history that his great fame is most inseparably linked, and it is beneath her soil that he sleeps the last long sleep. There are many worthy and distinguished Methodist lawyers in the Magnolia State, and we trust that some of them will speedily give this movement their active assistance. For this School of Law to be endowed and opened at Emory University, unaided hy the people of the commonwealth that Mr. Lamar loved so devotedly and served so nobly, would he to them a lasting reproach.

MARCHING TO THE TOMB.

It is stated that last year every twenty-five minutes an old grog shop passed by on the way to the boneyard (57 a day); that every three days a brewery or distillery was driven out of business, and that nine States joined the prohibition column. Thus is John Barleycorn swiftly marcbing to the tomb.

A LITTLE THING.

By B. F. Kidder, S. T. D.

It seems a little thing
For Night from out her misty bower
To tiny cup of wayside flower
A drop of dew to bring,
Then softly steal away;
And yet the little flower will sing
The praises of Night's offering
The happy, livelong day.

It seems a little thing
For some unknown Samaritan
To have compassion on a man,
A stranger, suffering
From wounds and left to die;
And yet angelic choirs will sing
The praises of that little thing
To all eternity.

'Tis not a little thing
That He who dwells within the veil
Of highest heaven should never fail
To grieve o'er broken wing
Of sparrow, or to share
The deep heart-throbs of those who cling
To hopes and loved ones perishing,
And hold all in His care.

Then why say "little thing"
Of any good that may be done,
Of any race that may be run,
To cause one heart to sing,
By act of kindness shown?
With praises of such little thing
Will heaven's arches some time ring,
When Christ shall claim his own.

—Northwestern Christian Advocate.

WHAT WE LIVE ON.

In the corner of a coal-merchant's office was a small book shelf and on the shelf a few worn volumes—a story by Scott, books of poetry, selections from Tyndall and some histories. "Do you read those books here?" asked a caller. "Yes," replied the merchant, "I try to find some time for them. I sell coal for a living, but I cannot live on coal." One high use of the Church is to remind us of certain needs we commonly forget. Business is so engrossing as to obscure the fact that business is but a means to an end. And the good bread and butter, with accessories, which business success provides, are still merely means to an end. The great business of life is to live. And it still remains true that "man cannot live by bread alone." The Church stands for some of the things without which man cannot live his whole life. Sometimes the din of business and the clamor of social life put the soul to sleep. But a soul asleep is still a soul. Its first need is an awakening. One use of the Church is to achieve that.—George Clarke Peck.

RELIGION IN THE HOME.

The famous John Randolph said: "I should have been an atheist had it not been for the recollection and memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father who art in heaven.'"

The most essential element in the development of ideal home life is religion. Its absence is the certain mark of weakness and decay.

What is termed home may be a magnificent pile of stone, situated on a commanding eminence, facing the finest street in the great city, with all the advantages and luxuries that wealth can furnish, but it is a poor sort of place if its doors are closed in the face of Jesus Christ and its walls never echo to the sound of prayer.

We need not worry concerning the future of our country if we shall have an ever-increasing number of homes where moral ideals are high, where true love reigns in the hearts of fathers and mothers and children, where the sacred fire of heaven burns upon the altar, where God is honored and worshiped.

In the family circle of prayer the lasting foundations of character are laid and eternal destinies are determined. How many a person is profoundly thankful to God for a father and a mother who believed with all their hearts in prayer and who would allow nothing to interfere with seasons for worship in the home! There are thousands who will testify that the unquenchable influence of the old home religion is supreme among all the factors that have shaped their careers.

Favored indeed is the young man who has been reared in a home of prayer; who, year after year, even from the early days of childhood, was accustomed to the reverent assembling of the family, morning and evening, for prayer and the reading of God's Word; who, during all the years, listened to the daily accents of prayer from the lips of father or mother; who was himself trained to read the Bible and to pray, and to place highest values upon spiritual things. It is possible that such a young man, when he is separated from the blessed influence of the old home, may depart in considerable measure from the paths he was taught to tread. But the ties that unite him to the old home altar are mighty and strong, so strong that the devil himself cannot break them. In time the cheap blandishments and soul-wrecking pleasures of the far country lose their charm, the "mystic chords of memory" are swept by unseen hands, and the wanderer returns to his Father. There is nothing that so baffles the prince of darkness as a home from which the incense of daily prayer ascends to God.

Is there anything so much like heaven as the ideal home? We cannot think of heaven without picturing the home folks coming together again. Jesus says that in the Father's house are many mansions, and the saying suggests the thought that heaven must be a very homelike place.—The United Presbyterian.

AFTER THE RAIN, SUNSHINE.

By Dr. John T. Sawyer.

After the rain came the sunshine. For weeks the waters of the upper deep had been falling, with an occasional brief stoppage. The last night all went to sleep, with the rain, as before, pattering on the roof, expecting that in the morning, as a matter of course, the liquid drops would still be falling. Instead, the glorious old sun of creation's morn was shedding his cheerful beams on the wet earth and into the heart of every thankful child of God. How happy we are to write that after the rain has come the sunshine! Since God set the sun to run his appointed course, how often, through the centuries and in all lands, has his coming after the rain been the joy of human hearts! How Noah must have rejoiced when the floods were stayed and, safe in the God-provided ark, he floated on the waters, he and they enfolded in God's blessed sunshine!

So, in the lives of men and nations, after floods of disaster there has come the shining of the sun, brimful of cheer, and filling with hope the men or the nation at the point of despair. Battle after battle has been lost, and then it has been that the last effort of freedom has brought the blessed sunshine, the glorious light of a complete victory, deciding the war. The inventor, seeking to bring before the world the ideal in his mind, had seemingly no end of difficulties in his way; but at last the persistent thinking and tireless experimenting crowned his efforts with success. For him the rain had ceased and the sun was shining. Some reformer has proposed a course of action, unwelcome it may be, but greatly needed by his fellow-men. How much careful nursing there must be, and how much defending and pushing of it straight on, until at last it wins its way, growing and developing until it rises before the eye in its full power! How flooded with sunshine is the heart of that stubborn reformer as he beholds his thought molding a government or changing the habits and life-currents of a nation!

Well, it seems that for us all there must be rain, and plenty of it, and I am sure it helps to make the sun's shining the more welcome when it comes. How with an eternal brightness did the long, rainy night of man's woe and the black clouds of God's wrath give way at the cross of Calvary, for then and there that other God-given Sun, the Sun of righteousness, arose "with healing in his wings." Looked at in his beams, how full of light is the passage, "Blessed are they that mourn, for they shall be comforted." See that one mourning over his sins, bewailing his guilt, his very soul drenched with heartfelt penitence, and the driving storm of divine wrath holding him at its mercy. There is no light and no hope in him, nor for him in any other mere man; but, "feeling after God if happy he may find him," he nears the cross where "God was in Christ, reconciling the world unto himself." He there finds light and hope: for as he looks in faith on the crucified One the healing beams lovingly find their way into his soul and he is all light within, "the love of God" being "shed abroad in his heart by the Holy Ghost." After the drenching rains, there has come to him the Sun of Righteousness, healing his soul.

The mother surrenders to death her precious babe. She feels that her own life has gone with her child. The pitiless rains of her grief know no stopping until she remembers her sympathizing Lord, and that he said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She remembers, too, that he was "a man of sorrows, and acquainted with grief," and so she draws nigh to him with her great sorrow, telling Jesus of it. How full of blessed light and comfort is her heart as she talks the matter over with her Lord! She will soon be thanking God, as by faith and taught of Christ, she beholds her babe nestled in the Savior's arms, folded to the breast of infinite love. Ah! how the rain did beat upon her! But then the blessed sunshine came stealing into her poor heart, and, sweetly submissive, you can hear her say from the very depths of her being: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

As the day follows the night, so does the sun shine out after the rain. The writer is reveling in the sun's warmth and brightness to-day, and, taking the lesson for his own comfort, he would say to all who will listen: never despair, but trust God to the end; for the rains of difficulty, disappointment, and affliction are followed in this life by the cheerful sunshine. And this, should it happen that we scarcely ever see the sun of prosperity while on our way thither, if we live the life that is "hid with Christ in God," we shall in eternity enjoy the high noon of God's immediate presence and enfolding love. We must not forget that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Dark though the way, yet the Lord will provide
Light that will shine at the calm eventide;
Portals of glory wide open will stand.
Beautiful gates of the bright Morning Land."

Verily, after the rain, the sun shines.

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A MOST DISTRESSING SITUATION.

Rev. Robt. C. Elliot, our heroic missionary in Mexico City, has stood at his post during all the trying times of the last year in Mexico. At times it has been impossible to communicate with him, but he has not faltered with all the perils and privations around him.

I have just received a letter from him under date of June 17 from which I extract the following:

"The misery and want we witness here daily is appalling. The cry of the poor is for bread. Some of our own members have been trying to keep body and soul together on three tortillas a day. I have begged and borrowed some money and bought corn and beans at wholesale, when it has been possible to get these precious articles. These I retail at the same price to our poor people. Some are so poor that they are unable to pay anything. A great number of families are now depending entirely upon us. The Municipal Authorities and the Charitable Committees are not able to cope with the enormous crowds who clamor for food. I have appealed to some of our Sunday schools and Leagues in the States for small contributions for food, but have not yet received any answers. I certainly hope the situation will change for the better before I have to leave."

In another letter of a little later date he writes that the distress has increased. He says coffee is selling at $4 a pound, tea at $16 a pound, and eggs at 25 cents each, while other articles are proportionately high. He goes on to say, "For several days there has been no corn to be had for our poor people, so I borrowed $180 and invested it in corn meal, and $175 in beans. I wish I had $500 to invest in food."

Within the last few days communication has been established with Brother Elliot and if money were in hand much might be done to help him to relieve the hungry multitudes by which he is surrounded. Money sent to me or to Mr. J. D. Hamilton, Treasurer of our Board of Missions at Nashville, Tenn., will be forwarded to Brother Elliott as speedily as conditions will permit.

Atlanta, Ga. W. A. CANDLER.

"A CALL TO THE CHURCH WORKERS OF NORTH MISSISSIPPI."

In the very able and timely article under this heading, by Judge E. V. Hughston, in the Advocate of July 22, there is much to commend. In one particular I think a little different viewpoint might be wisely taken. It is a review of Rev. J. W. Dorman's address to the Sardis District Conference. The statistical figures, no doubt correct, are so stated, we think, as to be misleading. For instance, it is affirmed that there are 6000 white Methodists in the district, and 12,000 in the other denominations, making 18,000 white church members in a total white population of 50,000, leaving 32,000 non-church people. The reader is led to believe that there are 32,000 people in that district subjects of gospel grace, who have given no heed to gospel claims.

This is clearly misleading. Now, there are certainly as many Methodist children under 5 years old as there are Methodist members. That makes 12,000 people, presumably just where they should be—in and under the guardianship of the Church. A parity of conditions in the other Churches makes 24,000 under Church influence. Altogether, then, we have in the Sardis district 36,000 people properly under Church influence out of the total white population of 50,000, leaving 14,000 not under Church control. Of this non-church population, there must be at least 4000 children not yet subjects of gospel call. That leaves 10,000 in the district to be classed as outsiders. The conditions no doubt are approximately the same in all the districts.

It is a matter of general lament that the Church is lagging, that both pulpit and pew are failing to live and work up to the high privileges we have. Discussing the why of this, Brother Hughston, with fine discrimination and good force, points out some of the principal defects in our work. He says: "The small concern of the laity in Church work is largely due to the fact that the Church does not put forth as much effort in training the laity in real service as it does in securing additions to the Church rolls. It lays greater stress on additions to the Church than on the efficiency of its members. No adequate means are used for keeping in touch with the new convert and keeping alive the fires that have been kindled within."

This is splendid. We have stressed the duty of joining the Church until the average hearer thinks this is the main thing to be done. Consequently, when he joins the Church he thinks he has about done his duty. Evangelists have for twenty years been exploiting the forces of the Church to secure additions as the main gage of their efficiency.

It is now time for pastors, lay leaders, and all spiritually-minded workers to take up in the spirit of the Master the work of personal training. He spent four years in training the twelve to "be fishers of men," and, in consequence, turned into proper channels a force the like of which the world had never before felt. To secure the highest efficiency of each member of the Church is what we need above all else. With this accomplished, the world would witness another Pentecostal era.

But hear Brother Hughston again: "Why are the laity more concerned in money-making and pleasure-seeking than in Christian work? Are they not to a large extent taught that money is the chief object in life? Has not the Church of to-day become to a considerable extent commercialized, and does not the average Church worker think more and talk more of finances than of the spiritual uplift of man? Do not our Churches and Conferences discuss finances and financial systems, and the means of raising funds for the support of our institutions, more than they do the means of training the membership to efficient service?"

The mistake at this point is not in trying to make our people liberal, but in losing sight of the power which, above all else, makes men truly and conscientiously liberal, the power of the Holy Spirit. By proper training, lead our people to become truly spiritual, truly enlightened under spiritual influences, and the money problem will take care of itself.

One more quotation: "The church member must be taught that he can rob God in other ways than in tithes and offerings; that he can rob him by burying the talent with which he has been endowed; that he can rob him by failing to use his effort and influence for the uplift of his fellow-man; that he can rob him by not attending upon his ordinances; that he can rob him by failing to give him his life and service."

The proper development of efficiency in our dormant members is the most needed work of the hour, the work that would bring the most precious results. If the Editor deems this worthy of publication, we may present some practical suggestions as to methods of increasing the efficiency of our membership.

Starkville, Miss. W. S. HARRISON.

COLLEGE KILLING—WHAT SHALL WE DO ABOUT IT?

By H. Walter Featherstun, D.D.

At the Divinity School I met nearly a hundred of our preachers. But one of them dissented from the contention set forth in these articles, and he confessed that he had not read them but was only guessing at what they contained. His objections, therefore, were not weighty.

I learned also what I had already suspected—that the General Board of Education sought at the last General Conference to get the Church committed by General Conference action to the Board's policy of college-killing promulgated at its Dallas session in 1913. This brings us face to face with the ugly fact that the Board in its edict that no college failing to meet the **additional conditions—the financial conditions** illegally imposed by the Board, shall confer any baccalaureate degrees. That which the General Conference positively refused to do by its negative vote, declared should not be done, is now sought to be forced on the Church by a bureaucratic process. This is the situation ugly and painful as it is, it stares us in the face. It reminds us of the Vanderbilt business. It suggests that somebody on that Board has been taught the Machiavellian methods and the Jesuistic casuistry of the now dishonored Vanderbilt Board. I cannot believe it of some of the fine Christian men on that Board, whom I know and love and honor. Surely "they know not what they do." Have they been hoodwinked by some secret discipline of the Kirkland combine? Have they not some word of defense in the matter? Do they know—have they really thought of the meaning of this policy?

Well, what are we to do?

1. **Let us obey the law as it is written**—the expressed will of the General Conference. Let us see to it that all of our colleges meet fully the **educational** requirements set by "the commission of ten practical educators," provided for in Par. 469 of the Discipline.

2. Let us, as rapidly as we can, increase the general equipment of all our colleges and secure as we can their liberal endowment; but where these are wanting, and yet the college maintains a high standard in its courses of study, meeting thus the legal requirements of the "Commission," let us protect the college from the destructive policy of the Board of Education. This means: **Let us obey the law of the Church and resist the illegal edicts of the Board.**

3. Let us appropriate the money for education to be disbursed by the Annual Conference equitably among the colleges, permitting no discrimination against the smaller colleges which are doing the work for which the educational collection is taken. If a small college has attending it as many candidates for the ministry and mission fields and as many children of traveling preachers as has the large college, and if its needs are as great, let it share equally with the large college in the appropriations. Let the ratio be thus equitably maintained. Par. 461 of the Discipline protects us in this policy. The Annual Conference, whose colleges have boards of trustees created according to the law of the Church may appropriate its educational fund (having turned over to the General Board its pro rata) just as it sees fit. Let us guard this right and use it justly and righteously. There can be no righteous objection to this program.

Others are also pleading for the small colleges. President Blackwell, of Randolph-Macon College, in the Sunday School Magazine, July, 1915, says: "Have colleges accomplished any good in the world? If so, small colleges have done almost all of it. For, till quite recently, there were none but small colleges. All the great men of the past who were college bred came out of small colleges. Even those now in middle life who are college bred came from what would now be called small colleges. * * * Even now all the English colleges are small. Only one college at Oxford has as many as 300 students, and the college average is only 174. Evidently the English, at least, still believe in the small college. There are others who agree with the English in this particular."

Surely we should be very careful to protect and maintain our small colleges. As already shown, those who must depend upon them, the poor boys and girls are the needier and generally the best of our youth, and must be cared for. Let us ponder well these considerations.

Secular News and Comment

By R. E. Meek.

The number of gipsies in Europe is estimated at more than 900,000.

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Shipbuilding is a flourishing occupation in Sweden at the present time.

* * *

New Orleans has recently strengthened her police force by adding to it a police-woman.

* * *

The tax collections on personal incomes have increased from $28,000,000 in 1914 to $41,000,000 in 1915.

* * *

Inbabitants of Mexico City are on the point of starving and food is being sent to them by our Government.

* * *

Mr. Asquith, the English Premier, is reported to be of the opinion that the present great war will be a test of the enduring power of the nations engaged in it.

* * *

The United States Federal Reserve banks have a surplus reserve of $736,000,000. Their lending resources are estimated at about three and one-half billion dollars.

* * *

On July 26 Sir James Augustus Henry Murray, editor of the Oxford English Dictionary and author of a number of historical works, died. He was born in 1837 and was knighted in 1908.

* * *

The Texas Cattle Raisers' Association has a membership of 3200 persons, who own 3,000,000 head of cattle and 30,000,000 acres of land. Their combined wealth amounts to about $700,000,000.

* * *

President Guillaume, of the Island of Haiti, has been assassinated by a mob of infuriated natives. American marines have been landed to protect the lives and property of Americans and other foreigners.

* * *

The members of the Japanese Cabinet have resigned. Their action is supposed to have been caused by the charges of bribery in the parliamentary election in March that had been made against them.

* * *

Louisiana ranks fifth among the petroleum producing States of the Union. The number of barrels of oil which she produced in 1914 is estimated at 14,309,435. This was an increase of 14.49 per cent, or about two million barrels, over her output for the year 1913.

* * *

Much of Germany's future success in the war will depend upon her ability to supply herself from time to time with the metals which are recognized as indispensable in modern warfare. The British government is alive to this fact and allows no food sent to prisoners of war in Germany to be packed in tin boxes or cans. Exports of tin to Holland and the Scandinavian countries bave also been stopped.

* * *

A third note has been sent by our government to Germany. Washington authorities think that this will be the last diplomatic effort that our government will make to get Germany to answer satisfactorily her demands. Our Government probably possesses more patience than any other nation on the globe. In fact, in this respect she seems to rival the proverbial Job. If the European nations had possessed half as much patience there would have been no war. However, should Germany fail to give a satisfactory reply to this third remonstrance of our Government, patience will cease to be a virtue and we ought at least to sever diplomatic relations with her, if nothing else is done.

Church News

Billy Sunday has made an engagement to spend seven weeks in a revival campaign in Dallas, Texas, in the fall of 1916.

* * *

Dr. W. P. Few, of Trinity College, was recently honored with the degree of LL.D. by Allegbeny College, Meadville, Pa. This distinction was well merited.

* * *

A report from Rome, Italy, states that Pope Benedict is expected to make Archbishop Irelaud, of St. Paul, Minn., a Cardinal in the near future.

* * *

The New York Christian Advocate has absorbed the Methodist Times, of Philadelphia, a well-known publication that had been in existence for about 40 years.

* * *

Bishop Murrab has been kept quite busy meeting engagements in his episcopal district through the summer. It seems to be his habit to look closely after the work committed to his bands.

* * *

Dr. W. D. Bradfield, Editor of the Texas Christian Advocate, is taking a brief vacation in Southwest Texas. It is stated that while off duty he will try his band at the fine art of angling.

* * *

Rev. Y. Kondo, a Japanese Methodist minister, has come to the United States to prosecute further his theological studies and will enter the Candler School of Theology at Atlanta this fall.

* * *

Our central congregation in Hot Springs, Ark., of which Dr. Theo. Copeland is pastor, was expected to worship in the basement of the handsome new church which they are constructing last Sunday. The entire edifice will be completed in the near future.

* * *

Bishop Bashford, of the Methodist Episcopal Church, whose work is in China, is quoted as having affirmed, in a recent missionary address at Lake Junaluska, that war between the white and yellow races is ultimately inevitable, unless more territory is given the latter.

* * *

According to Dr. John R. Stewart, who has charge of our connectional Superannuate Endowment Fund, our Church now has in hand for this cause, in cash and in various kinds of property (including that held by some of the Annual Conferences), a total of $965,588.55.

* * *

Mr. E. S. Candler, Sr., a brother of Bishop W. A. Candler, died at his home in Corinth, Miss., a few days since. He was a prominent lawyer, an esteemed and useful citizen, and a devoted member of the Baptist Church. His son, Hon. E. S. Candler, Jr., has represented the First Mississippi District in Congress for a number of years.

* * *

Atlanta, which is to be the meeting-place of the next General Conference of the Methodist Episcopal Church, South, has not had the honor of entertaining our great law-making assembly since 1878, when the membership of our Church was less than 775,000. The number of Southern Methodists is now well past the two million mark.

* * *

The magnificent new Administration Building of the Southern Methodist University at Dallas, Texas, which cost $300,000, has been completed, and a spacious fire-proof dormitory, which will accommodate 180 students, is expected to he finished by September 1. The outlook for the approaching session of this institution is said to be very encouraging.

* * *

Rev. T. W. Lewis, pastor of St. John's M. E. Church, South, of Memphis, Tenn., preached the opening sermon in the new Southern Methodist Church at Union City, Tenn., on July 25. A collection for the church debt, amounting to $6587, was taken. Rev. W. W. Armstrong is the pastor of this enterprising congregation.

* * *

It is claimed that Dr. J. W. Lee, presiding elder of the St. Louis District, in the course of his ministerial career, has raised approximately $2,000,000 for various purposes, about half of this amount being for church buildings. Dr. Lee is said to have recently secured privately $10,000 from one man to meet a debt on a new church in St. Louis. It is not often the case that so scholarly a man as this distinguished minister is so successful in taking care of the material interests of the Church.

THE PERIL OF PROPHECY.

The battle of Borodino—fought on September 7, 1812—put Moscow at Napoleon's mercy. Writing a week after that decisive triumph, the wonderful Corsican said: "We are following the enemy, who has withdrawn beyond the Volga. Russia will not recover from this blow in two hundred years." Two years, not two centuries, later the Allied Armies entered Paris, with the Czar at their head.

Moscow lies about seven hundred miles east of Warsaw, which the Teutons captured last week. The mere figures suffice to show how marvelous a feat Napoleon performed and they also enable us to see that his prophecy was not so rash as it seems. Having swept the opposing host back for nearly a thousand miles, the Emperor might well think that his giant foe was out of the game.

But Russia is not a small, compact country like Germany and France. Possession of Moscow consequently gave the French no fatal hold upon the realm of the Slav. On the other hand, German control of Paris and similar strategic points would render resistance futile, just as possession of Berlin, Leipsic and Mainz made Napoleon master of the Fatherland.

The Russians burned Napoleon out of Moscow and patiently awaited the opportunity to "come back." The retreat of the Grand Army is, perhaps, the most tragic episode in the annals of war. And, in truth, Waterloo did but complete that disaster. The splendid legions lost in Russia could not be duplicated in the hour of supreme need.

The present war is unprecedented in many respects. Yet the principles of strategy are unchanged and the difficulty of subduing Russia is precisely what it was in the Corsican's day. Not only so, but the peril of prophecy is precisely what it has been from the beginning of time. "Never prophesy, unless you know," is the one safe rule for the children of men.—Times-Picayune.

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PERSONALITY IN EDUCATION.

The largest factor in education is personality. If the chief end in education is character, there can be no doubt that the main element in the process of developing character is the personal influence of the teacher upon the student. This thought may help us to see more clearly the value and need for distinctively Christian education. The school that is not definitely based upon the Christian ideal, and that does not seek to develop Christian character, can not choose its teachers with primary reference to their decidedly Christian principles. And so, while it is true that in our State schools many men of fine character and Christian influence are often to be found, and the State is to be congratulated upon their presence and influence there, it is necessarily true that the principle of selection is primarily something other than personal character. In fact, one of the dangers of our educational life to-day is in the tendency to seek for specialists who are thoroughly scholarly in their particular line, with scant regard for the qualities of well-balanced manhood. This tendency has to be guarded against by our Church schools, which, like all other colleges, want the best scholarship available. In our Church colleges the main emphasis is upon the development of character, and, with this end in view, the selection of teachers is made to depend largely upon the definite and effective Christian manhood of the teacher, as well as upon fitness to instruct in certain branches of knowledge. As a matter of fact, it is not uncommon to find in our State and other non-denominational colleges men of brilliant minds and thorough scholarship who are free-thinkers on religious questions, and even sometimes men of questionable morals. On the other hand, the standard of men employed in our Church colleges demands that they be men whose influence is actively Christian.

It is certainly a dangerous risk for any parent to commit the training of young boys and girls, in the period of hero-worship, when ideals are being formed, and formed from living human models, to the leadership of teachers who, however brilliant and well equipped, are not definitely helpful to Christian character in their teachings and personal influence. An undermining of the foundations of Christian living is too great a price to pay for even the most brilliant intellectual equipment. This situation emphasizes the necessity for maintaining efficient colleges by the Church—colleges manned by strong Christian men and women. It emphasizes likewise the urgent obligation on the part of Christian parents to choose for their children, not primarily what sort of buildings and other equipment they shall have as the accessories and aids of their college life, but what sort of men and women shall put the impress of personality upon their growing lives.

CAMPAIGN NOTES.

Mr. Jno. T. Henning, of Sulphur, La., has subscribed $100 toward the Blair fund. Mr. Henning is one of those loyal Methodists who is vitally interested in every movement of the Church.

On last Sunday, August 8, Dr. Wynn was under appointment to preach at Colfax, and it is safe to say that the people of that community had a clear and impressive presentation of the value and necessity of Christian education.

Dr. Wynn preached on Sunday, August 1, at Morgan City and Berwick three times, presenting the cause of Christian education in a manner that impressed his audiences with the importance of that branch of the Church's work. He also visited Franklin, New Iberia, Lafayette, Crowley, Lake Charles, and Sulphur in his itinerary.

Rev. R. M. Brown, of Algiers, who is doing an excellent work in all lines of pastoral effort across the river, planned an educational rally on last Sunday for the purpose of laying the burden of the educational work of the Church upon the hearts of his people. He was assisted by the Conference Secretary, who occupied the pulpit at the morning hour.

Dr. Wynn has been spending the summer vacation months in making an active canvass of the Conference in the interest of Centenary College. His work has met with an encouraging response, both in the matter of prospective new students, and in the securing of the subscriptions needed to meet the offer of Mr. Blair. In this canvass he has visited five out of the seven district conferences, presenting the claims of the College and proposing definite plans for meeting its needs. During the past few days he has made a tour of the Lafayette District, in which he has assurance of the active co-operation of the capable District Commissioner, Rev. A. S. Lutz, as well of a number of the most energetic pastors and laymen of the district in the effort to secure contributions to the Blair fund. There is no doubt that this district, although the district conference was held too early to take definite action on the Blair proposition, will measure fully up to its share in the returns.

ARE WE LOYAL CITIZENS?

A citizen of a country, if loyal, obeys the laws of the land. He may cast his ballot against certain laws, but if the majority favor the legislation under consideration, he falls in line and becomes obedient to the new law. He does so because he is a law-abiding citizen. In a sense, every Annual Conference is a separate State in the Union of Southern Methodism. It embraces new undertakings, and passes rules for the regulation of its work from year to year. Every new enterprise and rule is introduced in open conference and is offered as a proper subject for discussion, and is finally voted on by all the ministers and laymen who are members of the Conference. If the new enterprises and rules are adopted by a majority, there rests a moral obligation on every member of the Conference to support the will of the majority.

Centenary College is the child of the Louisiana Conference. Time and again its condition has been aired before the Annual Conference, and every preacher has had opportunity to express himself regarding the running of its affairs. The will of the majority of the members of the last session of the Louisiana Conference was that this year should be devoted to securing special money for Centenary College. The preacher who wilfully ignores the claims of Centenary is to that extent disloyal to his Conference. If all of the members of our Conference would sound a certain note in favor of our colleges, it would be short work to fill them with boys and girls and provide them with ample funds. As preachers, let us preach church colleges from our pulpits and promote their interests in our visits, and the result will be greatly in favor of our Methodism in Louisiana.

A TESTIMONY FOR MANSFIELD.

A member of one of the New Orleans churches who has a daughter in Mansfield College said to her pastor recently that she was delighted with the work of that institution, particularly in its effect upon the development of the student's character. She particularly mentioned the fact that it had helped her to develop the power of holding opinions of her own on questions of right and wrong.

THE KAISER AND ROME.

A rumor is growing in intensity and widens to the effect that the Pope and the Kaiser are in collusion in this present war. This is more and more confirmed by recent events.

A Te Deum was sung in the Church of Santa Maria del Amma, in Rome, in honor of the Kaiser's birthday, while, in connection with the celebration of the funeral of the Belgian priests killed by the Germans, but one Cardinal was present—Mgr. Billot, of France. Mgr. Perrin, rector of the Canadian Seminary at Rome, invited the Pope's chamberlain, Mgr. de Bianchi, to a banquet in honor of Sir Henry Howard, the English representative at the Vatican. The invitation was declined, and Mgr. Perrin wrote Mgr. de Bianchi as follows:

"Monseigneur: Allow me to express my astonishment at your refusal. I had invited, together with you, two other prelates of the Curia, but obtained the same reply. This stupefies me all the more in that you all three found time to assist at a Te Deum in honor of a prince who is not even a Catholic."

This must indeed be very humiliating to England, after her pains in sending a representative to the Vatican. It is of more than passing significance that in this desperate struggle for her life, Germany should have associated with her the two old and fast fading powers of Europe—the Porte and the Papacy. It is also worthy of note that Italy, who was formerly a colleague of Germany, has become her foe, and hence the government of Italy and the Vatican are lining up on opposite sides of this controversy. It is well worth watching the issue of these combinations. —The Presbyterian.

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Meridian Woman's College. Has had one year's experience, and is well prepared to teach Expression. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

ENLARGE YOUR DAY

Thousands of people have already learned how to enlarge their days; how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

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ON EVANGELISM.

This is the season of the year for revivals in the South, especially in the country districts. This custom of summer revivals has prevailed in the South because of the farming interests and the small preparation necessary to accommodate the people. Surely we should begin to learn that winter and early spring are better in every way for such work, and now with good roads and better church buildings, we certainly ought to be able to do away largely with this old custom of holding revivals in the heat of summer. But until then, we Methodists must do our duty by the people. The country places must be cared for better. It is in the country that the Methodist Church is suffering and has been for the past fifteen years. An emphasis placed on the financial strength of the charges to the belittlement of conversions and additions has resulted in throwing out churches that failed to pay, in cutting down the number of the churches to the charge, in magnifying our material interests, and to-day we are made conscious of the fact that Methodism is not growing as a great Church should in the country districts.

The young minister of the Church finds such emphasis placed upon finances that, whether he is capable or otherwise, the facts recited remain. He is often not a good evangelist, and fails to have confidence in himself and great faith in God. Personal assertion of character in the leadership of the Church is just as essential as faith, for even faith is largely dependent upon the personality of the man. But a great faith setting on fire a vigorous personality will bring fruit in saving the people. Education never made a man, but develops and re-enforces the man. So faith in God, with a determined personality, does the work that will be approved of God in the salvation of sinners. There are many good things in our Church that have been given special emphasis in relation to the ministry that have perhaps quite unconsciously worked to the detriment of the evangelistic spirit and effort of the Church. We could hardly name them here without being misunderstood, but it is undeniable that our Church is suffering in the country districts.

On the train the other day I met an energetic, enthusiastic Baptist minister whose father was a Methodist. I knew the family when this minister was a mere boy. They were poor people. Two of the brothers became Baptist ministers and one a Methodist minister. The one of whom I speak was led by some friends to believe that he could never preach in the Methodist Church, since he had had no educational advantages. So he went to the Baptist Church. He told me that last year God honored his ministry with 92 accessions on profession of faith, and in all one hundred and fifty additions. He calls himself a country preacher.

A hint to the wise is sufficient. The Church that has conversions will get the accessions. This will be the Church that will grow. Oh, how we need the fire of personal enthusiasm and faith in God in all the men that do the work of the Church, and especially in those in the country, for the present need! I admonish the brethren in the stations and smaller charges, gird up your loins and go out and help the brethren who have large circuits, that we may save sinners from death and our great Church from reproach and loss.

W. M. YOUNG,
Secretary of the Committee on Evangelism.
Amory, Miss.

"There is only one sure and easy way to insure the habit of Church attendance, and that is to make it a regular habit—as regular as going to business or eating one's breakfast. As soon as it is allowed to become an intermittent or occasional habit it is but a short step to the time when it is practically given up."—St. Paul's Guide.

IT CAN BE DONE.

All who know the conditions are rejoicing because of the excellent record of our official periodicals shown by the reports to the Book Committee recently. Our neighbor Advocates are to be congratulated. Many of our people have felt that a **One-Dollar** Advocate was a possibility; now our general publishing agents concede such to be so, and the present showing promises that another year may prove it to their satisfaction.

Demonstration is a stubborn witness. The Pittsburgh Christian Advocate has maintained its one-dollar policy successfully for seventeen years. Notwithstanding this item of common knowledge the Thomas of Incredulity appears to abide in the land. Not long since it came to us that an otherwise well-informed journalist declared: "If there is any one-dollar church paper paying its way we do not know about it." "The **One-Dollar** Advocate has come to stay," said a man of high official standing, not many days since.

In order to make a one dollar thirty-two-page paper succeed financially, two items are essential, namely, a circulation of 30,000, or more, and a rigid economy in all its departments. **Cost production decreases with increased circulation.** When we were sending out 10,000 copies a week it cost $1.82 to produce fifty-two numbers—a year's issue to a subscriber; when our list was 20,000 it cost $1.43 to meet our contract with each subscriber; when our number was 30,000 it cost $1.13; when we reached 40,000 it cost $1.04; with 50,000 it will cost us $1 to produce fifty-two numbers.

No firm can use reputable stock, allowing 36 by 52 inches to each copy, crowded full of rich material and sell for $1 for fifty-two numbers with a circulation of twelve or fifteen thousand. It is perfectly tenable to say that any firm can do it if its mailing list reaches 30,000, or more.

One-Dollar Advocates.

"The One-Dollar Advocate has come to stay," because our restricted areas tried out the $2 price, and met defeat by the voice of the highest earthly court—the people. The **subscriptions decreased** and the **deficits increased** until some other policy was imperative. The one-dollar price was chosen, and the people have indorsed it by trebling the subscription lists.

The desired end of a church paper is the largest service to the greatest number of its constituency. List the denominational papers that sell for $2, and more, and you will discover that any one of our four leading $1 Advocates has a larger number of subscriptions than any one of the **two, three, or four** dollar denominational papers of the United States. Service is the standard of to-day. The one-dollar policy is vindicated by the service which it gives the people called Methodists. So far from being "suicidal" it thus is shown to be vital and eminently successful.—Business Manager, Pittsburgh (Penn.) Advocate.

A LETTER WORTH READING.

(The liquor dealers of New Orleans are issuing a periodical called "Facts," which, it seems, is being sent very generally over this section of the country. The following letter shows that it has been reaching one gentleman who does not appreciate this publication very highly.—Editor of the Advocate.)

"Ruston, La., July 22, 1915.

"Facts Publishing Co., New Orleans, La.

"Dear Sirs: It seems that some good friend of mine, solicitous of my moral and mental welfare, sent in my name to you, thinking that I needed the enlightening influences of your little sheet entitled 'Facts.' He might have thought I was a pauper unable to pay for the literature I read. I am not rich, but thus far in the journey of life I have not had to call upon my friends to furnish me such literature.

"I do not intend to take up your valuable time with a long letter, but only wish to say to you, in order that you may understand who I am and where I stand, that you are sending this misnomer to a rabid, dyed-in-the-wool prohibitionist. I have fought the traffic you uphold since I was a child. I despise the liquor traffic with such a degree of hatred and indignation that it has become a mania with me. I feel about it as did that old Roman Senator about Carthage, "**It must be destroyed.**" I say about the liquor traffic, it must and shall be destroyed.

"Any intelligent man knows that you cannot run a paper on a subscription price of 12 cents a year. He also knows that somebody has to pay for all those papers you send out free. We all know who is paying that bill. The working man, the widows, orphans and paupers of this State are paying that bill, through the channel of the liquor dealers of this State. Personally, I object to being an object of this kind of charity. It looks too much like robbing the dead and the dying.

"It is a consolation to know that this little sheet you are scattering around over this State free, will not stay the doom of the liquor traffic. You might as well be casting straws into a cyclone. The liquor traffic is DOOMED in this State. It is DOOMED in the United States. I take pleasure in announcing to you that I am one of the men who is helping by my money and all the energy I possess in this world to doom this infernal traffic in the souls and bodies of men.

"Finally, I wish to say that I object, further, to having my intelligence insulted by such articles as the one in your last number, entitled "Country Church Ruined by Prohibition." You yourselves know that you could not get any man to believe this unless he be either a sot drunkard or one whose soul, mind and body are under the awful sway of this infernal traffic, dissolute and given over to wild delusions, whose mental and moral faculties are in total eclipse.

"Yours truly,
S. M. COLLINS."

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The Home Circle

CARL'S GIFT.

Is there some little boy who wants to make a gift for his mother?

This is what one boy did. Carl's mother is very fond of plants, and when she needed to tie a plant to a stick because its stalk was not strong enough to hold it up straight, she used to go into the woodshed and get an old shingle, and split off a piece with the carving knife. This gave Carl his idea.

He got a piece of soft wood, and split it carefully into slender sticks, some a foot long, some longer, and a few very long for tall plants.

With his jackknife he sharpened one end to a long point, so that it would go into the ground easily, and rounded off all the corners the whole length of the stick as well as he could with his knife.

Then his patient little fingers rubbed each stick with sandpaper until every splinter was gone and the sticks were as smooth as glass.

When they were all done, Carl sorted the sticks into three little bundles, according to their length, wrapped each bundle in white tissue paper, and tied a bright ribbon round it.

All through the year his mother said that no present she had was more useful or gave greater pleasure than her plant sticks.—Christian Intelligencer.

A PEACE-MAKER.

A story has been told of a little girl who said to her mother one evening: "I was a peace-maker to-day."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peace-makers as the stopping of quarrels rather than their prevention, but comparatively few of us will have occasion actively to separate those who are quarreling, and induce them to be friends, and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds, and it would be a relief to talk it over with some one—but is it going to make trouble for anybody? Is it not possible that the words we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed are the peace-makers," even those peace-makers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peace-makers receive? "They shall be called sons of God." Yes, children of the great God, who knows and guards the secrets of all hearts—children who are like their Father.—New Guide.

WHAT A CHILDREN'S DAY CHICKEN DID.

It looked funny to see a chicken at church, but there it was, in an old bird-cage right up by the platform.

You see it was Children's Day. The previous Sunday the minister asked all the children who had birds at home to bring them to the Children's Day service. So many girls brought their sweet songsters. But can you imagine how surprised the minister felt when Mary Klein came with a little yellow chicken in her cage.

"Why, Mary, that isn't a canary!" whispered the minister to her.

"I know it," she replied, looking as if she wanted to cry, "but you said everybody who had a bird must bring it, and this is the only kind of a bird I've got."

When he heard this the minister took the cage with thanks and hung it near the pulpit. All through the singing and speaking he kept looking at the chicken as if he were thinking. When he finally arose to give his Children's Day address he put the chicken's cage right up on the pulpit and took it for his theme.

Now I will tell you a secret about this church. The building was old and shabby, besides being too small. But the people did not seem to care. They were not rich, and so thought they could not afford a new church.

The minister had tried in vain to persuade them. Now he was going to let Mary's chicken try. So he took for his text: "She hath done what she could."

He told how Mary had done her very best to carry out his plan, and that she was like that other Mary of Bethany, who gave Jesus what she had. He assured the people that if they would only show the same loyal spirit and give what they could, before another Children's Day they might honor God with a new house of worship. Would they do it?

Yes. The sight of Mary's chicken touched their hearts, and before the service closed they had pledged enough to build a church complete. You may be sure the people were glad, but the gladdest of all was Mary.—Rev. William O. Rogers, in Western Christian Advocate.

"THE FIRST CITIZEN."

At the dinner given by the Union League Club of Philadelphia Tuesday night in honor of Mr. Root, Senator Oliver, in lauding the guest, said: "I hesitate not to proclaim him the first citizen of the republic."

There are to-day four men for whom this distinction is claimed. Mr. Wilson is one. His friends so characterize him, and base the case not alone on the office he holds, but also on his gifts and fame as a writer, and his assertion of leadership in politics. They liken him to Jackson in action.

Mr. Bryan is seldom introduced to an audience without receiving the compliment. It is said of him that he is not only great himself, but the cause of greatness in others; that men have come to distinction by simply studying his views and adopting his methods. Who else has occupied so prominent a place in politics for so long a time against such opposition and despite so many defeats?

And there, of course, is Mr. Roosevelt, who manages to keep in the picture. He appears and disappears. Just now he is out of office, but not inactive. He still finds something for his busy hands to do. His personal popularity, notwithstanding his recent political shifts and twists, continues. On the streets his appearance explains the gathering of a crowd. At the picture shows when his face is thrown on the screen it gets a hearty round of applause.

Mr. Root is unlike any one of those men. While Mr. Wilson is inexperienced in politics, he is a veteran with bays on his brow. While Mr. Bryan is oratorical, he is a master of unornamented statement; and while Mr. Roosevelt is emotional, to the point sometimes of eccentricity, Mr. Root is all calculation and consistency, looking at all sides of a question, and resolute after taking a side.

Necessarily, the question must remain undecided. All these men are stars, but, as in the case of stars of the other order, one star differs from another star in glory. If either one, besides his own qualities, could absorb the most shining qualities of the other three, he would not only be "the first citizen of the republic," but a world wonder.

In our public life the guest of honor at a banquet is a temptation to the toastmaster, and at a political meeting the chairman, in introducing a distinguished speaker, is forbidden by custom to keep his head. In both cases extravagance is a sort of law and duty.—Washington Star.

DIVISIONAL SECRETARIES NAMED.

The General Sunday School Board, at its recent meeting at Lake Junaluska, N. C., provided for the secretarial supervision of the whole field of our Church in the United States by the election of three additional Divisional Secretaries, making six in all. The States of Alabama, Mississippi, Louisiana and Arkansas constitute the Gulf Division and the secretary for this Division is Mr. A. L. Dietrich, a layman who for a quarter of a century was prominent in church and Sunday school work in Washington City. He served for seven months as Field Secretary for the Baltimore Conference and then was elected Divisional Secretary and assigned to the Middle Division on June 1 of this year, being transferred to the Gulf Division by the General Board at Junaluska. Mr. Dietrich's headquarters will be established at Meridian, Miss. He expects to attend all the Annual Conferences in his Division this fall. The other Divisional Secretaries are as follows: Mr. J. M. Way for the Atlantic, Mr. C. J. Nugent, Jr., for the Middle, Rev. E. Hightower for the Southwest, Rev. J. E. Squiers for the Northwest, and Rev. C. P. Moore for the Western.

Sardis, Miss. R. H. B. GLADNEY.

Constant use is the only means of holding fast what we have. If in our heart there is some measure of love, we must study constantly the means to manifest it toward others; if we have a measure of joy, we must continue to rejoice, and no day must be without its spiritual joy; if we have a measure of peace, we must rest ourselves each day in the quietness and confidence of that peace.—Christian Observer.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

AN OPPORTUNITY WORTH SEIZING.

There ought to be a Church paper in every Methodist home. With the Advocate offered for six months for 50 cents, our pastors have an excellent opportunity to place it within the reach of the members of every family in their charges. Some of the brethren are awake to this opportunity and are sending in trial subscriptions. Why not mention the matter from your pulpit, brother pastor; offer to receive such subscriptions, and see what you can do? The circle of the Advocate's readers ought to be vastly widened between now and November 10, when this offer will be withdrawn. The Methodism of Louisiana and Mississippi will never be what it ought until our people in these States are reading the news concerning the various movements of the Master's Kingdom. Thus only can they be made intelligent, loyal, and generous.

BRITISH WESLEYAN LEADERS.

At the late session of the British Wesleyan Conference the term of Dr. Dinsdale T. Young as President expired, and he was succeeded by Dr. R. Waddy Moss, who is connected with the famous Didsbury College. Dr. Moss was fraternal messenger to the General Coference of the Methodist Episcopal Church some years ago. The new President-designate is Dr. John Greenwood Tasker, Principal of the Wesleyan College, Handsworth, Birmingham. He was a member of the last Ecumenical Conference, held in Toronto, Canada, in 1911, was a contributor to Hastings' Dictionary of the Bible, and has delivered the Fernley Lectures on "Spiritual Religion." The past year among the British Wesleyans has been characterized as "one of decline, but not of decay." Necessarily, their work has been much hindered by the great European war.

OUR CHURCH PAPER PROBLEM.

The maintenance of a vigorous press and the placing of a Church paper in the homes of its members is one of the most vital problems that confront Southern Methodism to-day. The last General Conference took cognizance of this urgent need and ordered a division of the territory of the Church into districts with a view to lessening the number of religious weeklies issued and giving to each of them an adequate constituency. The duty of indicating these districts (in a purely advisory way) was committed to the Book Committee, and at its recent meeting in Richmond, Va., that body took the matter up and has publicly made its suggestions to the Church. This question may, therefore, be said to be before the Methodists of the South more definitely for consideration now than it has ever been at any former time, and it is a matter of vast importance that wise conclusions shall be reached in its settlement.

What is the chief objective that we need to keep in view in planning for our Church papers? Is it merely to see that they have ample funds to enable them to maintain a high standard of excellence? If that is the principal thing desired, the problem is easy of solution. All that is necessary is to reduce the number of journals sufficiently to give each of them a large patronizing territory and fix the subscription price at $2 or more. Such an arrangement would give us a few high-class weekly periodicals and secure the money required to purchase choice articles and fine pictures and pay the editors and publishers good salaries. But, in all probability, fewer Methodist homes would be reached by such publications than are now receiving our struggling Church papers. This would not be meeting the real task that we have before us, namely, that of getting into the hands of the great masses of our people a periodical literature that would acquaint them with our doctrines, polity, and work, that would anchor them and safeguard them from being led astray by false teachings, and that would broaden their vision and inspire them to undertake to do larger things in the service of the Master. In other words, the imperative duty that is upon us **is not merely to take care of papers and the men who make them** (though that must be done), but to reach and develop the millions of our unreading, uninterested, and unworking membership and constituency.

We are printing on another page a striking utterance from the Publisher of the Pittsburgh Christian Advocate (Northern Methodist), made some weeks ago, which bears pertinently on this question and which is worthy of the attention of our leaders, publishing committees, and Conferences. The writer squarely challenges the oft-heard statement that a one-dollar church paper is an impossibility, and affirms that, on the contrary, it is the only paper that can be made to circulate largely among the people. He, furthermore, declares that a 32-page paper, 36 by 52 inches in size, can be made to meet all its expenses if it has a circulation of 30,000 or more. Nor is this mere speculation; this statement is based on actual experience. The Pittsburgh Christian Advocate, which is of the dimensions mentioned, which is printed on good paper, and which is usually filled with excellent reading matter, is thus paying its way and keeping its head well above water. Especially worthy of being noted is the following statement:

"The desired end of a church paper is the largest service to the greatest number of its constituency. List the denominational papers that sell for $2, and more, and you will discover that any one of our four leading $1 Advocates has a larger number of subscriptions than any one of the **two, three, or four** dollar denominational papers in the United States. Service is the standard of to-day."

If this representation is true, would we not do well to meditate carefully upon it at this time when we are contemplating some readjustment of our various Conference organs? It certainly seems so to us. We do not desire to see anything done that would be rash and which might result in disaster to our press; but we are inclined to think that perhaps it would be a wise policy to district the Church judiciously and equitably, reduce considerably the number of our Advocates, adopt as **our ultimate goal** the one-dollar paper, and work cautiously toward it as rapidly as possible. We would not include the Nashville Christian Advocate, our general organ, in this arrangement. Should it be desired to issue in any district a 16 or 24-page one-dollar paper, of course it could be brought to a self-sustaining basis with a less circulation than that fixed as a minimum for one having 32 pages.

Let us think on these things. If we adopt the plan of making fine, high-priced papers to serve a few of our better-to-do people, as we see it, the Church will thereby be seriously crippled and hindered in the coming years. All such aristocratic tendencies are hurtful to the progress of Methodism. We must get hold of the great body of our people and teach and train them and enlist them in our Lord's work if we would continue to hold our place in the forefront of the Protestant evangelical denominations.

MILLSAPS COLLEGE.

In the July Bulletin of our Board of Education the endowments of our nine colleges in Class A for the education of young men are set down as follows: Central College, Missouri, $231,000; Hendrix College, Arkansas, $305,000; Millsaps College, Mississippi, $472,533; Randolph-Macon College, Virginia, $386,374; Soochow University, China, $210,350; Southwestern University, Texas, $291,490; Trinity College, North Carolina, $1,492,344; Wofford College, $194,179. (Emory College, having become a part of Emory University, is not included in this list.)

From the foregoing, it will be seen that the endowment of Millsaps College is larger than that of any other college in Southern Methodism except Trinity College. Besides this, Millsaps has grounds and buildings valued at $228,500, and an equipment valued at $23,000. All of these resources are actually in hand and the property of the College is figured in at a low estimate. In the entire history of the institution it has never owed a dollar that it was not ready to pay.

It is doubtful whether the Methodists of Mississippi appreciate anything like they ought the magnificent plant that they have in Millsaps College. They ought to rally enthusiastically to its support, fill its halls to overflowing with students, and seek to strengthen its influence in every possible way. If they will do this, it will accomplish great things for Methodism in the Magnolia State and for the citizenship of that commonwealth in the coming years.

NONE SHOULD BE SPARED.

The battle against the grosser forms of evil seems to wax fiercer as the years pass; but is there not rather a cessation of the warfare against what Mr. Wesley termed sins in believers—against pride, self-will, envy, improper ambition, fondness for applause, various forms of worldliness, the love of ease, irritable temper, impatience, selfishness, distrust of providence, and fretfulness? The passion for holiness is not as much in evidence among Christians as we should like to see it. **"The mind that was in Christ Jesus"** is the great goal toward which every child of God should zealously and unceasingly press. Nothing else can take the place of true sainthood as the crowning possession of the followers of Him whose purity was unsullied and whose exalted character was unmarred by a single defect. "'Tis only noble to be good."

PERSONAL AND OTHER NOTES.

Bishop Collins Denny will be one of the speakers at the Northfield (Mass.) Conference of Christian Workers.

Rev. W. J. Walters, of Chunky, Miss., reports that his work is progressing nicely. We are grateful to him for some subscriptions to the Advocate, sent in a few days since.

Rev. W. W. Perry, of Haynesville, La., says: "We closed a splendid meeting at Colquitt, one of the appointments of this charge, on August 5. Our people there are on higher ground."

Mr. R. A. Maddox, Sunday School Field Secretary for the Mississippi Conference, spent last Saturday and Sunday at Fernwood, Miss. His work there is reported to have been quite helpful.

Dr. W. A. Shelton has been granted a year's leave of absence from Emory University, and the Chair of Hebrew in the Candler School of Theology will be filled during his absence by Prof. Julius Magath.

Help to circulate the Advocate, and thus aid in strengthening all the work of the Church in Louisiana and Mississippi. Let every reader of the paper induce one of his neighbors to give us a six-months' trial subscription.

The Methodist Churches of Meridian, Miss., are planning for a great union revival meeting, which is to begin on September 6. It is expected to last six weeks and will be led by Evangelist G. A.

Klein, of Nashville, Tenn. A tabernacle that will seat 3000 people will be erected for the occasion.

After a month's vacation, during which he visited Lake Junaluska, N. C., and Emory University, at Atlanta, Dr. H. F. Tolle was again in his pulpit at Biloxi last Sunday.

We are indebted to Rev. G. P. White, of Plaquemine, La., for a club of 8 trial subscriptions. This energetic pastor is sparing no effort to carry all the interests of the Church forward in his responsible field.

Rev. L. E. Crooks, of Glenmora, assisted Rev. J. H. Montgomery in a meeting at Melville, La., last week. The interest was reported to be good in the beginning of the services, but we are not informed as to the final results.

In a recent issue, the Presbyterian of the South said: "The bones of McTyeire surely ought to be moved away from the (Vanderbilt) University grounds. It is hard to believe that, lifeless as they are, they can rest easy there."

We have in hand, from the facile pen of Rev. A. I. Townsley, a report of the Rapides Camp Meeting, near Boyce, La., which reached us too late for this issue of the Advocate, but which will appear next week. It was an occasion of much interest.

Rev. J. F. Owen, of Longview, Miss., gives us a club of 8 subscriptions, and appends the following note concerning his work: "Our meetings will start to-morrow, July 31. Pray for our success. We are expecting great things. We have already had 10 accessions to the Church."

Rev. A. C. McCorkle, of Tunica, Miss., says: "Things are going well with us. I have received 21 persons (all adults—some beyond three score years of age) into the Church this year, and I am expecting others to follow." Brother McCorkle's letter brought us 4 subscriptions to the Advocate.

One of the results of the good meeting recently held at Westlake, La., by Rev. P. O. Lowrey, was the securing of several subscriptions to the Advocate. We are grateful to Brother Lowrey for this good work. He says: "This campaign for the paper will be kept up through all of our revivals."

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: "Rev. E. H. Cooley, Walnut Grove, Miss., 2; Rev. J. C. Chambers, Sumrall, Miss., 2; Rev. J. V. Bennett, Monticello, Miss., 4; Rev. J. S. Rutledge, Bush, La., 8.

A recent gift to the Candler School of Theology is $1000 from an "unknown friend," this amount to be used as a loan fund to aid young preachers. Mrs. Sue F. Mooney, widow of Rev. Welborn D. Mooney, long an honored member of the Tennessee Conference, has donated a selection of choice volumes from the library of her husband.

It is reported that Rev. N. E. Joyner, who is summering at the Seashore Campground with his family, caught a 30-pound redfish one day last week. Brother Joyner is said to fish with as much energy as he preaches and does the work of the pastorate. Should Dr. Steel's eye fall upon this note, we doubt whether all the blandishments of the Palmetto State can keep him away from the Mississippi Coast any longer.

A note from Dr. T. C. Wier, written from Broken Arrow, Okla., a few days ago, stated that he was there on a visit to his daughter, Mrs. Gertrude Summers Rowe, the wife of Mr. K. M. Rowe, who is cashier of the Arkansas Valley State Bank at that place. We trust that Dr. Wier will have a pleasant visit in the West and that he will return to his home in North Mississippi strengthened physically by his journeyings.

Rev. F. D. Van Valkenburgh, who is well known in Louisiana and South Mississippi, has lately brought out a publication, entitled "Why We Have Four Gospels." It was issued by the Pentecostal Publishing Company, of Louisville, Ky., is cloth bound, and contains 100 pages. It may be had of either the Publishers, or the author, whose summer address is Kent Hill, Maine. The price is 50 cents.

A correspondent informs us that Rev. A. B. Barry, pastor of the Pachuta and Quitman charge, has lately been taking a vacation, during which he has been doing some evangelistic work. In his absence, Rev. Leland Clegg, a local preacher, has been filling his pulpit. This young man, who is only 17 years old, is stated to be remarkably gifted for one of his age. He is expected soon to assist his brother, Rev. R. H. Clegg, in a revival meeting at Tamola, Miss.

Under date of August 2, Rev. S. A. Brown, of Okolona, Miss., writes us as follows: "Our daughter, Louise, eight years old, has a genuine case of typhoid fever, which is in the third week now. She has gotten along nicely, and her temperature to-day is only 99 degrees. I think that the worst is over." We regret to be informed of this case of serious illness in Brother Brown's family, and we earnestly pray that the stricken one may soon be perfectly restored to health.

Rev. L. C. Marsh, of Washington, Miss., writes as follows: "Please state that I stand ready to help any pastor in Mississippi or Louisiana, near Natchez, to hold a revival meeting, without remuneration. This offer is made to pastors on weak charges who may feel the need of assistance, but who are holding back on account of 'the expected purse' for the visiting minister. The Master has graciously saved my soul, and I love to tell the old, sweet story of Jesus and his love."

Brother O. E. Townsend, of Oaknolia, La., requests us to announce the Bluff Creek Camp-meeting, which will begin on Friday, August 20, and the leading preacher of which will be Evangelist R. J. Smith, of Atlanta, Texas. This camp-ground is located 4 miles from Grangeville and 11 miles from Clinton, La., and conveyance may be had at either place. All Methodist ministers will be entertained by the Association. The preachers in the Baton Rouge District are specially invited.

Rev. S. E. Kirby, of Arkansas, who has lately been assisting some of the Mississippi brethren in meetings, sends us a card which reads as follows: "Please state that I am in a union meeting at Lexington, Miss. Any of the brethren who may desire to use me in singing or preaching in revivals may reach me there for the next three weeks." It is our information that the meeting at Lexington is being conducted in a tent, and that nearly all the denominations represented there are participating in it.

Mrs. T. J. Porter, of St. Louis, in renewing her subscription to the Advocate, says: "I have been reading it for about 55 years. Well do I remember how my mother used to file the copies, and woe unto the child that tore one of those papers. And what a treat it was to pore over them! I thank you for the paper that you are giving us. I expect to read the New Orleans Advocate as long as I live and have the eyesight to do so." Blessings on this long-time friend of the Advocate; and may her path grow brighter with every passing day!

Rev. W. S. Shipman, presiding elder of the Durant District, writes: "Please state that Bishop Atkins has made the following appointments: Rev. J. E. Stephens, who had been serving the Duck Hill charge, has been assigned to Louisville and Rocky Hill, and Rev. R. G. Moore has been named to succeed him at Duck Hill. Rev. J. J. Smylie, who had been in charge at Louisville for the past eighteen or twenty months, desired to be released from the pastorate, that he might be able to meet the many demands that the brethren are making upon him for evangelistic work."

Rev. Marvin T. Haw, of St. Louis, in writing in the St. Louis Christian Advocate of a trip which he recently made to Lake Junaluska, N. C., makes the following reference to our popular pastor at Sardis, Miss.: "It was a great pleasure to fall in with Dr. and Mrs. Harry G. Henderson on our way to Lake Junaluska and to complete the journey with them. Dr. and Mrs. Henderson will be well remembered by a host of St. Louis friends and are known to a great number of your readers. They are enjoying Junaluska, and we are enjoying their fellowship equally as well."

A card from Dr. W. G. Henry, of Jackson, Miss., orders his Advocate sent to Trinity, Ala., until further notice. We infer from this that Dr. Henry has gone to his home State for a season of rest. He has a large and taxing pastorate of about 1500 members, and, as he has had on hand for nearly two years the work of completing the new Galloway Memorial Church, we dare say that he has justly earned a vacation. This congregation, which is now worshiping in the Sunday school room of the new church, expects the main auditorium, which will be one of the finest in the South, to be ready for use about October 1.

Rev. J. H. Hoffpauir, of Indian Bayou, La., says: "The work in this charge is progressing favorably. We have had some good meetings, and are still having large congregations. You may also state that my father, Abel Hoffpauir, aged 72 years, passed peacefully away on July 28, 1915. He was a local preacher in the Methodist Episcopal Church, South." We deeply sympathize with Brother Hoffpauir in his great loss, and pray that the Heavenly Father may be consciously with him and the other sorrowing loved ones in their bereavement. (Brother Hoffpauir's letter brought us a club of 6 subscriptions to the Advocate, for which we extend to him our thanks.)

From the Morgan City (La.) Outlook of August 5, we take the following: "Dr. Robert Wynn preached in the Methodist Church here last Sunday. He is the President of Centenary College, located at Shreveport. His subject was 'Education.' It is pleasing to remark that he discarded the purely utilitarian conceptions of education, and held that its aim is to fit the pupil for realizing all that is possible in the higher conception of life. He did not indicate how much of this training can be accomplished through experience by the manifold influences that play upon youth outside of the pale of direct control. It was left to be understood by implication that he considered schools merely as one set of agencies in the education of youth."

We have in hand a little volume, entitled "Directory and Brief History of the Kosciusko Charge, Methodist Episcopal Church, South, 1915." It is paper-bound, contains 56 pages, is illustrated, and abounds in interesting historical information. Kosciusko is situated near the center of Mississippi and is one of the old towns of that State. The planting and growth of Methodism there makes a fascinating story. From this pamphlet we take the following statement: "The Bishop (Galloway) was born in the old house that stood on the present parsonage lot; part of the same material was used in constructing the present parsonage. One room of the old house still stands, said to be the very room in which the Bishop and the late Hon. C. H. Alexander were both born. It is now a part of the parsonage barn." We have not seen a better book of the kind than this which Pastor J. B. Randolph has brought out. It is well worth reading and preserving.

It is stated that the St. Mark's Hall congregation, of this city, will in the near future erect an institutional church somewhere in the Third District. According to report, about $4000 is already in sight to carry forward this enterprise, which is not designed to take the place of St. Mark's Hall, but to be supplemental to it. The work of the Southern Methodists among the Italians in New Orleans is said to be prospering; especially so among the children. The average attendance on the services at St. Mark's Hall last year was 40, and there were about 50 children in the Sunday school. About 175 children attended the school, and the three classes in cooking were well attended. A Child's Welfare Association is located in the Hall, and there are 350 infants under observation. A baby clinic, a general clinic for all classes, and a special clinic for diseases of the eye, ear, nose, and throat are maintained. The Commissioners of the Sickels Fund have also established a free dispensary and over 1000 prescriptions have been filled already. The Boy Scouts and a club for women and girls have also been organized and are flourishing.

We are indebted to a Georgetown (Texas) paper for the following interesting item of news: "A quiet and beautiful home wedding was solemnized at the home of Mr. and Mrs. Eldrige W. Hodges on last Monday afternoon, in which Miss Lucile Darby and Dr. Vivien P. Randolph became husband and wife. The ceremony was performed by Rev. C. H. Booth, pastor of the Methodist Church. The wedding was a surprise, but a genuinely friendly interest was soon shown in the future of the popular and deserving young people by their host of Georgetown friends who showered upon them congratulations and good wishes. Dr. Randolph is a son of Chaplain J. A. Randolph, of the United States Army, who is now stationed at El Paso, Texas. He is an A.B. graduate of Randolph-Macon College and an M.D. graduate of Tulane University. He was, until recently, house surgeon in Scott & White's Sanitarium at Temple. Miss Lucile Darby is a daughter of Dr. and Mrs. J. N. Darby and a sister of Mrs. E. W. Hodges. She graduated with 'first honors' and has been teaching for several years in the Georgetown High School. After a few days' visit to their parents, Dr. and Mrs. Randolph will live at Walburg, where Dr. Randolph is engaged in the practice of medicine."

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

THOMAS MARION CLARK was born in Barber County, Alabama, Jan. 8, 1887, and departed this life in Shreveport, La., on June 26, 1915. He was converted and joined the Methodist Church in the summer of 1914. A brighter conversion than his is seldom, if ever, seen. Our hearts were deeply saddened when the news came, "Marion is dead." Oh, how sad to think he died away from home, without mother, father, or hrother, or sister; hut there is one consolation: he had Jesus with him. To know Mr. Clark was to love him. His funeral took place at Zion Cemetery on July 27, being conducted hy Brother E. L. Cargill, with a host of friends and loved ones in attendance. We all miss him more than words can tell. May God bless and comfort the sorrowing loved ones in this sad hour, and may they all so live as to meet their dear Marion in the sweet hy and hy!

(Mrs.) J. A. WAFER.

The death angel visited the home of Mr. and Mrs. B. F. Thornton on July 9, 1915, and took from their midst their daughter, ETHEL, aged 13 years 7 months and 7 days. She was a child whom every one loved—was always ready to smile. Her Sunday school superintendent said she always had perfect lessons and that she would he greatly missed. She had planned to join the Church during the meeting, hut that dread disease, pellagra, fastened itself upon her. She suffered greatly, hut she seemed ready to die and said that she was going home. Her place is vacant, but heaven is much hrighter hecause she awaits us there. Let us strive to meet her there, where partings are no more. She was laid to rest in the Siloam Cemetery on July 10, the funeral service heing conducted by Rev. Z. R. Causey, a large number of relatives and friends heing present. May God strengthen us wherein we are weak, and may we he ahle to say, "Thy will he done!"

Her aunt, EMMA STEELE.

On August 1, 1915, at 6 p. m., at the residence of her son, Lew Washburn, Jr., in Colfax, La., SUSAN MULHOLLAND WASHBURN, wife of Luther W. Washburn, Sr., passed away from earth. Mrs. Washburn was born on Dec. 12, 1841, heing 73 years 7 months and 19 days old. She was a native of Ontario, Canada, emigrated to North Carolina in 1872, and removed to Pollock, La., in 1899, where she had lived since. Mrs. Washhurn was the mother of ten children—seven sons and three daughters. One daughter, Mrs. W. A. Christal, of Eugene, Oregon, and four sons, W. J., Chas. H., S. H., and L. W., Jr., survive her. She had 51 grandchildren and 13 great-grandchildren at her death. Mrs. Washhurn was a consistent member of the Methodist Church, having been a church memher for over sixty years, and she died as she had lived in its full faith and with a hope of an eternal reward. A loving wife and mother and an affectionate grandmother has gone to her rest. The interment was made in the Pollock Cemetery, the services being conducted hy the Rev. Mr. Mouser.

ROGER M. WASHBURN.

The Missionary Society of the Byhalia (Miss.) Methodist Church sustained a great loss when Mrs. C. R. ROSS was called to her heavenly home. The summons came at the home of her daughter, Mrs. A. P. Ford, of San Antonio, Texas. Of all Mrs. Ross' friends of the past years, those of Byhalia knew and loved her hest, because it was here that she spent so many happy and useful days. She gave the best years of her life to directing the youth of Mississippi and Arkansas in the school room. She was a member of our Church 48 years and an active co-worker in our missionary society. We love to recall this nohle woman in her strength and helpfulness; hut some of us remember her hest, as we have known her in her last years, with strength gone and her body racked with pain, yet ever cheerful and ready to help all who sought her counsel. We shall miss her, but God doeth all things well. We are better women for having known her; and may we all meet at last where there is no sorrow. May the God of all grace sustain and comfort the hereaved heart of her daughter, Floy, in this sad hour!

Signed: Mrs. E. B. Horn, Mrs. Henry French, Mrs. T. D. Burrow, Committee.

RESOLUTIONS OF APPRECIATION.

At 5 o'clock on the morning of July 6, 1915, Mrs. FANNIE M. GRAY died at her residence in Jackson, Miss. Her death was a shock to relatives and friends, hut she died in the faith with the full assurance of her personal salvation. While our hearts are grieved at the passing away of one who was so dear to us, we feel that our loss is her gain, and we bow in humhle suhmission to Him who doeth all things well.

As an expression of our appreciation and sympathy, therefore he it resolved hy us, the "Daughters of the King," of the Galloway Memorial Sunday school:

1. That we will ever hold in fond remembrance one whom we loved so well, and to whom the Church and Sunday school were so dear.

2. That in her death we have lost a loyal friend and a loving counselor. May the Good Shepherd help us to live a life as beautiful as that of our deceased sister!

3. That we extend to the hereaved sisters and other relatives our heartfelt sympathy in their loss and pray that God's grace may sustain them.

4. That a copy of these resolutions be sent to the family and one to the New Orleans Christian Advocate for puhlication, and that a copy he spread on the minutes of the class.

Signed: Mrs. Matt Kennedy, Mrs. M. C. Moore, Mrs. J. H. Fraiser, teacher, Committee.

OUR AMORY REVIVAL AND OTHERS.

We held our revival services here at Amory in June. We had no revival meeting last year, as we were huilding our new church, but we kept the revival spirit and work hefore the people so that when the meeting came they were ready, and we had a really spiritual season of grace, with 38 accessions. We had Rev. S. A. Brown, of Okolona, with us, who did the preaching, and he did it well. Our people were greatly pleased and stimulated by his earnest sermons.

Our meeting at Nettleton came in the second week of July. Dr. Wear, of Huntsville, Ala., did the preaching. He is a Presbyterian. We have four denominations here who unite in an annual revival meeting and have heen doing so for five years. Each denomination furnishes the preacher once in four years. I had a net gain of 47 the past quarter, and haptized 12 infants.

I went to Duck Hill to help Brother J. E. Stephens in his meeting there, foliowing the first Sunday in June. I was pastor there sixteen years ago. We struck a had period for the meeting. It so happened that the people were exceedingly husy with their crops, and then there were other things against the meeting that could not well he helped. So the outcome was not what we hoped for. Still, the Church was helped and a very bright little boy joined the Church. There was one feature of special interest. On Sunday the Baptists who had heartily co-operated with us throughout, together with their pastor, Brother Bacon, came in and joined forces with us and it was a great day spiritually for Duck Hill. Brother Stephens had heen handicapped somewhat by teaching school and had not been ahle to do the pastoral work needed; but now he has an open field and I am sure he will make good use of his time. He is well equipped with a splendid education and has a most excellent wife for a Methodist itinerant. We hope great things for him.

Following the fourth Sunday in July, I went to Chesterville to help Brother W. A. Bowlin, who is on the Sherman charge. Brother Bowlin is doing a splendid work. He has a fine people at Chesterville, and the pastor is in great favor with his people, and I feel sure that this church will meet all its financial obligations. We had a good meeting, but the results were hy no means what were promised hy the great crowds in attendance and the seeming interest. The meeting should have continued some days longer. W. M. YOUNG.

Amory, Miss.

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

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From the Field.

Bell City, La.

Our meeting at Bell City, in which Rev. Martin Hebert assisted, was reckoned to be the best that has been held there for years. At almost all of the night services a Scripture lesson, a prayer, or an exhortation was given in French, which language is spoken by many and understood by practically all of the congregation. Four sermons were preached in French, and some who have never been known to attend our Church before, so we were informed, came to hear these messages in their own tongue, though some could understand English as well. At times many were not able to get into the house, and the attendance was at all times good. Some of the results that promise to abide in the spiritual and active life of the church are the formation of a woman's missionary society, now in the process of organization, and the plan to begin a home department in the Sunday school, and a Junior Epworth League. Up to date, nine have been received into the membership of the Church. When it is remembered that not a religious perlodical of any kind has been taken and read in this territory, including this whole circuit, except one Christian Herald (taken by a Presbyterian), and but a limited supply of our Sunday school literature, it is not hard to explain the weak condition of the Church life. However, it must be remembered that many of the adults, inciuding our most saintly members, cannot read either English or French. Fraternally.—P. O. Lowrey.

Mendenhall, Miss.

We have just closed a very successful revival at this place. We had with us Rev. Thos. J. Norsworthy, of Yazoo City. Brother Norsworthy is a charming man to associate with. I found him to be very congenial. He preached some very strong sermons, and they went home to the hearts of the people. A good many things resulted in this meeting that any pastor should appreciate. The first was that Brother Norsworthy magnified the pastor, instead of minifying him. I did not hear a single word in critlcism of pastors fall from his lips; on the contrary, he defended them in their important work. He left the people and pastor closer together. The next good feature was that he was not abusive of the Church. He preached a gospel that was of a high order and told the people they must stick to the Church. If he preaches always as he did for me, no church will be hurt by his evangelistic services. If any pastor can use him he will do well to get him, and the chances are that he (the pastor) will be surprised with a pounding. Such was our experience. We were pounded good and hard, and I understand Brother Norsworthy was the leader in it. My people at Mendenhall stuck to the preachers faithfuliy, and as a result 14 were added to our Church.....We held our meeting at Braxton, beginning on the first Sunday in July, Brother J. E. J. Ferguson helping us there. He is a most congenial man to work with. He is an earnest preacher and has only one object, namely, to make men love God. I am glad that I had him. We had a very spiritual meeting. Brother Ferguson did some excellent preaching, and we were made better thereby.—W. B. Waldrop, P. C.

Benoit, Miss.

We have just closed a gracious meeting at Pace, Miss., one of the appointments of this charge. We have no church building at this appointment, but held our services—as we hold all of them—in the Baptist Church. Rev. A. T. McIlwain, our pastor at Glen Allan, Miss., assisted us, and to this earnest, strong young minister and to God we give praise for this very successful meeting. As to results, we had a revival that inspired all who attended it, and only those who came occasionally or not at all were not filled with a desire for a more godly life. We took 13 persons into the Church: 11 by baptism, 2 by vows, and 2 being baptized for the Christian or Campbellite Church. The Lord has greatly blessed the Benoit and Beulah charge this year in point of an increased membership. We have received into the Church ninety-one members—28 by certificate and 63 by vows and baptism. Rev. J. A. Poe, our pastor at Sidon, Miss., assisted at Shipman's Chapel, and to his able work we give credit for most of our success there, where 66 members were received as a result of a two weeks' meeting. There are seven good Sunday schools on our charge, but four of them are union schools. The enrollment in all of them is about 400. We have five prayer meetings, including the one organized at the close of the meeting, at Pace. About thirty have pledged themselves to erect family altars. All of our churches, except one, make a monthly contribution to the Orphans' Home. We have about $1400 subscribed to add six Sunday school rooms to our church at Shipman's Chapel, which will give us a spacious building in that splendid rural community. We have collected $51 on Home Missions and $18 from Children's Day. The programs at Beulah, Pace, and Shipman Chapel were fine. We feel encouraged, realizing as we do that God is with us. Praise His holy name!—E. M. Shaw, P. C.

AN ACTIVE CHILDREN'S SOCIETY.

Dear Dr. Meek: About two months ago, Mrs. J. W. Mason and Mrs. H. L. Sutherland called the children of Benoit together and organized a Children's Missionary Society, having ten charter members, including themselves, and truly they are children, too, when it comes to a children's missionary society's work. There are now nineteen members. This society has already accomplished much and will do still greater things. They have about $15 in their treasury, which they have made paying dues and by working otherwise.

This little band of workers is now planning to help re-furnish the "Helen Finlay" room in the Scarritt Bible and Training School. As I understand it, this room belongs to the North Mississippi Conference. We think it very kind and generous, indeed, in these dear people to make such a liberal donation to this cause.

The society meets twice each month—once in a business session, and once for a regular program, as suggested by the Annual Conference, for worship and study of actual conditions. There has been one social meeting held with Sister Mason. After the children had enjoyed several innocent games, delicious cakes of various forms and sizes and lemonade were served. The afternoon in this pleasant home was enjoyed by every one present.

We wish that there could be a missionary society with a children's department organized in every church in our State. Sincerely,

Benoit, Miss. ETHEL GOLDING.

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Send no money. Get my free lessons. I do not claim to fit you for a position in thirty days. Nobody can do that. But with my system, you can learn to write in Shorthand with very little effort. That first instruction is **absolutely free.** Then, if you wish to take further instruction, I will give you a **positive guarantee** to refund your money at the end of a specified time if you are not entirely satisfied. Could anything be fairer?

I have taught shorthand for many years. I have taught a dozen different systems. These include nearly all the new and so-called "simple" systems. But I went back to the original Pitman System—and improved on it. I now teach the **Pratt-Pitmanic System,** and I want to prove to you, at my expense, that it is the best. My great success is due to **a new and original method of instruction by mail.**

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Shorthand is a great advantage to everybody. For a young man or woman there is nothing equal to it. It will give you a start in life and an opportunity for rapid advancement. Many of my students have secured **splendid positions.** The demand for stenographers is increasing. You are practically certain to get a satisfactory salary if you take my course in shorthand. **Become a court stenographer** or fit yourself for other high class positions.

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Every one of my students can have a course in typewriting **absolutely free.** If you do not own a typewriter, I will rent you one for six months for $10; or for $30 I will sell you a rebuilt visible machine that I cannot tell from a new $100 machine.

If you are ambitious and in earnest and really want to learn shorthand, send at once for FREE Lessons. A postal card will do. Simply say: "Send free lessons."

E. D. PRATT 1008 Pratt Bldg. CHICAGO

SOME RECENT JOURNEYINGS.

On the fourth of May, I left Starkville for Quitman, Miss., stopping over for a day, at Meridian. While at Meridian, I had the pleasure of meeting Dr. A. F. Watkins, President of Millsaps College, and Brother Tolle of Biloxi, both of whom, if I mistake not, were en route to the Meridian District Conference at Waynesboro.

I arrived at Quitman on May 5. I was taken in charge and most kindly entertained at the home of my niece, Mrs. Bettie (Wier) Kirkland and her husband, Mr. J. K. Kirkland. Their daughter, Miss "Sunshine" Kirkland, was married on the evening of the next day to Mr. Edgar Holcomb, at the home of the bride. The ceremony was performed by the Rev. Mr. Holcomb, a Baptist minister and the father of the bridegroom, assisted by the writer.

Besides my niece, Mrs. Kirkland, her brother, Mr. Coke B. Wier, with his family, resides in Quitman. He has long been postmaster for the town, and is a faithful and successful Sunday school teacher.

I spent several days in Quitman, including Sunday, May 9. On the morning of that day it was my high privilege to preach at the Methodist Church, of which Rev. N. B. Barry is the faithful pastor. He occupied the pupit at night and gave us an earnest and edifying gospel message. Brother Barry is reported to be doing a good work. Besides Quitman, he has one or more additional appointments. Brother J. T. Leggett, presiding elder of the district, was present at the evening service. It was a pleasure to take by the hand and meet in the fellowship of worship this laborious representative of Mississippi Methodism. At Quitman it was my pleasure to meet also one or two members of the 37th Mississippi Regiment, of which I was for some time Chaplain during the Civil War.

After several days at Quitman, I went to Butler, Choctaw County, Alabama. Choctaw County borders on Mississippi, and Butler is its County Seat.

My only sister, Mrs. Sue J. F. Parker, lives at Butler, kindly cared for in the home of her son-in-law and her daughter, Mr. and Mrs. W. D. Wilcox. She was in a low state of health at the time of my visit, resulting, perhaps, from a fall several months before and a recent spell of cold or la grippe. But she was up most of the time during the day and was making a brave effort against the inroads of disease and the burden of advancing years.

Butler, I was told, is a Methodist town. Our Methodist people there have a neat brick-veneered house of worship, of which Rev. Mr. Harrison is pastor. He has a good parsonage there and serves other congregations beside the one at Butler. Brother Harrison is a grandson of the late Rev. W. P. Harrison, D.D., for some time Book Editor of the M. E. Church, South. He is a good preacher and in favor with his people, especially with the young people.

An excellent High School is located at Butler. It is separate from the public school, and is conducted in a different building. My niece, Mrs. Wilcox, besides the care of her sick mother, was quite busy getting her seventeen year old daughter, Josie Bell, ready for the approaching Commencement exercises of the High School. I was gratified to learn that my great-niece, Josie Bell, was a high grade student and had a place in the front rank of the graduating class of nine young ladies and gentlemen who received their diplomas on Wednesday, June 2.

Sunday, May 30, was Commencement Sunday, and it was my privilege to preach the Annual Sermon, to a good and attentive congregation, the services being held in the Methodist Church. This was my third sermon during my present visit to Butler, as I had preached on each of the two preceding Sabbaths.

On Thursday morning, June 3, I bade adieu to the dear ones at Butler and turned my face homeward. Spending the night at Meridian, I took a north bound M. & O. train, and changing cars at Artesia, I reached Starkville in time for dinner. A short time after dinner, a telephone message from Longview said that I was expected to be present and make a talk during Children's Day service on the approaching Sabbath. So I had the pleasure of spending the first Sabbath in June with Brother Owen, pastor of the charge, and other friends at Longview, witnessing a well planned and well rendered children's service, and making "a talk." At night I preached to a good congregation, glad to render some active service in the cause of our Lord and Master.

Starkville, Miss. T. C. WIER.

BAPTIST PASTOR'S WIFE IS CURED OF PELLAGRA

Battlefield, Miss.

A most remarkable case of recovery has been reported here by the Rev. T. E. Pinegar who says: "For two years my wife suffered with what is known as pellagra. Different doctors attended her, with absolutely no improvement in her condition. At last our family physician told friends of ours my wife must die."

"I was away from home most of the time, engaged in evangelistic work of the Baptist Missionary cause. At last we sent for Baugh's Pellagra Treatment. When she began to use it, her arms, face and hands were a sight to behold. After one month's treatment, to all appearances, she was well. I would advise all sufferers from that disease to give this remedy a trial. Use this testimonial as you see fit."

Here's a case where the family physician gave the patient up to die, and where Baughn's treatment saved her life. Don't hesitate longer. If you have pellagra, it is your duty to cure it.

The symptoms: Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note—This cure and other cures are personally known to the Advertising Manager of this paper, who did not accept this company's advertising until after an investigation that satisfied him that we had cured hundreds of cases of pellagra.—Adv.

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We make a specialty of publishing books, pamphlets, sermons and can guarantee good work a t reasonable prices. Can also suggest how to put your book on the market profitably. Write us today about it.

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THAT BOY OF YOURS.

What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his inspirations.

Morgan School, Fayetteville, Tenn.
R. K. MORGAN, Principal

Mr. Robert K. Morgan's School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs, and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations with clean, high-minded men, the ideals of character, the inspirations to ambition, which the world expects in men to whom it entrusts its greatest affairs, be they business, professional, religious or social.

Robert K. Morgan is a Christian gentleman, of strong, wholesome, inspiring personality, and his school is the material projection of that character. He is a graduate of Webb School, Belibuckle, Tenn., and of Vanderbilt University.

The boy deserves your most careful thought. Write Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., to-day, and let him send you a catalogue and tell you what this school can do for your boy.—Adv.

NORTH MISSISSIPPI CONF.

Winona Dist.—Third Round.

Webb Ct., at Webb, Aug. 14, 15.
Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.

BEN P. JACO, P. E.

Durant Dist.—Third Round.

Pickens, at Ebenezer, August 14, 15.
West, at Bowling Green, August 21, 22.
Bellefontaine, at Long Branch, Sat., August 28.
Siate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Abiaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosciusko Circuit, at Salem, September 18, 19.
Kilmichael, at Salem, Friday, September 24.
Poplar Creek, at Friendship, September 26.

W. S. SHIPMAN, P. E.

Holly Springs Dist.—Third Round.

Paris, at Shady Grove, August 14, 15.
Pine Valley, at Banner, August 15, 16.
Coffeeville, at Gray Rock, August 17.
Toccopoia, at Liberty, August 21.
Randoiph, at Hunter's Chapel, August 22, 23.
Byhalia, at Emory, August 28, 29.

R. A. TUCKER, P. E.

Corinth Dist.—Third Round.

Chalybeate, at Ebenezer, August 14, 15.
Ripley Circuit, at Falkner, August 15, 16.
Belmont, at New Hope, August 20.
Tishomingo, at Paradise, August 21, 22.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Third Round.

Okolona Circuit, at Boone Chapel, August 14, 15.
Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Saiem, August 26.
Verona, at Plantersviiie, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpelier, at Fosters Chapel, September 11, 12.
Buena Vista, September 13.

JNO. W. BELL, P. E.

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alterative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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THE GENUINE AND IMPORTED
DR BLAUD'S IRON PILLS

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. *All Druggists,* E. FOUGERA & CO., Inc., 90 Beekman St., New York.

No increase in Price

No. 666

This is a prescription prepsred especially for **MALARIA** or **CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

Whole Family Benefited By Wonderful Remedy

There are many little things to annoy us, under present conditions of life. The hurry, hard work, noise and strain all tell on us and tend to provoke nervousness and irritability.. We are frequently so worn out we can neither eat, sleep nor work with any comfort. We are out of line with ourselves and others as well.

A good thing to do under such circumstances is to take something like

Dr. Miles' Anti-Pain Pills

to relieve the strain on the nerves. Mrs. J. B. Hartsfield, 82 Plum St., Atianta Ga., writes:

"I have on several occasions been vastly relieved by the use of your medicines, especially the Anti-Paln Pills, which I keep constantly on hand for the use of myself, husband and two sons. Nothing in the world equals them as a headache remedy. Often I am enabled by the use of one or two of the Pills to continue my housework when otherwise I would be in bed. My husband joins me in my praise of the Anti-Pain Pills and Nervine."

Dr. Miles' Anti-Pain Pills

are relied upon to relieve pain, nervousness and irritability in thousands of households. Of proven merit after twenty years' use, you can have no reason for being longer without them.

At all Druggists, 25 doses 25 cents.

MILES MEDICAL CO., Elkhart, Ind.

NEW ORLEANS DISTRICT NOTES.

Rev. T. V. Peters will take a month's vacation in his native Tennessee.

Rev. J. E. Gray, of Logtown, Miss., spent Monday, August 2, with Rev. A. J. Gearheard.

Rev. W. R. McPherson, who has been serving our Lower Coast work, will soon leave for the Candler School of Theology.

The Presiding elder, Rev. W. W. Holmes, is holding an arhor meeting this week at Gonzales, with Rev. T. D. Lipscomb, the pastor of the Donaldsonville charge.

Work on the Louisiana Avenue Methodist parsonage is progressing satisfactorily and rapidly. The framework is completed, and by this writing the weather-boarding should be done and the painters at work. The Committee have made good use of a large space in the northwest corner of their church lot, and have so situated a roomy, two-story house that it will get an abundanee of light and air—in fact, more than the average city residence. The building will soon be ready for occupaney, and its erection will greatly strengthen our Louisiana Avenue Church.

FROM BROTHER NORSWORTHY.

Dear Dr. Meek: On last Sunday night we closed a most successful revival campaign in Mendenhall, Miss., with Brother Waldrop. The deep agitation of the public mind, growing out of the campaign excitement, made it very dificult to hold the attention of the people, but a great victory was achieved, notwithstanding. We found Brother W. B. Waldrop doing well at Mendenhall. He is deeply fixed in the confidence and affections of the people. I heard only words of commendation and praise of this promising young man.

As a result of the meeting, some of the strongest men of the community were converted and received into our Church.

Much of my time during the present year has been given to the work in Florida, but I am at work again in Mississippi and hope to give the rest of the year to this field.

I am now in a meeting, which begins well, with Brother M. L. White at Bentonia. Later I will be with Brother Timothy V. Peters at McDonoghville, La. My address is still Yazoo City, Miss.

Yours sincerely,
THOS. J. NORSWORTHY.
Bentonia, Miss., August 6, 1915.

To Drive Out Malaria
And Build Up The System
Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Chunky, at Chunky, August 14, 15.
Lena, at Forkville, Wed., August 18.
Clarkesburg, at Pulaski, August 19.
Harperville, at Conehatta, August 21, 22.
Choctaw Indian Mission, at Jackson's, Tues., August 24.
C. F. EMERY, P. E.

Meridian Dist.—Third Round.

Lauderdale, at Marlon, August 15, 16.
Meridian, East End, August 15, 16.
Waynesboro Circuit, at Winchester, August 21.
Waynesboro, at Hiroanu, August 22, 23.
Porterville, at Briggs Chapel, August 25.
Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, South Side, September 19, 20.
J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Lake City, at Crymes Chapel, August 13.
Eden, at Pleasant Hill, August 14, 15.
Yazoo City, August 15, 16.
Flora, at Livingston, August 22, 23.
Edwards, August 25.
Madison, at Pearl River, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at Thomastown, Sept. 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at Forest Hill, Sept. 11, 12.
Florence, at Wesleyana, Sept. 15.
Bolton, at Brownsville, Sept. 18, 19.
P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

Eucutta, at Boyles Church, August 14, 15.
Heidelberg, at Philadelphia, August 17.
Williamshurg, at Good Hope, August 21, 22.
Collins, August 22, 23.
Silver Creek, at New Hebron, August 25.
Taylorsville, at Oakehay, August 28, 29.
Mount Olive, at Mize, August 29, 30.
McLain, at Crossroads, September 4, 5.
Magee, at Sharon, September 9.
Oloh, September 11, 12.
Sumrall, September 12, 13.

If any of these dates should conflict with any revival meeting engagement pastors will please write me.
GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Third Round.

Summit and E. McComb, at Pizgah, Aug. 14, 15.
McComb, Centenary, Aug. 15, 16.
Meadville, at McCalls, Aug. 18.
Seotland, at New Hope, Aug. 21, 22.
Bayou Pierre, at Tabernacle, Aug. 26.
Pleasant Grove, at Tilton, Aug. 28, 29.
Tylertown, at Tylertown, Sept. 4, 5.
Topisaw, at Holmesville, Sept. 8.
Barlow, at Lebanon, Sept. 11, 12.
Hazlehurst, Sept. 17, 19.
Brookhaven, Sept. 19, 20.
Wesson, at Wesson, Sept. 22.
South McComb. at Muddy Springs, Sept. 25, 26.
ROBT. SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Third Round.

Washington, at Washington, Friday, August 13.
Natchez, August 14, 15.
Vicksburg, Gibson Memorial, at Red Bone, August 20, 21.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at Mayersville, Thursday, August 26.
Silver City, at Louise, August 28, 29.
Roxie, at Hamburg, Sept. 4, 5.
T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

Seashore Dist.—Third Round.

Brooklyn, at Stillmore, August 14, 15.
Vancleave, at New Chapel, August 21, 22.
Carriere and Picayune, Wednesday, August 25.
Longbeach, August 28, 29.
Gulfport, First Church, Wednesday, September 1.
Wolf River, at Beulah, September 4, 5.
W. H. HUNTLEY, P. E.

ERUPTIONS CAN BE STOPPED
by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic skin diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggist or by mail from Shuptrine Co., Savannah, Ga.

GRENADA COLLEGE
A Christian School for Girls and Young Women.
Stands for Character, Health, Culture, Comfort.

Strong Faculty with University and Foreign Training. Buildings: Brick, Steam-heated throughout. Grounds: Ample and Beautiful.

Offers a Four-year PREPARATORY COURSE; **College Course of Four Years Leads to A. B. Degree.** Diplomas in PIANO, VOICE, ART, EXPRESSION, and DOMESTIC SCIENCE. Total expense for Literary Course, $210 per session of Nine Months.

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A HIGH GRADE COLLEGE

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TWENTY-FOURTH SESSION BEGINS SEPTEMBER 15, 1915.

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J. REESE LIN, Secretary. **Jackson, Miss.**

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IN BIRMINGHAM, ALABAMA

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THE CLASSICS: Seventeen departments are maintained, in which one hundred and twenty-eight courses are offered. Twenty-three points required. Thirty-seven points elective.

MUSIC: Howard College is the only primarily male college in the South with a standard School of Music. Faculty of five teachers, offering voice, piano, string and wind instruments and theory. Courses count toward college degree.

JOURNALISM: Howard College is the only institution in the South Atlantic States offering courses in Journalism. Theoretrical and practical work offered under successful newspaper man.

DEPARTMENT OF EDUCATION: Howard College is the only institution in the Birmingham district with an approved Department of Education. Graduates may procure first grade certificate to teach in State.

ATHLETICS: College authorities encourage inter-class and inter-collegiate athletics. Institution is a member of the Southern Inter-Collegiate Athletic Association. Two coaches employed.

Seventy-fourth annual session begins September 8, 1915.

JAMES M. SHELBURNE, President.

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Fall term begins September 2.
Tuition $75.00. Board at reasonable rates.
For full information address
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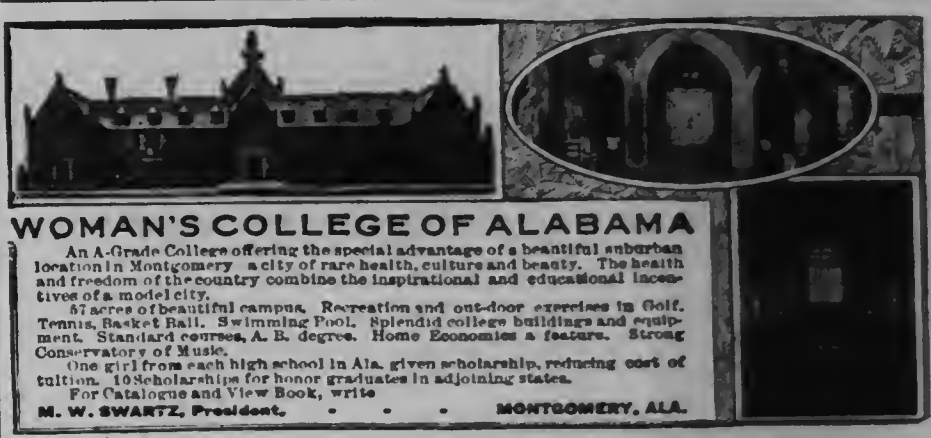
W. R. WEBB, Advisory Principal.



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57 acres of beautiful campus. Recreation and out-door exercises in Golf, Tennis, Basket Ball, Swimming Pool. Splendid college buildings and equipment. Standard courses, A. B. degree. Home Economics a feature. Strong Conservatory of Music.

One girl from each high school in Ala. given scholarship, reducing cost of tuition. 10 Scholarships for honor graduates in adjoining states.

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M. W. SWARTZ, President. **MONTGOMERY, ALA.**

TRY THE OLD RELIABLE
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For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne, used internally and externally. Price 25c.**

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

VALUE OF CHILD LIFE.

Christianity has made us prize human life. All the gold in all the world could not purchase your child nor mine, even if he were only a day old. It is not necessary to enlarge on this line of thought. "How much do you love the baby?" You cannot express it. You have whispered it over and over into baby ears; you have used every kind of measurement known; you have run your figures into millions; you have used every superlative known to the English language, and still you have never found words that could in any way express the unalterable love you bear to that precious child.

But oh, how cheap child life is in non-Christian lands! In some parts of Africa twins are regarded with such horror that they are destroyed. The unfortunate little beings are stuffed into a pot and thrown into the woods to die, and their mother is disgraced for life.—Mrs. J. P. White in The Young Christian Worker.

EXTRACTS FROM A LETTER FROM MRS. R. W. MacDONELL.

"Success in increase of membership and the organization of new auxiliaries the past quarter brings greater responsibility to every missionary leader. We must make our meetings instructive that these new people may learn about the work, and we must go in the power of Him who has commissioned us; otherwise the end will be failure. We have been ready in the office to help as you have needed.

"In the three months since the Council the Home Work has had its successes and perplexities and your Secretary has in no sense been idle. You will be interested to know that the new building at Brevard was dedicated on May 26. The building is fine, but unfurnished. Money for this is much needed, and there is no appropriation for the same.

"The Executive Committee granted a year's leave of absence to Professor and Mrs. Lewis, of the Sue Bennett School, and instructed the President and Secretary of the Council to secure a supply for the vacancy thus caused. We were fortunate to secure Rev. Mr. Savage, the pastor of our Church at London, as Registrar, and Dr. Katherine French, as Dean of the Faculty. Mrs. French is a kinswoman of our own Mrs. Spillman. Mr. and Mrs. Lewis will leave their five children at the school while they either go to England or take a course of study at Columbia.

"Our dear Miss Adams leaves the Wolff Mission at Ybor City, Tampa, Fla., as she desires to place a different environment about her niece, who has become her ward. Miss Lillie Fox will follow her.

"We have been most fortunate in securing a desirable matron for Paine Annex, Augusta, Ga. She had training for this work at Hampton Institute, and comes to us with the endorsement of the Dean of Women of that School, whose judgment is most worth while.

"We have an opportunity to purchase a house and lot adjacent to Ruth Hargrove Institute, at Key West, at a reasonable price. You will recall that there has been a great need for a boys' dormitory there, and the purchase of this place will help meet this need. Its proximity to our property makes it imperative that we own it, as it is possible for a tobacco factory or saloon to be built at this place, which would be ruinous to us. We owe $4500 to this school from the money collected during the Week of Prayer of 1912, and this purchase would cover the purpose for which the collection was made. The Executive Committee have instructed that investigation be made concerning the real value of this property."

TREASURER'S REPORT FOR SECOND QUARTER, LOUISIANA CONFERENCE.

Baton Rouge District: Adult dues, $94.95; Junior dues, $2.50; Baby Division, 50c; Adult pledge, $37.90; Junior pledge, 52c; Day school, $50; Week of Prayer, $2.50; total, $188.87.

Lafayette District: Adult dues, $86.10; Young People's dues, $1.50; Junior dues, $2.40; Adult pledge, $30.10; total, $120.10.

Monroe District: Adult dues, $95.02; Young People's dues, $1.50; Junior dues, $8.95; Adult pledge, $24.95; Young People's pledge, $5; Junior pledge, 90c; Baby Division pledge, $1.14; total, $137.46.

New Orleans District: Adult dues, $144.45; Young People's dues, $2.35; Junior dues, $2.98; Baby Division dues, $4.60; Adult pledge, $135.25; Junior pledge, $20.14; Baby Division pledge, $1.05; total, $310.82.

Ruston District: Adult dues, $130.30; Young People's dues, $3.10; Junior dues, $2.20; Adult pledge, $90.90; Young People's pledge, $2.10; Junior pledge, $17; Scarritt fund, 25c; total, $245.85.

Shreveport District: Home Special, $50; Adult dues, $269.20; Junior dues, $6.25; Baby Division dues, 25c; Adult pledge, $237.73; Junior pledge, $3.11; Day schools, $150; Bible Women, $60; Scholarship, $40; total, $816.54.

Alexandria District: Adult dues, $115.85; Young People's dues, $2.55; Adult pledge, $44.25; Young People's pledge, $4.50; Junior pledge, $2; Day school, $150; Scholarship, $60; Scarritt fund, $2; total, $381.15.

Recapitulation: Home Special, $50; Adult dues, $935.87; Young People's dues, $11; Junior dues, $25.28; Baby Division dues, $5.35; Adult pledge, $601.08; Young People's pledge, $11.60; Junior pledge, $43.67; Baby Division pledge, $2.19; Day schools, $350; Bible Women, $60; Scholarships, $100; Week of Prayer, $2.50; Scarritt fund, $2.25; total, $2200.79.

Adult pledge, 1st quarter.....$ 521.10
Adult pledge, 2nd quarter..... 601.08

$1122.18

Mrs. J. J. HOLMES, Treas.

CORINTH DISTRICT MEETING.

On July 22-23 the Woman's Missionary Society of the Corinth District held its meeting in Iuka. The three sessions in which institutes were held on the different departments of the work were especially helpful to all present.

The Conference President, Mrs. Vic Thompson Hoyle, was a great inspiration and help in the discussions of the work, but especially did she bring a blessing to all in her devotional meetings and her splendid address, in which she drew the entire congregation nearer the Master, as she brought messages from the last Council meeting and appealed to the young people to consecrate their lives to the Master's service.

It was the privilege of the Conference to have present two of its workers, Miss Mary Daniel, Conference Deaconess, and Miss Mary Massey, missionary to Mexico. Each of these young women brought a message concerning her work.

The Conference was a splendid success because of the faithful, earnest work of the consecrated young woman who is Secretary of the District, Miss Corinne Rogers, who wins the love and admiration of all who meet her.

There were twenty-seven delegates present, and all who attended declared this to be one of the best meetings that the Corinth District has ever held.

Mrs. LAURA COPELAND.

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2.—**The School of Theology**—The Candler School of Theology—offers full and varied courses leading to the degree of B. D. This is a school of theology, as definite in its teaching as it is definite in its aim to serve the church to which it belongs. The library of the School of Theology is rich and grows richer daily. To it belongs the famous "Thursfield-Smith Collection of Wesleyana," which includes hundreds of the autograph letters of the Wesleys and other Methodist celebrities.

3.—**The School of Medicine**—The Atlanta Medical College—a medical school of first grade which offers courses in medicine and surgery covering four years, and leading to the degree of M. D. By arrangement with the Grady Hospital, the Municipal Hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

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Write

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Sunday School

HOW TO HOLD BOYS AND GIRLS OVER THIRTEEN.

By Rev. B. F. Lewis.

IV.

The last thing to be mentioned at this time as helpful in holding our boys and girls over thirteen is

The Adapted Pastor.

In the Intermedlate Department of the Sunday School, the pastor is almost as essential as the teacher. In fact, it is hard to see how the teacher can do his or her best work without sympathetic pastoral co-operation. To be heipful

(1) The pastor should at least make a sufficiently careful study of modern Sunday school methods, and of youthful nature, to aid the teacher with practical suggestions and advice. Offhand, haphazard solutions of problems will as often miss the case as fit. Harm is as likely to result as good. This cannot be afforded. Further, the pastor's knowledge of Sunday school work should be of such a general and accurate nature as to inspire confidence in pupils and teachers. No teacher will come to a pastor for help in trouble, unless that teacher believes the pastor capable of rendering efficient help. No pupil will submit to authority where there is the slightest idea that the leader is not sure of himself. It is not natural for them to do so.

A pastor's library which does not contain at least a few up-to-date Sunday school books, which have been read and digested, is sadly deficient. He gets 85 per cent of his conversions and church members from the Sunday school, and 95 per cent of all his church workers have come to him from this source, and all those who will co-operate with his successors will receive training at his hands in this same department. Why should not he carefully study it?

(2) Again, wherever practicable, the pastor can with profit to himself co-operate with the teacher in the social and fun-making spirit of the class. It will help him not only to keep a hold on the class, but aid him in keeping in touch with the young life of his church.

(3) The last thing to be mentioned is, The pastor can do his best work from the pulpit by adapted preaching.

In a certain Sunday school the teachers in the Intermediate Department, with those of the Junior Department, began a systematic effort to get all their pupils to attend Church regularly. These teachers, with the Sunday school superintendent, met the pastor in conference. After careful consideration, the following policy was agreed upon. The teachers were not only to urge regular attendance upon the scholars, but were to grade the pupils on church attendance. These grades were to enter into their quarterly and annual averages, and figure in their promotions, with or without honor. The superintendent, on his part, was to keep before the school announcements of church services. On his part, the pastor agreed to preach a short sermon to the pupils each Sabbath. Gradually, the Sunday school pupils gravitated to a certain set of seats which the older members as gradually left to them, and thus all the pupils sat together. After the usual opening exercises the pastor addressed the pupils, giving them a short, pointed outline of the sermon he intended preaching to the general congregation with some interesting story, after which any pupil so desiring was at liberty to go home. One Sunday one pupil left the church. But this occurred but once.

Result: The lowest number of Sunday school pupils present at any service after the agreement was seventy-five, under the age of fifteen. During the pastorate of this preacher, over eighty Sunday school pupils under sixteen united with the Church on profession of faith.

SOME THINGS HEARD AT THE LAKE JUNALUSKA CONFERENCE FOR SUNDAY SCHOOL FIELD SECRETARIES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

We now have twenty Field Secretaries in the Methodist Church. Some of these men have been in training several years, but most of them are learning to be specialists.

Dr. J. W. Shackford has been elected Superintendent of Teacher-training to fill the place made vacant by the death of Dr. H. M. Hamill. Dr. Shackford will announce the course of study for teachers early in September.

The school can not be better than the teacher. The teacher is the hinge on which the Sunday school door opens; therefore the trained teacher is our greatest asset and our greatest need. We must discover and make our teachers. What others have done we can do. Every class in every church in three counties in Illinois has trained teachers who hold diplomas in teacher-training work.

THE SUNDAY SCHOOL WORK OF SOUTH CAROLINA METHODISM.

The South Carolina Conference (now two Conferences) began work in 1910 with J. M. Way as its first Sunday School Field Secretary. He is now Field Secretary of the Atlantic Division, which is composed of ten Annual Conferences.

In the five years Mr. Way was Field Secretary in South Carolina the Sunday school enrollment increased 28,480. During the preceding twenty years, from 1890 to 1910, the enrollment grew only 13,533. From 1910 to 1915 the Church membership increased 10,889.

In that five years of active Sunday school effort the value of houses of worship increased nearly $200,000 a year, this growth in value growing out of the desire of an aroused people to provide modern equipment for Sunday schools. In 1910 there were no Wesley Bible classes, and few organized Bible classes of any kind, but there are at present more than 600 classes registered with the Wesley Bible Class Department at Nashville.

In 1913 the South Carolina Conference Wesley Bible Class Federation was formed. More than four hundred delegates came to that meeting. At the second annual meeting, held March 17-19, 1914, a still larger number attended, while at the third meeting, on July 19-21, 1915, the total attendance was about two thousand, twelve hundred of whom traveled by rail to the place of meeting. Several hundred more came in from near-by communities over the trolley lines.

The best thing about the South Carolina work is that it has placed the Sunday school interests on the hearts of the people, and they are thinking about it and giving attention to it as to no other Church activity. The schools are being properly organized, the Graded Lessons are largely used, and the Church is receiving a fine increase in membership directly from the Sunday school.

Rev. W. C. Owen, Mr. Way's successor, is a strong man and is doing a great work. South Carolina Methodists claim that they have only begun their work.

R. H. B. GLADNEY.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of letter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga

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Mansfield, La.

P. S.—Names are coming and we are sowing catalogues.

OUR NEW UNIVERSITIES.

In the Southern Christian Advocate (South Carolina) some time since, Rev. W. C. Kirkland, the editor, discussed at some length the establishment and progress of Emory University. The following is an extract from his strong and timely utterance:

"We suppose that many are agreeably surprised that Emory University has met with so much good fortune and has been able to make such substantial progress so early in its career.

"It required stout hearts and a strong faith to begin again the building of an institution of such a character after the loss of Vanderbilt. We have always been led to believe and do still believe that Vanderbilt was founded by The Methodist Episcopal Church, South, Bishop H. N. McTyeire, acting as its chief agent at the time, and securing the financial assistance of the citizens of Nashville in buying the site and of Mr. Vanderbilt in erecting the buildings and in starting the endowment; and that Vanderbilt was intended to be a Church-owned and a Church-controlled institution. We believe that should either Bishop McTyeire or Mr. Vanderbilt arise from the dead to-day any other contention would be very astonishing to them.

"Its alienation from the Church has been accomplished, we think, not in obedience to the spirit, intent, or desire of its founders, but by taking advantage of technicalities. But our Church is one that would not long be contented without a University that would be all its own. The Methodist Episcopal Church, South, is too firmly established in the life of the South, has too many men to be educated for the many vocations, and has too abundant financial resources, to be satisfied without institutions adequate to all its needs.

"And the sentiment that the Church bestowed for a generation on Vanderbilt is being effectually transferred to Emory.

"The Methodism on this side of the Mississippi is able to build and maintain a University at Atlanta and the Methodism on the other side of the Mississippi is able to build and maintain a University at Dallas. And with our resources, they are bound to become great institutions."

WHEN DOCTORS DIFFER.

Just now there is a very frequent expression of very decided and antagonistic views in regard to woman. Writers of equal strength of conviction and definiteness take very opposite positions.

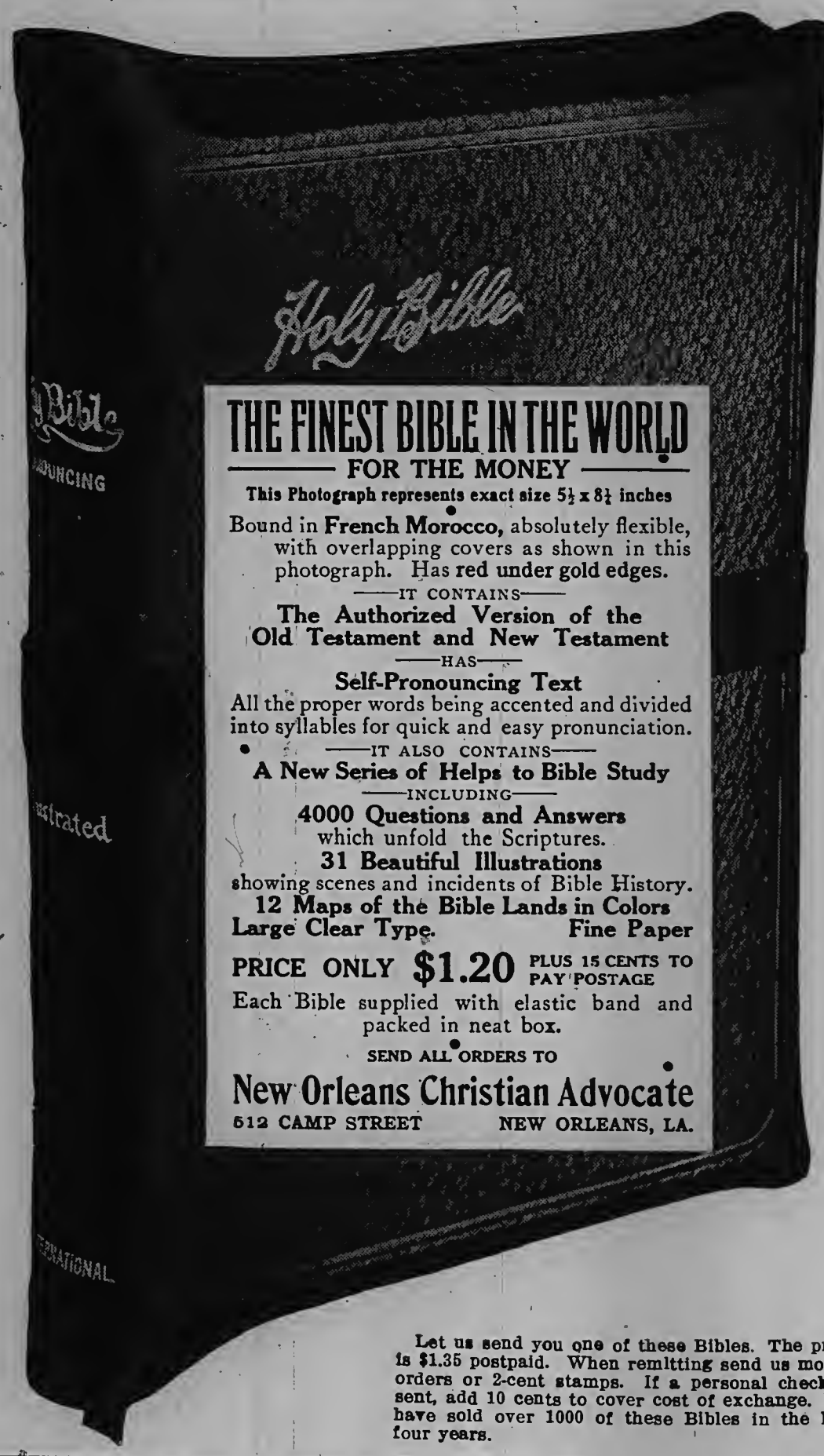
Ida Tarbell writes: "Celibacy is the aristocracy of the future, is the preaching of one European feminist. * * * The ranks of the women cellbates are not full. Many a candidate falls out by the way, confronted by something she has not reckoned with—the eternal command to be a woman. She compromises grudgingly. She will be a woman on condition that she is guaranteed economic freedom, opportunity for self-expressive work, political recognition. What this amounts to is that she does not see in the woman's life a satisfying and permanent end."

Anna Rogers, in the Atlantic Monthly, in just the opposite strain, speaks of "the present false and demoralizing deification of women, especially in this country, an idolatry of which we as a people are so inordinately proud. One of the evil effects of this attitude is shown in the intolerance and selfishness of young wives, which is largely responsible for the scandalous slackening of marriage ties in the United States. * * * The sacredness and mystery of womanhood are fast passing away."

Such antagonism between writers, speakers and thinkers, both in private and public discussions, might be repeated without end. These utterances are marked not only for their antagonism, but also for their serious and intense strain. It is evident that not among women themselves is there anything like unanimity of conviction, and that the difference in conviction is intense. In one thing all will agree, the position of woman in human society is normally high, and her influence great.

She must therefore be a factor to be reckoned with either for good or evil, and since there is such decided antagonism on the question in human judgment, would it not be well, wise and safe to appeal to the teachings of God's Word, and so secure his conception of woman and womanhood, her power, position and function, before we disturb the social edifice by a rash shifting of its foundations?—The Presbyterian.

In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Bishop Boyd Carpenter.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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 33. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3101.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 19, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen.
Birds with golden songs o'erflow,
Flowers with deeper beauties shine,
Since I knew, as now I know,
I am His, and He is mine."

* * *

The Hon. Elihu Root, of New York, in a public address, said: "Not only is eternal vigilance the price of liberty; eternal struggle is the price of liberty." This is quite true. The fight between right and wrong is a perpetual one, and it takes an unceasing battle to maintain any good cause. Its champions can never without disaster lay down their arms. The reason that Satan wins in so many contests is that he is such a persistent contender.

* * *

In his recent speech at San Francisco, Col. Roosevelt spoke of the work of the "peace-at-any-price" propagandists as an effort to "Chinafy this country." To some extent, we sympathize with Mr. Roosevelt's point of view. Peace, based on justice and equity, is always greatly to be desired; but not so a peace that results from a compromise with entrenched evil and a docile submission to enthroned wrong. The best way to usher in the reign of peace amongst men is to labor to establish the reign of righteousness on earth.

* * *

Senator Ollie James, of Kentucky, is reported as claiming to see a great bugbear in the movement for State-wide prohibition in the Blue Grass Commonwealth. He fears that it will hurt prosperity, President Wilson, the Democratic cause, etc. Yet we saw it stated two or three years ago that Mr. James was a camp-meeting Methodist. But when a churchman gets into politics there is little telling what sort of queer notions he will turn up with, especially when the liquor interests become involved. When politics are purified, doubtless the Millennium will be at hand. Still, good citizens should take part in civic affairs; but while so doing they need to keep a close watch upon themselves.

* * *

When clothing begins to get a little old it is well to watch the loose threads; if neglected, there soon results the incurable rent. So it is with men when they begin to march down the western side of life's hill. Loose threads of character then need to be specially guarded against. When the realization that many of the aims that one has cherished can never be attained begins to dawn upon one, it is a perilous period. Degeneration is almost certain to follow unless one at such a time resolutely adheres to the plan of keeping up, as best one can, to what one conceives the highest standard still possible. The failure to do this explains why so many men, who hitherto had done fairly well, go to pieces between the ages of forty and fifty.

A NOBLE BENEFACTION.

We are publishing on another page Bishop Kilgo's admirable statement announcing the gift by Mr. J. B. Duke of $35,000 annually for the promotion of the work of our Church in North Carolina: $15,000 for Church Extension, $10,000 for Domestic Missions, and $10,000 for superannuated preachers. As will be noted, both the donation for Church Extension work and that for Home Mission work are to be administered by the General Board of Church Extension. Considering the extraordinary business ability and sagacity of Mr. Duke, this action is a great compliment to Dr. McMurry and his co-workers who have in hand the management of this great arm of service. The fund for retired ministers is to be operated by the Trustees of Trinity College, which no doubt is a guarantee that it will be wisely handled.

Though this gift of Mr. Duke is restricted to the Old North State, it is such a noble exhibition of philanthropy that we have deemed it proper to let our readers see the whole of Bishop Kilgo's utterance concerning it. The Duke family have for decades been princely givers to the Southern Methodist Church and their names are written imperishably in its annals along with those of others who have helped to make it strong and great. To their munificence we largely owe Trinity, the foremost college in our educational system—an institution which has already accomplished a vast amount of good for our Church and the South, and which will continue to bless richly future generations. It is indeed a happy circumstance when men who have had the genius to make money also have the goodness to apply it to high purposes, thus constituting humanity jointly with themselves its beneficiaries. Such men are far rarer than they ought to be in this twentieth century of the Christian era.

Though they appear in the Bishop's statement, we cannot resist the temptation to quote for the purpose of emphasis the following golden words spoken by Mr. Duke in connection with his splendid benefaction:

"I wish to do some good and I feel that this is the best way to do it. I have no other purpose. The Church is the only institution that lasts. Other institutions change and pass away, but the Church abides, and the good I try to do I wish to do it through the Church. And I have great faith and interest in the country church. From it comes the best we have in the Church, State, or business. It should be strong and active. I have thought much about our country churches and wish to help them some."

This view is in marked contrast with that of a certain other noted millionaire who has used his millions to wrest from the Christian Church its institutions, apparently seeking thereby to weaken and contract its influence. The confidence here expressed in the stability of the Church and its capacity to achieve results is also a welcome relief from the superficial twaddle about the Church being narrow and unprogressive, of which we hear so much in this day.

What Mr. Duke says about the country church is, in our opinion, not in the least exaggerated, and is well worth laying to heart. The Nation has no mightier prop than the rural house of worship, and it is also Zion's most dependable source of strength. Southern Methodism has no more imperative duty than that of caring for and developing her interior appointments, and should she lose out in the country, it will not be long before she begins to lose out everywhere else. Indications are not lacking that things are going alarmingly wrong in our social order because the Church is not reaching and uplifting the people in the more out-of-the-way communities. The masses of our widely extended land must be made moral, enlightened, and inspired with high ideals, or they will drag everything else down.

THE SITUATION IN THE ORIENT.

Last week we printed a paragraph from Bishop Bashford, a representative of the Methodist Episcopal Church in China, which contained the statement that unless more territory is given the yellow race, war between it and the white race will finally be inevitable. The following more extended utterance by a distinguished Christian minister, who also has had a fine opportunity to study conditions in the Far East, is quite interesting and is confirmatory of Bishop Bashford's view:

"Dr. Henry Haigh, of the Wesleyan Mission House, and formerly of China, speaking recently, said that one of the most highly-placed Chinamen had said that China needed a new civilization. Was it to be of the German type? That was a question of practical politics. Japan was also in great danger of imbibing the German spirit of militarism. Her recent action with regard to China was not difficult to understand. She was insisting on a controlling voice in mining matters and the construction of railways in China because of their strategical importance. She was not unfriendly to China, but was seeking to consolidate the interests of the yellow races and prepare the way for a Monroe Doctrine in the Far East. Any financial embarrassment existing in China was only temporary. Potentially, she was the richest empire in the world. She had untold mineral wealth. Her coal fields would supply the world for 1000 years. The yellow races had what they considered a genuine grievance. There were 50,000,000 square miles of habitable land in the world. Of these, 45,000,000 were under the control of the white races, who did not want the yellow races among them. Yet there were only 500,000,000 white people on the globe as against 600,000,000 yellow. This could not last, for the yellow races were the most prolific in the world. Australia, which is the next-door neighbor of Japan, geographically, has only about 6,000,000 people, and could easily hold 150,000,000 or 200,000,000, and still have plenty of room. Japan was asking why her people and those of China could not go there."

THE LORD OF THE ROAD.

By Joy Van Cleve.

Sometimes when the way is lonely,
Sometimes when heavy the load,
I forget 'neath the weight of my burdens
That my Master is Lord of the road.

Need I then to fear in my journey
The dangers I see in my way?
And need I to dread as I travel
The trials that assail me each day?

No, I will forget all the dangers,
Forget, too, the weight of my load;
For I know I am safe when I journey
Where my Master is Lord of the road.

—Northwestern Christian Advocate.

WHAT HIS CONVERSION BROUGHT.

One of the most eminent ministers in Japan, in describing his conversion, said: "Behind the Sermon on the Mount I found the living God. My conscience was enlivened, and henceforth I could do nothing wrong." A similar testimony might be given by many converts in the Billy Sunday revivals. One proof is in the large returns of "conscience money" to certain corporations following the wake of the revival. Another proof is in John Wanamaker's statement that he could have financed the Philadelphia Sunday campaign out of bad bills paid up by trail hitters.—New York Christian Advocate.

CHARACTER BUILDING.

Rev. S. E. Martin.

Our beautiful church building is almost complete, and I notice the workmen have torn down the scaffolding. In life, character is the structure which we are building and the body is the scaffold from which we build. Character is as much more important than the body as the building is more important than the scaffold. When our work of character-building is completed the body will be torn down and laid away in the grave. After the scaffolding is torn down it is difficult to make changes in wall, cupola or spire. So, when the body is laid away in the grave, there will be no opportunity to make any changes in the builded temple of character. "He that is unjust, let him be unjust still" (Rev. 22.11).

WHAT CHRIST TAUGHT.

Christ did not teach that the only question at the Judgment will be whether or not one has been benevolent; were that the case, then the rich man who gives liberally to the poor, cares for the sick, helps the stranger, would have eternal life, no matter how evil his own life might have been. Nor did he teach that only actions count. "Inasmuch as ye did it not unto one of these my brethren, even these least, ye did it not unto me," he explains. The deeds mentioned are done "unto Christ;" they show that the doer has a vital personal relationship with Christ, and "it is personal relation to Christ as acted out in the life that will fix eternal destiny." It is the spirit that lies back of what you do or what you say that counts. Lives of unselfishness indicate the possession of the Spirit of God—they are the hall-mark of the Christian.—Pittsburgh Christian Advocate.

WHAT IS WRONG WITH OUR PREACHING?

By a Layman.

A Bishop once said to David Garrick, the actor: "Can you tell me, sir, why it is that you players who deal with romance can yet profoundly move an audience, while we preachers who deal with reality fail to do so?" "Yes, my lord, I can," replied David Garrick. "It is because we players act fiction as if it were the truth, while you preachers too often speak of truth as though it were but fiction."

That was considerably more than a hundred years ago, but no one who knows anything of preaching and preachers will deny that it is too true to-day. There is a great lack of powerful, overwhelming, burning conviction in our pulpits to-day and it is a lack which will have to be reinstated before any great revival of religion in our midst can take place and before there is a great forward movement in the conversion of the world.

When we think of Wesley, Whitefield, Knox, and Luther, we think of them chiefly as men who said what they meant and meant what they said, of men who never allowed anyone to imagine that they were in the least doubt as to the supreme importance and urgency of the message they were delivering. In our own day Spurgeon and Moody are shining examples of the same whole-hearted earnestness and burning zeal.

What we call dry preaching—a dull sermon—is generally another way of saying that the sermon lacked conviction, that it did not come from the heart, although it might have come from the head, and therefore it did not reach the heart. Have you ever read Wesley's Sermons? Do they not make very dry reading? Of course they do. They are very difficult to wade through—almost as difficult as a book of Euclid. Yet those same dry sermons moved multitudes to cry out in strong agony: "What must we do to be saved?" Some of the driest of them were preached in the open air to congregations of three, four, and five thousand people who listened with strained attention, sometimes for an hour and a half at a stretch. Those sermons, which are so dry to read, were transformed by the strong conviction and burning zeal of Wesley into soul-moving, powerful deliverances and were used by God as the means of the conversion of tens of thousands of men and women.

Nowadays many clergymen and ministers read even the Word of God in a perfunctory manner, as if it were just a task to be got through. I have heard clergymen read that wonderful dramatic chapter which tells of the death of Absalom and ends with David's Lament: "Absalom, my son, my son, would God that I had died for thee," with just as little expression and pathos as they would read the notices of the week's meetings, and who would make the dramatic scene on Carmel or the prodigal's return no more moving to the heart and conscience than a paragraph from the money market column in the newspaper.

On the other hand, I have known a few preachers—alas, too few—who could almost have made what the little girl called "The Begats," namely, the first chapter of St. Matthew's Gospel, pathetic. I remember hearing a well-known minister, now gone to his rest, read that psalm, every verse of which has the refrain, "For His Mercy endureth forever." What a difficult psalm it is to read! Yet he made it a thing of beauty, as it rightly is. He rang the changes upon the words, "For His mercy endureth forever," as practiced bell-ringers ring the changes upon a peal of silvery bells in the silence of a Sabbath evening in the country. I heard the same minister read a chapter from that wonderful story of Joseph and his brethren and I might never have heard it before, so interested was I. The congregation was spellbound. They were hearing a great piece of literature finely read and they appreciated it.

It is the same with preaching as with reading the Scriptures. Both are inclined to be done in a slipshod fashion. They lack soul, conviction, earnestness. I agree with Thackeray who wrote: "There is an examiner of plays and, indeed, there ought to be an examiner of sermons," for there can be no doubt that a bad preacher will empty a church quicker than a good preacher will fill it. Every candidate for the ministry ought to pass an examination in preaching and reading before he is allowed to go into the pulpit and inflict himself on the public. Believe me, it is not learning, culture, skill in theology which is going to convert the world, but hearts on fire with love to God and man. Many a preacher who puts the cart before the horse, who says "was" for "were" and "were" for "was" will bring more sheaves with him when he stands before the Master than many a preacher with a hundred times his learning, but who lacks that burning sincerity and deep conviction which is at the root of great preaching.—Northwestern Christian Advocate.

TO THE METHODISTS OF MISSISSIPPI.

Dear Brethren and Friends: The authorities of Millsaps College earnestly desire that the institution shall accomplish the purpose for which it was established. They realize that this purpose was not merely the addition of another institution of college grade to those already existing in the State, but the maintenance of a Methodist college that, under the ownership of the Church and the control of the Conferences, would present literary advantages equal to the best, accompanied by moral and religious influences that would result as far as possible in scholarship animated by the spirit of Christian doctrine and Christian service. They strive to make religion the most important element of education, believing the character of the workman to be more important than his skill. While not presuming that the ideal has been attained in the actual accomplishments of the college, they feel that they can point with humble pride to the culture and Christian character of the preachers, teachers, and business and professional men who claim Millsaps College as their Alma Mater. They appreciate the interest in the college entertained by our preachers and the corresponding claims that the college has upon our ministry for their active and loyal support.

Of the many co-operating agencies that make for its success and highest usefulness, two are influential above all others. They are the worthiness of its ideals and the consecration of those entrusted with its government to the promotion of those ideals; and, second only in importance to this, the active and hearty support of our traveling ministry. Our own boys should be found within its halls, our neighbors' boys should be told of its advantages, and within our hearts and the hearts of our people there should dwell a sense of proprietorship in the institution with all that such a sense of proprietorship implies.

We confidently depend upon your interest and ask that during the vacation, when hundreds of young people are planning to go to College, you will direct their thoughts toward Millsaps College. Your brother and fellow worker,

A. F. WATKINS.

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AN APPEAL TO THE SUNDAY SCHOOLS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

A movement is on foot to erect on the campus of our Methodist College in Kobe, Japan, a building that is to be a center for the training of Sunday school leaders. The building will be furnished with a complete assortment of Sunday school supplies and a large Sunday school library and in it will be conducted classes in child study, religious pedagogy, and Sunday school organization.

When Dr. H. M. Hamill visited Japan a few years ago he became greatly interested in the evangelization of the Japanese people and offered $1000 towards the erection of a building to be dedicated to the training of Sunday school teachers and pastors. This offer has been made good since his death by his wife.

In view of the peculiar relation which he thus sustains to the enterprise and in view of his great contribution through personal service to Sunday school work in the Island Empire, it has been decided to name the proposed building the Hamill Memorial Building.

The building will cost, when completed, $8000. Of this sum, $6000 has already been provided. It is deemed fitting, on account of Dr. Hamill's peculiar relation to the Sunday school work of the Methodist Episcopal Church, South, that our Sunday schools and Sunday school leaders should show their appreciation of his long and faithful service by raising the balance of $2000. The matter of bringing this to the attention of our people has been placed in the hands of a Committee composed of John R. Pepper, A. J. Lamar, E. B. Chappell, B. M. Burgher, and W. W. Milan. Through this Committee the matter was brought before the General Sunday School Board at its recent meeting at Lake Junaluska. The Board unanimously passed a resolution approving the enterprise and the plan to ask our schools to help in furthering it and suggesting that the third Sunday in September be set apart as Hamill Memorial Day and that on that day each of our schools take a voluntary offering for the fund.

Surely one who has given such eminently useful and fruitful service to our great Sunday school work richly deserves a memorial that will continue the splendid labor wrought by him for so many years. We believe the response will be widespread and liberal. Send offerings to Rev. A. J. Lamar, D. D., Treasurer, 510 Broadway, Nashville, Tennessee.

J. R. PEPPER,
Chairman Hamill Memorial Committee.

BOMBASTIC BAPTIST BIGOTRY.

By Rev. P. O. Lowrey.

Both by individual ideals and denominational training our ethical code would not allow us to talk about a brother "household of faith" any more than about a neighbor's family, and to criticise one's religious belief and practice has always seemed to us bad manners; but at the same time "self-preservation is the first law of nature," and in Church, as in State, to fight in one's own defense is sometimes the only honorable thing thing to do.

Like the eel which the boys caught and skinned, and threw back into the creek so many times that it came up at regular intervals to be skinned, the Methodists in some sections are so accustomed to hearing themselves unchurched by the Baptists that they take it as a matter of necessity, and sometimes let their good manners go so far as to demand that their pastors shall not answer back; and the Baptists that hear their pastors constantly ridiculing the Methodists as not having been baptized, and their Church as not being a Church at all, seem to think the Methodist preacher who dares to defend his flock has almost committed the unpardonable sin. Both sides seem to consider a Methodist above talking about other folks and bound by some kind of precedent to keep quiet and sweet while his ecclesiastical family is being maligned. In the meantime, many Methodist children and others who otherwise would be Methodists are being imbued with the "one true Church" and immersion doctrines of the Baptists and are uniting with them instead of their own Church in spite of the recognized objectionable tenets of their faith. This rule has been followed in some communities in the South where "much water" and warm weather make the immersion dogma practical until the Methodists are being absorbed by the Baptists. To one who believes that religious bigotry should be rebuked and "strange doctrines" banished, and that Methodism has a mission in the world that makes her need the adherents that naturally belong to her, the way of duty is plain. "Fighting the devil with fire" may be a questionable doctrine, but for one we believe that "enough's enough" and that self-respect and self-existence demand that Methodists begin anew to preach their distinctive doctrines and thus make impossible this exodus from our church fold; and we submit this study of the bigotry of the Baptists as suggestive of what should be taught our people who have heard from them so much that they are the "IT," and that Methodists are only members of a human organization established by John Wesley, without true baptism and with no right to the sacrament of the Lord's supper, that many would-be Methodists believe it—in some sections. This study has been made at first hand, and as much more could be said in keeping with the truth.

Since from the standpoint of the number of adherents, at least, the Baptist and the Roman Catholic are the two strongest of the ecclesiasticisms in our country that lay claim to being "the only true Church," and since, laying claim to practically the same origin, authority, and exclusiveness, there is considerable antagonism between them, we make the following comparative study of the two that it may be used by our preachers as part of their sermonic material as needs may require, or as a note of warning to our people:

1. To begin with, both the Romanists and Baptists claim to have originated with and to have a direct and unbroken succession from Christ, both claiming to be the Church that Christ had reference to when he said in Matt. 16:18: "I will build," etc., the Apostle Peter being the patron saint of the one and John the Baptist that of the other. This claim gives each of these ecclesiasticisms the right to the exclusive use of the sacraments and lays the foundation for their narrow and pompous bigotry.

To show with what vehemence the Baptists maintain this dogma, we quote the following extracts from a recent article by Rev. Isaiah Watson, in the Alexandria (La.) Baptist Chronicle: "The Baptist Church started with Christ and the Apostles.....God sent a Baptist preacher to baptize Christ and the people.....The Son of God himself said that John was a Baptist (Matt. 11:11).....If a Baptist preacher baptized Jesus, then that made Jesus a Baptist..... There is only one kind of gospel church, and that is the Baptist Church, and Jesus lived and died a member of it.....There is no other way to do your duty to God in being baptized except to receive it at the hands of those in authority..... If the Baptists were sent to do all things, then other so-called Churches are authorized to do nothing—they have no God-given work on earth.....God will never change his plan to give a pure gospel to the world by us; then if we will not do this for our Lord it must remain undone."

The writer recently heard practically all of these claims emphasized in a series of sermons by a Baptist evangelist. And while it may be claimed that Baptist scholars do not make such claims, and that these bigots do not represent the better class of Baptists, we reply that there is a wonderful unanimity among them as to the dogma itself, and the scholars for the most part are keeping quiet or else are encouraging the field force in its propagation; and when Dr Whitsitt of the Louisville Theological Seminary, so we are informed, dared to give a true historical statement of the origin and growth of the Church, he became persona non grata to the leaders and had to find a more congenial field than that of teaching Baptist Church history to Baptists.

2. While the Baptists are aggressive in teaching the Bible and make great claims of having no creed but the New Testament, like the Romanists, the preacher reserves the right to its final interpretation. While the Methodists allow their candidates for church membership some right of choosing for themselves their mode of baptism, it is not so with the Baptists. Nor are their members allowed to interpret the Scriptures as to whether or not they should have their children baptized—the preacher would not allow that. Neither would a member be allowed to commune with a member of another Church, though the member might be his own mother—that is settled by the ecclesiastical heirarchy, whose interpretation of the Scriptures is final in the Baptist Church.

3. As the Romanists make the priesthood necessary to salvation in direct mediation and in absolving from sin, so the Baptists maintain that the only way to be saved is by obeying Christ, and Christ can't be obeyed without submission to immersion baptism at the hands of a Baptist preacher. So the claims of each amount to practically the same thing—that the ritualistic priesthood is necessary to salvation.

4. The Romanists and the Baptists alike guarantee salvation to their communicants: the one on the ground of obedience to the Church and confession to the priest; the other on the ground that they only baptize saved people, and if one is "once saved, one is always saved," no matter how much the adherent may sin: The Romanists' claim is that he will absolve the sin, the Baptists' is that after baptism (which follows regeneration), all sin is in the flesh and not in the spirit, and therefore absolution is not needed. Consistent with this system, Baptists are practically without recourse to Church discipline in case of immorality in a member, since in the flesh their members sin all the time and can't help it, and the spirit of the regenerate does not sin. So about the only consistent ground of discipline would be the sin of communing with other Churches, or a failure to pay their church dues. Unless the viciousness of this doctrine is showed up, it makes a wonderful appeal to the masses of depraved humanity.

5. In her ritualism the Church of Rome has nothing that she stresses more vigorously than the Baptists do water baptism. It is water, water, water, from the first to the last of a revival meeting, and scarcely in anything do their proselyting preachers and members interest themselves more than in getting unestablished Methodists to believe that they can never get to heaven unless they renounce their baptism and are led "down into the water and straightway up out of the water" by a Baptist preacher. And in some communities the number who are infected with this bigoted bombast is surprisingly large, they perhaps never having heard as much as one sermon to the contrary. This could never be possible if our preachers and teachers would first instruct themselves in these facts, and then those whom they are set to lead.

6. The Baptists, like the Catholics, hold all besides themselves heretics, and do not receive members from other Churches until they first renounce their membership and come into their Church just as would a publican and a heathen. And for this same reason they do not allow the members of other Churches to commune with them, and consistently with this position are they more and more withdrawing from all inter-

denominational affiliations.

What a pitiable spectacle, by the way, to see a Methodist renounce his Church and baptism and stand up before the world and be treated as a publican, saying that he had never been baptized and virtually promising that he will never again commune with the Church that brought the gospel to him and his father before him, for the glorious privilege of being immersed by a Baptist preacher! In this, however, the Baptists are, or seem to be, more generous to us than the Catholics, the latter maintaining that our people are neither baptized nor married, while the Baptists do allow, so far as we know, that those married by Methodist ministers are not adulterers. This generous allowance by the Baptists, however, might be on the ground of a civil and not an ecclesiastical ceremony, since they allow a civil marriage, while the Romanists do not.

7. As the Romanists make spectacular their "first communion" reception of members into the Church, so do the Baptists their gala day baptisms and "right hand of fellowship" receptions. To a recent boast that "people do not go for miles to a Methodist sprinkling," we replied that the negro Baptists have bigger baptizings than the whites, and that a hanging would draw more people together than either.

8. Both communions reject the Bible of scholarship and substitute sectarian Bibles, that they may translate "baptize" "immerse," etc., as best suits their purpose. Most Baptists, however, are so ashamed of theirs that they have pigeonholed it and they use the standard versions.

9. Like the Romanists, the Baptists claim that they never change, that they take the sacrament, baptize, and run the Church just like Christ and the Apostles did.

10. It is claimed by some who think they know that the Baptists are more and more becoming like the Romanists in being clannish in promoting the secular interests of their members, and are moving in the direction of rivaling the Knights of Columbus in making their Church a political and business machine, thus holding out inducements to the world to become members of their faith.

11. Like the Romanists, the Baptists are wily in appearing in a false light in a non-orthodox atmosphere, not showing their true colors until they get things their way. Thus a Baptist minister will begin a revival meeting with such liberality that the Methodists are led to believe that he is a broad gauged Christian brother and the finest preacher going; but no sooner has he used the Methodists to help him get hold of the people, including the Methodist children, than he excommunicates, and sometimes almost villifies, the whole bunch! And yet he expects the good-natured Methodists to be back at the next service for another "skinning."

It will be noticed, by the way, that the present-day Baptists, in perfecting the completest proselyting machine that has ever existed as a branch of the Church of God, give the penitent the opportunity to make a confession in no other way than by joining the Baptist Church. Thus they capture the child of many a guileless Methodist.

In view of these and other such things, we are profoundly thankful that "we believe in the 'holy Catholic Church,'" and that the confession is in the Methodist creed. To keep down such sectarian bigotry as these "one-only-true-church" ecclesiasticisms foster is now, as it has always been, a part of the mission of Methodism. Let her be true to that mission ever; but at the same time let her protect her own existence in hindering a great proselyting machine from stealing those that are hers and that she needs in the work of propagating the truth. And it is often true that when a Methodist preacher shows up this system of bigotry in a town the Baptists get busy attending to their own business and that for years peace and brotherly love prevail, and both they and the world at large have some genuine respect for the Methodists.

Westlake, La.

A GREAT GIFT TO NORTH CAROLINA METHODISM.

(This statement, taken from the Raleigh Christian Advocate, is of such importance and interest that we are reproducing it for the benefit of our readers.—Editor of the Advocate.)

It was my good fortune recently to spend a day and night with Mr. J. B. Duke, and his brother, Mr. B. N. Duke, at the "Duke Farm" in New Jersey. Twenty years ago Mr. J. B. Duke went out into New Jersey and bought a tract of land which from time to time he has increased till now it contains more than twenty-three hundred acres. He has developed it into a place of such magnificence that one would not dare even a modest attempt to describe it. It is a complete encyclopedia of landscape architecture. It has been my privilege to see much of the world's greatest and most famous landscape work, but this work stands without anything in its class. He undertook it as a matter of taste, and truly he has given trees, grass, flowers, shrubbery, rocks, water, mountains, sculpture, colors, shades, lines, and forms their best chance, all of which stand as a monument to the taste of this industrial master.

But I did not intend to write of the "Duke Farm." Sitting on the porch of his great residence after dinner he and his brother asked me many things about our Church and its work. They grew up in a strong and loyal Methodist home, and while free from every tinge of exclusiveness, they are strongly attached to the Church of their father and childhood. Several months previous Mr. J. B. Duke had said that he wished to have such a talk with me, and the surroundings made it a rare place and time to discuss such questions. After considerable talk on various phases of our work, he said in the quiet tones so characteristic of his great father, "I have determined to give you annually thirty-five thousand dollars to be used in North Carolina in our Church enterprises—fifteen thousand to be used for Church Extension, ten thousand for Domestic Missions, and ten thousand for the worn-out preachers." This is equivalent to five per cent on a $700,000 endowment, a sum the equal of which our Church never before received for such purposes. But as great as the amount is, frankness requires me to say I was more impressed by the serious, interested, and gracious spirit in which he gave it. To my inadequate efforts to properly thank him, he simply replied: "I wish to do some good and I feel that this is the best way to do it. I have no other purpose. The Church is the only institution that lasts. Other institutions change and pass away, but the Church abides, and the good I try to do I wish to do through the Church. And I have great faith and interest in the country church. From it comes the best we have in Church, State, or business. It should be kept strong and active. I have thought much about our country churches and wish to help them some." The conversation drifted with much freedom into many lines of thought and I am strongly tempted for many reasons to repeat many things these two brothers said that night.

In the direction of these gifts he turns over the fifteen thousand dollars for Church Extension and the ten thousand for Domestic Missions to the General Board of Church Extension to be administered through it; and the ten thousand dollars for worn-out preachers to the Trustees of Trinity College to be administered by them. In selecting this plan I was deeply impressed with the great care with which his genius for business went over every possible detail in the various relations and complications and with what delicacy he discussed them. The worn-out preacher has a strong place in his sympathies and concern. He wishes me to distinctly understand that he did not make this gift to lessen the gifts of the Conferences to these causes, but simply to increase them, and this was one of the considerations in deciding the policy of administering his gifts. He was much interested in the work of the Board of Church Extension, and especially the management of it under Doctor McMurry, and expressed an earnest desire to meet the Secretary of this Board. Of this Board's work and methods he made close inquiry and manifested distinct approval of its policies.

I am sure all our Church will welcome with hearty thanks this munificent act of Mr. Duke. It should, as he desires, not lessen any of our efforts, but on the contrary it should greatly increase them. Here in North Carolina he wishes to see what may be done to enlarge all our work, especially our work on the circuits. From his father he inherited a marked esteem for the circuit preacher and his work, and this interest abides. It gives me peculiar pleasure to bear to our Church this gift of Mr. Duke. On the same occasion Mr. B. N. Duke gave to Trinity College funds to place a rock fence around the campus, a distance of fifteen hundred yards. For more than twenty years I have known this family, the father and the sons. I should write of them, but I know they do not like to be written of, especially in connection with any act of benevolence. I shall say, however, that during all my intimate association with them I have never known them to entertain a small view of anything, to show any sort of a spirit of obstruction, or to be lacking in the most genuine interest in every good cause. I take this method to bear to our Church this gift of Mr. J. B. Duke, and call on all our people to make it a great blessing as it is desired to be by the giver. JOHN C. KILGO.

CHURCH NEWS.

Dr. Francis E Clark, head of the United Society of Christian Endeavor, has been for some time seriously ill with typhoid fever.

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Dr. J. H. Jowett, the noted pastor of the Fifth Avenue Presbyterian Church of New York City, is now in England, his native country, on his annual visit.

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Rev. W. A. Davis, of Kyoto, Japan, states that the Methodists administered the largest number of baptisms during the year 1914 of any Church working in the Mikado's Empire.

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Dr. Matt S. Hughes, of Pasadena, Calif., has been made chairman of the special committee of thirty that will direct the campaign for State-wide prohibition in California in 1916.

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The late Prof. W. M. Cundiff, of North Carolina, provided in his will for the erection of a $10,000 building at the Children's Home, one of the Southern Methodist orphanages in that State. It has been announced that this money will be available for use at an early date.

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CONCERNING CENTENARY COLLEGE.

A recent issue of the Shreveport (La.) Journal contained the following statement concerning the Faculty at Centenary College and the outlook for the next session of that institution:

"Professor J. G. Sawyer, a Virginian, who comes directly from Portland, Ark., where last year he held the position of principal of the public schools, and who comes highly recommended, will be dean of Centenary College next session. He will also teach science and philosophy. Professor Sawyer has a B. A. degree from Randolph-Macon and an M. A. and B. D. from Vanderbilt, and his engagement by Centenary promises to prove a valuable acquisition to the faculty.

"Another new member of the Centenary faculty, whose presence is expected to prove a strong factor in the advancement of the work of that institution, is Professor Hodgle Henderson, who will fill the chair of English and History. Professor Henderson last year taught at Millsaps College, Jackson, Miss. He holds a B. A. degree from Millsaps and an M.A. from Vanderbilt, and is highly recommended. His father is a well known Louisiana minister, now located at Mooringsport, and Professor Henderson has spent much of his life in this State. That experience promises to aid him in the work here.

"Other faculty appointments announced by Dr. R. H. Wynn, the President of Centenary, for the next session, opening September 15, are:

"Mathematics—Professor B. D. Battle, last year a member of the Centenary faculty, who holds an M. A. degree from Emory College, and who is very active in athletics.

"Latin and Greek—Prof. W. W. Moore, Jr., who was also with the Centenary faculty last session, and who holds a B. A. degree from Millsaps.

"Preparatory Department Instructor—L. A. Sims, graduate of Centenary two years ago with a B. S. degree.

"Grade Departments—Mrs. T. F. Wilbanks (nee Miss Ruth Kessenger), who has a degree from Centenary and was last year with that institution.

"Dr. Wynn has been quite active during the summer in the interest of the college, and it is hoped that there will be a large and encouraging enrollment. A number of encouraging messages have been received. The curriculum is high and splendid educational advantages are offered, the faculty as just announced being composed of a corps of teachers and instructors of high standing, with splendid recommendations. Dr. Wynn in making the selections had the interest of the college foremost in mind; and it is believed that the faculty will do a splendid work.

"An effort is being made to raise $12,500 among friends of Centenary by January 1, in which event the college has been promised $2500 as a gift from a local capitalist for general improvement and advancement."

AN EDITORIAL COMMENDATION.

In the same issue of the Journal that the above statement was published, there appeared the following editorial comment:

"In this issue The Journal publishes a list of the members of the Faculty of Centenary College for the approaching scholastic year. President Wynn announces that all members of the teaching force are highly recommended and fully qualified, most of them having served Centenary before. The prospects are encouraging for another year of progress. A community is honored by having educational institutions located therein. When Centenary was removed here Shreveport was complimented, and its citizenship should show their appreciation of this recognition, especially by boosting the advantages of the college and lending encouragement to those in charge of its good work. May the ensuing year be the most successful in the history of Centenary."

BISHOP CANDLER'S PLEA FOR EDUCATION THAT WILL HELP MISSION WORK.

In a thoughtful article by Bishop Candler, appearing in the Nashville Advocate of August 13, after a review of the new conditions resulting from the European war which have shifted the educational center of the world to America, thus bringing students from every quarter of the world to American colleges, the following statement is made:

"Unfortunately, most of these students are attending institutions the atmosphere of which is distinctly unfriendly to evangelical Christianity. Liberalistic educational establishments have been more richly endowed and perfectly equipped than have the colleges and universities of the churches. Hence these foreign students flock to the schools of liberalism. When they have returned to their own lands, they will be obstacles in the way of our missionaries. The power of our investments in missions will be greatly reduced unless more of these foreign students are drawn into evangelical institutions, and this cannot be done if the institutions of the evangelical Churches are not made speedily as strong as the strongest of the secular institutions. It is impossible to have colleges and universities that will serve the needs of evangelical Christianity unless the churches erect, endow, own, and control such institutions. States cannot make the educational establishments required for this purpose, and irresponsible boards (miscalled independent) will not. Only the Churches can and will."

The thought is suggested that if our colleges, under the influence of evangelical Christianity in the South are prepared to invite and train the students from Latin American countries, a far-reaching work for the promotion of evangelical Christianity can be done, a truly missionary work, instead of these students being turned toward liberalism by the influence of secular institutions.

The Bishop's conclusion from this situation is one that is peculiarly pertinent from various points of view in Louisiana. Urging the preachers by all means to bring up their educational collections in full, he says: "THE EDUCATIONAL QUESTION, THEREFORE, IS, FOR THE PRESENT AT LEAST, THE SUPREME ISSUE BEFORE OUR CHURCH."

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Meridian Woman's College. Has had one year's experience, and is well prepared to teach Expression. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

Secular News and Comment

By R. E. Meek.

President Wilson has set aside a part of the Big Lake District in Arkansas as a reserve for native birds.

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On August 6 Emperor Francis Joseph of Austria was reported to be ill, having had a severe chill and being confined to his bed. It was said that his condition was not serious.

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The Sultan of Turkey was recently operated on for gallstones and chronic affection of the kidneys and prostate gland by Prof. James Israel, a Berlin surgeon. The operation is said to have been a success.

• • •

It is predicted that the South's cotton crop for the season of 1914-15 will amount to 15,108,011 bales. This will be an increase of 225,518 bales over the crop for 1913-14, and of 1,000,078 bales over that for 1912-13.

• • •

Secretary Daniels will send Dr. Archibald M. Fauntleroy, who is attached to the naval hospital at Washington in the capacity of a surgeon, on a tour to examine the war hospitals of France, England, and Belgium.

• • •

Ignace Jan Paderewski, the great pianist, is making a lecture tour in the United States in behalf of Poland, his native land. The baneful effects of the war upon this dismembered kingdom are not generally known in the United States.

• • •

England and France have appointed a joint agent to buy war supplies for them in this country. The employment of one agent instead of two will prevent competition between the two nations, and each is to receive an equal portion of the goods purchased.

• • •

Theodore G. Bilbo has been elected governor of the State of Mississippi and Lee M. Russell lieutenant-governor. Mr. Bilbo's majority over his opponents was much smaller in the present race than it was four years ago when he was the successful candidate for the office of lieutenant-governor, which he now holds.

• • •

The use of cotton in war is denied by W. F. Reid, the inventor of a process for making smokeless powder. At a meeting of the Society of Chemical Industry held in London on July 16 Mr. Reid declared: "There is virtually no cotton used in the manufacture of high explosives. The whole thing is a great fraud. There may be some trace of cotton in the explosive, but the bulk of it is coal products. Eminent scientists have made erroneous statements on this subject." This startling declaration is not likely to be accepted by the general public unless backed by indisputable proof.

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CONCERNING MILLSAPS COLLEGE.

The friends and logical supporters of Millsaps College, preachers and laymen, have reason to feel encouraged, not only in contemplation of what has already been achieved hy this great institution, but in the outlook for the future. The writer has assisted the President of the College in the summer canvassing for nearly fourteen years and never has there seemed to he a brighter prospect for new students than now. It is certainly to be expected that every one who can aid in turning a student this way will do so. There should be a hearty co-operation of all concerned in an effort to make the session of 1915-16 the best in the history of the College.

There is reason that the people of Mississippi, and especially Methodists, should feel proud of Millsaps College. Providence has seemed to favor its foundation and its progress. The Church has felt its need and profited by its achievements. High ideals of scholastic attainment have heen held and encouraged, and sincere effort is made to safeguard and develop the three-fold nature of every student. Efficient men have heen sent out into the ministry and into almost every profession and honorahle avocation. The cost is moderate and many hoys hring all of their college expenses for the session within $200 or less.

There are various means of employment, and a large number of young men, some of them among our best students, have worked their own way through the four years of college, holding all along the high esteem of the faculty and student body. Many students also take advantage of loan funds and a few ohtain scholarships; hut the various means of employment and self-support whiie in college are limited. Every summer stirring appeals come from worthy and ambitious young men who desire to work their way, and such appeals are multiplying during the present summer. Recently an Epworth League estahlished a loan fund to cover tuition for one student, and the young man has been selected. In addition to the loan fund estahlished by nearly every district within the hounds of the two patronizing Conferences, several pastors have suggested to their congregations the raising of a student loan fund as a home mission "special." This is a splendid example for otbers to follow, and some of the results already manifest, as well as the many worthy applicants, justify an appeal for action on the part of those interested.

J. M. SULLIVAN.

Jackson, Miss., Aug. 7, 1915.

THE ART AND SCIENCE OF EATING.

By Rev. S. J. Davies.

Robert Reade, the English novelist and essayist, in his masterpiece, "The Cloister and The Hearth," gives a dismal picture of the hunger and lack of food incident to medieval times. Tbe main energy of people in that age was to keep the supply of food ahove the famine point and in this effort they frequently failed. Tbanks to improved facilities for transportation and better methods of agriculture, such harrowing scenes are now practically unknown in civilized lands. But "knowledge comes and wisdom lingers," sings the poet, and hoth enlarge the field of human fears and responsibiiities. There comes to us through the press and in hulletins from bodies of wise men, learned in all tbe science and theory of physiology, hygiene, food nutrition, disease, danger and death, giving us lessons and warnings for health and life.

"What shall we eat to live?" That's the question. Cereals contain too much starch. So rice and grits, corn and wheat, potatoes, and the vast army of breakfast foods, must he eliminated. These induce pellagra, that gaunt specter whose unwelcome presence now dwells in our midst. Eat beans, peas, and other legumes, and you are safe from pellagra; but too much protein and maltrition will result with consequent ioss of flesh and strength. A meat diet will result in various forms of epitheieal diseases, and the little bugs "will get you if you don't watch out." Fruit contains too much sugar or too much acid, and the liver and kidneys will be overworked or stagnated.

Nuts of various kinds contain too much essential oil and are an over-stimulus to the entire digestive tract. Vegetables such as turnips, carrots, lettuce, and other esculents are so lacking in the elements of nutrition, containing more water than anything else, as to he of little or no value. Coffee, tea, and chocolate are all nerve-racking and heart-weakening. Milk is fine for infants—bad for adults. A fish diet will give one beri-heri, or ptomaine poisoning if one is not careful.

Yet amid it all we continue to "live, move and have our being." It's wonderful! I suppose the reason is that Nature knows how and does combine the discordant elements into a harmony all her own and so perpetuates life. Sweat we must, and eat we shall, of carbohydrates, proteins, starches, and the mineral constituents of these to the end. A good dinner still appeals to us and we wield the knife and fork right dexterously despite the warning, "There is death in the pot."

Right proportion and rigbt relation will give health and vigor.

Jackson, La.

RAPIDES CAMP MEETING.

Some time ago I heard a doctor of divinity remark that the present social and religious conditions have made it unnecessary and impossible to hold a successful "camp meeting." If that gentleman had attended the Rapides Camp Meeting, near Boyce, La., July 25 to August 1, he would have revised his opinion. The camp meeting was a success, if one counts the conversion of penitents, the reclamation of backsliders, and the sanctification of the saints, a success. Why should not hardened sinners he converted at a camp meeting as well as little children in the Sunday school? The Son of Man still hath power to forgive sins, no matter where tbe penitent may repent and turn to him for salvation.

Much of the success of the meeting was due to the careful preparation of the energetic and prudent directors, who provided every comfort for the preachers and the people. The meeting was under the direction of Rev. Chas. M. Morris, the pastor, and Rev. H. W. May, the presiding elder of the district. The singing was led by Brother Morris and the gospei messages, as interpreted by his sweet solos, were blessed hy the Holy Spirit in the conviction of sinners and the comfort of the saints. The preaching of the presiding elder was of the old camp-meeting order. But it is as an exhorter that he excels. His stirring and fervent appeals are well-nigh irresistible.

Tbe preaching was done by Rev. Robert Randle, Rev. A. S. J. Neil, Rev. H. W. May, and Rev. A. Inman Townsley. Rev. Rohert Randie surpassed himself in his two great sermons on the "Cburch" and "Infant Baptism." If Methodism has a stronger preacher of her doctrines than this veteran of the cross, I do not know him. After hearing his convincing logic, his Scriptural expositions, and his fervent appeals, the presiding elder exclaimed, "This is not only a camp meeing, hut a "divinity school." Although Brother Randle has heen preaching forty-seven years and is past three score and ten, yet his "eye is not dimmed and his natural strength is not abated." Long may he live to bless the world and to adorn his Cburch!

Rev. A. S. J. Neill, a former pastor of the camp ground, did excellent work hoth in and out of the pulpit. He carries only well-heaten oil into the sanctuary and hurns no strange fire upon the altar. He possesses the happy faculty of saying the right word at the right time when leading penitents to Christ.

For more than a quarter of a century this old camp ground has been the Bethel of many searching souls. From its altar there have gone out men and women with pure hearts and of mighty mould to bless the world. This is the childhood home of Rev. H. Wade Cudd, now pastor of the Keener Memorial Church of Baton Rouge, and many other useful preachers and laymen.

As to the visible results of tbe meeting, what shall I say? I am glad to say that there was plenty of MOTION and EMOTION. At times the feeling was intense and profound. I have observed that wiiere the Holy Spirit manifests his presence the emotions are always deeply stirred. I do not mean that those who are thus moved need always make loud demonstrations, though of course they may do so if they desire with perfect propriety. Strong men and women knelt at the altar in the sawdust and were happily converted. Many heads of families received pardon and peace. Moreover, the iittle children were not neglected, for in a special service for them on Sunday morning several testified to a Christian experience and gave their names to the pastor for church membership.

Whiie on the Camp Ground, the third quarterly conference was held by the presiding elder, and the reports of the pastor, Rev. C. M. Morris, showed the entire charge to be in fine sbape. Several weeks ago he held a successful revival at Boyce; about 50 members have been received into the Church, and the finances are in good condition.

A. INMAN TOWNSLEY.

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EXALTS PERSONALITY.

"The Lord is my shepherd; I shall not want." Religion emphasizes personality. A criminal becomes a numher. A number sleeps in a cell, a number sits by the table, a number works at tbe bench, a numher walks out when the punishment is ended, or a number drops into the grave if he dies before he is free. Crime degrades men into numbers. Christ lifts men into a higher personality. Religion emphasizes the personal element. "Ye must be born again," and the new birth is an elevation of personality. The shepherd calls his sheep by name, and those who are redeemed are to have a new name, not a numher.—Unidentified.

Culture is well enough in its place, hut the Christian Church has a loftier mission than its promotion. It is to spread Scriptural holiness over the earth. It is a nobler achievement to make men good than it is to make them wise.

The Home Circle

"WHERE'S MOTHER?"

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big or small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by:
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Perils past and honors won:
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say:
"Where's mother?"

—Zion's Herald.

GRANDPA'S BIBLE.

Little Mary wanted to learn her Sabbath school lesson. It was Saturday afternoon, and the time was passing; but she had been busy with her doll's dress, and the lesson was yet unlearned. At length her older sister took a Bible from the bureau, and said:

"Come, Mary, I will help you to learn your lesson, and you can then go back to your play." Mary came to her sister's side, ready to begin her lesson, when she suddenly began:

"Sister, let us study it out of grandpa's Bible."

"But what difference does it make?"

"Why, grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary, they are just the same exactly."

"Well," replied the observing child, "I really think grandpa's must be more interesting than yours; he reads it so much more."

There are a good many young persons who would do well to get a look at grandpa's Bible. Possibly if they would scrutinize it carefully they would find something in it that they have never found in their own; and if they would pray as the Psalmist, "Open thou mine eyes that I may behold wondrous things out of thy law," they would find readings never discovered.—Little Christian.

HOW CARLO GAVE THE FIRE ALARM.

A little boy named Morris Barclay had taught his dog some clever tricks, one of which was to "talk" at the telephone. When the telephone rang Carlo would run into the hall, and if it was Mr. Barclay or any of Morris' friends, he was allowed to "speak" to them. He would bark, just as if he were trying to say, "How are you?"

One day a call came to the telephone office, and when the telephone girl said "Hello," the only reply was the excited barking of a dog. She knew at once that it was Carlo, but she could not understand why Morris did not answer her. She was so puzzled that she called up Mr. Barclay at his office.

"A call came from your house," she told him, "and I can get no reply, but Carlo is at the phone, barking wildly and excitedly."

"Carlo at the telephone!" Mr. Barclay exclaimed. "Why, that is strange, for there is nobody at home. I cannot understand it. Something may be wrong. I will go right up and see. Thank you for telling me."

Mr. Barclay hurried home as fast as he could, and when he opened the door a rush of smoke greeted him. Carlo was on a chair in front of the telephone, scratching and barking excitedly. Then he knew that the dog had realized that something was wrong when the room filled with smoke, and he had gone to the telephone, where he had "talked" with his master. In his excitement he had knocked the receiver down and in that way had given the alarm which led to the discovery of the fire.

When the fire was out and the excitement over, Mr. Barclay told how Carlo gave the fire alarm. Then Morris threw his arms around Carlo's neck, exclaiming: "You good old dog! If it had not been for you we might have been without a home this cold winter night, instead of having only one room hurt by the fire. I think it is lucky that I taught you to talk at the telephone."

A week later Mr. Barclay delighted Morris by bringing a collar for Carlo, with a silver medal attached, which said: "A reward to Carlo, because he saved the Barclay home from burning."

"He surely earned the medal," said Morris. And Mr. and Mrs. Barclay agreed that he did.—Apples of Gold.

WHAT HE LEFT.

News of the accident had reached the little town by telegraph an hour before. Both the men had known Philip Hastings from boyhood. An expression of shocked surprise was in their faces, and they talked in undertones. "It'll be a terrible blow to the family," said one. "Two of the girls are away from home, and Ralph took that clerkship in Adams last spring. They thought the world of their father."

"It'll be hard for Agnes to keep up the house," said the other. "The other children are 'launched,' but they're not earning much yet. And Philip never had the faculty of getting ahead. There are such people, you know. I doubt if what he's left will more than cover the funeral expenses."

In the little house in Elm Street the question of money had come up on the very next morning. A relative had suggested sending to the city for flowers.

"I don't think father would want us to do that," the older son replied, soberly. "He would say that it was beyond our means, and that the money had better be used for mother's comfort. We must remember that there are going to be other days after this is all over."

A sob broke from the youngest daughter. Some word of Ralph's had stirred her sore heart with a fresh reminder of her loss.

"Angie, dear!" Clara threw her arms round the younger girl's quivering shoulders. "We must remember mamma, Angie. That's what papa would say if he were here. We've got to be brave, dear, for her sake."

Twenty times that day the unselfish spirit of the dead man spoke in the words and actions of his children. They consulted his wishes as if he were still alive.

And in the weeks that followed the silent lips continued to give wise and brave counsel.

Clara went back to her school. She would have liked to stay at home; but her father had taken so much pride in her position in Hempstead that her duty was plain.

Ralph declined what shrewd people called a "better job;" and, indeed, it offered more in salary and in chances of promotion, but the concern wasn't managed with his father's high ideals of honesty. "He wouldn't have 'gone in there," said the boy.

Most of Elsie's earnings in an office "went into the house." She had a girl's love of pretty dresses and becoming hats, and had hoped to have them when she began earning for herself; but she had learned well the lesson of "doing for others."

"It was father's whole life," she said softly, not once, but many times. "I'm glad I can do it—in his place."

Yet the neighbors said that when Philip Hastings was taken away he "left next to nothing."—Youth's Companion.

CONCERNING REVIVALS.

Dear Brother Meek: The revival season is at hand—at least the time that is principally given to special revival efforts by the pastors. "My people shall be willing in the day of my power." God cannot use or bless the unwilling. What a privilege to be used of God! Doubtless angels covet opportunities and privileges that mortals fail to improve.

Yes, to be used of God we must be willing to sacrifice personal self-indulgence. "He that would save his life must lose it." "How can ye believe which receive honor one of another and seek not the honor which cometh from God only?" Paul counted all but loss for the excellency of the knowledge of Christ. If reproached, opposed and forsaken of friends, this should not embitter, weaken or discourage one, for whom the Lord loveth, he chasteneth. The fruit-bearing branch is purged that it may bring forth more fruit.

"Nearer my God to thee, nearer to thee,
E'en though it be a cross that raiseth me."

Yes, willing to go to the cross, if need be!

There must be prayer—earnest, persevering and believing. God alone can save, and prayer brings God into the life. Conviction is the work of the Holy Spirit and comes in answer to the prayer of faith. The great revival of 1858 was a prayer revival. So it was in Wales, only a few years ago.

Distinguished divines failed to find any adequate visible agency, but an unseen arm led the movement, while the people, being willing, sent up earnest prayer to God in the name of Christ for the salvation of those who were out of Christ. The Jerusalem revival came after ten days of waiting in the upper room prayer meeting.

If in 1915 God can get the preachers and people to be willing to meet the conditions of a revival sent from heaven, it will certainly come. "I am the Lord; I change not—'the same yesterday, today and forever.'"

Yours for the kingdom,

Camden, Miss. C. H. ELLIS.

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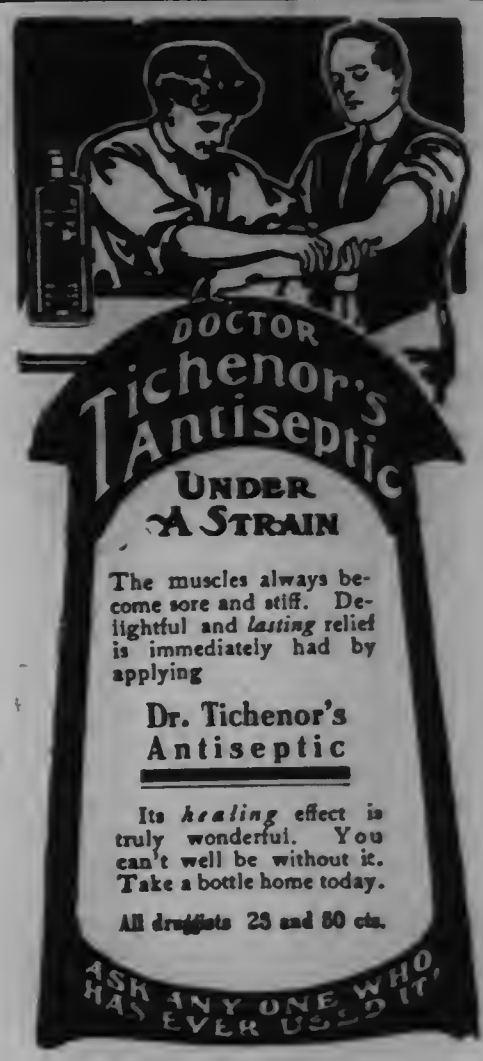
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Editorial

A STATEMENT BY A FELLOW-EDITOR.

The following is the major portion of a statement made hy Dr. E. G. B. Mann, the chief editor and publisher of the Central Methodist Advocate, of Lexington, Ky., in a recent issue of that paper:

"Marked 'Refused.'

"Every editorial and business office connected with a Church paper is familiar with a little official 'slip of paper' used by the postal authorities to give notice to the paper office of any trouble with a subscriber concerning the delivery of his paper. He may have moved and wants the address of his paper changed, or moved away and left no address, but the coldest and most disheartening information ever conveyed on that official card is expressed in that one word 'Refused.'

Why 'refused?' Nearly always because the paper has been received and read for one or two years without being paid for, and when a bill is sent for it, the subscriber 'refuses' it, and also refuses to pay the back subscription.

"'Only Signed for a Year.'

"Some try to pay off the amount of arrearage hy writing the office curtly that they 'only signed for a year.' This response will not help pay the printer, or the office force, or postage, nor does it tend to increase the joy of the proprietor or poorly paid editors.

* * * * * * * * * *

"A Better Plan Needed.

"To depend upon solicitation, or the voluntary plan of circulating the Conference organs is largely a failure, and the haphazard method of collections is worse. Every family connected with the Church should have a Church paper in the home, and it should not depend on annual solicitations and campaigns for the subscription price, hut it should he done systematically, and paid for annually, like the benevolent collections are paid. The money for it should he assessed against the Church as one of the legitimate and necessary expenses. Publicity, like leadership, should be of the right kind, and cheerfully supported. The money spent hy the Church for proper publicity and competent leadership will yield better results than any other money spent by the Church. The Church will one day look better after its publicity department, we hope."

The foregoing utterance by our worthy confrere finds a responsive echo in our heart, for our experiences in the office of the New Orleans Christian Advocate are quite similar to those which he has described. How any person can justify his action in continuing to read a paper for weeks, months, and even years, and finally, when the publisher will send it no longer without a settlement of the arrearages, ignoring his appeals, or refusing upon some mere pretext to pay up his back dues and curtly telling him to stop sending his periodical, is quite beyond us. Nor is it only poor people with whom money is scarce that do this. It is sometimes done by people of considerable means. We dare say that if the books of any of our Church journals were made puhlic there would be some startling disclosures in this respect.

OUR NEW MEDICAL COLLEGE.

We have in hand Bulletin Number 2 of Emory Univcrsity, a publication of about ninety pages, which is devoted to the School of Medicine of that institution. The past history of this school, which has developed into a department of our University, is quite interesting. It began in 1854 with the establishment of the "Atlanta Medical College; in 1878 "The Southern Medical College "was organized and chartered in the same city and continued in successful operation for twenty years; in 1898 these two institutions were united under the name of the "Atlanta College of Physicians and Surgeons," which did an excellent work until 1913, when another merger was effected with the "Atlanta School of Medicine," which had been established in 1905, the college thus combined re-assuming the old historic name, "Atlanta Medical College."

This school was legally transferred to the Trustees of Emory University on June 1, 1915, bringing with it buildings and equipment valued at more than $250,000, and an endowment of $20,000, to which the Trustees of the University added $250,000. The number of students in attendance during the last session was 370, distributed geographically as follows: Georgia, 236; Alahama, 38; Florida, 16; South Carolina, 23; Mississippi, 13; North Carolina, 16; New York, 1; Tennessee, 8; Texas, 2; Louisiana, 1; Vermont, 1; Pennsylvania, 1; Virginia, 2; West Virginia, 2; Rhode Island, 1; Washington, 1; Kentucky, 1; Indiana, 1; Cuba, 2; Porto Rico, 2; Spain, 1; Turkey, 1.

We take the following from the Bulletin referred to above:

"This Medical School has given sixty annual courses, and has graduated 3671 men. It now enters upon a new era of increased endowment and improved facilities as the Medical Department of Emory University.

"This is the only medical school in Atlanta and a large surrounding territory, giving it enormous clinical facilities.

"The clinical opportunities comprise all the material of the Grady Hospital, Hospital for Infectious Diseases, Battle Hill Sanitarium (Tuberculosis Hospital), all municipal, and the Wesley Memorial Hospital, which will at once huild a $200,000 hospital building, and many other hospitals in Atlanta by courtesy of their staffs.

"Fifty-one of this year's graduates secured positions as interncs in twenty-nine hospitals in New York, Boston, Pittsburgh, Richmond, San Francisco, Ancon, C. Z., and other points.

"Two of our Alumni graduated in June from the U. S. Army School in Washington."

Being under the direct supervision of a Board of Trustees representing the Church, this School of Medicine may be expected to be kept upon a high moral and ethical plane and to exert a wholesome influence upon the students attending it. The physician, if a man of God, has perhaps a larger opportunity to do good than is open to one in any other calling, except that of the Christian ministry. It is, therefore, a matter of much importance to provide for persons who have chosen this profession the very best medical instruction in an atmosphere that is thoroughly clean and religiously helpful.

Any one desiring fuller information concerning this School of Medicine would do well to send for a copy of this Bulletin, which may be had by writing Mr. Walker White, Secretary-Bursar of Emory University, Atlanta, Ga.

"COATLESS CONGREGATIONS."

Under the above caption, the Florida Christian Advocate of July 29 contained a vigorous editorial utterance, from which we extract the following:

"We confess that we do not admire the custom, now being introduced in some of our churches, of having the men doff their coats in church and sit in their shirt sleeves. They do not look well, even when no suspenders are worn; with suspenders they look worse. Our dress is often a token of our estimate of the place or person we approach. When royalty receives, the style of clothes to be worn is a matter of prime importance. When we approach divinity we believe it should be also. Of course, it is true that we can draw near to God, in our hearts, dressed in any clothes, or none at all; and God, who regardeth the heart, will not spurn our approaches. But the public worship of God is a more formal occasion. We assemble, not for our entertainment, but to do honor to God, in an act of worship; and to obtain audience with him. We are steadfastly of the opinion that it is best to do this fully clothed and in our right mind. Our clothes, our manner, our faces, and our speech ought all to be governed hy this ruling idea and give expression to it."

We heartily endorse the foregoing sentiments. The manner in which one dresses is not unimportant. The common proprieties in this respect need to be observed. This is particularly true when persons are in the house of God, where a due sense of reverence should be manifested. But this disposition to take liberties in the matter of dressing is not by any means confined to the churches. In most any of our towns young men and nearly grown boys may be seen in the presence of ladies without coats on, with their arms bare up to their elbows, with their necks exposed, and with their shirts fluffily protruding from their trousers at their waists. To express it mildly, such attire is not very refined; nor does it evince much respect for womanhood. To be sure, it is warm in this section in the summer; hut it has not just become so. We are often told that the Old South is forever gone, and we suppose it is; but we wish that it could have left as an abiding legacy the fine womanliness of its women and the unsurpassed gentlemanliness of its men. Good manners are a possession well worth having and highly prizing.

THEY DON'T DIE THAT WAY.

The quaint and homely but sound philosophy of the American Negro is often happily invoked to illustrate or impress some important truth. One of the latest instances of this that we have noted is the following story published in The Lutheran, which is said to have come from Old Virginia:

"A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: 'Yer gwine ter kill dis church ef yer goes on sayin', Give! No church can stan' it. Yer gwine ter kill it.'

"After the sermon the colored minister said to the people: 'Brother Jones told me I was gwine to kill this church if I kep' a askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause it's been givin' too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climh on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"

FOR MAINTENANCE OF THE CHURCHES.

Though somewhat belated (such information is not usually to be had quickly), the following statistics gathered and recently published by The Watchman-Examiner are quite suggestive:

"The running expenses of all the Churches in America in 1900 were $158,000,000. In that year the Protestant Episcopal Church spent $14,006,000 for running expenses; the Presbyterian Church, $20,375,000; Baptists, $12,348,000; Methodists, $28,269,000; Roman Catholics, $31,185,000; Disciples, $10,000,000. In general, the American Churches spent 94 cents at home for every 6 cents they spent for evangelization of the non-Christian world."

PERSONAL AND OTHER NOTES.

A note from Rev. O. G. Halliburton instructs us to send his Advocate to 1324 Fountain Head, Birmingham, Ala. This evidently will be Brother Halliburton's address for some time.

Dr. S. H. Werlein made a trip to Amite City, La., the first part of this week. Dr. Werlein reports that the work of the First Methodist Church of New Orleans is progressing favorably for the summer season.

Rev. J. E. Stephens reports that he is in place in his new charge at Louisville, Miss., and that he has been given a kindly reception. He is pleased with the outlook. Brother Stephens' letter brought us two new subscriptions, for which we extend to him our thanks.

Rev. W. H. Saunders, of Fernwood, Miss., states that he will spend the fourth and fifth Sundays of this month with Brother S. N. Young at Brandywine Church, on the Barlow charge. Brother Saunders is a strong gospel preacher and an effective helper in a meeting.

The Magnolia (Miss.) Gazette of August 14 says: "Rev. J. A. Moore and family, who have been visiting the Topisaw Camp Ground, returned home Friday. Mr. Moore frequently occupied the pulpit during the meeting there, preaching with his usual power and earnestness."

A note from W. D. Wendel, our pastor at Como, Miss., written a few days ago from Tullahoma, Tenn., where he had been resting for a couple of weeks, stated that he expected to return home this week. We trust that he has been refreshed and strengthened by his vacation.

Dr. I. W. Cooper, President of Whitworth College, is assisting Rev. J. V. Bennett in a meeting at Monticello, Miss., this week. Dr. Cooper was announced to deliver a lecture on "The Panama-Pacific Exposition," from which he has lately returned, at Monticello last Tuesday afternoon.

Union Church, on the Vaughan Charge, Mississippi Conference, of which Rev. J. B. King is the popular pastor, has lately been blessed with a gracious season of spiritual refreshing. The preaching was effectively done by Rev. T. H. King, of Bogue Chitto, and much good was accomplished.

Rev. W. V. Shearer, of Calhoun City, Miss., writes us of some good meetings lately held in North Mississippi. His report reached us too late for this issue of the Advocate, but will appear next week. There are few more earnest workers to extend the Kingdom than Brother Shearer.

Dr. Isaac L. Peebles is having a fruitful pastorate at Wesson, Miss. Up to the present he has received 43 persons into the Church and has baptized 82 infants. We dare say that this record in administering the baptismal rite to infants cannot be equaled in the Advocate's patronizing territory, if indeed it can in the entire connection.

We regret to learn that the health of Rev. N. B. Harmon, our pastor at Gulfport, Miss., has not been good for the past few weeks, but are pleased to know that it has been improving lately. We trust that he will soon be quite himself again. Brother Harmon is one of our most efficient pastors, and his present field of labor is a very important one.

In a personal note to the Editor, Dr. S. A. Steel, of Columbia S. C., referring to the former picture that he drew of an ideal home on the Mississippi Coast, says: "It seems that I will need a good many rockers on that screened veranda and several watermelons. All right! The more the merrier, and when I get my million I will set 'em up."

In Dr. H. W. Featherstun's article, entitled, "College-Killing—What Shall We Do About It?" which appeared in last week's issue of the Advocate, a regrettable typographical error occurred toward the close of the second paragraph, the word "discipline" being substituted for the word "disciple." Fortunately, however, the writer's meaning was obvious.

A dispatch from Carriere, Miss., on August 12, to the Times-Picayune reads as follows: "The revival which has been in progress at the Methodist Church here for the last ten days closed last night. The sermons were strong, and as a result there were several conversions. The pastor, Rev. J. M. Lewis, was ably assisted by his brother, Rev. J. Tillery Lewis, of Greenville, Miss."

The International Federation of Christian Workers met in Siloam Springs, Ark., on August 4, with a large attendance of workers from various States. Among the principal speakers were Dr. Munhall, of Philadelphia, Dr. Paige, of Canada, Dr. Haudenscheld, of Los Angeles, and Rev. W. M. McIntosh, of Iuka, Miss. The services of Brother McIntosh seem to be much in demand in the West.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. C. W. Crisler, Main Street Church, Hattiesburg, 2; Rev. W. J. Dawson, Bolton, Miss., 4; Rev. J. W. Evans, Clarksburg, Miss., 6; Rev. G. W. McLain, Cedar Bluff, Miss., 2; Rev. T. D. Lipscomb, Donaldsonville, La., 6.

Rev. M. L. White, under date of August 11, writes as follows from Bentonia, Miss.: "We are in the midst of a good meeting here. The preaching is being done by Rev. T. J. Norsworthy, of Yazoo City, and it is of a high order. He is splendid help in a revival. Our congregations are large for Bentonia; everybody seems interested in the meeting. We are looking for a great spiritual awakening. May God grant us this desire."

We reproduce the following dispatch to the Times-Picayune from Gonzales, La., on August 16: "The Methodist revival which has been going on in the Baptist Church during the past few days came to a close last night. It was conducted by Rev. W. W. Holmes, of New Orleans, who favorably impressed the large audiences in attendance. The regular pastor, Rev. T. D. Lipscomb, was much pleased with the results."

In a brief note to the Editor, Rev. R. H. B. Gladney, of Sardis, Miss., says: "Mr. A. L. Dietrich, our Divisional Sunday School Secretary, is a most capable leader and I feel sure that he will help to lift our needy field to a higher plane." Brother Dietrich will doubtless be given a hearty welcome by the Methodists of this section, and we trust that he may indeed be able to incite our people to a larger degree of efficiency in this most important work.

Though he has no regular pastorate of his own, Dr. J. T. Sawyer preaches somewhere nearly every Sabbath. He filled the pulpit of the St. Charles Avenue Baptist Church last Sunday at 11 o'clock a. m., and Rev. T. V. Peters has engaged him to preach for him at McDonoghville during his vacation, which he will spend in Tennessee. Dr. Sawyer will occupy the McDonoghville pulpit for the next three Sundays—August 22, August 29, and September 5.

Mr. J. D. Barbee, Jr., of Greenville, Miss., was in New Orleans last Friday and paid the Advocate office an appreciated call. He was en route to Pass Christian, where he expected to spend a few days as the guest of Mr. and Mrs. Edmund Taylor, also of Greenville, who, with their family, are summering on the Mississippi Coast. Before returning home, Mr. Barbee will probably visit his brother, Mr. D. R. Barbee, of Mobile, who is the Managing Editor of the Mobile Register.

According to Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, who has been spending some days in this city, New Orleans has been put in nomination as the place for holding the National Convention of the Anti-Saloon League in 1916. It is said that the only other city in contemplation as a meeting-place for this great body is Denver, Colorado. We hope that the Crescent City will be selected, as the influence of this gathering would doubtless prove highly beneficial to the prohibition cause in this section.

From the St. Helena Echo of August 13, we clip the following: "Rev. R. V. Fulton is assisting the pastor, Rev. E. C. Grice, in a meeting at Montpelier this week. He will go from there to Ethel, La., where he has an engagement to help in a meeting." From the same issue of the Echo we also learned that a very fine meeting has recently been conducted at Pine Grove by Rev. Bennett D. Watson and Rev. W. A. Mangum, of Denham Springs, La., resulting in 25 additions on profession of faith and a general spiritual quickening of the membership of the church.

Rev. G. W. Gordon, of Chester, Miss., writes: "The South Union Camp Meeting closed on the night of July 28, with 25 accessions to the Methodist Church. Rev. W. L. Graves did most of the preaching and did it well. Rev. W. S. Shipman, our genial and wide-awake presiding elder, came on Monday and held our third quarterly meeting for the Chester charge. He preached two excellent sermons while he was with us. Brother Bullard, of the Sturges work, was with us most of the time and rendered faithful service both in the pulpit and out of it. We have three other meetings to hold."

Rev. J. W. Ramsey, of Heidelberg, Miss., writes as follows: "I have just closed my revival campaign on the Heidelberg charge, which resulted in 36 accessions to the Church. My helpers were Rev. H. A. Gatlin, Rev. J. R. Jones, Rev. J. T. Abney, and Rev. H. Meliard, all of whom rendered efficient service. You may also state that I have recently assisted Rev. W. E. Dickens in a splendid revival at Vimville, which resulted in securing 12 new members and in toning up the life of the Church. I will go next to Rev. T. A. Ferguson for a ten days' meeting at Williamsburg, Miss."

Rev. A. D. Martin, writing from Raceland, La., on August 14, says: "About three weeks ago we held a meeting at Lockport, having with us Brother Robert Martin to do the preaching and Rev. A. J. Martin to lead the singing. The people there are mostly Roman Catholics. The services continued for five days, and the Spirit of the Lord was with the preachers and also the other workers. The good done seemed to be chiefly among the young people. Eight persons were added to the Church, giving us 20 members on the Bayou Lafourche Mission. We ask the readers of the Advocate to pray for our work."

Rev. H. N. Brown, of Lake Arthur, La., accompanied by Sister Brown, was in New Orleans last week, both of them having come to the Crescent City to secure medical advice. While here Brother Brown favored our office with a pleasant call.

(Since the above note was written, we have learned that Sister Brown underwent an operation at the Touro Infirmary this—Tuesday—morning and that she stood the trying ordeal well. Her physicians take a hopeful view of her case).

By request of the W. C. T. U. ladies of New Orleans, Dr. J. T. Sawyer addressed their meeting, held in Parlor E of the Grunewald Hotel, on the afternoon of Thursday, August 12. The Doctor states that he was given excellent attention by "the white ribboners" and that he thoroughly enjoyed talking to them concerning the splendid record that they have made in the temperance work and the cheering prospect of having our entire country freed from the curse of the liquor traffic in the near future. He assured them that the women of the United States will be largely responsible for this glorious result when it comes to pass, having been in the war from the first, and being determined to stand by their guns to the end.

We are indebted to Miss Belle D. Pennington, of the Seashore Camp Ground, for the following note: "Mrs. E. R. Kennedy, of Lafayette, La., has lately been spending a few days at the Seashore Camp Ground with her daughter, Mrs. Davidson. Mrs. Kennedy is well known to the workers in the Woman's Missionary Society in Louisiana, having been State President of the Home Mission Society for five years before the Home and Foreign work were united, and of the joint State organization for one year after the union of the two was effected. Later she was made the official head of the Social Service work in Louisiana. Mrs. Kennedy expects to spend the next few weeks visiting her daughter who resides in New York City."

Rev. J. B. King, of Vaughan, Miss., writes: "We have just closed one of the greatest revivals ever held at Deasonville, one of the appointments of this charge. Rev. P. D. Hardin, our presiding elder, preached two days, the pastor one day, and Rev. D. E. Kelly, our Conference evangelist, eight days, making eleven days in all. The congregations were good, and I believe that every soul was touched by the power of the meeting. Many, both young and old, were brought into the Kingdom. Fourteen family altars were pledged, and the entire membership of the church was brought closer to God. All denominations worked together in harmony. Seven were received into the Church (most of the people were already members). Brother Kelly is a great man, a great preacher, and a great revivalist. I do not hesitate to commend him to all who want the Gospel faithfully and effectively preached. Brother John Kelly was also with us and led the choir. He contributed much to the success of the meeting."

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On Sunday, Aug. 8, 1915, the soul of J. D. ROBBINS, Jr., departed from earth and went to live with God and the angels. J. D. was born on April 2, 1902, and so when he died was aged 13 years 4 months and 6 days. He united with the Methodist Church, South, at Shiloh when 8 years old and had been a bright and shining light ever since. He loved the Sunday school and attended regularly, having been absent only three Sundays this year. To know J. D. was to love him. His Sunday school teacher was very much devoted to him and will never cease to miss him. Grieve not, fond parents, brothers, and sisters, as those who have no hope, for J. D. is safe in the arms of Jesus, basking in the sunlight of God's love. May God's grace sustain you all in this trying ordeal. Trust and look to the blessed Savior who doeth all things well, and one day you will meet the loved one in that beautiful home above.

His SUNDAY SCHOOL TEACHER.

It hath pleased our Heavenly Father to send a messenger into our midst to call one of his children home. A great summons is this—one that we must all answer. Mrs. J. C. PATTEN was born in Pontotoc County, Miss., and died on July 28, 1915, at Atlanta, La. In the year 1879 she was married to Mr. J. C. Patten, who, with eight children, survives her. In early childhood Sister Patten became a Christian and united with the Methodist Episcopal Church, South, and remained a consistent member until she was called up higher. Her loved ones and friends who so faithfully ministered to her during her illness learned to know her sweet resignation to the Father's will, and wonder not at the calmness with which she fell asleep in Jesus. A home has been made desolate because the sunlight of a mother's love and presence has vanished. The loving voice is heard no more and her wise counsel is no longer given. Not again shall loving hands minister to her feeble calls or arrest her faltering footsteps—and for this we mourn. But oh! our souls rejoice in the glory that shall be hers in the home not made with hands, eternal in the heavens. We catch a glimpse of the mystical city and the great heavenly host beyond as we listen to the last words of our loved ones and watch their souls take flight in the arms of Jesus. We can only point the bereaved ones to the Heavenly Father's home. There we shall have no sorrow or pain, but everlasting love with the redeemed in glory. Children, mother is there and is waiting and watching for you.

A FRIEND.

IN FAVOR OF A LOUISIANA SUNDAY SCHOOL FIELD SECRETARY.

Dear Mr. Editor: I am very much in favor of the resolution passed by the Alexandria District Conference recently held at Bunkie, La., relative to the Sunday school work in our State. I have just finished reading the Advocate Friday. I had just read the Louisiana Sunday Association Monthly. In it I noticed that in quite a number of our parishes the men and women who make it a success are leading members of our Church. It is our people that are making this nondenominational society go. Now, these men and women who are such good workers in that Sunday school field are loyal Methodists, and I believe that they are ready to do just as good work in their beloved Church as they are to work in an outside organization. This is true in my field and other places where I am acquainted, I am quite sure.

Some one may say that we have tried that before and failed. I believe that was due to the course pursued by our man. I do not say this to reflect on Brother Lowrey, for I love him and he knows that I am his friend. The same mistake was made by our Conference evangelist when we tried that project—namely, they went to the best equipped schools and churches in our State where we have our best talent, both as to our pastors and Sunday school superintendents, and you know it is hard to give them anything that they haven't already. Consequently, our man, however good and pure his motives and desires might have been, realized nothing much in the way of a support. What we need in that line is a man who will go into our smaller towns and country appointments and give our people something they need in the way of new methods and assist to perfect the organization of these schools into active bodies. We had a fine man in the field in the person of Rev. P. O. Lowrey—a man who has the Sunday school on his heart; but he did not succeed for the reason given above. The Baptists are succeeding because they are doing the very thing I am recommending. Let us have a Sunday school field man. P. O. Lowrey will suit me.

Yours truly,
W. T. WOODWARD.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 220 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

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Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

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Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawtborne Ave.; 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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A request to Mr. L. I. Mills, Secretary Morgan School, Fayetteville, Tenn., will bring a catalogue and full information of this school.—Adv.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Clarksburg, Miss.

Dear Editor: This week we have just closed our meeting at Piney Grove Church, in Smith County. We had a great revival. There were 11 accessions to the Chureh, 10 on profession of faith, and 1 by certificate. On the last night of the meeting I gave a few moments' talk on why we as church members should read the Christian Advocate. At the conclusion, I asked for subscriptions for this Church paper, and seeured 6. We are making arrangements now to remodel the old church building and paint it. The Church has been torn asunder from come-outism, but the people are waking up. One man told me he came very near going astray from hearing these people, but that now he was unmovable, and expected to stand by his Chureh to the end. I must close. Our meeting begins at Pulaski to-morrow night, and we are praying for a great awakening there. —J. W. Evans, Pastor.

Waynesboro, Miss.

Dear Brother Meek: Will you allow me space in the eolumns of the Advocate to give the public a brief report from the Wayneshoro circuit? The first of our revival meetings elosed on July 27. Rev. J. Loyd Deceil assisted me, and I want to say that this man of God, whose faith in the God of Israel is unfeigned, did his work well. He came to us with the mind of the Master, and the messages that he gave us from day to day flowed with the milk of full salvation; and not a few of us after having heard these soul-stirring sermons are mueh more determined, under God, to wage war against the archfiend of our souls than we were previous to the meeting. Thank God for such men as "Loyd," who are not ashamed to preach a well-rounded gospel. Had it been possible for us to protract the meeting longer we would have had a glorious revival. It is a fact that in many instances we close our meetings too soon in our rural churches to have the greatest results attainable..... Permit me to say at this juncture that I am having a good year in service for my Lord. My congregations are holding up admirably, and the interest is very good. I am trying hard to stamp indelihly upon the minds of my people that the time for us to use opportunity is to-day. For as sure as the water that runs down through the race to-day and turns the wheel that moves the mili will never turn the wheel again, so it will be with us. if we fail to use the golden opportunities whlch come our way to-day we need not talk and say I'll use my opportunities to-morrow. May we not procrastinate, hut use our opportunities. Victory is God's to give, and ours for the asking. My people are cheerful and happy, and I have the victory in my soui daily. Praise his name forever.—Hilary Westbrook, P. C.

SEVERAL ITEMS OF INTEREST.

Dear Advoeate: We have just closed a most deiightful meeting at the Oxford Camp Ground. Despite the excitement incident to the primary election, there were good crowds and a fine interest. Seventeen were received on profession of faith and three or four others gave their names. Among those who joined were two sets of twins—hright, fine young people they are.

Rev. O. W. Bradley, of Winona, and Rev. E. Nash Broyles, of Durant, did most of the preaching, and dld it well. The people were delighted with these choice young men and they prediet a briiiiant future for each of them. Rev. W. L. Broom, of Oklahoma, and his family were with us and were valuabie help. When the men all went off to vote Sister Broom held a service for the women and did it so well that in the estimation of some honors were about even between her and the other preachers. By the way, Broom is doing weil in Oklahoma. He would have done weil here, but Oklahoma will be cleaner and hetter because of the Brooms Mississippi sent her.

Eleven people were present at this camp meeting who attended the first one 43 years ago. Rev. J. W. Poston founded this camp ground, seeuring 18 acres of land in a beautiful spot with hills and springs surrounding, and for all these years the throngs have eome to hear the word of life. This is one of Brother Poston's monuments. Thousands have been converted here. Many great preachers have been heard upon this platform. Possibly the name most frequently mentioned by the old people out there who have been at all the meetlngs ls that of Dr. J. J. Wheat, of precious memory.

The writer recently enjoyed the great pleasure of a ten days' stay ln the home of Rev. R. E. Duke, who some years ago went to Texas for health reasons. He had a very annoying bronchlal trouble, but since going to Southwest Texas he seems to be entirely weil. He is robust-looking, can do the work of a heavy pastorate, and is ln high favor with his people. His present appointment is Marbie Fails, Texas, where he has a splendid new church and a royal people. He has a salary of $1300 and a eomfortable parsonage. He has made good, and more. We had a good meeting, and the writer was most kindly treated.

Whlle passing through Austin I had the opportunity of looking in upon the great Universlty Church, of which Dr. R. P. Shuler is the popular pastor. This Church stands just across the street from the university campus where 1300 of the choice young people of Texas were ln attendance last session. Our Methodism is wide awake in Texas and the report is that Dr. Shuler is doing a great work at the Universlty Church. One of his admirers told me that the young men of the other churches enroii with their own denomination when they come to Austin, hut that they go to hear Dr. Shuler preach.

Our church work here in Oxford is duli enough this summer, but everything will take on new life ln September. We are losing Dr. Muckenfuss and family, and Professor Hurst and family. Mr. Hurst goes to the State Normal at Hattiesburg, and Dr. Muckenfuss to Emory University. These are both splendid men and have elegant families. We lost hy death recently one of our best men, Brother Jno. N. Slough. He was a brave Confederate soldier and for more than forty years a brave soldier of the eross.

Among those who toiled with us at the camp meeting, none rendered better service than Rev. C. T. Floyd, the Abbeville pastor. He ls one of the sweet singers of Israel, and his people esteem him very highly for his work's sake. He ls doing a splendid work and is not making any noise about it. E. S. LEWIS.

Oxford, Miss., Aug. 11, 1915.

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THE SHORT LINE :: THE POPULAR ROUTE
BETWEEN
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TICKETS ON SALE TO ALL POINTS NORTHWEST
ELECTRIC LIGHTED PULLMAN BUFFET SLEEPERS
Secure Reservations at City Ticket Office
709 GRAVIER STREET, ST. CHARLES HOTEL

You Look Prematurely Old
Because of those ugly, grizzly gray hairs, Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

Gail Borden
EAGLE
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CONDENSED
MILK
THE ORIGINAL
Save your baby from disease and sickness that come from wrong feeding. Give him that pure, safe food that will make him well and happy—Gail Borden Eagle Brand Condensed Milk. In every can of "Eagle Brand" there is health and strength for your baby. Made from pure, rich, cows' milk. All you do is add freshly boiled water and give it to your baby.
EAGLE BRAND
BORDEN'S CONDENSED MILK CO.

Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney,
Sardis, Miss.

During September, October, and November we must hold one or more Sunday school and Bible study conferences in each of our eight districts. These conferences will be a great blessing to the Church where they are held, a blessing that will grow larger as the years go by.

Rev. W. S. Lagrone, of Clarksdale, has made a request for 3 days early in October. Not only is he anxious for his people to receive the benefit to be derived from such instruction and fellowship, but he is anxious that representatives from the neighboring charges shall likewise be blessed. This is the right kind of co-operation, and permanent good will be sure to follow such efforts.

Our needs are many and great, but our greatest need is trained teachers. It is the business of each church to train its new teachers. The day we begin preparing teachers will mark a new era in the life of our Church. The conferences the Church has directed us to hold in the districts will do much toward creating a desire on the part of the teachers to make more definite preparation for this great work.

The General Sunday School Board has appointed Dr. J. W. Shackford Superintendent of Teacher-training. The day he announces the course of study for teachers our teachers in the North Mississippi Conference ought to order a thousand copies. Would it not be wise for every preacher to order a copy and set the pace for his teachers? And if we preachers will read the book we can get others to do likewise.

Miss Annie Harlowe, a primary teacher in Wannamaker's school, spends two hours every Sunday morning in prayer before she goes before the tender, impressionable children who look to her for guidance. The secret of this teacher's winsomeness is that she has the habit of meeting with God before she meets with her class. "A teacher begins to teach the minute the child enters the door." "A teacher's life is the life of her teaching." The teacher in the pulpit or out of the pulpit is God's method of making Christ known to the world. Let us pray the Lord to make us efficient teachers, and pray that he may raise up more teachers.

How can I become a successful teacher? I would say, read the Bible with an open mind, read it until the presence of God is realized. Read "The Making of a Teacher," by Brumbaugh, price one dollar. If you have read that, get "The Teacher and the Pupil," by Weigel. Read these books over three or four times until your mind is saturated with their great thoughts. Visit the day school and observe the methods of the best teachers. Visit a Sunday school that is doing better work than your own, and then go to one that may not be doing so well and lend it a helping hand. Attend every institute that is within your reach. You will hear some things you already know and you may get inspiration to do the things that you have learned. The habit that makes all these things valuable is meeting with God in prayer. Before going to the class to teach, go to the Master Teacher and learn of him what he would have you teach. After all, the secret of success is in God.

THE FIRE OF YOUTH.

What is it that gives to young people and to all young animals their characteristic vivacity, energy and enthusiasm? Is there some chemical substance—an elixir of life, so to speak, which our bodies gradually lose as we grow older, and the absence of which leaves us sedate, conservative, and even morose? These questions seem to be nearing solution, for the scientists have already discovered an essential and significant difference in the chemical make-up of the human body in youth and in old age. They find a much larger percentage of xanthin (pronounced zan-thin) in the bodies of the young, and the quantity diminishes steadily with the advancing of age.

In this connection, it is interesting to note that xanthin belongs to the same family or chemical group as caffein. Both are known to chemists as dioxypurins. Xanthin is found in the bodies of animals, including man, while caffein is found only in plants, such as coffee, tea, cocoa, mate, and in Coca-Cola. To make this family relationship closer and more interesting, the scientists now tell us that caffein, after being digested, is converted into a substance called paraxanthin, which is a twin brother of xanthin. But more interesting still is the similarity between the twins, xanthin and caffein, in their effects upon the human body. If xanthin is in reality the substance which gives to youth its vivacity and alertness, then caffein, its twin brother, may be regarded as a vegetable substitute for xanthin, and we thus have a logical explanation of why the caffein-containing beverages refresh and invigorate the body. In old age, when the fire of youth is burning low and the supply of xanthin is diminished, the caffein beverages, such as coffee, tea, and Coca-Cola, find their greatest usefulness as a means of refreshing nerves and muscles and renewing the vitality as well as the sensation of youth. Coca-Cola, therefore, belongs to the same class of food products as tea and coffee. Though they differ in flavor, they are identical in effect, for caffein is their common and only active principle. It is the caffein that relieves fatigue and refreshes mind and body, not by artificial stimulation, but by a natural process analogous to that of xanthin, the natural physiological stimulant. When caffein enters the body it becomes a xanthin, and caffein beverages, therefore, have their counterpart in the normal human body.

Desiring that the general public shall thoroughly understand the composition and character of their product, The Coca-Cola Company has published a booklet containing the scientific opinions of the world's leading authorities bearing on Coca-Cola, tea, and coffee. If you would like to understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue, write for a copy of this booklet. Address the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Adv.

QUITE AS REASONABLE.

The great California scientist, Luther Burbank, takes a tree that has been going to the bad for some reason or other for hundreds of years, and at last has become altogether ugly and noxious, and by the shock of a new creation he breaks up all its old habits, turns its energies into fresh channels, and makes it a lovely and fruitful thing. And if your magician can work that miracle, and break up the habits of the tree, and make of it a new thing, beautiful and fruitful, why should it be thought a thing incredible that God can break a man off from his past, and re-create him in the image of righteousness and true holiness?—W. L. Watkinson.

Take One Pain Pill, then—Take it Easy.

Dr. Miles' Anti-Pain Pills

will help you, as they have helped others.

Good for all kinds of pain. Used to relieve Neuralgia, Headache, Nervousness, Rheumatism, Sciatica, Kidney Pains, Lumbago, Locomotor Ataxia, Backache, Stomachache, Carsickness, Irritability and for pain in any part of the body.

"I have used Dr. Miles' Anti-Pain Pills when troubled with headache, and find that one pill infallibly effects relief in a very short time. I am considerably affected with neuralgia in the head at times, and find the Anti-Pain Pills of much benefit. The Dr. Miles' Remedies are beyond comparison and I recommend them to all my friends."
GEORGE COLGATE.
219 Oakland St., San Antonio, Tex

At all druggists. 25 doses 25c.

MILES MEDICAL CO., Elkhart, Ind

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,
Savannah, Ga., Dec. 28, 1910.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has **in every instance** had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.
A. L. R. AVANT, M.D.

Leeds, S. C., March 2, 1911.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.
C. A. CROSBY, M.D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your compiaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17B, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run no **risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment.
Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE.

TRY THE OLD RELIABLE
WINTERSMITH'S
CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NOTES FROM THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

On the Seashore Camp Ground, on July 22, the opening exercises of the Seashore Assembly were held in the tabernacle at 8 p. m., which were followed by a pleasant social hour. The largest delegation in attendance was sent by the Carrollton Avenue Church of New Orleans, of which Rev. W. W. Drake, is pastor.

The Bible study, conducted by Rev. W. F. Quillian, was held at 8:30 a.m. every morning and was well attended. Mr. Quillian spoke upon "The Joy of Our Master," "The Magnanimity of Our Master," "The Indignation of Our Master," and the "Loyalty of Jesus to His Cause," the object of these studies being to incite Christians to live nearer to Christ.

Rev. Foster Gamble, of Songdo, Korea, conducted the mission studies, using as a text-book, "New Home Missions," by Paul Douglas. For the benefit of those who have not seen the Rev. Foster Gamble, it may be stated that he is still treading youth's pathway in spiritual touch with the Master.

The Institute Hour was conducted by Miss Ada Trawick, President of the Junior Epworth League, and a member of the Board.

The Children's Hour each morning was in charge of Mrs. McCleskey, who happily instructed forty-five children.

The addresses given each evening were most interesting. Rev. W. W. Drake was unexpectedly called upon to fill the place of Rev. J. M. Culbreth. The theme of his address was on "Conservation," in which was made patent the fact that while the material resources of the earth were conserved, the spiritual forces embraced in youth were largely wasted. Only in late years had the conservation of youth found expression in the "Young Men's Christian Association," which at a later date had taken form in the "Epworth League."

The address given by Hon. Hugh N. Locke—"All For Christ"—placed before us the value of the Epworth League to the youth of the land.

On Sunday, at 11 a. m., Rev. Foster Gamble preached from the text, "Ye shall receive power when the Holy Ghost has come upon you."

In the afternoon, a children's meeting was held by Mrs. S. S. Harris, a returned missionary from China, and now a member of the Board of Missions. On Tuesday afternoon Mrs. Harris delivered an address on Japan, and in the evening one on China, with the zeal of a missionary. These addresses were stirring supplements to the one given by Rev. Foster Gamble on "The Christian Conquest of Korea."

Miss Hasler, the deaconess in charge of the Wesley House, at Biloxi, spoke of the great work being done among the foreigners employed in the canning factories at Point Cadet.

Miss Mary N. Moore, President of Athen's College, at Athens, Ala., and a member of the General Board of Missions, gave three addresses which seemed in touch with the marvel of inspiration.

At the meeting of the Faculty and Officers, it was decided to enlarge the scope of the Christian Assembly, making the Seashore Camp Ground a meeting place for the young people of the three States of Alabama, Mississippi, and Louisiana.

The officers elected for the ensuing year 1916 were:

Rev. W. E. Thomas, pastor Second M. E. Church, South, of New Orleans, President; Rev. J. L. Neill, pastor, of the First M. E. Church, South, of Laurel, Miss., Vice President; Mrs. L. H. McCleskey, Hazlehurst, Miss., Secretary; Miss Ellen Jackson, Montgomery, Ala., Treasurer.

The counselors elected were: Miss Mary N. Moore, President Athens College, Athens, Ala.; Rev. E. C. Gunn, pastor M. E. Church, South, Long Beach, Miss.; Rev. R. M. Brown, pastor M. E. Church, South, Algiers, La.

CHRISTIAN ASSURANCE.

By J. M. Pilcher.

My soul is filled with rapturous joy,
When I think of Christ's saving blood.
Temptations can't my heart annoy,
Because I'm full of Cristian love.

When I think of all the unsaved,
Of all those who know not my God,
I feel like giving up my life
For those who have not Christ's path trod.

I know that my Redeemer lives.
And I know that when I shall die,
My soul shall find that peace He gives
To those who in His bosom lie.
Marksville, La.

"Only consistent giving keeps the soul from shrinking."

THE DIVINE GOAD.

Doctor Brown smiled gently as he heard the boy talk. "Did you ever hear," he asked, "of the woman who meant to take a dose of quinine, but swallowed a large does of morphine instead? Her appearance soon became so alarming that a physician was called. He tried to rouse her from the lethargy in which she lay.

"'If only I could go to sleep, I'd be all right,' she drowsily insisted.

"'Unless she is roused, she will die,' the physisian answered—which is an allegory. How often in life we face the same danger! We cry, 'I want life to be easier!' 'If only I didn't have this unending financial strain!' 'If only I were not compelled to work so doggedly!' 'If only I were relieved of this anxiety and that burden!' which is our way of saying, 'If only I could sleep, I'd be all right!'

"But the Great Physician sees our need more clearly. Sometimes the doing of the thing so hard to do is exactly the thing upon which the life of our souls depends. The nerve-racking strain is given us. The heavy burden is laid upon our shoulders. The difficult task confronts us. The Physician plies us with the goad of necessity. We face the hard task only because we must. We plod on our hard way, and slowly, instead of lethargy and torpor, energy is ours. Slowly our eyes open to a new understanding of the meaning of life. Our souls are wakened and we really live. The Great Physician has saved us."—The Youth's Companion.

STILL NEEDED.

Ours is an age of work when everyone is expected to have his brain teeming with schemes for the improvement of the world, and his hands full of philanthropic and missionary activities. But the Church of Christ, in spite of the services of such adherents, would soon sink into spiritual poverty unless her Great Head bestowed on her some servants who, though ill-fitted for the glare of publicity and the management of public affairs, delight to brood on the mysteries of the faith, and are compelled by an inner necessity to think out his beliefs in the face of the advancing knowledge of the ages. Such work takes place in the depths; it makes no noise; its results are long coming to fruition; but it is indispensable. Christianity needs her St. Johns as well as her St. Pauls, her Luthers as well as her Melancthons, her Cowpers as well as her Wesleys, her Dantes and Miltons as well as her Moodys and Booths.—Stalker.

New Cure for Pellagra Found.

Effingham, S. C.—Robert G. Hicks of this place writes: "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything and can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms: Hands red like sunburn; skin peeling off; sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking, indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 557-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment you are at liberty to write to the Advertising Manager of this paper who did not accept this advertisement until an investigation was made that satisfied him that we had cured hundreds of cases of pellagra.—Advertisement.

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Company, Chicago

Lime-Loss in Tuberculosis

In the Journal of the American Medical Association (January 17, 1913), was the following: "It has been many times stated that in tuberculosis or in the pretuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alterative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alterative seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

"Be what you wish to make others become. Let your life, not your words, be a sermon."

It must needs be that those who look much into His face will become like Him.—Charles H. Brent.

"He that serves God with gladness in the morning, will find in God his peace when the day is far spent."

The Memphis Conference Female Institute and College has introduced as a feature of each session **educational trips.** For next session these trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population—very convenient to Street Cars, Depots, fine Churches, Government Building, Carnegie Library, etc. The drinking water is considered among the purest of specimens in the world, and there is a wonderful Chalybeate Well within ten minutes walk. Special attention given to **health** and **morals**; a safe home boarding school with literary, music and other advantages. Address **E. G. Hawkins, Pres., Jackson, Tenn.**

"Truth is truth, and justifies itself by undreamed ways."

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—Coleridge.

Jung & Sons Co.

ALECTO COAL
—THE BEST—

RED ASH

THE COAL DELIVERED WITH SWORN CERTIFICATE OF WEIGHT

621 *Whitney-Central Bld'g.*

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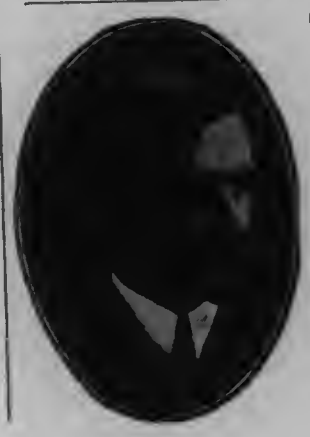

Chronic Diseases
Cured Without Drugs

If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

NORTH MISSISSIPPI CONFERENCE NEWS.

It gives us pleasure to announce that the $130 for refurnishing the Mary Koger Stone room at the Scarritt Bible and Training School has been sent to Mrs. Ross. I wish to express my appreciation to each auxiliary and individual who has contributed to this fund. Miss Gibson writes that the month of August is the time for house-cleaning at Scarritt, and so our room will be ready for our Ethel Golding by the time school opens. In this connection, I wish to say that credit is due Miss Olivia Pegram, of the Corinth District, who spent the session of 1914 at Scarritt, for bringing our attention to the fact that our room was badly in need of new furniture. Just here, too, I wish to say that it was suggested to me hy Mrs. Woodward that our women could make dainty scarfs and other things that would add mucb to the attractiveness of a girl's room. I am quite sure such gifts would be much appreciated by Miss Gibson and trust that some of our women or girls well respond to this call.

We regret to say that Mr. Walter Trotter, the hushand of our own Mrs. Trotter, is still very ill, and we request the prayers of our women throughout the bounds of our Conference for this consecrated woman, as she watches daily at the bedside of her husband.

Human sympathy was sweet, you know, to our Savior himself, and let us not fail in our attention to our co-workers who are passing under the rod.

We regret to announce also that dear Mrs. Binford is at present very seriously ill, and has been for some weeks. Let us not fail to remember this patient sufferer daily at the throne of grace, together with the aged mother in the home, the devoted sister, and the niece, Miss Lily L. Hartwell, one of our Conference officers.

Our most faithful treasurer, Mrs. W. W. Wilburn, has also been far from well during all the summer, hut we do trust that she will soon be her usual self again. In suffering and pain, however, she has kept up with her laborious duties as our Treasurer, and she sends out a note of praise and thanksgiving because of the fact that the collections for one-half the year 1915 are $1000 more than the collections for one half the year 1914.

A post card from Alaska reveals to us the fact that Mrs. Walter Scales, Jr., is touring the West. One also from Mrs. W. W. Jack, on the sunny Pacific Slope, tells that she is enjoying the climate and scenery of that delightful place. We trust these co-laborers and friends may enjoy to the utmost their tour out West and return home with the desire to serve more faithfully than ever in the Master's cause.

Mrs. VIC THOMPSON HOYLE,
Conference President.

REPORT OF LOUISIANA CONFERENCE CORRESPONDING SECRETARY, SECOND QUARTER.

Adult auxillaries, 82; new adult auxillaries, 3; adult members, 1978; new adult members, 120; number of Young People's auxiliaries, 19; members in same, 323; number of new Young People's auxillaries, 3; new members, 33; number of Junior Divisions 45, with 1081 members; 2 new Junior Divisions, with 76 new members; number of Baby Divisions 16, with 142 members; new Baby Divisions 2, with 19 new members; subscribers to Missionary Voice, 698; to Young Christian Worker, 150; number of auxiliaries presenting Stewardship, 17; number of scholarships, 9; Bible Women, 6; Day schools supported, 2; number of auxiliaries observing Week of Prayer this quarter, 1; number of auxiliaries on Roll of Honor, 1—Alexandria; amount sent to Conference Treasurer, $2200.79.

Mrs. A. P. HOLT,
Corresponding Secretary.

"OPEN DAY" AT BILOXI, MISS.

Interesting exercises were recently held at the Wesley House in Biloxi, with an attendance of about 250. The Maypole exercises, in charge of the members of the sewing department, were very much enjoyed, as were the exhibitions by the kindergarten class. Wesley House looked very pretty, having been decorated with an abundance of Easter lillies and other flowers. The day nursery mothers and babies had a reserved place in the chapel, and the day nursery was represented by twenty-five babies. In the evening Rev. W. T. Griffin, of Gulfport, gave an interesting address dealing with the transactions of the Seamen's Bethel, of which he is in charge, during the past year.

A NEW MISSIONARY.

At the Council meeting the women were asked to pray for the two nurses who were needed for Korea. One of them has answered the call and been accepted—Miss Rosa May Lowder, who has served as nurse in the Louisville Wesley House for two years past. She is taking a post-graduate course in Johns Hopkins University.

THE CONGRESS OF MISSIONS.

The Congress of Missions, held in San Francisco in June, represented nearly all the home and foreign missionary societies of the Protestant Churches of this country. The enrolled delegation was over two thousand. Two workers from the Council were present and took part in the program—Miss Mahel Head and Miss Estelle Haskin.

Miss Head writes of her trip as follows:

"The Congress was held in the First Congregational Church, which is centrally located. The mornings were given to methods, mission study and Bible study; the afternoons to short addresses, and the night services to inspirational addresses, except two. The Home Mission Pageant was given on one of these, and the other was a trip to Chinatown and a visit to the Chinese missions.

"Mrs. Montgomery, in her usual attractive way, presented 'The King's Highway,' giving many illuminating incidents of her trip around the world. Mrs. Wade gave 'Home Missions in Action.'

"The addresses were given largely by Board officers and missionaries. The day that the missionaries were introduced there were thirty-three present. I am not sure of the actual number attending throughout.

"Monday was Congress of Missions Day at the Exposition. We assembled at 9:45 and marched to the great auditorium. We were joined by members of the Committee of 100 of the Federal Council of Churches. We all wished that the number had been larger, but were gratified when we learned that it was the largest gathering that had met on any similar occasion. We marched from the Festival Hall to the Educational Building, where the religious exhibit is, a distance of two and a half blocks, and the people were still coming out of the Festival Hall when the first ones entered the Educational Building. The Day was well announced and we felt that good was done. At the luncheon given by the California women we were privileged to hear Mrs. Philip Sanborn, President of the Woman's Board of the Exposition. She told of the formation of the Woman's Auxiliary, of the furnishing of the reception rooms, etc. The item of greatest interest was the care of young girls and women. She established a Travelers' Aid Bureau; they have employed thirty-five women workers, and have carefully investigated and listed a large number of boarding houses, hotels, etc. These they visit regularly. Mrs. Sanborn asked the Board of Commissioners to let the Y. W. C. A. assist in making the Tone (the amusement part of the Exposition), a clean place. We have been told many times that they have been the strong force to keep out gambling and all questionable forms of amusement. It is the cleanest place of its kind that any Exposition has had.

"One of the largest and best exhibits on the ground is in the Educational Building and the most popular part of it is the Religions Work Exhibit.

"Our visits to the Oriental and Mexican Missions on the Coast have been an inspiration. I shall hope to pass on some of the good things through the Voice and Bulletin.

"I close in the words of a large motto in the religious exhibit: 'Fervent prayer and persistent push will bring the kingdom of God.' This is for YOU NOW."

DANGER FROM LITTLE WOUNDS.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Don't take any risk. Apply a little Gray's Ointment—it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820—for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25c a box—at druggists—and it will save you many an ache and possibly a life. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

MILLSAPS COLLEGE, Jackson, Miss.

A. F. WATKINS, President.

A HIGH GRADE COLLEGE

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

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Minden, Aug. 21, 22.
Winnfield, Aug. 23.
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Jonesboro, Aug. 28, 29.
Rutson, Sept. 6.
BRISCOE CARTER, P. E.

Alexandria Dist.—Third Round.

Glenmora, at Oberlin, August 22.
Provincal, at Provincal, 8 p. m., August 24.
Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, September 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setember 9.
Alexandria, September 12.
H. W. MAY, P. E.

Lafayette Dist.—Third Round.

Lake Charles, August 21, 22.
Bell City, at West Lake, August 22, 23.
French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudbomme, September 11, 12.
Sulpbur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.
JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Anacoco, at Hornbeck, Aug. 21, 22.
Zwolle, Aug. 22, 23.
Bayou Lacbute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keitbville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.
WM. H. COLEMAN, P. E.

Monroe Dist.—Third Round.

Oak Grove, at Midway, Aug. 20.
Tallulah, at Bayou Videl, Aug. 22.
Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.
WM. SCHUHLE, P. E.

Baton Rouge Dist.—Third Round.

St. Francisville, at Wilhelm, Aug. 21, 22.
Zachary, at Slaughter, Aug. 23.
Wilson, Aug. 28, 29.
Baton Rouge, First Church, Aug. 30.
H. W. BOWMAN, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Third Round.

Clarkesburg, at Pulaski, August 19.
Harperville, at Conebatta, August 21, 22.
Choctaw Indian Mission, at Jackson's, Tues., August 24.
C. F. EMERY, P. E.

Meridian Dist.—Third Round.

Waynesboro Circuit, at Winchester, August 21.
Waynesboro, at Hiroanu, August 22, 23.
Porterville, at Briggs Chapel, August 25.
Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, South Side, September 19, 20. J. T. LEGGETT, P. E.

Jackson Dist.—Third Round.

Flora; at Livingston, August 22, 23.
Edwards, August 25.
Madison, at Pearl River, August 28, 29.
Jackson, Rankin Street, August 29, p. m.
Camden, at Thomastown, Sept. 4, 5.
Jackson, Millsaps Memorial, September 8.
Terry, at Forest Hill, Sept. 11, 12.
Florence, at Wesleyana, Sept. 15.
Bolton, at Brownsville, Sept. 18, 19.
P. D. HARDIN, P. E.

Hattiesburg Dist.—Third Round.

Williamsburg, at Good Hope, August 21, 22.
Collins, August 22, 23.
Silver Creek, at New Hebron, August 25.
Taylorsville, at Oakehay, August 28, 29.
Mount Olive, at Mize, August 29, 30.
McLain, at Crossroads, September 4, 5.
Magee, at Sharon, September 9.
Oiob, September 11, 12.
Sumrall, September 12, 13.
If any of these dates should conflict with any revival meeting engagement pastors will please write me.
GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Third Round.

Scotland, at New Hope, Aug. 21, 22.
Bayou Pierre, at Tabernacle, Aug. 26.
Pleasant Grove, at Tilton, Aug. 28, 29.
Tylertown, at Tylertown, Sept. 4, 5.
Topisaw, at Holmesville, Sept. 8.
Barlow, at Lebanon, Sept. 11, 12.
Hazlehurst, Sept. 17, 19.
Brookhaven, Sept. 19, 20.
Wesson, at Wesson, Sept. 22.
South McComb, at Muddy Springs, Sept. 25, 26.
ROBT. SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Third Round.

Vicksburg, Gibson Memorial, at Red Bone, August 20, 21.
Rolling Fork, at R. F., Tuesday, August 24.
Mayersville, at Mayersville, Thursday, August 26.
Silver City, at Louise, August 28, 29.
Roxie, at Hamburg, Sept. 4, 5.
T. W. ADAMS, P. E.
Fayette, Miss., May 27, 1915.

Seashore Dist.—Third Round.

Vancleave, at New Chapel, August 21, 22.
Carriere and Picayune, Wednesday, August 25.
Longbeach, August 28, 29.
Gulfport, First Church, Wednesday, September 1.
Wolf River, at Beulah, September 4, 5.
W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONF.

Winona Dist.—Third Round.

Minter City Ct., at M. C., Aug. 21, 22.
Schlater Ct., at Schlater, Aug. 22, 23.
Lambert Ct., at Lambert, Aug. 28, 29.
BEN P. JACO, P. E.

Durant Dist.—Third Round.

West, at Bowling Green, August 21, 22.
Bellefontaine, at Long Branch, Sat., August 28.
Slate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Abiaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosciusko Circuit, at Salem, Septem-

Aberdeen Dist.—Third Round.

Tremonte, at Mount Olive, August 21, 22.
Fulton, at New Salem, August 26.
Verona, at Plantersville, August 25-29.
Prairie, at Strong, September 4, 5.
Tupelo, September 6.
Montpelier, at Fosters Chapel, September 11, 12.
Buena Vista, September 13.
JNO. W. BELL, P. E.

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ANNOUNCEMENT BULLETIN READY.

For further information address Frank Seay, Secretary of Theological Faculty, Southern Methodist University, Dallas, Texas.

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JOURNALISM: Howard College is the only institution in the South Atlantic States offering courses in Journalism. Theoretical and practical work offered under successful newspaper man.

DEPARTMENT OF EDUCATION: Howard College is the only institution in the Birmingham district with an approved Department of Education. Graduates may procure first grade certificate to teach in State.

ATHLETICS: College authorities encourage inter-class and inter-collegiate athletics. Institution is a member of the Southern Inter-Collegiate Athletic Association. Two coaches employed.

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(1) An Adequate church building for every congregation.

(2) A comfortable parsonage for every itinerant preacher.

2. Its Achievements

(1) Aided in housing 9,235 of our 19,735 congregations.

(2) Aided in building parsonages for 2,458 itinerant preachers.

3. Its Present Task

(1) A roof over 2,593 homeless congregations and modern buildings for thousands inadequately housed.

(2) Parsonages for 1,155 homeless itinerant preachers and better homes for thousands of others.

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(1) Annual assessment on the Church of $300,000.

(2) Loan Fund Capital of $671,436.19.

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(3) That pastors, presiding elders, lay leaders, and others be on the lookout for contributions of money, land, notes, or other securities to the Loan Fund Capital of the Board, either as absolute gifts or on the annuity plan, and to be used in creating Memorial or other Loan Funds.

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Board of Church Extension
of the
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Address W. F. McMURRY,
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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62.—No. 34. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3195.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, AUGUST 26, 1915. CHAS. O. CHALMERS, Publisher.

WILL GRENADA COLLEGE DO?

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Faculty—The faculty is composed of teachers of superior training and tested worth. The literary faculty bring to our students the training and educational ideals of such schools as Millsaps, the University of Mississippi, Vanderbilt, the University of Chicago, Wellesley, Trinity, Peabody, Goucher, Michigan, Wisconsin, and the University of Leipsic. Each one has done graduate work.

Fine Arts and Domestic Economy—The course in these are up to standard for thoroughness and comprehensiveness. The teachers represent such schools as Randolph-Macon Woman's College, Athens, Cottey, Stephens, Howard Payne, the Columbia Conservatory, Berlin (Germany) Conservatory, Leschetizky's School in Vienna, Austria, and others.

Religious Influences—The influences and atmosphere of a school are very much more important than the texts it uses or the courses it offers. The former measure, to some degree, the fullness of information; the latter make or mar character. Grenada College has its own Sunday school, Y. W. C. A., mission study classes, student prayer-meetings, etc., and incorporates Bible study as a part of its required course. Only one graduate under my administration of five years is not a church member, and she is the only one that dances. All the others are active Christian workers, as is each and every member of the faculty.

Alumnae—The final test of any institution is its product. Grenada College courts investigation of its output. Her recent graduates have made good in the high schools of Oxford, Batesville, Charleston, Vaiden, Maben, Grenada, Okolona, Ripley, Pontotoc, Holly Springs, Eupora, Corinth, and in schools in Alabama, Arkansas, Virginia, and Texas. Where one has married, you will find a **Christian home**, and that is to-day the profoundest need of human society.

In General—The Methodist Church owns and operates Grenada College. Church contributions keep up the property and enable the management to return to patrons one hundred cents on the dollar in good board and thorough tuition. The installation of steam heat in Senior Hall now gives us room for twenty-five more girls than we have heretofore taken. Let us have them. It is the Christian duty of every Methodist in the North Mississippi Conference, before placing a daughter in school, to ask the question at the head of these notes—WILL GRENADA COLLEGE DO? Your daughter deserves the best. I am trying to give it to her. WILL YOU HELP ME? IF SO, SEND THE GIRL.

Fraternally,

Grenada, Miss. J. R. COUNTISS.

LIFT THE BASE LINE.

By Rev. W. W. Pinson, D.D.

That is, raise the assessment and go a step beyond. The assessment is the minimum. It is the least we can get on with. To fall below it is to dig under the foundations. The assessment is not what is really needed. It is the measure of what we can, with fairness, expect of the poorest churches. To fall below it is to fall of this lowest standard. It is the only basis of appeal to the entire Church. The Board of Missions asks of our two million members an average of less than a penny a week, less than even three cents a month for Home and Foreign Missions. Could less be asked with self-respect? Wouldn't it wound our pride and be altogether undignified to ask less? There is not much margin downward; there is a lot of room upward. Which way are you headed, you and your Church, and what are you going to do about it? You can just **do nothing.** (That is unthinkable, and since I am in a thinking mood, I dismiss it.)

You will do one of three things: 1. You will **fall short** of the assessment. By so much you will tell the Church and the Mission Board to lower the flag and sound a retreat. If all the others did that way we should have to retire from many a hard-won field and sadly close the door to eager souls begging for the bread of life.

2. Or you will **pay out.** You will stop at the base line. You will reach the complacent minimum, the satisfying goal of the average church. Yet if every church did that, it would break the record. It would lift the Board of Missions above embarrassment, and usher in a new era. Does it not seem a pity we should have to plead for a thing so simple, so obvious and so potential?

3. Or you will pay **out and over.** You will go the second mile. You will take your eye off the assessment and fix it on the cause. You will say: "Here is a big thing to be done for God," and you will do it in a big way. You will not give just to pay out, but to help a loving Christ win a suffering world. You will find with joy that you have swept past the rear rank. To mix the metaphors, you will not only reach the base line, but you will give it a tug and lift it a little, and you will do it, not because you have to, but because you want to. Then you will lift your head and your preacher will lift his head and report "a surplus for missions," and the rest will lift their heads and say: "We can do it, too," and so it will be a lift all around.

Which do you prefer? Under which "or" will you enlist? It is a question you can help answer. You are helping; you have helped already.

But it is not a question of assessments, of Boards and reports. If it were it would be far less serious. It is a small thing to be judged of men. **But shall we disappoint our Lord?** In this dark hour when His world trembles on the verge of its supreme crisis, shall we fail him? Shall we eat and drink our fill and spend and spend, then toss him a few left-over pennies? Or shall we face duty like Christian men and women and measure our giving by his love and longing? This is a question of eternal significance. What proportions it will assume in the white light, after it has been fatally and finally answered!

If missions never had a right to the first place before, that right cannot be disputed now. Half a world at war. Only one missionary nation free from war's blight and blood. The whole responsibility for an unclouded testimony and unhindered service shifted to American Churches. The whole non-Christian world opening its doors wide, and we, forced to cut our appropriations and mark time while the great hour sweeps by. Shall this continue, or shall we awake from Savannah to San Francisco and from Baltimore to Galveston? For once, let the whole line advance. **At least let us pay out.** It is not much to ask, but it means much. Will you help, and do it now? Help your pastor and help your brethren do the square thing and make 1915 a red-letter year for missions.

Conference is approaching. Do not let it find you without a full report for missions. These are extraordinary times and they call for extraordinary effort. An easy-going, spineless Christianity will not stand the test of this hour.

DR. JOWETT ON MR. BRYAN'S RESIGNATION.

We are indebted to the Brooklyn Eagle for the following reported utterance of Dr. J. H. Jowett, the noted pastor of the Fifth Avenue Presbyterian Church of New York, who is now spending his vacation in England, his native country, and who had been asked by a representative of a religious journal for an expression of his views concerning Mr. Bryan's resignation as Secretary of State of the United States Government:

"It rather puzzles me to explain why the Secretary of State should have resigned in the light of the comparative moderation and restraint of the second American note. The truth is, I suppose, that Mr. Bryan knew that President Wilson was bent on carrying out every word of his notes if Germany did not give way. The President does not use words that he does not mean. He weighs everything carefully before he speaks, and when he speaks it means that he has made up his mind. Mr. Bryan, knowing that the President's policy is fixed, may have felt that his own strong pacific opinions could not influence the course of events, and that his resignation would be a sort of moral manifesto against war generally, rather than against President Wilson's policy particularly. I do not think it will have much effect in changing the mind of the American people about the rights and wrongs of this war, or about the strength and wisdom of the President's policy."

THE DRUNKARD'S DAUGHTER.

(Written by a young lady who had been accused of being a maniac on the subject of temperance because her writings were so full of pathos).

Go, feel what I have felt;
  Go, bear what I have borne—
Sink 'neath a blow a father dealt,
  And the cold world's proud scorn;
Then suffer on from year to year—
Thy sole relief the scorching tear.

Go, kneel as I have knelt;
  Implore, beseech and pray—
Strive the besotted heart to melt,
  The downward course to stay;
Be dashed, with bitter curse, aside;
  Your prayers burlesqued, your tears defied.

Go, weep as I have wept,
  O'er a loved father's fall—
See every promised blessing swept,
  Youth's sweetness turned to gall;
Life's fading flowers strewed all the way,
That brought me up to woman's day.

Go, see what I have seen,
  Behold the strong man bow,
With gnashing teeth, lips bathed in blood,
  And cold and livid brow;
Go, catch his withering glance, and see
There mirrored, his soul's misery.

Go, to thy mother's side,
  And her crushed bosom cheer;
Thy own deep anguish hide;
  Wipe from her cheek the bitter tear,
Mark her worn frame and withered brow,
The gray that streaks her dark hair now;
With fading frame and trembling limb,
And trace the ruin back to him
Whose plighted faith, in early youth,
Promised eternal love and truth;

But who, forsworn, has yielded up
That promise to the cursed cup,
And led her down through love and light,
And all that made her promise bright,
And chained her there, 'mid want and strife,
That lowly thing—a drunkard's wife!
And stamped on childhood's brow so mild
That withering blight, the drunkard's child.

Go, hear, and feel, and see, and know,
  All that my soul hath felt and known,
Then look upon the wine cup's glow,
  See if its beauty can atone;
Think if its flavors you will try,
When all proclaim, "'Tis drink, and die."

Tell me I hate the bowl—
  Hate is a feeble word;
I loathe—abhor—my very soul
  With strong disgust is stirred,
Whene'er I see, or hear, or tell
Of the dark beverage of Hell.

THE COLOSSUS.

By Louis Watson.

The other day as I passed along I saw a man sitting upon a platform to be admired by the crowd. They said he was the largest man in the world, and perhaps he was. There he loomed, nearly eight feet in height, and broad of girth—a colossus. His shoulders were the broadest I ever saw—perhaps the broadest in the world—but in a world of burdened shoulders, and many of the shoulders frail, unspeakably frail and burdened beyond their strength, these great hulking shoulders were without a burden, or a load of any kind. The hands of this giant, also, were great and strong—it may be the largest pair of human hands—but they were not doing anything. In a world of tasks suited to the strength of any hands, folded upon his lap, they were idle. They held neither pen, nor pick, nor tool, nor instrument of any kind; and there were no callouses upon them, no print of nails, no scars of toil. And his feet, the biggest feet in the world, were silent. They were not running upon any errands, nor pressing into the forefront of the foreward march of the race, nor treading down the rough places for lesser feet to step in. With eyes heavy lidded and without luster, he sat and dreamed and dreamed as the ox may dream, and nothing more. Thus he sat day after day, the largest man in the world, and his the glory of unladen shoulders, of empty hands, and idle feet.

And then I thought of the Church for which Christ died—his body. How large it is in size, how great in strength! How broad are its shoulders; what burdens they might bear! How large are its hands; what tasks they might do! And its feet, how swift they might be, and how beautiful, to run with the glad tidings of the gospel's peace! And, as I thought, I prayed this little prayer: O Christ, grant that thy Church may not be as an idle colossus that dreams and forgets the dream, but grant, O Lord, that thy Church, like a mighty man, swift in action with a flame of zeal, may go forth and labor with full-orbed strength for the building up of thy Kingdom, and the bringing of men to the Cross where thy blood trickles down.—Northwestern Christian Advocate.

EFFICIENCY IN RELIGION.

This may be called the age of efficiency— not because this excellent quality is so abundant, but because it is so generally demanded. In all departments of business and labor efficiency is everywhere called for. Everywhere efficiency has the right of way. It goes right through the ranks of the unemployed and finds abundant work to do. We hear much of industrial education these days, because that fits people to do something. The world wants people who can do something. Even in machinery the great aim is to turn all energy into effectiveness—to have no lost motion, no avoidable friction. When the mind and hands, the body and soul, are so trained that all the energy is used in the accomplishment of some useful work, that person is educated.

Why not work for efficiency in religion? Is there anything more worthy of our efforts? Really, then, do we have to learn the art of godliness; learn how to be religious? Certainly. The one thing in which we should be perfect is how best to serve God. Jesus must have had this view, since he gave all the years of his public ministry to the training of the twelve to be fishers of men.

But they were ministers, and they should be trained. So they should, and if possible it is more important that the laity should be trained. "Like people, like priest." Using this as a proverb, we have reversed the order, and say, "Like priest, like people," as if the priest rather than the people set the standard of public opinion. The Book is right; the people are of more importance than the preacher. In any congregation it is better that the members be intelligent and deeply pious, than that the pastor should be so, important as that is. They are many; he is only one. The members give character to the Church. The preacher is easily removed; the members remain. If all our congregations were really intelligent and truly pious, the inefficient preacher would soon be without a charge. It is therefore of the very first importance that our laity have the very best religious efficiency.

I live near the Mississippi A. and M. College, and have been pleased to see how that institution is extending its agricultural teaching into every part of the State. It is becoming the Agricultural College of all the people. It has long been sending out bulletins of useful information to farmers. And more and more by its institutes, held throughout the State, it is bringing the most effective knowledge home to those who till the soil. The instructions get down to the very first principles in the art of farming. They analyze the soil, and tell the kind of food it needs for the best service. They show how to locate hillside ditches, and stress the importance of drainage, the right preparation of the land for the seeds, the importance of good seeds, and the best cultivation for the various crops.

Why should the children of this world always be wiser than the children of light? These men are teaching efficiency in farming; why should not we teach efficiency in religion? Suppose we hold institutes for this very purpose—to emphasize the importance of personal piety, of living in constant touch with the heavenly Father, the great need of secret devotions, the importance of family religion, efficiency in our Sunday schools, the conservation of our young people to the Church, a more general attendance upon public worship, and the best use to make of our institutions.

Then, having their own minds properly enthused, let our pastors, sustained and aided by their most spiritual members, hold meetings, protracted meetings, for the express purpose of securing better religious efficiency in the membership, to seek a deeper work of grace in each soul, a more complete consecration to God, and greater ability for usefulness to man. From day to day let sermon after sermon, prayer after prayer, and song after song, be directed to these vital points. The purpose is to train those we already have, rather than to seek new members. If sinners should be impressed with our zeal, and knock at our doors for instruction, that would be an admissible by-product of the meeting. If any of our pastors are impressed with the need of this great work, they should not wait for an institute to stir them into action, but begin work at once.

In seeking to produce a deeper spiritual life in our people, we shall deal in new problems. Old things, many of them, have passed away. New methods must be employed. In the one item of family religion we find many difficulties. Of course, there are no conditions to prevent an earnest man from gathering the members of his family together for prayer as of old. But that is not our problem. We have a constituency of untrained men who have little inclination to religious duties, and still less for family worship. To induce such men to begin some form of worship in their families is our problem.

All the conditions of modern life must be considered. We live in an age of sharp competition, and exacting methods in business. An age, too, when young life was never more exuberant. Young people insist upon pleasure, and older ones, because of the exactions of life, are in a constant strain. We have to deal with people as we find them, restless, nervous, moving and unduly anxious.

In these conditions when is the best time for family worship? In all our towns our lighted streets invite people into the open. It is a time to promenade, to visit, to get together for social chat. These things are not conducive to family prayer. Perhaps, all things considered, the breakfast meal is the best time to make a beginning. It is so appropriate to begin the day with religious worship. Many might be persuaded to begin by repeating the Lord's prayer, either by the husband, the wife, or by all the family together. In order to vary this worship, we might print on leaflets some prayers suitable to our conditions, but none longer than the Lord's prayer. Selection then could be made according to varying circumstances.

Now this seems to be a simple thing, but it is important. It is an act of worship, a recognition of God and his claim upon us. The children in the home would realize that God is their Father, and holds supremacy in their family. Our task is to train "babes in Christ" to be strong and efficient men in the service of God and man.

Starkville, Miss. W. S. HARRISON.

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OUR NEW CHURCH EXTENSION OFFICE BUILDING

The building proper is 44 by 103 feet, with portico in front, 10 by 32 feet, the Ionic columns of which are monolithic and the proportions true in every respect. The material is of best quality of Bedford stone and fire-proof construction has been the aim. The lot is 63 by 180 feet and located on the south side of Fourth Avenue near St. Catherine, in walking distance of the hotels. The Board of Church Extension, which has never had a permanent habitation through all its history, expects to occupy this building by the first of the new year.

CHURCH EXTENSION.

We have been told that Solomon was the wisest man. Though we may have wondered at this statement, we still speak of him as the "wise man." We have made comparisons and possibly decided that he did not know more about the invisible atoms than Democritus, nor more about invisible lines than Euclid, nor more about the invisible force called gravity than Newton, nor more about the invisible law that sweeps suns and stars forward to an unseen goal than La Place. He did not know as much about steam as Watt, neither did he know as much about electricity as Edison. His wisdom consisted in his proper conception of God; and this was expressed in the house which he erected for God. Dr. Joseph Parker says: "Our conception of God controls everything; a little God means a little life, a little morality, a little service—a little petty miserable service altogether; but a great conception of God means a great life—great loving, great service for others."

Everything in this world has its concrete sign. In a way, we look at the things that are invisible by the things that are visible, and in this way we attach eternal values to the things of earth. The church house stands for God—a silent sentinel, reminding us of God. In massiveness and splendor the house of God should outstrip every other building to the same degree, comparatively speaking, as God outstrips every other intelligent being in power and greatness. His house should be the one house of the community around which all wealth, honor, intelligence, and social events should circle.

A Masonic temple represents masonry; and that building tells to the outside world something of the interest in masonry in that town or city, by its magnificence or insignificance. This may be said of any brotherhood. This is true also of the Church. The building in every respect should, as nearly as possible, represent God. While this may be said of the local church and town, it is as true of the denomination. What is our conception of God? May we as Southern Methodists have great conceptions of God!

We are nearing the close of our Conference year, and in the rush of the many calls for collections let us not forget the Church Extension fund. We need it to assist in our mission work, foreign and home; our French mission, and the newly organized congregations in sawmill towns. We need it in the poorer congregations, in city, town and country, where they are not able to erect just the kind of building they need.

There have been in our denomination 9235 churches aided by this Church Extension fund. Just how many of these churches never would have been built had it not been for the encouragement and aid given them by the Church Extension Board, no one will ever know; but no doubt thousands of these congregations would have been lost to Southern Methodism had it not been for this fund. Is it a good investment?

There is a pamphlet sent out by the Church Extension Board which you should read. I shall not try to tell the story in this limited space. In this pamphlet Uncle John Shores tells a bit of his personal experience. Uncle John had a son, George, who was a wanderer of whom they had not heard for years. The Church Extension Secretary came around and asked for a collection to help to erect a church in the Far West. Uncle John and his good wife talked it over and decided to give $1000, which they had intended to use in George's education, to this enterprise, that they might, perchance, save some other boy. Uncle John finishes the story as follows:

"It happened, however, as the weeks went by, that my poor, prodigal boy, whom we had long since given up as dead, was still alive and went to this town. He was walking along its streets moneyless, friendless and godless, when he heard singing in the church and went in. Thus shielded from the cold, for it was in the winter, he sat down to listen to the sermon. He was led to repentance and gave himself to Christ. From that day on he has led a devoted, Christian life. He soon secured a paying position with a large firm, made money, and to-day is one of the leading business men of that western town. Later he was made superintendent of the Sunday school in that little church. He often visits us, and mother and I visit him. A good Christian wife presides over his home. I helped to build a church to save the boys of other men and as a result my own boy was saved."

K. W. DODSON.

Lake Charles, La., Aug. 10, 1915.

In Paris cabmen are not allowed to smoke while they are on duty.

ENLARGE YOUR DAY

Thousands of people have already learned how to enlarge their days; how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

They first discovered that the quickest and most satisfactory way to go "down town" was by the telephoue.

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ST. MARK'S HALL—ITS SPLENDID WORK AMONG THE FOREIGN BORN BELOW CANAL STREET.

By Mrs. Catherine C. Van Meter.

Down in one section of cosmopolitan New Orleans thirty thousand Italians and many Sicilians, as well as others of foreign birth, are contributing to the great melting pot of American civilization, and in the midst of this scene, where great changes are being wrought in members of the same families, stands St. Mark's Hall.

St. Mark's Hall is under the supervision of the Methodist Episcopal Church, South, but its mission is institutional as well as religious, and through sympathetic interest and practical assistance, friendliness and persistence, it is reaching thousands of people annually and fitting them for good citizenship, paving the way for future happiness as well as usefulness.

The spirit of American thrift has reached some of the younger patrons of St. Mark's already, and the boys and girls who frequent the place and hobnob with the residents have become congenial friends. They are given many privileges redounding to their good. They are taught numerous occupations, and they are finer and wiser for companionship. The workers of St. Mark's do not content themselves with the problems that come to them, however, but they go into the homes, canvass the blocks for opportunities to serve. They get acquainted with the mothers and fathers and learn the home life of these foreigners.

In the photograph shown (It is not practicable for us to reproduce this picture.—Ed. Ad.) seventy persons were housed, the court yard doing service as playgrounds for the children, washroom for the families, and meeting all other demands of a domestic or social nature. The only piece of nature visible is the bit of blue dome above their heads, and many of them are not in the habit of looking up. Housing conditions are deplorable. A house that was formally used for one family serves a number of families—all of them blessed with offspring.

Through the welfare work at St. Mark's last year 267 babies were enrolled, and out of this number only four died. The mothers are advised and instructed when in ill health. An average of 400 pounds of ice a day is distributed to those who need it. Two hundred visits were made each month, and seventy-five children daily received fresh milk.

The religious activities of St. Mark's are most commendable. The children are brought into the Sunday schools and taught the Word, the parents are taken into the French or Italian Churches, if they prefer these to those where English is spoken, and in every way the settlement workers are indefatigable.

Miss Martha Nutt, the resident superintendent, is especially interested in girls, and no place is too far beyond society for Miss Nutt to visit if the hope of saving a young soul bids her go forward. Four girls were sent to Vashti, the Industrial Home for Young Women at Thomasville, Ga., during the past year, and innumerable others have been sent on their ways better women through the kindness of Miss Nutt.

Story-telling hour is a regular pastime offered the children of the vicinity, and it is not unusual to find one hundred little ones sitting round awaiting the arrival of the man or woman who is to begin a talk with "Once upon a time."

While this institution has only been established about six years its usefulness has been incalculable, and its influence has permeated every home for a radius of several blocks. There are about one thousand families represented constantly in the work of St. Mark's, whether through the children, parent, family as church members, or through the various clubs and departments appealing to different ones of varying ages.

The Camp-fire girls, under the guardianship of Miss Iles, number fourteen. They consist of girls of various nationalities and religious faiths, but

CAMP-FIRE GIRLS, ST. MARK'S HALL

meet at the hall as one band of sisters. The law of the Camp Fire is to seek beauty, give service, pursue knowledge, be trustworthy, hold on to health, glorify work and be happy, and each member strives in her every-day life to keep this law. They are awarded honors in the form of different colored beads for home craft, such as cooking, sewing, marketing, learning food values, etc. Health craft, which consists in keeping free from colds, taking part in outdoor games and other forms of athletics, through hand craft, camp craft, nature lore, business and patriotism.

They meet once a week at the hall, and tired though they be from the day's work, their young lives are bubbling over with energy and enthusiasm as they meet to count "honors" or to enter into a game of basketball or some parlor game. The guardian is planning a series of lectures for the winter season to be given by nurses, physicians and teachers—lectures that will enable these girls to better meet the problems of life. One cannot mingle with these light-hearted, fun-loving girls without entering into the spirit of good will and fellowship that prevails, and one feels a thrill of pride at the priceless privilege of touching their young lives, and in some measure molding them into home makers of the future.

The Boy Scouts number thirty-seven boys, between the ages of twelve and twenty. They are a splendid body of boys, well organized under the supervision of Mr. William Beer. To be a member, a boy is not allowed to smoke while on the grounds, neither can he use bad language. They are taught to strive for honors in right living, and at the monthly business meeting are awarded these honors. One of their chief summer amusements is the "hike" when they go camping for two or three days, taking their tents and cooking utensils out into the country, and living after a boy's own heart. Just to look into their sunburned faces and shining eyes upon their return and hear them exclaim: "Boys, didn't we have a big time!" makes one truly wish to be a boy again. Their evenings at the hall are equally filled with pleasure and profit. Their athletics consist of basketball, Indian clubs, etc., after which the treat of the evening comes in the form of shower baths. How they enjoy them, and how refreshed and happy they look as they reluctantly leave the hall at ten p. m., after an evening of wholesome pleasure! And only eternity can unfold the worth of one such evening with these men of to-morrow.

The Mothers' Club, with Mrs. William McHugh as President, has a membership of twenty-two. They meet at the hall once a month to devise ways and means of helping toward community uplift. With their dues and other contributions they help the poor, and sometimes contribute toward some institution. The evenings at the hall are always pleasant occasions for them when they can meet and discuss their problems, and often for an hour or more fold away their home cares and enter some social activity.

The clinic meets a great need and ministers to many who are afflicted and without means to pay for medical aid. Dr. E. L. King has charge of the general clinic; Dr. J. R. Hume is the eye, ear, nose, and throat specialist; Miss Kathron Wilson is the nurse in charge. Dr. Signorelli, with Mrs. Seibrecht as nurse, has charge of the baby clinic. A great number of cases are followed up by the nurses, not only to give material aid, but many times a spiritual quickening is effected and better, brighter homes and a higher standard of living are results of these friendly visits.

It would be difficult to convey an adequate impression of the good accomplished by St. Mark's without resorting to statistics, but the improvement wrought in this uninviting section of New Orleans is traceable invariably to this settlement. Its workers are known to the Juvenile Court in reporting cases and furnishing evidence, they are not strangers to the Charity Organization, nor to the Board of Health, nor to the School Board. The Anti-tuberculosis League is consulted by them relative to cases in this section, and in many ways the heart throb of this foreign colony is felt by the whole city of New Orleans. The work is institutional rather than charitable, and therefore is a vital factor in the upbuilding of character and the improvement of conditions, as its service is preventive rather than reformative.

The officers of the Methodist City Board of Missions, under whose jurisdiction the work is carried forward, are: Mrs. S. A. Montgomery, president; Mrs. W. W. Holmes, vice president; Mrs. J. B. Parker, corresponding secretary; Mrs. D. B. Carre, treasurer; Mrs. A. A. Bartells, recording secretary. Miss Nutt is head resident; Miss Eliza Iles, deaconess; Miss Kathron Wilson, nurse; Miss Margaret Siebrecht, welfare nurse; C. A. Allison, druggist; Dr. Ed. L. King, Dr. J. R. Hume and Dr. John Signorelli, visiting doctors; Rev. J. V. Romano is the Italian pastor, and Rev. W. E. Thomas, the resident pastor. Mrs. R. H. Harper is chairman of the religious committee, Mrs. John Mumford, of the sewing committee, and Miss Lyla Steele, of the finance committee. Mrs. W. W. Carre is chairman of the building committee.—Times-Picayune.

Of the more than 4,000,000 people who constitute the population of the island of Ceylon, 6000 are Europeans.

WANTED, POSITION AS TEACHER OR GOVERNESS.

A Christian young lady, competent and with untiring energy, is anxious to secure a position as teacher or governess. She was educated at Meridian Woman's College. Has had one year's experience, and is well prepared to teach Expression. She is ambitious and would give faithful service. Any one interested may write Rev. J. R. Jones, Meridian, Miss.

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

KEEP BOOKS WITH GOD.

Within a few weeks the boys and girls will be off to college. Every year a large number of boys write letters to the heads of our colleges asking for information regarding work for part or all of their expenses. It would be a fine thing if it were possible to provide enough work for every young man to do in order to put himself through school, but this cannot be done. The result is that many young men, poorly equipped for the work they hope to do, begin and run constantly behind the others in their profession. It is sad that poverty throws a shadow across the hopes of so many ambitious young men.

But there is another picture worth painting. Scores of Methodist men and women are growing old and there are thousands of dollars in cash and property to their credit. They will never be able to consume their income and their immediate relatives are not in want. They have lived their life and do not need any further preparation, and while they approach the grave holding onto their money this group of ambitious young men without means is slowly passing over the proper period of preparation and are about to enter life's battle poorly equipped. The older men and women who have money that they are not using, and will never be able to use, should step in and make an education possible for these young men, who can not pay or work their way through school.

There are two ways in which help could be rendered: First, a letter to Dr. R. H. Wynn, of Shreveport, La., stating that you will bear the expenses of a worthy young man in school this year, if received within the next three weeks, would accomplish great good. Second, a letter to Dr. Wynn offering from $250 to $1000 as a permanent loan fund to students would make possible the education of a number of boys and at the same time start a fund that in the end would help scores of boys.

It may be that you are able right now to write one of the above-mentioned letters. If so, sit down and write it. It may be that you know of some person who is not a reader of the Advocate, but who could render this service. If so, then take this article over to him and let him read it and use your personal influence to get him to put up enough money at the right time to help some one who needs help. Now, we would not for one moment confine this privilege to help others to old people. There are young men whose incomes make it possible for them to step in and lend a hand to their less fortunate brothers. The writer knows of one comparatively young man who has made nearly a million dollars selling provisions to the warring nations during the last twelve months. Our readers may not have so much, but many of them do not need all that they have made and could easily spare enough to send one boy through college. Not long ago a certain church member was approached and asked to aid a very worthy enterprise. He declined on the ground that it was a very hard year and he did not have anything to spare. In less than a week he purchased a second expensive automobile as a pleasure car for himself and family. It is no trouble to spend large earnings on luxuries, but Christians ought to keep books with God.

Another reason why such gifts would mean much just now: If you give enough to send a boy through college this year, it means that that money will count on the $12,500 fund we are now trying to raise for Centenary College in order to get $2500 that will be given by Mr. Blair of Shreveport. Thus, your gift would aid the boy and the college in a two-fold way; so why not write one of the two aforementioned letters right now?

A RIGHT VIEW.

The Nashville Advocate of August 13, recording a recent generous donation by Messrs. B. N. and J. B. Duke to Trinity College, quotes in connection with it the following message which accompanied the gift:

"What we want to see Trinity College do is to make young men of high character and true worth. We have little concern about the number of students at Trinity. Sometimes we fear that you have too many. We want Trinity to send out men of force. Better to make a few great men than many mediocre men. Don't let Trinity get a craze for numbers. Be careful to do sound and good work. Our interest is in doing the best, not doing the most, unless it is first the best."

These words, expressing the conviction of two of the most successful business men in America, are well worth considering as a wise statement of the ideals and methods of Christian education. They emphasize the value of just such institutions as we are trying to make of our Conference colleges, and the necessity of such financial support as we are seeking to secure for them.

Secular News and Comment

By R. E. Meek.

The total amount of real estate in New York City owned by religious institutions is valued at $188,921,725.

* * *

It was found that in one block of the city of Chicago there were 538 families which furnished a total of 1597 persons. Every two hundred persons had to use one bathtub.

* * *

Rudyard Kipland, the well known English writer, has become a convert to the cause of prohibition and laments the stand that he had hitherto taken upon this question.

* * *

The last edition of the telephone directory of New York City consisted of 610,000 copies. The size of each copy is nine and one-half by eleven and a half inches. The book is two inches thick and weighs three and a half pounds.

* * *

At the close of business on June 23 the 26 national banks in Louisiana had on deposit $13,431,370.02. Loans and discounts amounted to $15,891,965.94, which was an increase of one million dollars over the report for May 1. Only one bank had gone out of business.

* * *

Since the establishment of national prohibition in Russia by an edict of the Czar there has been less bodily and mental illness, the number of suicides has decreased, and the deposits in savings banks are rapidly increasing. We predict that this will be the case in every country where prohibition is given a fair trial

* * *

Four million dollars is to be appropriated this year by the Federal Government for the purpose of aiding the organized militia in 47 States of the Union. Nevada is the State which will receive no part of this sum, owing to the fact that she alone of all the States in the Union possesses no militia.

* * *

The following is a bit of interesting information concerning one of the many little insects which are so common in our section of the country during warm weather: "An ant can carry a grain of corn ten times the weight of its own body, while a horse and a man can carry a burden only about equal to their own weight."

* * *

Mississippi figs are declared to be excellent. A canning outfit has been installed at Clinton, Miss., and a great many gallons of figs have been put up for the boarding houses of the Mississippi A. and M. College, near Starkville. There is no reason why the canning of figs should not become one of the great industries of the Magnolia State.

* * *

The sum of $5,500,000 was left Harvard University by the late Gordon McKay for the purpose of maintaining a school for instruction in the industrial arts and sciences, but, believing that the Massachusetts Institute of Technology can carry out the wishes of the donor more satisfactorily and having found out that the transfer can be legally made, the Harvard authorities will turn this money over to that institution.

* * *

Newspapers are always great sufferers in times of financial stringency. In Germany the number of daily newspapers and periodicals has been reduced to less than 1200 since the beginning of the war. English papers are suffering from a decrease in the amount of revenue brought in by advertising, and, as there is a scarcity of the chemicals used in the manufacture of white paper, London newspapers have all agreed to reduce their size.

A NOTE OF THANKS.

To our friends whose letters of sympathy came to us in our great sorrow, we take this means of expressing our sincere appreciation. To attempt to write a personal letter in reply to so many, with our hearts so full, would be too much for our strength at this time. The sudden death of our son, at the age of 21, with such a bright future, came as a great shock and bereavement to us. With crushed hearts, we bow to the will of Him "whose we are" and whom we trust.

Sincerely,
J. T. LEGGETT AND FAMILY.

CENTENARY COLLEGE

Of Louisiana.

If you wish your son to receive a Literary College training in a moral and religious atmosphere, amid beautiful and healthful natural surroundings, under a faculty of competent Christian men, in a progressive city with great Protestant Churches and many public advantages, send him to

Centenary College.

If it is advisable that your son take his preparatory or high school training away from home, send him to Centenary, where, by good application, he may save one year in preparation for Freshman Class of any college.

Write for Catalogue and any Needed Information.

Rev. R. H. WYNN, President. Box 6, Shreveport, La.

TOBACCO AND ITS EFFECTS.

By Mr. James H. Walker.

Mr. Editor: Owing to my conviction that we need to push forward the great reformations which are beginning to engage the attention of our nation to-day, I send you the following information for publication, which I have gathered up for God's glory and for the good of my fellow-creatures:

The Tobacco Habit and its Results.

The information here gained relates to three points: First, the ingredients; second, its manufacture, and third, its tendency to alcoholism.

Not only is the plant itself obnoxious to the taste and smell and its use exceedingly filthy, but the process of the manufacture of tobacco and some of the ingredients incorporated, are vile and loathsome beyond description. It is a well known fact that the business of collecting stumps of cigars, which have been thrown into the gutters is a lucrative branch of the home manufacture of "REAL HAVANAS," and from the practice which cigar makers have of wetting the wrapper with their saliva, and hiting the end of the cigar into shape, a most loathsome disease is spread, as many of these cigar-makers have diseased mouths. Because of this every man who smokes a cigar is liable to the infection.

The New York Tribune states that five-eighths of the cigars sold in that city are made in east side tenements amid all the dirt and squalor of such surroundings. In Bellevue Hospital upon one occasion there were "fifty patients suffering from one of the most fearful and incurable maladies, contracted from cigars manufactured in tenement houses by diseased persons, the finishing touches being given by the teeth and tongue." At one time, just after thousands of cigars had been turned loose upon the world, their makers were found to be pitted with small pox. Cigarette smokers run an equal risk. Many of the cigarettes, in fancy wrappers and smoked by nobby young bloods, are made in reeking tenements from cigar stumps fished out of gutters, and office spittoons, or picked up from floors of saloons. In San Francisco 195 cases of leprosy were traced by the physicians of that city to the smoking of cigarettes made by Chinese lepers.

Much of the cut tobacco is manufactured in large cities, and a good part of the material used is gathered from the sweepings of barrooms, streets and sewers, consisting mainly of cigar stumps and old cuds of tobacco which have been chewed and cast away. Cheap tobacco is a mixture of burdock, lampblack, saw dust, colt's foot, plantain leaves, fuller's earth, lime, salt, alum and a little tobacco. Dextine gum, saltpeter, green vitrol, salammoniac, yellow ochre, rosin sand, dye woods, fustic, peat, red lead, starch, bark, and other substances are added to give pungency and weight. Chewing tobacco is thoroughly soaked in a solution of rum. Liquorice, opiates, laudanum, and Santa Cruz rum are among the ingredients used in the manufacture of cigars. The representative of a large tobacco house in the South asserts that the extent to which drugs are used in cigarettes is appalling. "Havana flavoring" is used extensively, and is sold by the thousand barrels. This is prepared from the tonka bean which contains a deadly poison, seven grains of which will kill a dog. Cigarette wrappers are often made from the filthy scrappings of rag pickers. The lime and other substances used in bleaching have a very harmful influence upon the membranes of the mouth, throat and nose. Arsenic is used in bleaching most cigarette papers, while combustion develops the oil of creosote, which is said to hasten the development of consumption in any one predisposed to that disease.

The next objection to the use of tobacco is that it is an unnatural and growing appetite which leads to strong drinks, opium and other narcotics. One artificial appetite produces another, and tobacco by wasting the saliva, parching the tongue and inflaming the chest creates a morbid thirst which finds temporary relief in alcohol. Tobacco requires a compensating stimulant to overcome its sedative effects, and by vitiating the taste and making common, wholesome food insipid and flat, it directly promotes intemperance. Most of reformers assert that tobacco tends to drunkenness. Jerry McAuley, the converted thief and drunkard, declared that he could not refrain from liquor until he gave up tobacco, and that in nearly every case where men who had reformed have fallen again, it was tobacco which led them back to strong drink. Dr. Talmage said, "The broad avenue leading down to the drunkard's grave and drunkard's hell is strewn thick with tobacco leaves." Out of 600 convicts in the Auburn (N. Y.) State Prison sent there for crimes committed when drunk, 500 testified that tobacco led them to intemperance. The venerable Dr. Beecher estimated that of all the young men who now use, and continue to use, this narcotic, it is fair to predict that one out of five must die as a drunkard. Mr. Trask is right when he pronounces the weed "Satan's fuel for the drinking appetite."

And not only does tobacco arouse a craving for strong drink, but it also leads to the use of opiates. Dr. Broughton, in charge of the Drug Patients at a Keeley Institute, says more young men are led to the opium habit by cigarette smoking than by patent and proprietary medicines. Sixty per cent of all males under forty years of age, treated at Dwight, Ill., for opium, morphine, or cocaine using in one year, had been smokers of cigarettes, and 60 per cent of these had no other excuse than that they needed more stimulation than the cigarette furnished them. In view of these facts, it is not surprising to hear Dr. Brewer of St. Vincent Insane Asylum, give the following testimony: "There is an alarming increase of juvenile smokers, and, basing my assertion on the experience gained in private practice and at the St. Vincent's institution, I will broadly state that the boy who smokes at seven will drink whiskey at fourteen, take to morphine at twenty-five, and wind up with cocaine and the rest of the parcotics at thirty and later on."

I am praying and trusting that you, having the matter in your hands will condescend to publish this article, which I sincerely believe is beyond contradiction, and furnishes strong evidence why we ought to make a fight against the use of tobacco.

Pollock, La.

TEACHER TRAINING IN MANSFIELD COLLEGE.

An A.B. graduate of Southern University who is working for her degree at Teachers' College, N. Y., will be our Training and Critic teacher next session. She will have charge of Practice Teaching, Observation work, Critiques, and will have the assistance of an A.M. graduate of Kansas University and of the President, who has had 22 years experience in nearly every kind of school work.

In our Primary and Intermediate departments we have teachers of large experience and of tested ability whose work in the class will be open to observation of student teachers. Practice teaching for one-half year is required for all who graduate.

High School graduates complete the course in two years and receive the L. I. degree. Twenty-five graduated in this course in the last three years. Twenty-two are now in our Senior class and most all are taking the Teachers' course.

The State offers Mansfield and other institutions the privilege of assisting in the training of the 1500 or more new teachers needed each year in the public schools. Our graduates are made exempt from all the examinations except in the Theory and Art of teaching. But, instead of giving the bare subject matter of usual College branches and spending a few weeks in the study of a text on teaching, Mansfield has laid out a complete normal course of two years and requires the study of Psychology, Pedagogy, History of Education, and Methods, and also Practice teaching, Observation, attendance upon Critiques and faithful work in Literary Societies and athletics.

The State is liberal and we would merit the privilege granted by offering our girls a full normal course under teachers of special training, of wide experience, and who are University graduates, and positively religious.

Our graduates should prove and are now proving their superior worth to Sunday schools, Leagues, B. Y. P. U.'s and all other organizations connected with the social and religious life of the community in which they live or teach for a while.

We confidently believe our girls can serve the State as efficiently as those trained elsewhere; and can serve more efficiently the Church, whatever the denomination.

Out of experience and special training, and with an honest desire to educate wisely, faithfully, and completely each girl committed to our care, we ask the patronage of the thoughtful, discriminating people of Louisiana, and on our merit we would win. R. E. BOBBITT, President.

CHRISTIANITY IN THE HOME.

"There are two kinds of Christianity in the home," said Dr. Cuyler, in writing on this important subject. "There are two kinds of piety in the home. One is a pious sham; the other is a solid reality. One parent prays for the conversion of his family, and then sets them an example of money worshiping or fast-living—and even cracks jokes, talks politics, and gives Sunday dinners after the most solemn sermons in the sanctuary. The other parent not only prays for the conversion for his or her children, but aims to lift them towards Christ. The conversation of the fireside, the books selected for their reading, the amusements chosen for their recreation, the society that is invited and the aims set before them, all bear in one and the right way. It is in the power of every parent to help, or to sadly hinder, the salvation of their offspring. May God help all parents to fulfill their high and holy trusteeship!"

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The Home Circle

THE CLEVER KITTENS.

"My cat speaks French," said little Jeanne,
As plainly as can be;
Says 'sil vois plait' (that's 'if you please'),
And thanks me with 'merci!'
I know, because I understand
Each word she says to me."

"And mine speaks German," with a nod,
Said Lisa from the Rhine;
"Says 'bitte' when she wants to drink,
And 'ja,' of course, and 'nein.'
I wouldn't have a cat that spoke
A different tongue from mine!"

"That's thrue for you!" sweet Nora said,
With merry look demure.
"Me own shpakes Oirish! When I set
A saucer on the flure,
An' ask her would she like some milk,
The darlint tells me 'Sure!'"

I met those kittens afterward,
No matter where nor how;
I listened well to what they said—
Would you believe it, now?
They spoke in English, every one,
And all they said was "Miaow!"

—Farm and Fireside.

NOT ON THE SABBATH.

"Hello, there, over the fence; get your fishin' tackle!" And Tom Joliet—Jolly Tom, as the boys called him, good-natured, generous, and friendly with everybody—placed one foot on the lower stringer of the front gate and shook his own pole invitingly.

Freddy Wilbur had just come from the bathroom and stopped for a moment at the front door to look out. His face was shining and curiously suggestive of vigorous scrubbing with hot water and soap; his clothing was neat and carefully brushed, and his shoes were shining. But as he saw the motherless, careless, happy figure outside the gate, jacketless, barefooted, and with tousled hair, unfamiliar with comb and brush, something of his own irreproachableness seemed to oppress him, for his shoulders drooped a little and his eyes sank. But only for an instant; then his form straightened and his gaze rose squarely to meet the quizzical look of his particular friend and chum.

"Can't, Tommy," he answered. "It's the wrong day of the week for fishing. I'm just getting ready for Sunday school."

"Oh, huh!" expostulated Tom. "Sunday school ain't nothin' to-day. The preacher's off on his vacation, an' our teacher an' your pa an' ma have gone to the Convention. The school won't be half open, an' our class will be crowded into some other or maybe it won't be teached at all. What's the use to waste the day that way? I've seen most of the boys, an' they're goin' to stay home or go off somewhere."

"Why don't they go with you?"

"Didn't ask 'em," shortly; "don't want 'em. I want you. You're the best feller of the whole lot, an' more fun; an' you're my chum: An' there's another thing," lowering his voice a little, "they're goin' to start on a new dam over to Back River Monday mornin,' an' they drawed the water off last night. Where the river was deepest an' widest is only just puddles between the rocks, an' they're jumpin' with fish. I wa'nt goin' to tell you till we got there, so you'd be surprised. Why," with a long breath, "we can catch all we can bring home, an' more. Oh, Fred, won't you come?"

Fred's eyes were shining, but he shook his head.

"Can't, Tommy," he repeated. "It's Sunday. And if most all the classes stays away that's no reason why we should. Some of us ought to go all the more, I think. It would look funny for the whole class to be absent."

"Did your pa and ma order you to go?" sourly.

"No, they never mentioned the subject," frankly. "I suppose they feel that they can trust me. But why don't you ask some of the other boys just this once?"

"Don't want 'em. They're not like you."

"Well, look here!" cried Fred, suddenly; "why can't you come with me to Sunday school, then, and leave the fishing till to-morrow morning? The bathtub is all ready for you, and I can let you have a suit of my clothes. We're the same size, you know. Then you'll come back with me and stay all night, and we'll wake up early and start for Back River by four o'clock. It's plenty light then, and we can fish till eight. That will give us four hours, and we'll be back as early as we generally get up. And you know morning fishing is always the best. What do you say?"

Tom hesitated a moment, then opened the gate and entered the yard.

"Well," he answered, I'm willin,'- long's you promised to go with me." Then he added, as they started toward the bath room, "An' I guess we'd better tell all the other boys after all. They ain't like you, but there'll be a lot of fish, an' we may as well share 'em 'round."—Frank Smart, in The Lutheran.

BOBBY AND BETH.

"Girls don't have to do anything!" declared Bobby, as he sat down with a thump on the shoe box in grandmother's room. "Girls don't have to feed hens or fill the wood box. I wish I was a girl, so I do."

"Girls don't have to do anything!" exclaimed Grandmother Stone in surprise. "Well, well, well! You come with me a minute, Bobby, and we'll see if you are right."

Bobby followed grandmother into the sitting room. But when they got there both were surprised, for, sitting in the big rocker was Beth, her eyes full of tears.

"I wish I was a boy, same as Bobby," she said sorrowfully. "I'm tired as anything dusting rooms. Boys don't have to dust or mend stockings or do anything. Oh, dear, dear, dear!" and Beth hid her curly head in the duster and sobbed.

"Well, I never did'" exclaimed grandmother. "Suppose you do Bobby's work to-day and he will do yours? I know that he will be delighted to exchange work with you."

But would you believe it? Grandmother was mistaken, for Bobby shook his head.

"I'm going to feed the hens myself," he said, decidedly.

Beth wiped her eyes in a hurry. "Girls never fill wood boxes," she murmured.

Then they both laughed and stopped grumbling for that day.—Our Sunday Afternoon.

THE HORNBILL.

Mary and James were looking at the pictures of birds of many countries, and when they came to that of the hornbill both decided that the bird which carried that great bill with a hump like a horn growing out from the middle of it must have a heavy load. But Uncle Tom explained that the great growth was full of air-cells, and was not nearly so heavy as it looked.

"But this bird has a habit more curious than its bill," he continued. "The nest is built in some hollow tree, and then the mother bird goes in and the male brings mud and plasters up the entrance, leaving only a hole large enough for him to hand in food to her and to her little ones."

"I think it's a great way, to shut the mother up in prison while she is taking care of the nest," exclaimed Mary.

"Just as if she did not want a little rest once in a while," added James, "and a chance to stretch her wings."

"Not so fast," explained Uncle Tom. "In the countries where the hornbill lives there are snakes, and monkeys, and various things ready to eat the eggs or kill the young birds. I think this is a very neat way to keep them away from danger until they are large enough to fly and take care of themselves."

"Why e!" exclaimed both children at once. "It seems as if there is always some good reason for the strange things birds and animals do!"—Bessie L. Putnam.

TWENTY REASONS.

The following twenty reasons have been given for supporting the denominational paper:

1. A religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday school.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It promotes unity of faith and practice in the denomination.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakens the talent of the denomination and makes it more useful.
14. It throws light upon obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.—Pittsburgh Christian Advocate.

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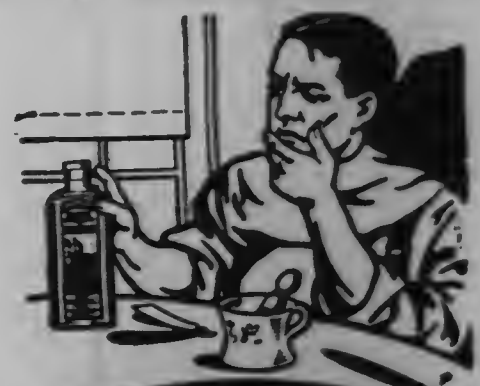

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Editorial

ACARDIAC.

Only two letters omitted from the above word would spell the name of that peaceful land, from which Mr. Longfellow learned a story of the heart but its meaning is quite different. Its figurative meaning was learned recently by the writer through a conversation which he could not but overhear. For the conversation was loud, and seemingly engaged in with no sense of shame.

The chief speaker informs two acquaintances that he is now "In the saloon business." And all during the conversation he dwells upon the amount of money he is making. Some kind of weekly revels he promotes are "good for $125 to $130 a night." He uses 110 cases of beer every week during the summer. In winter he uses two barrels of whiskey a month. "Well, that really means four barrels to you, don't it Joe?" an acquaintance asks. Joe smiles and says nothing definite, but intimates that one has to be careful in diluting such goods to make them go further. People living in the neighborhood object to the Saturday night orgies, and have made some trouble for Joe. "Would they object if you'd close at 12 o'clock?" one acquaintance asks. Joe replies that they would object if he should close, mind you, even at midnight. He has had a great deal of trouble with one man in the neighborhood. He has sent over cases of beer to his house to "try to get in good with him," but has not succeeded. One of the men inquires, "Can't you make it too unpleasant for him, Joe?" Joe says he is afraid that would not do. "I mean on the quiet, so he wouldn't know it was you." Joe intimates that he might know how, but that he is afraid to try it. Then Joe tells his friends that he may move his family out, possibly, from over the saloon, "and get some of them women, and turn it into a cabaret."

The writer, who could not but hear, did not learn the name of this shameless saloonkeeper, who, on a crowded car, loudly talked of his so-called "business" of ruining men's bodies, and their souls as well, who practically admitted adulterating his goods, who named with satisfaction the monetary return of the mad revels he promotes at his place every Saturday night, who silently admitted that he would not be above some dark design upon the objecting resident if he thought it practicable, and who plans to enlarge his loot by turning his drink shop into a cabaret, with scarlet women as the attraction. The writer did not learn the name upon the municipal license which allows this man to trade upon the foibles and weaknesses of his fellow-men, the name by which he is commonly known. But the writer is sure he has found the man's name in Webster's Dictionary. It is Acardiac. Look and see. It means, "Without a heart." R. H. H.

PREACHING MERELY TO PLEASE.

The minister in his pulpit work needs to be careful as to the motives by which he is actuated. He is not sent to please the people, but to save, instruct, and build them up spiritually. His aspiration should not be to be popular, hut to be faithful. Fidelity and popularity do not hy any means always go together; not infrequently the very reverse is true.

Is not the fact that the favor of the people is now so generally accepted as the measure of ministerial success an indication that the ideals of the Church have been secularized and lowered? We fear that to some extent, at least, this is true. Some of our Lord's discourses were such that they brought him anything else hut commendation from his hearers. Mr. Wesley was once one of the stated preachers at Oxford University (England), hut after he had delivered one sermon he was not allowed to come again. This was very unlike some of the much heralded university preachers of this day. But if the messages of these pulpit stars were as searching as was that of Wesley on "Scriptural Christianity," we wonder if their praises would be so loudly sung? We very much doubt it.

Henry Ward Beecher, in a sermon delivered in the famous Plymouth Church of Brooklyn, on June 6, 1869, touched upon this subject in the following impressive manner:

"There is a class of ministers who preach to please. That is all they preach for. A man that preaches to please is a poor fellow. He may fare well in this world, but I think he is drawing on his capital, and will not have much in the other. I do not know of anything that seems more degrading. If a man wants to indulge in levities, or fantasies, or imaginations, let him do it; I am not beset with superstitions. But still, if a child of God would play mumblety-peg, I would not advise him to go to the graveyard and play it on his father's and mother's graves. There are proprieties and adaptations; and if a man is called merely to please, if he is to he a pleasure-monger, even of ideas, let him take the lecture-room or the theater; let him go where pleasure is the normal end. But to take the Church, to take the crucified Savior, to take the everlasting issues of human life, and in the midst of these tremendous verities, to think of nothing but soft sentences, and sweet figures, and sentimental graces, and preaching short sermons that please everybody, and particularly the closing passages of them—this I do not think is salutary. * * * But such ministers are said to be refined. Yes, they are refined. Oh! but they are said to be eloquent. Yes, they are eloquent. Oh! but they are said to he attractive. Yes, they are attractive. But when they stand on that awful, final day, hetween the living and the dead, hefore God Almighty's judgment, and all God's angels are gathered together, and there is nothing to stand between them and damnation except elegancy, and refinement, and pleasant voices, and words, and gestures—in that hour, will it seem to them to have been worth their while to have purchased their destruction at such a price?"

ANOTHER INNOVATION.

We take the following from the Western Methodist (Little Rock, Ark.,) of August 5:

"In the Pittsburgh Christian Advocate (Northern Methodist), under the caption, 'Candidate for Delegate to General Conference,' appears the following announcement: 'H. W. Dunlap, of Beverly Place, Pittsburgh, Pa., life-long member of the Methodist Episcopal Church, and now a member of Emory Methodist Episcopal Church, Pittsburgh District. Teacher in Sunday school and president of Laymen's Association of Pittsburgh Conference.' That looks strange in a Methodist paper. However, it does not seem so had for a layman, hut what would we think of a preacher who would thus announce? Is it ever done indirectly? Do we ever have avowed candidates among us?"

Mr. Dunlap's announcement of his candidacy is somewhat shocking, and we scarcely feel inclined to say anything that might encourage such a practice, having always heen a heliever in the Pauline view that in honor Christians should prefer one another. But if some way could he found to ascertain definitely how persons who are likely to he chosen delegates to a General Conference stand on the various important issues that are before the Church, we think a good service would thereby be rendered. Far too often it is the case that after delegates have been elected they lose sight of their representative character and seem to think that they are entirely free from any such obligation and are at perfect liberty to act for themselves alone. The Church has suffered a good deal in the past, and is liable to suffer still more in the future, as a result of the restraint that she feels that propriety imposes upon her in this respect. A more direct responsihility upon the part of every official and representative to the great hody of the Church is, in our opinion, one of the imperative needs of Southern Methodism to-day.

THE FEATURE THAT COUNTS.

A member of the Dallas (Texas) Committee that had gone to San Francisco to book Billy Sunday for a meeting, after hearing the famous evangelist, wired hack: "He preaches the fundamental principles of Christianity with thunder and lightning effect." It must be the latter feature of Mr. Sunday's preaching that makes his ministry so outstanding and unusual. We have known brethren all our life who abounded in the "thunder effect," and no committees waited on them to secure their services.

HOW IT HURTS.

When bad men triumph the worst result is not the evil that they can directly do, but the indirect effect that is exerted upon the ideals of a people. Nothing is more hlighting in its influence than the prevalence of the notion that he who would win public honors and position must not be too scrupulous as to the methods employed. Charles Sumner was not wrong when he said: "More than the loss of forts and arsenals, I fear the loss of our public principles."

PERSONAL AND OTHER NOTES.

Rev. W. L. Duren, pastor of the First M. E. Church, South, of Columhus, Miss., has been spending a few days on the Mississippi Coast.

The General Educational Commission of the Methodist Episcopal Church, South, has been called to meet in Dallas, Texas, to-day—August 26.

Hon. John M. Allen and family and Mr. and Mrs. S. J. High, of Tupelo, Miss., have for some weeks been at their summer home at Lake Junaluska, N. C.

Rev. P. O. Lowrey began a meeting at Westlake, La., last Sunday. He has with him Rev. P. M. Brown, of Natchitoches, La., who as a pastor-evangelist ranks with the hest.

The cards of Rev. and Mrs. J. E. Thomas, of Itta Bena, Miss., were left on our desk last week. The Editor regrets that he was out and did not have the pleasure of meeting these esteemed friends.

It is probable that Rev. Hugh Jamieson, the assistant pastor of the First M. E. Church, South, of New Orleans, will enter the Theological School of the Southern Methodist University, at Dallas, Texas, this fall.

The Louisiana Conference will this year convene at Mansfield on November 17, about a month earlier than usual. This means that the brethren will have to hustle, since they will be expected to do 12 months' work in 11 months.

Prof. G. L. Leal, of the Laurens Institute of Monterey, Mexico, was in New Orleans this week and called at the Advocate office last Tuesday, in company with Rev. W. W. Holmes. The Editor regrets having missed seeing this worthy worker and educator.

Rev. W. W. Woollard, presiding elder of the Columbus District; Rev. J. M. Carpenter, pastor of our Central Church of Columbus, Miss., and Rev. J. J. Baird, of Brooksville, have recently spent a few days at Junaluska and other points in North Carolina.

Rev. H. W. Bowman, presiding elder of the Baton Rouge District, and Rev. R. H. Harper, of New Orleans, have heen assisting Rev. J. D. Harper in a meeting at Slaughter, La., this week. We are not at this writing informed as to the results of these services

The Editor was out of his office from Wednesday of last week until Monday, August 23, having found it necessary to go to Central Mississippi to look after some urgent personal business. This will explain why some of the departments in this issue of the Advocate are not as full as usual.

We acknowledge our indebtedness to Rev. F. L. Applewhite for several subscriptions recently forwarded to the Advocate from the Fernwood (Miss.) charge. Rev. W. H. Saunders, the pastor, has appointed him agent for the Advocate and he has been looking faithfully after its interests.

Rev. J. G. Johnson, of Black Hawk, Miss., is conducting a meeting at Elliott's School House, one of his preaching places, this week. He is doing the preaching himself. The people of that community have lately purchased a nice new organ, which is largely increasing the interest in the services.

Mr. J. B. Streater, of Black Hawk, Miss., who every year has to go North at this season in order to escape hay fever, left some days ago for Chicago and other near-by points. Brother Streater has long been recognized as one of the most useful laymen within the bounds of the North Mississippi Conference.

Zachary, La., was recently blessed with a good revival meeting, in which the pastor, Rev. J. D. Harper, was assisted by his son, Rev. R. H. Harper, pastor of the Parker Memorial Church of New Orleans. The services were well attended, the interest was good, and there were 9 accessions to the Church.

Rev. A. H. Williams, our pastor on the Shannon (Miss.) charge, sends us a report of a good meeting at Troy, one of his appointments, which reached us too late for this issue of the Advocate, but which will be published next week. He had with him in this series of services Rev. T. H. Lipscomb, of Starkville, Miss.

Rev. E. G. Wood, of Standard, La., has our thanks for 4 trial subscriptions to the Advocate. Referring to his charge, Brother Wood says: "I will begin a meeting here to-morrow night (August 17), with Rev. J. J. Smylie to do the preaching. My work is in an excellent condition. We have about 60 praying members."

It grieves us to state that Miss Nellie, the only daughter of Mrs. Lily Meekins, died last Wednesday, August 18. The funeral service was conducted at the Mary Werlein Mission and the interment of the body was made at Covington, La. Sister Meekins will have the sympathy of a host of friends in her great sorrow. The Advocate is promised a more extended memoir of the deceased for our next issue.

Rev. and Mrs. J. M. Wyatt, of the North Mississippi Conference, have lately been spending some time in the mountains of North Carolina. We regret to learn that Sister Wyatt's health is not robust and that on this account she may not teach in the Mississippi Industrial Institute and College, at Columbus, during the next session. She is a sister of United States Senator Gore, of Oklahoma, and is a woman of unusual brilliancy.

Miss Elizabeth Kilpatrick, of Corinth, Miss., is keeping quite busy in the Sunday school work. She is not one of the Divisional Secretaries, but her services belong to the entire Church. She has recently returned home from a long swing, having met engagements in South Carolina, North Carolina, and Texas. She will spend next Sabbath at the Madison Heights Church of Memphis, where they will have "Elizabeth Kilpatrick Sunday."

Rev. R. G. Moore, who has succeeded Rev. J. E. Stephens on the Duckhill (Miss.) charge, in a business note to our office, makes the following reference to his work: "I deem it a great privilege to register my first experience as a 'circuit rider' among so many true and loyal Methodists. I most heartily appreciate their genuine kindness and old-time hospitality." Brother Moore seems to have made a good beginning in his present field of labor.

Rev. J. W. Ramsey, of Heidelberg, Miss., writes: "I have just closed an eight days' meeting at Williamsburg, Miss., which the people there pronounced the best meeting that they have had in years. There were very few persons not already connected with the Church in that community; but there were a number of reclamations and 6 additions to our membership. The pastor, Rev. T. A. Ferguson, is in good favor with his parishioners."

A card from C. J. Stapp, our pastor on the Scotland Circuit of the Mississippi Conference, mailed at Hazlehurst on August 19, reads as follows: "My dear mother went to her heavenly reward this morning at 2 o'clock. Remember her father, sister, and me at the throne of grace." We deeply sympathize with Brother Stapp and the other sorrowing loved ones in their sore bereavement, and pray that the gracious Heavenly Father may be consciously with them in comforting and sustaining power.

Dr. A. F. Watkins, President of Millsaps College, is mailing a catalogue of that institution to the preachers of the two Mississippi Conferences, and requesting that it be placed in the hands of some boy who is going off to school this fall. The names of young men in every community who will attend college are also solicited, that Dr. Watkins and his co-workers may get directly into touch with them. Let every pastor give the Millsaps management his immediate co-operation in this important matter.

In a personal note to the Editor, Rev. J. R. Countiss, President of Grenada College, says: "I am in fine physical trim. I have preached every Sunday except the last, August 14. The week before I preached seven times, here and there." Brother Countiss has been keeping busy since the close of school presenting the claims of Grenada College to our people in North Mississippi. It is to be hoped that every room will be taken at this excellent institution when it opens its doors in September. Do not fail to read President Countiss' statement on the first page of this issue of the Advocate.

The tent meeting at Lexington, Miss., which began some two weeks ago, is still in progress. The attendance has been large and much good has been accomplished. The preaching has been done by Brothers Curtis, Gillespie, and Mobberly, the Methodist, Presbyterian, and Baptist pastors at that place, and a fine spirit of co-operation has prevailed. The singing has been led by Rev. S. E. Kirby, of Arkansas. Brother Kirby is a good chorister and any pastor needing his services would do well to write him at Brookhaven, Miss., in care of Rev. J. M. Morse. He will have some time open to engagements immediately following this meeting.

Dr. W. H. Huntley, the genial and active presiding elder of the Seashore District, Mississippi Conference, after having resided at the Seashore Campground for nearly two years, is again occupying the district parsonage at Gulfport. Dr. Huntley reports that he had several members of his family with him during August, which he observed as a vacation month as largely as he could. It was a great pleasure to him to have his scattered loved ones with him again and he will not soon forget the joy which their presence gave him. Let Dr. Huntley's correspondents note that Gulfport, Miss., will hereafter be his address.

From last week's issue of the Perry County News (New Augusta, Miss.), we take the following: "The meeting in progress at the Methodist Church this week is increasing in interest and attendance. The pastor, Rev. J. W. Chisholm, is doing the preaching and is delivering some deep and earnest sermons." The stores in new Augusta, including the bank and drug store, closed at the 11 o'clock hour for the services. Brother Chisholm seems to be making full proof of his call to the ministry this summer. He is a Millsaps man and was a student in the Candler School of Theology, at Atlanta, during the last session.

Rev. W. W. Jones, of Coahoma, Miss., under date of August 17, writes: "Our church at Coahoma has just suffered a great loss in the death of Brother R. J. Howard, who was esteemed and loved by all who knew him. He was a great friend to his pastor and was devoted to his Church. The bereaved family, consisting of the faithful wife, one noble daughter and three fine boys, may be assured of the love, sympathy, and prayers of their many friends as they assume the responsibilities of life without the husband and father. The funeral service was conducted at the home by Brother H. M. Young, of Gunnison, who formerly was pastor of this charge."

Rev. T. W. Adams, of the Port Gibson (Miss.) District, who, as a presiding elder, ranks with the best to be found anywhere, says: "We are having gracious meetings in our territory. The Delta has been especially blessed. I stepped aside from the grind of a presiding elder's work and played evangelist for a few days. We had a rich season of spiritual refreshing. There were many bright conversions and 24 persons were added to the Church. I was with Rev. E. L. Alford, of the Anguilla charge." Though his district lies in that portion of Mississippi which has suffered most severely from the ravages of the boll weevils within the past few years, Brother Adams and his co-workers are leading in their financial reports to the various Conference Boards, and are much to be commended for their diligence and success.

Rev. J. S. Rutledge, pastor of the St. Tammany (La.) Circuit, says: "We have lately closed a most profitable meeting at Talisheek, which increased in interest from the first day until the last. We had with us Rev. J. A. McCormack, of Franklinton, who did us excellent service. We were forced to close sooner than we had expected on account of illness in Brother McCormack's family. During the meeting we were given a most delightful 'pounding,' which brought us a great variety of nice things. The little whiskey sheet called 'Facts,' which is published in New Orleans, is circulating some in my charge. I think that the preachers ought to gather them up and return them to the editor. I find that most of the people are willing to give them to me and this is what I intend to do with them."

From a personal letter to the Editor from Rev. J. T. Leggett, presiding elder of the Meridian District, we extract the following: "Our son, James, died suddenly with acute indigestion on August 4. He graduated two years ago at Hiwassee College, and taught last year in Cooper's institute at Daleville, Miss., and had been elected to the same position for another year. He had felt the call to preach and was preparing to enter the ministry. His friends predicted a bright future for him. His going from us is almost more than we can bear. Pray for us." Our heart goes out in tenderest sympathy to Brother Leggett and his family in their great sorrow. May the Heavenly Father bless and keep them in their well-nigh overwhelming bereavement. How unspeakably precious at such a time are the hopes born of the teachings of God's holy Word!

President H. G. Hawkins, of the Memphis Conference Female Institute of Jackson, Tenn., announces the following as the completed Faculty of teachers and officers for the 72d session of that institution, which will begin on Sept. 15: H. G. Hawkins, President, French and Moral Philosophy; Katherine H. Mitchell, Presiding Teacher, Latin and Bible; Mamie Richardson, Mathematics, Science and German; Stella Galloway McGehee, English and History; Sarah H. Rogers, Primary Department; Melissa Curtiss and Myriam Griffin, Literary Tutoresses; Maud Mann, Piano, Harmony, Musical History; Eula Bradford, Voice and Piano; Mrs. J. T. Barbee, Violin; Kathleen Yokley, Practice Supervisor; Ethel Mae King, Expression and Physical Culture; Mrs. Emma Grove, Dressmaking; Mrs. Annie G. Hawkins, Lady Principal and Stewardess; Mrs. Evora Phillips, Matron; Mrs. D. C. Caldwell, Art; Miss Jessie Bailey, Stenography.

From Trinity, Ala., under date of August 17, Dr. W. G. Henry, of Jackson, Miss., writes as follows: "The editorial on 'Millsaps College' in the Advocate of August 12 set forth the truth concerning that school and was none too strong. Mississippi Methodism is most fortunate in the possession of such an institution. It would not be a bad idea if every pastor throughout the entire State would preach a sermon on some phase of Christian education and urge parents to send their sons to Millsaps College. Many students have not yet made up their minds fully on the choice of a college, and a sermon, strong and earnest, on that subject on September 5 would help them in making a wise decision. **Mississippi for Millsaps, and Millsaps for Mississippi!**" Dr. Henry's suggestion is an admirable one. And it would also be a good idea to direct attention specifically to our schools for the education of young women on that day.

Rev. R. H. Bamburg sounds a note of victory from the Eros charge. He says: "We have just closed at Indian Village one of the greatest revivals it has ever been my privilege to attend. The Lord was with us from the beginning to the end, and on the last day and night the Holy Spirit was present in great power. We had some old-time Methodist shouting and at the last service 22 persons—all adults—joined the Church. This is the largest number of accessions that we have ever witnessed at one time; it beat the class of 18 that we had to join at one service at Wilhite last year. This makes 40 that we have had to join at two of the services in meetings in which we did all of our own preaching. The total number of additions at Indian Village was 38, of which 36 were on profession of faith. We baptized 32. So we are getting along very well, and we thank God and take courage. I was with Brother Akin at Vienna last week."

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

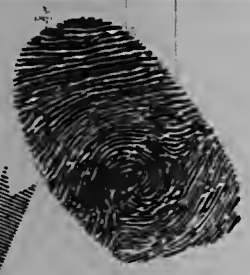
In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.



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Obituaries.

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On the night of August 2, 1915, the death angel entered the home of Mr. and Mrs. L. H. Richardson, of Grand Cane, La., and claimed CLYDE, their youngest son, who had just passed his seventeenth birthday. He was sick only two or three days and everything that skilled physicians and gentle nursing could do was done for him. His life had been a model one. He joined the Methodist Church several years ago, and had always taken an active part in Sunday school and Epworth League work.

C. B. HICKS.

AARON CHARTER HARPER and GEORGE WASHINGTON HARPER, brothers, were born in Shelby County, Ala., the former on July 6, 1839, and the latter on Oct. 8, 1841. Their parents were Henry W. and Julianna Pierce Harper. The family, accompanied by a number of other people, moved to Louisiana in 1849 and settled in Union and Claiborne parishes, where they soon established a church of the M. E. Church, South, which they named "Alabama." These brothers were converted in and united with this church in early life, and for more than sixty years were faithful and devoted members, letting their lights shine and thus influencing others to lead Christian lives.

Brother A. C. Harper lived near the church and for many years was its leading member, filling all the positions of a layman. An old pastor said to me: "Uncle Charter was the best man I ever knew."

Brother G. W. Harper's life was less prominent as a public man, but in visiting and nursing the sick and ministering to those in need, he surpassed all others. In these labors of helpfuiness and love he literally wore himself out.

None can fill the places left vacant by these two good men. Their homes were places of rest and cheer to the many pastors who so often partook of their unstinted and kindly hospitality. They were my brothers and I can say with brotherly pride and affection, and yet in truth, no truer, better men have lived and labored in the community and Church and for the glory of the Lord. They served in the Confederate Army from 1861 to 1865, proving themselves brave, loyal soldiers in the defense of their beloved Southland.

A. C. Harper was married in 1866, and his wife died five years before his death, leaving one son.

G. W. Harper was married twice, his last wife preceding him to the grave by six months. Three children survive him. The wives of the two brothers were worthy companions of such good men.

A. C. Harper died near Jena, La Salle Parish, La., on June 19, 1915, and G. W. Harper in the Schumpert Sanitarium, at Shreveport, La., on March 12, 1915. Their remains were interred in the cemetery of the old home church, where they had worshiped since childhood, to rest in peace until the resurrection of the good. "They rest from their labors and their works do follow them."

Their brother,
J. D. HARPER.

IN MEMORIAM.

I want to write a few lines in memory of three of our dear old friends in Louisiana.

Mrs. M. E. Carr, of Oak Ridge, La., was a true Christian. She was for years District Secretary of the Woman's Missonary Society of the Monroe District; she often served as Sunday school superintendent and as Bible class teacher until too feebie to attend Sunday school. She was President of the Woman's Missionary Society and lady-manager of the Juvenile Society. She was given to hospitality, her home being always the preachers' home; everybody was welcome there. But God called, and although her daughter and granddaughter were kind and loving and did all that could be done, she went from them. She was ready to go. Her son-in-law, Brother Moore, had preceded her into eternity a short while before, and only last night we received the news of the home-going of two more relatives, Mrs. Ceila and Margarette Higginbotham, who died within a few days of each other. They were both ready and both devoted to the Church. "Aunt Mag," as everybody called her, lived near the church, and her home was always open to entertain preachers, delegates and all Church workers. Her husband was one of our stewards years ago and a truer one never lived, and at his death she took up the work with her daughters' help and collected for her pastor, attended the quarterly conference, and did all she could for the Church she loved.

I copy the following from her home paper: "Her going away has left a vacant place in our church. She was always in her place unless physical infirmities kept her away. Her sincere love for God was the source of her devotion to all the interests of the Church." She leaves one daughter, Mollie, who is well known to the New Orleans Christian Advocate, and whom none know but to love.

"Aunt Celia," as she loved to be called, was the soul of hospitality. Her children and neighbors rise up and call her blessed. She was a member of the Woman's Missionary Society from the time of its organization; she always went to church when possible, loved all Church work, and was a liberal giver. I will reproduce a few lines from the resolutions adopted by the Woman's Missionary Society concerning her:

"We know that she willingly obeyed God's summons home; she thought of her going merely as a short separation from her dear ones left behind, and a glad reunion with the many loved ones gone before. She delighted in doing the Master's work; she was devoted to her family. She was 83 years old, but still loved her old friends and wrote us just a few weeks ago telling us of Aunt Mag's illness and of how she loved us, saying that she wished she could hear my husband preach once more. That God may bless all the loved ones of these departed friends, and that we will all meet again some sweet day, is the earnest prayer of one who loved them."

(Sister) T. S. RANDLE.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

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Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

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Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

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From the Field.

Myrtle, Miss.

Dear Dr. Meek: We have just closed a great meetlng here. The preaching was done by our mutual friend, Rev. J. A. Bowen, of Birmingham, Ala. His discourses were of a true and solidly evangelistic nature, reaching the heart and life and inspiring the best within us, deepening and widening at each service. Brother Bowen helps the pastor and people and does a work which in its thoroughness penetrates every department of the Church, toning it up in a most substantial and enduring manner. He is helping the work of the Church in a much needed way, and while here received more calls for meetings than three men could fill—these communications coming from different parts of Southern Methodism. Eternal spring is in his heart and he is as active and strong as many preachers much younger. Our prayers accompany him, for he rendered a service here that counts for much.—E. H. Cunningham, P. C.

Olive Branch, Miss.

Dear Dr. Meek: We have just finished our round of protracted meetings on the Olive Branch charge for the summer. As a result our people are upon a higher plane spiritually. We had twenty-seven accessions on profession of faith and six by certificate, with probably more to follow.

The pastor was ably assisted by Rev. S. L. Pope at Olive Branch, Rev. L. W. Cain at Mineral Wells, Rev. D. M. Floyd at Center Hill and Miller, and Rev. L. H. Estes at Oak Grove. All of these brethren are good, earnest preachers and gave us excellent service. I think we had the greatest revivals at Olive Branch and Mineral Wells that I have attended in ten years. The old-time power of the Spirit was manifested. And at each of the other churches they probably had the best revival they have had for several years. Truly we can say, "Bless the Lord, O my soul; and all that is within me, bless his holy name."—T. H. Porter, P. C.

New Augusta Charge, Miss. Conf.

Dear Dr. Meek: We have just closed the greatest revival that the Batson Church, of the New Augusta charge, has ever known. Rev. John W. Chisholm, our pastor, did the preaching, and he preached with such clearness and power as only those can who are filled with God's Holy Spirit. Souls were reclaimed and brought to Christ. The whole community was stirred as never before and the people were made to feel a desire for a closer walk with God. This is a small church, which was organized about six years ago with only 9 members, and since then it has never had on its roll over 15 members, and at the beginning of this meeting numbered only 14. During the meeting 13 new members were added to our roll, 7 by vows, 5 by certificate, and one by baptism, and 5 infants were also baptized. With these new accessions, we are able and intend to organize a Woman's Missionary Society. On account of a lack of means we have never been able to fully complete our church building; consequently it has never been dedicated. This needed work we have now planned to do and have the Church dedicated in October. Surely, God has been with us. We are rejoicing and praising his Holy Name for making possible to us all these good things.—(Mrs.) L. W. Batson.

Coushatta, La.

Dear Mr. Editor: One of the best revivals ever held at the Holly Springs Church, on the "Wesley Circuit," in Red River Parish, near Coushatta, La., ended Sunday night, August 8. The preaching was done by Rev. W. B. Perritt, of Shreveport, La. His sermons were among the most forceful and impressive that were ever heard at Holly Springs. They went right home to the hearts of the listeners, being so clear and simple that even a child could understand them. Men were seen shedding tears and yielding and responding to propositions who had never been known to do such a thing before. They listened not with impatience, but with steady, undisturbed minds and anxious hearts as the gospel was expounded from time to time. Some of the most appealing sermons were from such texts as "Prepare to meet thy God," "What shall it profit a man to gain the whole world and lose his own soul?" "How shall we escape if we neglect so great salvation?" and, "What will you do with Jesus?" Any town or community that desires an efficient, able minister would do well to secure the services of Brother Perritt. He is well qualified in every way to do effective work. He has an exceptionally good delivery, a good voice, and sings well.—A Member.

Grand Cane, La.

Dear Mr. Editor: I am serving the Grand Cane charge which takes in Grand Cane, Stonewall, and Keithville. My meetings are all over, so I wish to have something to say in regard to them and about the brethren who helped me. Rev. R. W. Tucker, of Shreveport, La., did the preaching at Grand Cane. He made a great impression upon those of us who were fortunate enough to hear him. The Church was strengthened in the doctrines of Methodism. The doctrine of once in grace, always in grace, suffered severely under Brother Tucker's preaching; but he preached in the old time Methodist way and did not bring this about by throwing stones. He said that we needed a progressive religious life and that we had to be up and doing or we would soon grow cold and indifferent.

Rev. A. H. Parker, of Colfax, La., did the preaching at Stonewall in a very acceptable manner. Brother Parker preaches a gospel that in my judgment will stand the test. I feel sure that those led to Christ by him will make substantial members. His preaching did us all good; it was a feast to my soul to listen to him. He is safe, sane, and sound.

At Keithville the preaching was done by Rev. J. L. Lay, from Simshoro, La. Brother Lay reminds me of what Bishop Hendrix said in his book, "Skilled Labor for the Master." He said that no preacher should dare go into the pulpit before he had prayed himself into a subject, then he could preach it out, and that preaching was prayer turned around. I told a brother that John Lay could not keep from preaching and that the preacher that puts as much prayer and thought into his sermon as Brother Lay does will always have a thrilling message for his people. Brother Lay is a forceful gospel preacher and is a splendid helper in revival work.

My people have been well fed by these splendid brethren and are spiritually stronger than they were before the meetings began. We are getting along very nicely.—J. C. Price, P. C.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

Tbe following places have been suggested by the presiding elders as being ready to have Sunday school institutes: Ackerman, Greenwood, Itta Bena, Lula, Leland, Gunnison, Clarksdale, and Sardis. As soon as help can he secured the dates will be announced. Let the superintendents call a meeting of the Workers' Council and pray that God may be with us In saving power.

Recently a Sunday school was organized at Shiloh, on the Sardis circuit. The membership is small, and most of the people live a long distance from the church. Six families subscribed for the Home Department Magazine Quarterly and the Primary Teacher, the former periodical to be studied by the older people and the latter to be used by tbe children. We shall watch with interest the results that will follow the study of the Bible in these homes and make a report later.

Four days were given to the Eureka circuit in teaching, organizing, and preaching. Two teacher-training classes were started, two home departments, two cradle rolls, and two Wesley Bible classes. The people at Lovejoy and Magee's schoolhouse seem eager to do effective work. There were nine young people added to the Church and there was a general awakening to the importance of Bible study and prayer. Brother T. L. Porter has a great field and he sees his opportunity.

Why have we so few conversions and a still smaller number trained to do effective work?

Why do our people take so little interest in making the church building comfortable and the grounds about it more beautiful?

Why is not every department of the efficient Sunday school organized and each department brought up to a high standard?

Why do not all our schools use the graded lessons?

Why do our people fail to contribute tbe amount of money needed to finance the Kingdom of God?

Why do our people earn so little money and have so few of the comforts of life?

Why are thousands of people untouched by the Church of God?

The prophet Hosea has answered tbe above questions: "My people are destroyed for lack of knowledge." Teach the Word, and the mind is informed, the heart stirred, and the man acts. Information, impression, expression, follow in turn. This is the law, and when we obey it as a Church the Kingdom will speedily come.

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FLORA, MISS.

Dear Dr. Meek: The third Sunday in July we commenced our meeting at Flora. Rev. W. M. Sullivan, of Yazoo City, Miss., did the preaching. Brother Sullivan proved himself to be a strong preacher. Our congregations were large and attentive. As a result of the meeting much good was accomplished.....Our meeting at Bentonia began on August 5 and lasted ten days. Rev. J. T. Norsworthy did the preaching. Nine persons were received into the Church, 7 by baptism and 2 by vows. This was without doubt one of the best meetings ever held in Bentonia. Brother Norsworthy won my admiration as a preacher. He holds strictly a Methodist meeting and places such emphasis on Methodist doctrines that he stimulates the preacher and the church members and moves them to greater things. He has nothing but kind things to say about preachers, and he magnifies his Church. Indeed, we found no fault at all with his preaching. He proved to he one of the best, if not the best, men I have ever had to hold a meeting for me. I commend him heartily to any preacher who needs help. I was glad to hear him say that he would give his time and service to Mississippi from now on. Brother Norsworthy is certainly a great preacher. God bless him! Brother William Henry McRaven, a young man 20 years of age, rendered good service as an organist..... Brother C. J. Stapp was expected to hold my meeting at Balfour or Old Verman, but for some reason he failed to come; so I conducted the meeting until last night, when Brother Norsworthy came. Eight had already joined the Church. A large brush arbor has been erected and great crowds are attending the meeting. God is with us in great power and we are looking for wonderful things. At the close of this meeting I will give a full account of the results.—M. L. White, P. C.

"There will never be a world harvest until there has been a world seed-sowing."

Religious Papers Look Into Pellagra Remedy.

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no douht this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand. Write for the booklet today. Address American Compounding Co., Box 587-X, Jasper, Ala.—Advertisement.

BOY SCOUTS, ST. MARK'S HALL, NEW ORLEANS.

WESSON CHARGE (MISS. CONF.)

Dear Mr. Editor: We held a meeting at Wesson, Miss., assisted hy Rev. W. N. Thomas, whose preaching was good—indeed, better than we had expected. Our meeting was during the packing and shipping season and hence there were no accessions.

The North Wesson meeting has been held. I was assisted by Rev. J. L. Smith, who also preached well, but it was during the voting week, and, of course, we were much hindered and hence had only two accessions.

The Beauregard meeting has just closed. We were assisted by Rev. F. A. Lane and had 16 accessions. Brother Lane is a local preacher, hut few preachers are more familiar with the Bible than he is. He is 75 years of age.

We have bad 61 accessions this year: 26 by vows, 12 by baptism, and 23 by certificate. We have haptized 83 infants. We are praying, working, and hoping for hetter results. Had I not been limited as I have been hy my wound, I would have done hetter.

ISAAC L. PEEBLES, P. C.

The work of schools and teachers is to a great extent accomplished when there is aroused in the student two great and life-long desires: (1) A life-long desire for knowledge; (2) a life-long desire to be nobler and better. During the session of 1915-16 we are going to do our very best to accomplish this for the students in the MEMPHIS CONFERENCE FEMALE INSTITUTE, Jackson, Tenn.

In proportion as we forget ourselves in ministering to others, do we foster that character which most nearly resembles heaven.—Bishop Boyd Carpenter.

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"Jesus chose humble fishermen to be his first followers, and God, through all the ages, is calling ordinary men to he his witness-bearers and to tell to others the story of his love and grace."

PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease, one which is accompanied by unconsciousness and falling fits, and the other where the spasm is so fleeting that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

The Rev. J. A. Schuler of Severy, Kan., had a little boy who suffered from epilepsy. After three years of fruitless treatment it was decided to give Dr. Miles' Nervine a fair trial and the result was this letter:—

"I want to thank you for the inestimable benefit Dr. Miles' Nervine has been to my son who was afflicted with epilepsy. He had suffered for three years prior to taking treatment with this remedy. He has never had an attack since the first dose he took of Dr. Miles' Nervine. He has so improved in general appearance and looks that you would not know he was the same boy. The medicine is everything that it is claimed to be. We had tried everything else we could think of but failed to benefit my son until we used Dr. Miles' Nervine."

Parents who have children who suffer from epilepsy, St. Vitus' Dance and other like ailments should avail themselves of this remedy which has been successfully before the public for the past thirty years.

If the first bottle does not prove the remedy up to your expectation your druggist will refund your money.
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CLARKSBUURG, MISS.

In response to an invitation from the pastor, Brother Will Evans, I assisted in a meeting at Clarksburg, Miss., beginning on July 29 and running through August 2. From the very beginning great interest was manifest in the meeting and I feel sure that much real good was accomplished. It was the first meeting held there in several years and the time was all too short for the great work needed to be done. There were a number of things which stood in the way of having a good meeting. The primary election was at hand, which more and more attracted the attention of the people, though not as much as I had feared. But the greatest trouble was in the faiiure of some of the leading Methodists to co-operate in the meeting, though living near at hand. This was due to dissatisfaction over changing the location of the church. In spite of these things, the Lord blessed us in the meeting and a better day is dawning for Clarkshurg. The pastor, who is a grandson of Brother Jack Evans, an honored superannuate, has done a remarkable year's work on the charge, especiaiiy at Clarksburg. When he was assigned to the work there was no church building and no parsonage. With wonderful "stick-to-it-iveness," he has stuck to his job in the face of tremendous odds, because he feels the Lord's call to that field and sees so much need. He has had to spend more than $200 of his own hard-earned money for the privilege of preaching the gospel this year, having received less than $50 in the way of salary up to the time of the meeting. But not a murmur did I hear from him. Somehow he feels that God is with him and that therefore all wiil come out weli. He is succeeding, too. A neat littie parsonage has been provided, so that he and his family can live right in the midst of the work. A new church has been very nearly completed. The meeting was held in the new building. Money is being raised to paint the inside of the church, the outside having had one coat already. All this has been done in spite of discouraging statements that no church could be buiit. As for possibilities of future work, I do not know of a more promising fieid for a country church, nor a more needy one. The devil has held sway too long already at Clarksburg, and the better class of people are determined that better conditions shall prevail. Many Northern people have moved to that section of the country, and they are improving the farm lands. Many of them are actively engaged in the work of the Church. Many of the older inhabitants who have condoned evils in the past now want a change and gladly welcome the new church with its wholesome influence. The new church building is right where it belongs and should have the loyal support of every one who loves God and desires to save souls and destroy the works of the devil. Brother Evans has gained the confidence and love of the people at Clarksburg, and his influence for good is apparent to all. He and his family deserve a better support than they have been having, and I believe they wiil get it. May God's blessings be upon the people and pastor of Clarksburg!—Osmond Lewis.

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THE WORD OF LIFE.

A barber in Japan, who used to be a drunkard, told our colporteur that he had found copies of three Gospels on the seashore, where they had been washed in by the tide. He recognized them as "Jesus books," and took them to his shop, thinking that they might interest his customers. When trade was slack, he began to read them himself. As a result, he gave up his drunken habits, believed, and has been baptized. These Gospels, he considered, were sent specially for him.—Sunday School Times.

Take Lime for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912. Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

One of the reasons for the wide-spread success of Eckman's Alterative in the treatment of tuberculosis is its ability to supply this deficiency. It contains a lime salt in such combination with other valuable ingredients as to be easily assimilated by the average person. Many cases seem to have yielded to it.

We make no exaggerated claims for it, but prefer that it be tried on the same basis as any other prescription, and since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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Prejudice, more than anything else, robs life of its educational value.—Van Dyke.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

OUR CO-OPERATIVE HOME.

The Corinth Co-operative Home suffered a serious loss through the burning of the Corinth laundry recently. The loss includes 12 sheets, 53 towels, 40 napkins, 19 pillow cases, 2 spreads, 4 tablecloths, and 9 scarfs. Miss Daniel writes that she has 22 girls in the Home and not enough linen to make the necessary changes. Housekeepers will understand the extremity and will gladly comply with Miss Daniel's request to send some of the above articles as soon as possible. Starkville, the home of the Superintendent of Supplies, is the first place to report a "shower," and we hope that a fine collection was taken up there.

Later Miss Daniel writes that the response to her call for household linen to take the place of that which was lost in the fire at the laundry has been so generous that she has all the Home needs for some time to come. The suggestion to have "showers" was so well received that a veritable "downpour" was the result. The linen closet is full and running over, but the pantry shelves are empty of canned goods, jellies, jams, and preserves, so Miss Daniel asks auxiliaries that were contemplating sending linen to send canned goods of all kinds instead. If each woman would put aside one can for the Home it would mean a great saving in the grocery bill this winter, when lunches will have to be fixed daily for 25 hungry girls, and there will be that number in the Home when the girls all get back from their short vacations. Let us remember Miss Daniel and her noble work among our little sisters when we are filling our own pantry shelves.—North Mississippi Bulletin.

ECHOES FROM WOMAN'S DAY AT THE SEASHORE ASSEMBLY.

Mrs. R. E. Johnson, of Gulfport, Miss., President of the Mississippi Conference Missionary Society, writes as follows: "We enjoyed Woman's Day at the Assembly. It was decided to close the Assembly on Wednesday night, so we only had one day, but it was 'full of good things.' After Dr. Quillian's Bible hour, Miss Trawick, of Nashville, Tenn., gave a fine talk on children and young people, and their training in Christian work. Miss Trawick showed that she had studied young life and is thoroughly familiar with its training.

Rev. Foster Gamble, of Korea, told of the conditions and needs over there, and made it so real that each one felt it was a message to us to do more for that country, which is so eager for the gospel of our Lord Jesus.

"Dr. Gamble was followed by our own Mrs. Harris, who, in her sweet, Christian spirit, gave a masterly address on Japan and the Orient. She has studied the Orient from every standpoint, and handled the political side of the question with as much ease as the educational and religious side. Every one who heard Mrs. Harris was perfectly charmed by her quick wit and ready speech. Mrs. Harris spoke at 11 o'clock and again at 2 p. m., when every one was eager for her second address, which was just as interesting as the first.

"At 3 o'clock Miss Linnie Barcroft touched a tender chord when she asked if 'we cared' for the Master's lost ones, for those who know him not, or did we try not 'to care.' She was filled with the Spirit and her message brought conviction to our hearts that we had not been as diligent as our Father wants us to be. Miss Barcroft's subject was Mexico, where she has spent the physical strength of a young life, and, though now at home trying to regain her health, she is going about doing all she can for the Master's kingdom.

"The last talk of the day was by our own Miss Hasler, her subject, our Biloxi Wesley House, being one of vast interest to each one present. No one will ever know of the good done by these hand-maidens of the Lord as they go in and out among these foreigners in our midst.

"The ladies from the neighboring coast towns brought regular picnic lunches, and the ladies on the Camp Ground 'treated' us to iced tea and ice water. All of us enjoyed the basket dinner and the social hour, and felt refreshed for the afternoon session.

"Gulfport, First Church, had the largest representation, thirty of the auxiliary members and visitors going for the day. As they returned home late in the afternoon every one agreed that it had been a most delightful day and profitable beyond expression."

AN APPEAL FOR ST. MARK'S HALL.

St. Mark's Hall is situated in the most densely populated part of the city of New Orleans, in the midst of thirty thousand Italians. It is a section of the city where housing conditions are deplorable; many families live in one house, which was formerly just big enough for one well-to-do family. This section has miserable, open gutters throughout it and no playgrounds for its twenty thousand children. St. Mark's Hall is a Christian, social settlement, open all day to these people.

Through mothers' clubs, boys' clubs, girls' clubs, sewing school, story hour, child welfare, milk station, and free clinic, we are extending open hands and hearts for the betterment of every family.

From the religious side of our work we have a Sunday school with classes in English, Spanish, and Italian, where all who wish to avail themselves of the opportunity for Bible study may do so. Connected with this is the Italian service held every Sunday afternoon, which is led by an able, intelligent Christian Italian.

The work is greatly hindered because of inadequate quarters. The City Board of Missions has planned an active campaign for securing funds looking toward the building of a large plant that can take care of the needs of this section. We ask your co-operation and active support.

City Board of Missions.

From the Report of 1914.—St. Mark's Hall.

Visits made, 4965; patients treated at Clinic, 2533; prescriptions filled gratis, 6004. Twenty-two children were placed in homes.

We co-operate with charity organizations, reporting cases, investigating cases, etc.; Juvenile Court, reporting cases, furnishing evidence, handling offenders and families; Anti-Tuberculosis League, reporting such as need special care; public schools, reporting absentees and giving the services of the Clinic; City Board of Health, reporting contagious diseases, securing ambulance service, etc.

THE SUSAN B. WILSON CHAPEL.

The contract for the chapel for the Susan B. Wilson School at Sungkiang, China, was made in the spring. Miss Waters, Secretary of the Shanghai District, will spend most of the summer there superintending the building, which will add much to the efficiency of the school. This building was made possible by gifts from the Baltimore and Florida Conferences.

Another Gift.

From Mississippi comes a gift of $100 from a woman, who says: "I began my little self-denial because I felt that in these hard times all of us ought to do something. O such a blessing as it has brought to me! Of course, He had the blessing for me all along, but I would not let Him give it to me."

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of I. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Alexandria Dist.—Third Round.

Harrisonburg, August 29.
Standard, 8 p. m., September 2.
Natchitoches, September 5.
Preaching at Campti, 8 p. m., September 5.
Eden, 8 p. m., Setember 9.
Alexandria, September 12.
H. W. MAY, P. E.

Lafayette Dist.—Third Round.

French Mission, at Port Barre, August 28, 29.
Rayne, September 4, 5.
Indian Bayou, September 5, 6.
Acadia, at Prudhomme, September 11, 12.
Sulphur and Vinton, at Vinton, September 18, 19.
Evangeline, at Ville Platte, September 25, 26.
Washington and Chicot, at Bethel, September 26, 27.
Franklin, Wednesday, September 29.
JAMES J. HOFFPAUIR, P. E.
Indian, Bayou, La.

Shreveport Dist.—Third Round.

Bayou Lachute, at Taylortown, Aug. 25.
South Mansfield, at South Mansfield, Aug. 28, 29.
Mansfield, Aug. 29, 30.
First Church, Shreveport, Sept. 1 and 5.
Grand Cane, at Keithville, Sept. 5, 6.
Leesville, Sept. 19.
Mooringsport, Sept. 21.
Vivian, Sept. 22.
Wesley, Sept. 25, 26.
Coushatta, Sept. 26, 27.
J. S. Noel, Jr., Memorial, Sept. 29.
WM. H. COLEMAN, P. E.

Monroe Dist.—Third Round.

Gilbert, at Holly Grove, Aug. 29.
Farmerville, at F., Sept. 1.
Lake Providence, Sept. 5.
Monroe, Sept. 6.
West Monroe, Sept. 12.
WM. SCHUHLE, P. E.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Nebo, at Ebenezer, Sept. 11, 12.
Fayette, at Fayette, Sept. 19.
Woodville Station, Sept. 26, 27.
Woodville Circuit, at F., Wednesday, Sept. 29.
Centerville, at C., Oct. 2, 3.
Gloster and Liberty, at G., Oct. 2, 4.
Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

Jackson District—Fourth Round.

Mendenhall, at Bethany, Sept. 25, 26.
Flora, Oct. 3.
Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelabatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at ———, Nov. 11.
Florence, at ———, Nov. 13, 14.
Harrisville, at Sinal, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at ———, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.
PAUL D. HARDIN, P. E.

Durant Dist.—Third Round.

Slate Springs, at Spring Hill, August 29.
Eupora and Maben, at Maben, August 31.
Sidon, at Abiaca, September 5.
Louisville and Rocky Hill, at Louisville, September 11, 12.
Kosciusko Circuit, at Salem, Septem-

Meridian Dist.—Third Round.

Daleville, at Bethel, August 29, 30.
Moscow, at Mt. Zion, September 4.
De Kalb, at New Hope, September 5.
Clark, at Oak Grove, September 11.
Enterprise, at Basic City, September 12, 13.
Vimville, September 18, 19.
Meridian, South Side, September 19, 20.
J. T. LEGGETT, P. E.

Hattiesburg Dist.—Third Round.

Taylorsville, at Oakehay, August 28, 29.
Mount Olive, at Mize, August 29, 30.
McLain, at Crossroads, September 4, 5.
Magee, at Sharon, September 9.
Oloh, September 11, 12.
Sumrall, September 12, 13.

If any of these dates should conflict with any revival meeting engagement pastors will please write me.
GEO. H. THOMPSON, P. E.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Batesville, Aug. 21, 22.
Como, Aug. 22, 23.
Arkabutla, Arkabutla, Aug. 28, 29.
Senatobia, Sept. 4, 5.
Hernando, Sept. 11, 12.
Coldwater, Sept. 12, 13.
Tyro, at Free Springs, Sept. 18, 19.
Longtown, at Longtown, Sept. 25, 26.
Eudora, at Eudora, Oct. 2, 3.
Crenshaw, at Sledge, Oct. 3, 4.
Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller, Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.
J. W. DORMAN, P. E.

CAMP MEETING NOTICE.

On July 24, the New Prospect Camp Ground Association met in answer to the call of its President and after some discussion as to the practicability of holding the camp meeting this year, a motion was made and carried in favor of said meeting.

The time? The meeting will begin on October 13, at 7:30 p. m.

All preachers will be entertained free of charge. All former pastors desiring to attend are cordially invited to be present.

We especially desire an interest in the prayers of all Christian people that our camp meeting may be a great success.

W. L. BLACKWELL, Pastor.

NOTICE.

Let the pastors and officials of the Port Gibson District give careful attention to all the questions that are to be brought up at this round of quarterly conference, and be fully prepared to report on the same. Especial attention will be given to Questions 12, 13, 14, 15, 21, 22, 23, and 24. As the district leader, I shall expect full reports under questions twenty-three and twenty-four, as these are of prime importance in the winding up of our work for the year. Brethren, let us do something worth while, and show ourselves to be workmen who need not be ashamed.

T. W. ADAMS, P. E.

TWO GRACIOUS REVIVALS.

Dear Dr. Meek: I have been in a glorious meeting with Brother T. J. Hopper at Tocopola, Miss., the past week. The Church was greatly revived and some few sinners made peace with God. On Tuesday afternoon we had one of the largest bodies of men gathered together, in a service for men only, that I have faced in a long time; and oh, what a glorious meeting we had! Scores of the men took a decided stand for a clean, righteous life. Brother Hopper is in great favor with his people. He is a good man and deserves their favor... Last week I had Brother W. L. Graves with me at my Pleasant Hill Church and we experienced a Pentecostal time. God did indeed pour out his Spirit upon us. The Church was revived. Men and women talked for God who had never been known to speak in public before. On Wednesday we could hardly get the folks away from the Church at twelve o'clock at night. I saw on this occasion more young men and women completely overcome by the Spirit than ever before in my life. It was indeed a glorious sight to behold. The old members of the church there say they had never seen the like before. Brother Graves is a most effective Gospel preacher. I heartily recommend him to the brethren. We need more such Holy Ghost preaching. Pray for us.

W. V. SHEARER, P. C.

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Whitworth College Number

NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 2, 1915. CHAS. O. CHALMERS, Publisher.

AN HISTORICAL SKETCH OF WHITWORTH COLLEGE.

Mrs. E. M. Bee.

When Brookhaven was scarcely more than a village, Whitworth College was founded by him whose name it bears, and in memory of whose philanthropy and interest in the cause of education it will ever be a monument.

The Rev. Milton J. Whitworth, a local minister of the Methodist faith, realizing the very limited opportunities for the higher education of young women at that time, especially in our Southland, conceived the establishment of a girls' college under the supervision of the Methodist Church, and as an evidence of his interest and zeal donated to the Conference the site and first college building, which stands upon the campus to-day. "Whitworth Hall," therefore, is the one building of the group that is held in memory by every student and teacher who was ever affiliated with the college. This building was not ready for occupancy when Rev. John P. Lee opened the first session of the Institution in the fall of 1859; so another building in town was secured for the temporary home of the college; but the term was concluded in the completed building, and the records show that Miss Mollie Noble, of Smith County, was the one recipient of a diploma on the first Commencement occasion in June, 1860. The second session of the institution's career was carried to a successful conclusion with a graduating class of four young ladies, despite the unsettled conditions and excitement incident to that memorable period in our national history—the Civil War. Immediately after the close of this session, however, Rev. Mr. Lee resigned the Presidency and returned to his home in Canada.

On the left, the "Mary Jane Lampton Auditorium"; on the right, "Cooper Hall."

The Rev. Mr. Crosby was chosen to succeed Mr. Lee, and the session of '61-'62 was opened with a fair attendance under the then existing conditions, but was discontinued after the first half-term, and the building erected for higher culture and Christian development was transformed into a haven of mercy and relief as a hospital for sick and wounded soldiers.

As soon as that great conflict was over, preparations were begun for the re-opening of the college, and in September, '65, with Rev. G. F. Thompson as President, the work was resumed. The Rev. Mr. Thompson was succeeded in '67 by Rev. H. F. Johnson, who remained at the head of the institution until his death in '87. His twenty years of service was filled with unceasing toil for the upbuilding of the college, and the influence of these years of his life and that of his beloved wife, who stood shoulder to shoulder with her husband in his efforts in behalf of Whitworth—herself the self-appointed guardian-mother of every girl who came within the college walls—is more far-reaching, even to-day, than words of mouth or pen can tell. So steady was the growth in attendance under his management that additional accommodations were in demand, and he erected "Calisthenics Hall" in 1869 for a chapel and classrooms. Soon afterward the Music and Art Hall was added. Dr. Johnson's ambition was to extend the college property eastward through another block, but funds were lacking. About this time, a former client of his younger days when he was a practicing lawyer, came forward with a belated fee, with which he purchased from Mrs. Whitworth, the widow of the founder of the college, the larger portion of the coveted property. The remaining portion was purchased later. In '77 the "Brown House" was built on this acquisition. Later, "Margaret Hall," for dormitory accommodations, and still later "Johnson Institute," with up-to-date library and laboratory equipment and ample provision for the art and music departments, which had grown to the proportions of a conservatory under Dr. Johnson's corps of efficient instructors, were erected. Hand in hand with these improvements were many others of civic and sanitary natures, while Dr. Johnson's altruistic impulses found expression in numerous benefits worthily bestowed on ambitious and deserving girls, all of which contributed to the glorious success of his administration. In one of the last catalogues issued during his presidency we find a cut of "Margaret Hall" and "The Institute," with the proposed center building between. This was the object of his ambition when overtaken by the fatal illness which culminated in his death in 1887. In the words of another, "When death touched him and he slept, we all realized that one of the foremost educators of his day had gone the way of all the earth."

Dr. L. T. Fitzhugh, of the Faculty of the University of Mississippi, was elected President and Rev. W. B. Murrah, Vice President, after Dr. Johnson's death, and for eight years maintained the high standard to which the college had been brought. Especial attention was given the music department, the scope of which was extended. Dr. Fitzhugh resigned in '95 and was succeeded by Rev. John C. Chambers, who raised the course of study to conform to that of other progressive colleges and labored faithfully through six terms to bring the standard of the literary department up to the highest mark.

"Whitworth Hall," the Oldest Building at Whitworth College.

In 1900, the Board of Trustees called Dr. A. F. Watkins to the Presidency and Rev. M. L. Burton to the Vice-Presidency; and these two guided the affairs of the college through two successful years.

In 1902, Dr. I. W. Cooper was chosen President, and Rev. H. G. Hawkins Vice President, and during the past 13 years Dr. Cooper has given the best of his time and talents to the further development of the institution, materially, culturally, and aesthetically.

Material progress has attended every year of Dr. Cooper's incumbency, and the attendance yearly grows larger and larger.

The "Mary Jane Lampton Auditorium," one of the handsomest buildings of its kind to be found on a college campus in the South, stands to the credit of his unceasing efforts, as does also the beautiful center building, "Cooper Hall," which stands in the place of the "Brown House" of earlier days, and fulfills the ambitious plan of Dr. H. F. Johnson. Thus has Fate decreed that this building should be the connecting link between these two splendid administrations. The one saw a vision; the other has realized its fulfillment. On the site of the old "Calisthenics Hall" we see to-day the handsome residence of the President. Concrete walks have supplanted the graveled ones of many years, and everything for the comfort and convenience of the college family is a matter of deep concern to the President.

Dr. Cooper is a man of strong Christian character, firm and steady purpose, and untiring energy to accomplish a desired end. He is a splendid manager—a strict disciplinarian; in fact, is a combination of all the qualifications necessary for a successful college president; and his position is always fortified by a corps of thoroughly-trained teachers. The standard of Whitworth to-day is second to no school of its class, and, in its music department, it offers advantages that few colleges can equal.

The future outlook under the present administration can but point to greater achievements as the years go by, and, as one deeply interested in the continued prosperity of her Alma Mater, the writer hopes that Dr. Cooper may continue in his noble work through many years, and that his every effort may be crowned with the success which he so richly deserves.

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THE SMALL COLLEGE.

There has been much talk in recent years of co-operative housekeeping. That this method does away with drudgery, no one questions, but it will never result in true home-making, although it might go hand in hand with the spirit of the home. And no thinking creature would suggest co-operative child-raising in preference to the time-honored one. Who among us would dream of sending a child to an orphans' asylum unless there is no other refuge? Who of us does not admire the orphan with his institutional training, who has forged ahead and succeeded, despite his handicaps? In other words, both the "world and his wife" agree that the place for the child is the home, where the finest opportunities are given for development of manly principles.

And why? For the same reasons that the home school is the best place for the boy and girl. First, the successful home has a head—a wise father, or a loving mother, who endeavors to develop the highest form of character in their offspring. The successful college, by which we mean one that best fits its students for living, has just such a head—not a mere name, a passing glimpse, as in the case of the large school—but a vivid personality, a comrade, and a chief adviser. That very point is a great one. If we are a part of all we meet, how infinitely important it is that the boys and girls associate with people of firm ideals—with those who can contribute something toward their philosophy of life. Just as the home inculcates precepts by which the child will be guided through life, so the small college, which is a home on a large scale, takes the place of the home by keeping the students in close touch with those men and women who take the place of father and mother.

Then, again, your child and mine are but one in hundreds in the large institutions, a figure-head, a unit. Because of the "greatest good to the greatest number," individuality has no consideration, and he is perforce put through the same machine, and ground along with the neighbor whose gifts are in direct opposition to his. Not that great men are not thereby produced, but that the chance for efficiency is doubled when individuality is studied, and the waste of talents reduced to a minimum. Should our children be patterned to education, or should education be suited to the needs in the case? In an atmosphere of kindly regard, where each person is given personal attention, the student forgets to remember his weaknesses, and, in the forgetting, remembers to concentrate on his strong points. Personal attention is to character what the touch of the master hand is to the empty photograph. Red Tape is non-existent in the home school; its substitute is Heart.

And, best of all, this attention is not concentrated on the mental life, but reaches out and touches the soul and the heart. Religion is usually a living thing in a small college, for there is a chance to watch the person live his professions. What a marvelous debt humanity owes to any factor which produces well-rounded character!

Truly, the small college is doing many good things—not the least of which is the manufacturing of democracy in its essence. In a huge institution, with its magnificent enrollment, the students can not know each other. All they can hope to do is to move in a limited circle, and this exclusiveness leads to cliques, and cliques to snobbishness. And snobbishness—what is worse? What brings about narrower conceptions of life? As the small college is in reality a home, and the students members thereof, it is as if one big family were working and striving together, with no pesky little "Better-Than-Thou" code, but with a constant regard for the rights of others, which regard is, after all, the foundation of all human intercourse.

B. C. H.

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Rev. R. H. WYNN, President. Box 6, Shreveport, La.

CLASSIFICATION AND ITS BENEFITS.

In this article I wish to say it is the profound conviction of those who have given the matter of classification any definite and impartial study that this is what we should have for all our schools of all grades. This is necessary in setting the schools of our Church in their proper light before the world. It is strange to me that any man who has had the opportunity of informing himself regarding this important phase of our work can be opposed to it, since it makes it possible for us to live up to our claims in advertising the standards of any given school.

The fact that the General Board of Education has announced the policy regarding classification, and emphasizes the demands of the General Conference as authorized in the Educational Commission requiring all our schools to be classified, should have the approval of those who stand for the highest standards educationally.

There is not a denomination of any strength which does not adhere to the standards fixed for the classification of its schools of the several grades for which we, as a Church, stand. The difficulty with us in some quarters is that there is a passion for the name of college to be given every school where there is provision for hoarders and music advantages. The fact is, I am the person to whom Dr. H. W. Featherstun refers in his last article on "Killing Colleges," when he said that a man did not agree with him, notwithstanding this man had not read his article. It was not necessary for me to read the article in question after I had discovered from the first paragraph or two what his contention was. Not only that, but I have heard him talk, and I have read from his pen in other days; and not only that: his policy is to give any school, regardless of the character of work done, the dignity of being called a college. This was demonstrated in his success in getting the Trustees of the Mississippi Conference Training School at Montrose to apply for a change of the charter, whereby the name of the institution might be changed to Montrose College. And this without any application to the Conference to which the school belongs. Why should I have to read his articles on this subject when I have known his position for the past fifteen or twenty years? The principle involved in this question is too broad and deep for there to be any question as to the propriety or righteousness in the standards as fixed by the Educational Commission. Furthermore, the General Board has only to do its work on the basis of what it is authorized to do by the General Conference.

The Church cannot afford to be less conscientious than the State in the matter of classification, but it should be more so, if anything. If a school is nothing more than an academy in the class of work done, how can it hope to have its work accepted on a par with a college in fact? Certain qualifications are required for each class in the advancing scale, and so it should be. Why not claim that an academy is doing university work? It is just the same so far as the principle is concerned.

Classification makes it possible for each school of the Church to work on a safe, and sane, and legitimate foundation. More than this, it prevents any misrepresentation on the part of its friends or opponents. If the standards of the Church are recognized our preachers and people are in position to say what any given school does in providing an education, and what degrees or certificates are granted. This is as it should be. A degree is worth just as much as it stands for in the estimation of the Board of Education which authorizes it under certain restrictions, and no more. Let the agitation of the subject of "Killing Colleges" be dispensed with, and let all the preachers and school men of the Church do what they can to build up all our institutions upon the basis that is fixed by the authority of our law-making body—the General Conference. We cannot afford to do anything against the policy that has been decided upon, but by loyalty to it we can make good our claims to doing what we stand for educationally.

It is very gratifying to note in this connection that most of our schools are more than glad to classify since this gives them the unqualified endorsement of the General Board of Education. Not only so, but this indicates the disposition of our people to fall in line with the general policy of the Church in conducting our educational work.

The Trustees of Whitworth College have made application for classification as a "B" grade college, and there will be no difficulty in this application going through at the Annual Conference at Laurel in November of this year. With the improvements that have been made in the past three years, and a larger conception on the part of the administration, there is a great future for Whitworth. It will not be long until this will be a college of "A" grade, when we may give assurance to the membership of our Church in Mississippi of the advantages here that are equal to other schools of like grade.

Of course, it is known by all the people who are interested that Millsaps occupies the very highest grade as to classification—that of class "A". This has been so for quite a number of years, and with the increased equipment, etc., there is every reason to have great confidence in the growth and prosperity of this institution.

It is the purpose of Port Gibson Female College to classify within the time that remains by the authority of the Educational Commission. Those who are interested in this worthy institution of many years' faithful work for the Church that has given its moral and financial support will see to it that it will be placed where it can measure up to its possibilities.

The Mississippi Conference Training School, Montrose, and the Seashore Campground School, near Biloxi, are classed as academies of "A" grade, and they are doing faithful work. So it remains for just two schools to be classified—Whitworth and Port Gibson.

In conclusion, I would exhort all the brethren to follow the Discipline as nearly as possible in preaching on Christian Education, the Call to Preach, and to take care of the collection for Education, not forgetting the needs of the young men who are struggling for an education.

I am more and more convinced that our preachers should be educated in our schools and theological seminaries. They need this for the proper training they will get in doctrine, discipline, and loyalty to the institutions of the Church.

ROB'T SELBY,
Conference Sec'y of Education.

Brookhaven, Miss., Aug. 23, 1915.

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"The Institute," Whitworth College.

Secular News and Comment

By R. E. Meek.

The exports of Ceylon in 1912 were valued at $64,540,970.

* * *

The value of the mineral production of Canada in 1914 is estimated at $128,475,499.

* * *

The importation of imitation brandy has been prohibited by the Australian Government.

* * *

A damage of $5,000,000 is caused by insects and tree diseases in the United States every year.

* * *

Since her entrance into the war, Italy's income from tourists has been lessened by $20,000,000.

* * *

Five thousand carloads of canteloupes were produced in the Imperial valley of California this year.

* * *

Over $10,000,000 worth of millinery supplies are imported annually from France for the use of American women.

* * *

A woolen mill, said to be the first established there in the history of the State, is being operated in Southern California.

* * *

One hundred and twenty-five thousand women are employed as operators by telephone companies in the United States.

* * *

On August 12 representatives of the Allies cancelled contracts for 2,000,000 bushels of wheat which were to have been shipped in September.

* * *

On August 13 Col. John M. Clem, the last Civil War officer of the United States Army in active service, was retired at the age of 64 years with the rank of brigadier-general.

* * *

The issuance of an 11-cent parcel post stamp has been authorized by the Postmaster-General. It is to be dark green in color and will bear the profile head of Benjamin Franklin upon it.

* * *

The Nobel prizes for the year 1915 will amount to $38,000 each, but it is not certain that they will be awarded. Next year the new Swedish defense tax will reduce them by nearly $5000.

* * *

There has been an unusually great shortage in the amount of salmon caught off the Pacific Coast States and Alaska, and as a result the price of this canned product in the United States is likely to rise.

* * *

Opium to the amount of $20,000 was discovered and seized by officers in San Francisco's Chinatown on the night of August 12 when they made a raid upon that district of the city.

* * *

The rat-proofing campaign in New Orleans from its beginning in August, 1914, to July, 1915, cost the Federal Government $350,204.57. The fight will continue until the rodents are destroyed and the city made thoroughly rat-proof.

* * *

The Germans have chosen Archduke Charles Stephen of Austria to be king of Poland and he will be crowned in Warsaw. It is expected that a proclamation naming the new ruler on the authority of the Teutons will soon be issued. A united and self-governed Poland, under the protection of Germany, may not be exactly what the Poles would have chosen, but it may be better than their previous state of dismemberment.

* * *

Secretary Daniels, of the Navy, has created a Board of Inventions and Development which will enable our Government to get hold of and use any great inventions that Americans of inventive genius may make for increasing our efficiency in war. Thomas A. Edison is to be placed at the head of the Board. Other men likely to become members are Orville Wright, the aviation authority; Alexander Graham Bell, telephone inventor; Simon Lake, perfecter of the submarine; and Henry Ford, the automobile manufacturer. Mr. Daniels has also invited eight well known scientific societies to recommend two members each for membership.

* * *

Speaking of the number of warless years that the world has seen and of the destruction of human life occasioned by war the Christian Herald says: "From the Christian Era till the present time, as statists and historians tell us, there have been less than 240 warless years. Up to the middle of the Nineteenth Century it was roughly computed that nearly 7,000,000,000 men had died in battle since the beginning of recorded history, a number equal to almost five times the present estimated population of the globe." As great as the number of lives destroyed in war is, we dare say it is not equal to that innumerable host who have fallen victims to the excessive use of alcohol and other deadly drugs.

LOUISIANA ANTI-SALOON LEAGUE.

The Louisiana Anti-Saloon League held its annual meeting in Alexandria, August 23 and 24. Strong addresses were made by Dr. P. A. Baker, of the National Anti-Saloon League, Dr. Barton, of Texas, and others. The attendance was encouraging and much interest was manifested in the proceedings. The following officers were chosen: President, Rev. E. O. Ware of Alexandria; Secretary and Treasurer, Dr. C. P. Munday of Shreveport. The Vice-Presidents from the various congressional Districts were re-elected, as were also the members of the Board of Trustees.

The following were elected members of the National Executive Committee: H. H. White of Alexandria, O. B. Morton of Monroe, and Crow Girard of Lafayette.

The work of Rev. A. W. Turner, the State Superintendent, was highly commended.

A strong address was issued to the people of Louisiana, which we hope to have the privilege of printing in full at an early date.

PORT GIBSON FEMALE COLLEGE.

The 1915-16 session of the Port Gibson Female College will open Wednesday, September 8, 1915. The opening sermon will be preached Sunday, September 12, by Rev. J. M. Morse, pastor of the Methodist Church at Brookhaven, Miss.

We have a strong faculty—all college graduates—and have promise of a larger enrollment of pupils than we had last session.

Respectfully,

T. J. O'NEIL, President.

EMORY UNIVERSITY NOTES.

The following notes concerning Emory University, which appeared in the Wesleyan Christian Advocate of August 27, are so gratifyingly encouraging that we take pleasure in reproducing them:

"Work on the campus of Emory University is going forward with encouraging strides. Within a year it is planned to have four buildings ready for occupancy.

"A large house on Peachtree Street, next door to the Governor's mansion, and which has been used as the 'University Club' house, has been rented to accommodate the increased number who will enter the Candler School of Theology. The enrollment in this branch of the University could easily be carried to several hundred if the means were in hand to take care of them. All parts of the country will be represented in the student body next term—some coming from as far as California.

"It is hoped that the law school of the University can be opened by the fall of 1916. Already several donations have been made to the law school library.

"Additions continue to be made to the library of the University. Everything connected with the University is moving as rapidly and as hopefully as could have been expected.

"The University Academy at Oxford has a fine prospect for a good attendance, and this is also true of the College."

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TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: I have been receiving appeals from some of our old preachers that are really pathetic. One says, "I have nothing with which to pay rent; what shall I do?" Another says, "I have been sick for six weeks, my wife is in bed, and I have borrowed about all I can, but not one thing has been received from the Joint Board yet," etc. Brethren, does not this appeal to us? If not, what will?

W. M. SULLIVAN,
Sec. Joint Board of Finance.

Yazoo City, Miss.

THE WANDERING GIRL.

The old song, "Where is My Wandering Boy To-night?" can be changed a little and made to fit the wandering girl. She is quite as much the solicitude of the day as the boy is. There are so many blandishments from home that attract the girl that it is sometimes difficult to tell where she is. The papers are full of her exploits. She manages to get into company of some kind, and sometimes of a very poor kind. Her path is full of danger when away from home and from those she loves. Getting out into the world for the excitement of it proves the pitfall of many a girl. We suggest for home singing the song, "Where Is My Wandering Girl To-nigbt?"—Columbus Journal.

SORELY BEREAVED.

Rev. C. A. Battle, of Baton Rouge, La., writes: "G. P., the eleven-year old son of Rev. and Mrs. George P. White, of Plaquemine, La., was buried here this morning (August 30) at 9 o'clock. He was recovering from diphtheria when pneumonia was contracted, which proved fatal. His death occurred in Plaquemine yesterday afternoon. He was a fine little fellow, and his parents, brothers and sisters have been prostrated with grief by his sudden decease."

The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Educatlon, and Rev. A. J. Gearheard, Publicity Commissioner.)

PROVE YOUR METTLE.

The offer of Mr. Blair, of Shreveport, to add $2500 to a gift of $12,500 secured hy the Conference Board of Education and the Trustees of Centenary College, on condition that that amount be ln hand by January 1, 1916, has been mentioned in these columns many times. This gift is worth obtalning. It is not so attractive as a dollar-for-dollar offer, and it does not excite us so much as does a straight gift with no conditions to meet. But it remains true that $2500 are not picked up every day, and $12,500 is no small amount to find before getting the $2500 gift. The task looks big to a body of men who are busy with pastoral duties, but the goal ls so attractive. With $15,000 in the treasury, we could safely make plans that would ultimately materialize ln large things.

The real need of Centenary College is endowment. To secure endowment is difficult when at every turn of the road you meet hills due for present running expenses. When members of the Board of Educatlon get together to plan a campaign, at once the matter of expense looms up. When we would inform the Methodists of the State as to our plans or our needs, up bobs the need of money. If we would employ a field secretary to finance a great forward movement we are compelled to send him forth with the responsibility of raising his own salary, and he faces every man of means knowing that the man knows that his gift must needs be milked in order to pay the secretary. All these and many other things are aggravating facts.

Now let us turn over another leaf. There are 35,000 Methodists in Louisiana. Methodists are worth more than a million dollars ln many instances. Methodists are heavy stockholders ln large lumber concerns, oil companies, railroads, sulphur mines, and steamship companies. Methodists run big farms, marble-floored banks, mahogany-countered mercantile businesses, and great publishing enterprises. Methodists are doctors, lawyers, dentists, officers ln high places, and editors of leading journals. Ours ls not a poor Church. Our members are up to the standard of any Conference. Our preachers are men of learning and capable of aggressive leadership. As a group, there ls scarcely a stronger aggregation of men found anywhere than assemble every year in the sessions of the Louisiana Conference. With such a credit of assets and the task of raising $12,000 before us, what manner of men are we if we lay down or fail?

If a little city with 2000 population finds itself needing a new school house it ls a matter of short work for its citizens to vote $15,000 for the new building. If a township needs a big drainage ditch run across it a drainage district ls soon organized and $50,000 worth of bonds are floated with but little trouble. And so it ls ln all other things that are of material consequence. If every Methodist would give 40 cents, we would have the amount and to spare. Another "if," please: If every pastor in Louisiana will just buckle ln for one week and make a thorough search of his field, we will meet the terms laid down by Mr. Blair and none will feel the pinch.

We wonder if our preachers are ready to prove their mettle ln this emergency. We wonder if they will open the door of their charges to a representative of the Board of Education and pave the way by preaching in favor of the giving of this money. We wonder if our preachers will take the lead aggressively enough to write to our Secretary, Rev. W. W. Drake, or President Wynn, and state that their charges are ready for a Centenary Campaign at any time. Now, for a real test of what our Church in Louisiana thinks of her own college and how willing she is to do the right thing for her future welfare.

THE CHURUCH COLLEGE AND LAY EFFICIENCY.

By Rev. R. H. Wynn, D.D.

The need of the Church school for the purpose of ministerial supply and training and for the creating of missionary volunteers is perhaps better realized than the need of the Church school to produce efficient lay leadership. I have recently made some observations in Louisiana, and if the case is as strong in other States as here, it ls strong indeed. Notwithstanding the fact that Louisiana Methodists have not been specially loyal in patronizing Church schools, that our college for men ls not yet well endowed and that our State schools have more Methodists than any other single denomination, yet when inquiry ls made concerning the leading laymen in our churches who have had higher educational advantages, it is found that the percentage which attended religious schools is almost as great as that of the ministry. Among the leading Methodist Sunday school superintendents, adult class leaders, and other Church officials, one looks ln vain for any considerable number who attended our Louisiana State colleges. A few are found who attended non-denominational colleges ln other States, while it ls safe to say that at least 85 per cent attended religious institutions under the direction of the Church. A few instances may be given. In First Church, Shreveport, the Sunday school superintendent, the teacher of a great men's class and the teacher of a splendid class of boys in the "teen" age are all Church school men. In First Church, Alexandria, the same thing ls true of the superintendent and teacher of men's class. The leading layman in Monroe ls a Church school graduate. Similar statements with variations may he given of the churches ln Ruston, Baton Rouge, Rayne Memorial (New Orleans), Morgan City, New Iberia, Lafayette, Lake Charles, and others.

Judson's saying that "the Church school ls the seed corn of the Church" has a larger application than to the production of missionaries.

The Church ls crying out not only for trained ministers, but also for laymen who can organize, teach, inspire, as well as support with money, and to her schools must she look for the supply. In the past our schools have not done much ln the way of providing definite religious courses ln their curricula, but merely by means of the Christian atmosphere they have sent out men with church loyalty and enthusiasm for religious service. How much greater results may we expect from them when these special courses are developed.—From the Western Methodist (Little Rock, Ark.).

Bishop J. C. Kilgo has been made President Emeritus of Trinity College.

MEETING OF THE EDUCATIONAL COMMISSION.

The Educational Commission of the Methodist Episcopal Church, South, held a meeting in Dallas, Texas, August 26-27. The following members were present: Bishop W. A. Candler, Bishop W. B. Murrah, Bishop J. H. McCoy, Dr. A. J. Lamar, of Nashville, Dr. P. T. Durham of Atlanta, Dr. F. J. Prettyman of Baltimore, Dr. W. D. Bradfield of Dallas, Mr. Asa G. Candler and Mr. W. D. Thomson of Atlanta, Mr. G. T. Fitzhugh of Memphis, Mr. W. M. G. Thomas of Chattanooga, and Judge J. E. Cockrell of Dallas. Bishop J. C. Kilgo, Dr. John P. Scott of Shreveport, Mr. T. T. Fishburne of Roanoke and Mr. H. R. Fitzgerald of Danville, Va., were not in attendance. The sessions of the Commission were executive and its proceedings have not yet been made public. We take the following from The Dallas Morning News of Friday, August 27:

"The purpose of the Dallas Conference is to discuss in detail the affairs of the Southern Methodist University located in this city and to promulgate such policies and principles as will contribute to the realization of the plan for a great educational institution in Dallas, where all the educational forces of the Church west of the Mississippi River, at least, can be centered. Bishop W. A. Candler said yesterday. 'We are here to give this institution such a connectional character as will extend its constituency.'"

While the members of the Commission were in Dallas, much attention and many courtesies were shown them. They were given a luncheon by the Rotary Club at the Oriental Hotel, at which there was special music and short talks by Bishops Candler, Murrah, and McCoy, Dr. Prettyman, and others. We quote again from The Dallas News:

"The speakers stressed the great importance to Dallas, to Texas, and to all the South of the educational plans typified by the Southern Methodist University. The gathering was informal and the Rotarians, in a personal way, assured the members of the Educational Commission that all Dallas citizens appreciate the fact that the Southern Methodist University is one of the most valuable assets of the city and that their organization was honored at entertaining those at the head of the Educational affairs of the Church.

"After a visit to the University yesterday afternoon, members of the Commission expressed satisfaction with the present condition of that institution and great confidence in its future prospects."

A 'phone message from Rev. R. M. Brown, of this city, last Tuesday, just as we were closing our forms, brought the welcome news that Brother and Sister H. N. Brown, of Lake Arthur, La., who came to New Orleans for medical treatment some two weeks ago, were at his house and that both were rapidly improving. They expect to return home this week.

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WHITWORTH COLLEGE COMMENDED.

Dear Mr. Editor: The season of the year is at hand when parents are anxious as to where to send their daughters to school, because they all realize that the school life of a young lady means much to her future success, both literary and religious. A mistake made in the selection of a school for your daughter is irrevocable.

For years I have been acquainted with Whitworth College, but for the past eight months I have been pastor of the Methodist Church in Brookhaven and during the scholastic term I had the young ladies with me every Sunday. I have studied very closely the President and Faculty and wish to commend them most highly to the Christian public. Dr. Cooper and his able Faculty look closely after the interests of each pupil. The students are cared for as if they were members of the same family. As much interest is shown in their religious as in their literary development. No one need be uneasy about either if their daughters attend Whitworth College.

The health of the school is unsurpassed. The fine artesian water, the high and dry climate, and the splendid buildings and campus make it a most desirable place for any young lady who wishes an ideal college life. Sincerely yours,

J. M. MORSE.

WANTED—A housekeeper, middle aged; my wife is in bad health; we want a good woman to care for the baby, which is eighteen months old. Address H. L. Bridges, Minden, La.

"Jesus choose humble fishermen to be his first followers, and God, through all the ages, is calling ordinary men to be his witness-bearers and to tell to others the story of his love and grace."

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Church News

Dr. Shailer Mathews, Dean of the Divinity School of the University of Chicago, has been elected President of the National Convention of Northern Baptists.

* * *

It is stated that the late Bishop McIntyre, of the Methodist Episcopal Church, who was a remarkably brilliant man in the pulpit and on the platform, did not leave a single manuscript of any sermon or lecture delivered by him.

* * *

The circulation of the Scriptures is said to be steadily increasing in Korea. The sale of Bibles was more than twice as large in 1913 as it was in 1912, and two and a half times as large in 1914 as it was in 1913.

* * *

The Wesleyan Christian Advocate says: "Mr. Asa G. Candler was a few days ago elected President of the Atlanta and St. Andrews' Bay Railroad, which runs from Dothan, Ala., to Panama City, on the Gulf Coast of Florida, a distance of 82 miles."

* * *

Ex-Governor Frank J. Hanly, of Indiana, who has been doing so much to promote the cause of National prohibition, is soon to become the editor of a paper. We dare say that the journal through which he speaks will sound a clear and definite note on all moral questions.

* * *

The St. Louis Christian Advocate refers to Bishop Roberts as "the first married man ever elected to the episcopacy in Methodism." One respect, at least, in which Methodism has improved is that bachelors are no longer to the fore, as they were in the days agone.

* * *

Zion's Herald of August 11 carried an excellent picture of Bishop Collins Denny on the cover-page, and printed in full his sermon delivered at Northfield, Mass., on August 1. The Bishop's theme on that occasion was "Mary Magdalene, the Power of Love," and his message was a strong and scholarly one.

* * *

It is stated that at Chautauqua, New York, the largest "assembly" in the United States, the old-fashioned Sunday still has sway. No Sunday papers are sold, no steamboats or trolley cars stop, and there is no automobile or boat riding. No one is allowed to pass through the gate without special permission, and this is said to be given only in cases of necessity. We suspect that this is largely due to the influence of Bishop J. H. Vincent, who lately has resigned as the Chancellor of Chautauqua and has been succeeded by his son, Mr. George E. Vincent, President of the University of Minnessota.

* * *

Mr. C. J. Nugent, Jr., who lately has been elected one of the Divisional Sunday School Secretaries of the M. E. Church, South, is a son of Rev. C. J. Nugent, of the Kentucky Conference, and a nephew of the late Col. W. L. Nugent, of Jackson, Miss., who was one of the most eminent lawyers in this section of the South. He is a layman.

* * *

Ralph Connor, the well known writer, who some months ago went to France as the chaplain of a Canadian regiment, has recently returned home with some of the wounded. He says that the present struggle is a war of weapons rather than a war of men, and that the gravity of the situation seems to be becoming increasingly apparent to discerning Englishmen.

* * *

The relation between the Independent Methodists and the Wesleyan Reform Union Conference, both in England, is said to be very close and there is talk of their uniting. Each of these bodies has over 8000 members, and they are the only branches of Methodism in the British Isles that had a numerical increase during the past year.

* * *

All who go to Lake Junaluska, N. C., bear witness to the fact that the leading spirit in the development of that promising Southern Methodist Chautauqua is Bishop James Atkins; but he has been fortunate in having as his active coworker that prince of Methodist laymen, Mr. J. R. Pepper, of Memphis, Tenn. This extensive enterprise now seems to be an assured success.

* * *

The Southern Methodist University, Dallas, Texas, has lately been the recipient of several generous gifts. Among these were $12,000 from the brother of a prominent Texas preacher, and lands valued at $10,000 by a citizen of Oklahoma. A Dallas Methodist lady recently, after looking over the University grounds, left her check for $1000 to aid in improving them, and pledged $1500 more for the same purpose.

MARGARET HALL (WHITWORTH COLLEGE).

President's Home, at Whitworth College.

WOULD YOU BELIEVE IT?

By E. H. Rawlings.

In 1890, 25 years ago, the per capita foreign mission assessment upon the Church was 29 cents. From 1890 to 1914 the aggregate assessment increased from $350,000 to $400,000 only. But since the membership of the Church was increasing so much more rapidly all the time, of course the per capita assessment was decreasing, till in 1914 the per capita assessment was less than 20 cents. Now, in the twenty-four years intervening from 1890 to 1914 the assessment for every other claim of the Church had been increased, going forward for superannuates an aggregate of 100 per cent, for Conference missions 200 per cent, and for Church Extension 218 per cent. But since, as we have seen above, the assessment for foreign missions in the same twenty-four years had increased in the aggregate so little, just 15 per cent—the per capita had decreased 30 per cent.

To be sure, the income of the Mission Board has greatly increased, and from two causes: (1) The Woman's Missionary Society has developed its work very largely in twenty-five years and makes a good offering; and (2) a few churches, disregarding the assessment, maybe 700 in all, are paying liberal Specials. But the Woman's Missionary Society reaches only a very small section of the Church's membership, and while 700 churches are paying Specials, about 16,000 that do not pay Specials are still working at the assessment, and only at the assessment.

This, then, is what the present situation in the Church with reference to the missionary assessment means: Over against the greatest missionary opportunity the world ever saw, nine-tenths of our churches pay, and only try to pay, the assessment as the ultimate goal of their missionary endeavor—at the end of the greatest missionary generation the world ever saw, in 1914 nine-tenths of our loved Southern Methodism were not only doing less per member, but doing 25 per cent less for the world's evangelization than at its beginning.

That is why in 1914 the Foreign Mission assessment was increased to 25 cents per member, and why, since that 25 cents a member is 4 cents less than it was 25 years ago, little or no complaint has been made through the Church against the little raise of 5 cents a member; and why, mainly, at the present moment it begins to look as if the membership of the Church, awakening to the real situation, will meet without grudging this small advance, and we are hoping that the largest percentage on the assessment, even in this war year, will be paid that was ever paid in our history.

Nashville, Tenn., Aug. 18, 1915.

JUGGLING WITH FIGURES.

In the August issue of "Facts," a liquor paper published in New Orleans, that paper so juggles with figures as to make it appear that there is more crime committed in dry than in wet parishes of Louisiana.

Every one who believes that there is more yellow fever in New Orleans than before its cause was removed, please stand up.

Every one who believes that there are more rats in New Orleans than before war was made on them and rat-proofing was inaugurated, please tell Dr. Oscar Dowling.

All those who believe that there are more mosquitoes in the Panama zone than there was before the breeding cause was removed, tell it to Surgeon-General Gorgas, the man who conquered the mosquitoes in Panama.

Everybody who believes that there is more crime committed in dry than in wet territory since the prolific cause of crime has been removed, please hurry to the asylum for the insane.

I would like for some one to explain the philosophy of how removing the cause eradicates all evil created by that cause, except in the case of liquor drinking, when, according to the opinion of some, the evil is magnified two-fold. Will "Facts" please explain?

It is said that figures never lie, but they can be so juggled with as to make them tell most anything. Now, one can so juggle with figures as to subtract 15 from 45 and the remainder will still be 45.

I guarantee that a prohibitionist can take these same figures used by this whiskey paper and reverse the order.

There is only one item of real crime mentioned in the tabulation of these figures, and it is: two hanged in dry and six hanged in wet parishes—one to three in favor of the dry.

The other items are simply offenses, and I venture to say they were for illegal sales of liquor, all of which was furnished by brewers and liquor dealers in order to discredit prohibition.

Nine hundred and sixty-one sentenced to jail, and fines imposed on 2305 indicates that the authorities are quite active against the liquor dealers' proteges, which must net a good amount that the brewers are still paying into the treasury, and at the same time there is less serious crime than with open saloons.

Meridian, Miss. D. S. HARMON.

The New York Christian Advocate calls attention to the fact that the Moravian Church, which spiritually represents John Huss, the martyr, leads all other Christian bodies in its devotion to missions, and affirms that if the Methodist Episcopal Church were to give proportionately to that cause its contributions, instead of being $3,000,000 a year, would amount to more than $50,000,000 per annum.

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Editorial

OUR SCHOOLS.

The following is a list of the Methodist Schools in our patronizing territory: Louisiana Conference—Centenary College, at Shreveport, and Mansfield College, at Mansfield. Mississippi Conference — Whitworth College, at Brookhaven; Port Gibson Female College, at Port Gibson, and the Mississippi Conference Training School, at Montrose. North Mississippi Conference — Grenada College, at Grenada.

Millsaps College, at Jackson, Miss., is owned and operated jointly by the two Mississippi Conferences; the Seashore Campground School, near Biloxi, is maintained by the Conferences interested in the Seashore Campground property, and Louisiana and Mississippi are, furthermore, a part of the patronizing territory of our two new Universities in Dallas and Atlanta, which now also have a claim upon our people for support.

All of these institutions will he opening in a few days, and we trust that each of them will have a large attendance of students. We do not believe that our people, when all things are considered, can do as well for their sons and daughters hy sending them elsewhere as they can by placing them in these schools. They have comfortable buildings, capable instructors, and the moral and religious influences about them are the best to be found anywhere. The development of right principles and a sound character is the most essential thing in the work of education, and this undoubtedly can best he done in institutions that are uncompromisingly and avowedly Christian. Let all our pastors do everything in their power during the few remaining days of the vacation season to send our young people to our own colleges. And, by all means, let them direct attention specifically to them from their pulpits next Sunday, Sept. 5, as was recently suggested by Dr. W. G. Henry, of Jackson, Miss.

FROM SELFISHNESS TO SELFISHNESS.

In distant California lives a wonderful man, who has been called "The Wizard of the West." He is not an evil genius, changing men under his baleful eye into horrid and grotesque shapes hy the waving of a wand, or weird incantations over a seething caldron. But he is a wizard of nature, who has learned the secrets of the flowers, and developed rare and lovely things from inferior forms. When a boy, back among the eastern hills of his birth, it is said that Luther Burhank was passionately fond of the common field daisy. It seemed to him a kind of outcast, for every passing heel trod it down into its mother earth. And an achievement of real love, after he had become the great "Wizard," was the development of the beautiful daisy, which may now he seen blooming profusely everywhere in the springtime.

Certainly the field daisy was growing before Mr. Burhank was horn. It sprang up in a thousand meadows far and wide, hut it lived a small, inconspicuous and insignificant life. It lived a narrow life. It grew so close to earth that it was often unseen by the man whose heel crushed it, broken and dead, into the soil.

When the "Wizard" touched it with magic hand, it was transformed into a thing of beauty. For there was a richer life for it to live, not hy any real magic, after all; hut hy the best use of its native powers and possihilities, under the control of a higher power which had come that it might have life, and that it might have it more ahundantly.

So there is a higher life for man to live. Even upon the plane of the daisy, there is a larger life for man. The wreck of midnight debauch and revelry still exists, but disease has fastened upon his frame, and death is following hard after. For nature will not pardon—her laws are as unalterahle as the decree which cast Daniel into the den of lions. There is a larger life for men to live—hy obedience to the laws of their physical being.

The same is true of the larger life of the intellect. And science, music, art, literature and philosophy have greatly enriched the life of man.

But the loftiest achievements of men have ever had in them a sense of the incomplete, and this sense of the incomplete gives to such achievements their real value. The genius of poetry, the spell of music, and the beauty of art, lie in the charm of the incomplete. True art, music and poetry are infinite in their appeal. They never grow old, because they delineate, even though with dim and shadowy outlines, pictures not actually seen on the canvass, because they set men to "reading between the lines," and because they give men, even in a vague way, a sense of that harmony which should exist between all things, and especially between man and God. Their worth lies in their power of directing men's thoughts toward the complete. They are the longings of men for heaven. They teach us that there is a life beyond art itself, hut they can not reveal that life in its fullness.

How beautiful, then, that revelation which brings to us that life in its fullness! How precious the revealed One, who came that we might have life, and that we might have it more ahundantly! He is one who knows the laws of our being, and all our possihilities and powers. Under his control, we can, hy the best use of our own native faculties and powers, live the larger life.

This word life refers to more than the independent existence which hegins with the cry of the new-horn hahe. It refers to more than the round of human activities which begins with the cradle, and ends with the grave. Otherwise the mission of Jesus might have been to the heasts of the jungle, and to "the cattle upon the thousand hills." Instead of drawing from the sheep of the pasture an illustration of his mission, he might have confined his ministry to the sheep.

The empty tomh means more to us than the mere hope of eternal existence. Without a Savior, eternal life would be a greater tragedy than eternal death. Life is an unending thing. It is uninterrupted hy the hour of physical dissolution. But the empty tomh proclaims more than a mere unending existence—it proclaims to all men the possihility of an unending existence of righteousness. Jesus comes to give men a larger life here, and through all eternity. It is a life of love, the fullest life, the richest life, a life in which man fulfills the law of his heing, and attains his true destiny.

Jesus invites men to come after him by denying themselves, by taking up their crosses and following him. Perhaps we often wrongly interpret this crucifixion of self, perhaps we sometimes believe that to follow Christ means the complete crushing of self. Is there not an old hymn which runs, "O to he nothing?" Whether there he or not, this seems to be the burden of some messages, and the hurden of some confessions. We must strive to he nothing— a kind of Hindu doctrine—that hy the negation of self, and the crushing of personality, we may sink at last into the one great soul of things.

But, in thus doing, we wrongly interpret the Lord's invitation to discipleship. He does not invite us to he nothing, hut to he something. True, he demands that we deny ourselves, but that means the denial of the old, wicked and sinful selves. But he does this to develop in us a larger self. For said he, "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." He demands that we deny a narrow and wicked selfishness, that we come into a large and nohle selfishness. "I am come that they might have life, and that they might have it more ahundantly." He came to hring us to the right kind of selfishness, to a higger self, to a nobler self.

In the Middle Ages, a large Austrian army invaded Switzerland. As they advanced to battle, their lines "looked like a solid wall of steel." How could the few heroic men of the mountains hope to hreak through such a deadly phalanx? But one man rushed forward, wildly crying, "Make way for liherty!" and threw himself upon the gleaming spears. With widely-extended arms, he gathered twelve of those hristling lances into his grasp, and alas! drew more than one into his own devoted heart. But in that hour Arnold of Winkelried waxed into a colossal self, big as all Switzerland. For the hreach thus made gave his countrymen the victory.

On the cross, Jesus of Nazareth waxed into a mighty self, that of all humanity. And through him we may rise from a narrow, mean, and sordid selfishness, into a hig and nohle selfishness. Complete unselfishness is the only way to a saving selfishness.

"Who seeks for heaven alone to save his soul
May keep the path, hut will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the Blessed are."

R. H. H.

OBVIOUSLY ALARMED.

The fact that the liquor forces in the United States are hecoming alarmed at the growing strength of the prohibition movement is clearly attested by the extensive and extraordinary propaganda that they are carrying on throughout the country. Periodicals are heing estahlished at strategic points, a large amount of space is being purchased in the great dailies and used to set forth their contentions, and manuals and pamphlets designed to combat the views of those who are advocating the abolishment of the saloon are heing issued and scattered broadcast among the people. The men engaged in the manufacture and sale of intoxicating liquors are keenly alive to the situation and know full well that they have a tremendous battle on their hands if they are to avert the destruction of the nefarious business in which they are engaged and which has so long cursed the American Nation, and they are swiftly bringing into requisition all the resources at their command and are making a desperate struggle to stem the rising temperance tide.

We scarcely need to say that the literature which they are producing and sending out is illogical, specious, and utterly untrustworthy. It would be unreasonable to expect it to he otherwise, hecause the liquor traffic is not susceptible of fair and legitimate defense. To tell the truth concerning it is to draw an overwhelming and unanswerable indictment against it. But while anything written in favor of the open saloon may be depended upon to he sophistical and more or less misleading, two things that its champions have lately been doing are to an unusual degree offensively objectionable. One of them is the manner in which they have been taking the eminent statesmen of our early history, such as Washington, Jackson, Jefferson, Madison, and others, and, after printing portraits of them and recounting a few of the salient facts of their careers, proclaiming that they were defenders of individual liherty, stating that the liquor business was launched with a firm reliance upon the principles

for which they stood, and affirming that if they were living to-day they would be unyieldingly opposed to prohibition. This is taking liberties with the Nation's illustrious dead that ought not to be permitted. The best interpreter of the principles adhered to by these great men as they were embodied in the Federal Constitution is the Supreme Court of the United States, and when the so-called rights of the liquor traffic under that remarkable instrument have been brought before that august tribunal they usually have been swept aside and declared to be non-existent. There is no warrant or justification for any living man to affirm that these celebrities if now upon the stage of action would be against all legislation designed to rid our country of the awful curse of the rum traffic. What their position would be, no one, of course, can state with absolute certainty, but the probabilities are that with the evils of intemperance having grown incomparably worse and with the increased information of this day, they would, if now among us, stand fully abreast with the better element of our citizenship in the promotion of this urgently needed reform. To have their honored names invoked as endorsers of the disreputable business that regards no law and which is destroying hundreds of thousands of our people annually, and in favor of which they never spoke a word or wrote a line, does them a rank injustice; and it is somewhat surprising that newspapers claiming to be respectable would even for money become parties to such a reprehensible course of procedure. When they do this they lend color to the oft-heard charge that the secular press has become so thoroughly commercialized that it now has little patriotism or adherence to principle.

The other specially objectionable thing that the liquor traffic proponents have been undertaking to do is to pervert the Holy Scriptures and make it appear that they encourage the use of strong drink. Books garbling the utterances of the sacred writers have been prepared, printed, and given a wide circulation. Not even our Lord himself has been spared from these misrepresentations. Of course, people of intelligence will not be impressed by these weak perversions of God's Word—the liquor men themselves, we dare say, do not hope for that. These appeals doubtless are intended to influence the ignorant and unthinking part of our population, which unhappily is a considerable percentage of it. Such teaching cannot be ignored as not worth taking account of without hurtful consequences. It needs to be exposed and combated. The light should be turned on every phase of the liquor traffic in such a manner that all the people can see it as it really is. When this is done, the days of its existence will be numbered. The saloon advocates know this, and that is the reason they are so energetically endeavoring to confuse the facts and mislead the public. They are badly frightened and they are to-day showing an uneasiness such as they have never before exhibited. These frantic efforts should be met with increased activity upon the part of the prohibitionists. No greater triumph for humanity is possible in these opening decades of the twentieth century than the complete obliteration of this most gigantic evil of the ages.

PERSONAL AND OTHER NOTES.

Rev. L. E. Crooks began a series of revival services at Forrest Hill, La., last Saturday night.

Rev. W. H. Saunders, of Fernwood, Miss., assisted in a revival meeting at Brandywine, in Copiah County, last week.

Dr. H. G. Henderson will begin a revival campaign at Sardis, Miss., on October 24. He will have with him Evangelist J. O. Haines, of Birmingham, Ala.

This number of the Advocate bears the date of September 2. Our Annual Conferences are almost in sight. The work that remains to be done this year must be done quickly.

How about that club of six months' trial subscriptions from your charge? The time during which you may use this offer to introduce the Advocate into the homes of your people is rapidly passing.

According to the Magnolia (Miss.) Gazette, Dr. I. W. Cooper, President of Whitworth College, was scheduled to preach at Fernwood last Sunday at 11 o'clock a. m. and at Magnolia at the evening hour.

We are grateful to Rev. W. W. Mitchell, our diligent pastor at West Point, Miss., for some subscriptions to the Advocate, sent in a few days since. Brother Mitchell is having a successful pastorate in his present field.

Rev. D. R. McDougal sounds an optimistic note from Kossuth, Miss. He says: "God has been good to us in this charge. He has blessed us with great revivals, such as have not been had in this field in years. The outlook is promising."

Dr. Sawyer left Tuesday for Sun, La., to help Rev. J. S. Rutledge in a revival meeting at that place. The Doctor has engaged Rev. John Stafford to fill for him his preaching engagement next Sunday at the McDonoghville Methodist Church.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions to the Advocate, sent in within the past few days: Rev. L. M. Lipscomb, Booneville, Miss., 2; Dr. H. F. Tolle, Biloxi, Miss., 5.

Recently while J. M. Cooley, of the Enterprise and Stonewall charge (Miss. Conf.), was away from home engaged in evangelistic work, his pulpit was acceptably filled by Rev. Leland Clegg, a promising young local preacher of the Pachuta and Quitman work. He was greeted by large and attentive congregations.

Rev. C. R. A. Brantley, who is in charge of the Indianola Mission of the North Mississippi Conference, sends us a report of some good meetings in his field which reached us too late for this issue of the Advocate, but which will be printed next week. Brother Brantley's labors are being rewarded by a good measure of success.

Rev. J. A. Hall, of Grenada, Miss., who is in his fourth year in his present responsible pastorate, reports that his work is progressing well. We are sorry to learn that Brother Hall's son, Ray, has for some weeks been wrestling with a case of typhoid fever, but we are happy to state that he is now thought to be convalescent.

Rev. A. W. O'Bryant, of Moscow, Miss., writes: "We have just closed a good meeting at Mellen Church, with 12 additions and more to follow. The pastor did all the preaching. Rev. J. R. Jones, of Meridian, assisted me at Hopewell, where we had 2 accessions. Rev. J. F. McLeiland is with me now in a revival meeting at Shiloh."

Brother H. R. Thompson and his wife, of Carrollton, Miss., have been in New Orleans for some days, having come here to secure medical treatment for the latter. Sister Thompson has undergone a serious operation at the Touro Infirmary, which she is said to have stood reasonably well. We trust that she will soon be much improved.

Rev. W. T. Woodward, of Sicily Island, La., says: "I know a splendid Christian physician, who is a member of the M. E. Church, South, and whose family would be an addition to any community, who is available for a new location. Any one who knows of a locality that needs his services may communicate with me in regard to the matter."

In a personal note to the Editor, Rev. Briscoe Carter, presiding elder of the Ruston District, appends the following items of interest: "Rev. J. G. Snelling recently closed a fine meeting at Homer, in which he was assisted by Rev. H. R. Singleton of St. Louis. There were 40 accessions to the Church. Brother Faulk at Sibley has had 97 additions this year. The prospects are encouraging."

Rev. J. R. Jones, pastor of the Central M. E. Church, South, of Meridian, Miss., writes: "We are to begin a revival here on September 5. All the Methodist Churches here are united in the movement. Rev. G. A. Klein, of Nashville, Tenn., will do the preaching. He will have Mr. and Mrs. Boyd with him to lead the music. We have built a great tabernacle and will continue the services for five or six weeks."

We are informed that Rev. and Sister R. A. Davis, of the Louisiana Conference, who have been residing in New Orleans, are now living with their son and daughter, Mr. Robert B. Davis and Miss May Davis, at York Place, a suburb of Houston, Texas. They have lately suffered a misfortune, in that their home was seriously damaged by the severe storm that recently swept over that section. Their many friends in this State will regret to learn this.

Writing from Clarksburg, Miss., on August 26, Rev. J. W. Evans says: "We have recently closed our meetings at Pulaski and Independence. The Lord was with us and we had two gracious revivals. There were 14 additions to the Church on profession of faith and two by certificate, and 3 infants were baptized. Rev. J. F. Williams, of Gloster, did the preaching. We will begin our meeting at Lodebar to-night and we are praying for a great spiritual awakening."

Rev. F. N. Sweeney, under date of August 20, writes as follows: "Our meeting at Fisher, on the Franklinton Circuit, closed last night. There were 10 accessions on profession of faith, the Church was greatly revived, and one worthy young man, Brother George St. Cry, was called to preach. He expects to attend Centenary College. Rev. R. A. Bozeman assisted me. His preaching was good, and the Lord blessed it to the good of those in attendance."

Rev. W. W. Woollard, presiding elder of the Columbus (Miss.) District, writes: "Rev. B. F. M. Bullard, our pastor on the Sturgis Circuit, is in bed with an attack of typhoid fever. He has been ill for a month, but is now improving and will probably be up in a short while. Rev. O. L. Savage and Rev. W. L. Graves have held two of his meetings, and Rev. W. M. Young and I will hold the others." We regret to be informed of Brother Bullard's illness, but are pleased to know that the indications now point to his early recovery.

President R. E. Bobbitt, of Mansfield College, says: "Our Faculty is by far the largest that we have ever had at Mansfield and is much the best paid. They have obtained their training at the best equipped institutions in the country, and, in my judgment, they are in point of efficiency the peers of any instructors to be found in State institutions; and in addition to this they are intent upon maintaining the very highest ideals of Christian life and character." Mansfield College is undoubtedly prepared to do a high grade of work and it is to be hoped that it will open with the largest attendance in its history.

A letter from Rev. G. P. White, of Plaquemine, La., written last week, but which reached us too late to be mentioned in the last issue of the Advocate, brought the alarming information that a malignant type of diphtheria had broken out in his family, and that one of his children was thought to be convalescent and another at death's door. Since then the press dispatches have announced the death of G. P. White, Jr., which occurred on the night of August 29. We deeply sympathize with Brother White and the other sorrowing loved ones in their sore bereavement. Let them be earnestly remembered at the throne of grace in this trying hour.

Rev. R. W. Vaughan, Manager of the Louisiana Orphans' Home at Ruston, was in New Orleans Thursday of last week and paid the Advocate office an appreciated call. Brother Vaughan stated that the 103 children now in the Home were all well and that all the affairs of the institution were progressing favorably. He desired us to announce that the third Saturday in October will be observed throughout the Conference as "Work Day" and that a campaign will be conducted to make that occasion a success in every respect. Brother Vaughan is doing a great work, but with the facilities at his command he cannot begin to meet the many demands that are made upon him to take children from all parts of the State. More room is urgently needed.

Rev. R. C. Elliott, one of our missionaries, who has remained faithfully at his post in Mexico City all through the present ruinous war, reached New Orleans by boat last Friday and left that night over the Southern Pacific Railroad for San Antonio, where his family has been for some time. Brother Elliott was far from well and clearly showed that he was in need of rest. We are pleased to know that he has been granted a leave of absence and will now have an opportunity to try to recuperate physically. He is an interesting man and a most capable and consecrated worker.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MARY ALICE, infant daughter of Rev. and Mrs. F. O. Bell of Goodwater, Miss., was born on July 15, 1914, and died on July 15, 1915, after a very brief illness with "colitis." Medical skill having been exhausted, in addition to constant nursing of loved ones, without avail, her spirit ascended to God, who permitted it to bud on earth only to bloom in heaven. As these parents with loved ones weep, may they as never before realize the truthfulness of the scripture, "A little child shall lead them;" and may this new interest in heaven continually draw them into greater and more determined service for their Master until the crowning day, when they, as an unbroken family, may gather around the Father's throne to live throughout eternity.

"Ere sin could blight or sorrow fade
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

CHAS. E. DOWNER, Pastor.

MISS NELLIE MEEKINS.

The Mary Werlein Mission in New Orleans and the church people throughout the city were shocked and grieved to hear of the sudden death of Miss Nellie Meekins which occurred on the early morning of August 18. She was the only child of Mrs. Lily Meekins, who for many years has been a city missionary in New Orleans, rendering a service of love and untold good to an ever increasing number.

Miss Nellie was an invalid from infancy—a cripple—a child in her thinking; but what a beautiful life was hers, full of sunshine, radiant with faith in God, and patient in the midst of great suffering! For more than twenty years she lived in the Mission. Being a cripple, she could not visit, yet lonely children found their way to her door. She shared her playthings and the sunshine of her life with them. When it became known that she had passed away the children congregated in groups to talk of their sorrow. From every group could be heard the expression, "We have lost our best friend."

Her faith in Christ was strong and beautiful. She became a Christian in early childhood and grew in grace as she grew in years. She not only trusted Christ for salvation, but trusted Him for everything. If she had a good night's sleep or a good meal she would say, "Jesus gave it to me." If she was suffering intense pain, she would say, "Jesus will take the pain away." She never complained—even in the midst of suffering she always looked on the bright side. The kindness of her friends was a source of constant delight to her. She was deeply appreciative of the smallest favors. Greatly handicapped by a frail, sick body, she yet lived a truly grand life.

The funeral service was held at the Mission Wednesday night, August 18, Rev. H. W. Jamieson, her pastor, and Dr. J. T. Sawyer, officiating. On the following day the body was laid to rest in the cemetery in Covington, La., to await the resurrection of the children of God. W. W. HOLMES.

A NOTE FROM DR. HUNTLEY.

The year has borne hard upon this district, sickness and death both breaking in upon the order of the Conference appointments. In Brother Guice's untimely death the church universal sustains a loss—for his life shone like a beacon lighting all about him. The people of the Roman city of Bay St. Louis felt and spoke aloud their sense of loss.

J. L. Sells, one of our pastors, has been sadly troubled with illness, almost to the point of resigning further effort to continue. In the appreciation of his churches, Wiggins and Bond, he has been furnished a month's advance salary, and has gone to look for health. From Barnes Hospital, St. Louis, he writes of being investigated generally, all the experts having a try at some anatomical protuberance—from the total of which they are to show him to himself as he never saw before. His uneasiness over what the X-ray specialist should find present or lacking, in the views of his head which were to be taken, was quite manifest in a note received a day or two ago.

(Mem.—What would come to some more of us from an honest picture of that interior? Would we advertise at once for furniture which showed lacking? Would we offer excess baggage, in over confidence, in little vanities and conceits, to such as might be short of such qualities? An averaging up might produce more of a level, bringing everybody up higher).

The closing of mills and reduction in wages have wrought hard upon many of the people of this section. It has been realized that Seashore District was to grow poor. Workers in saw mills live up to their wages, and have limited opportunity for real development. Families suffer from frequent shifting, and religious settlement is not deep. Farms scarcely deserve the name—and young men have left them, not because the farm is a failure but because the farmer has been one. Revolution has been foreseen, when the trees were gone, and labor's hands were empty. The pinch was expected to be acute, almost reaching the vitals of many whose sense of initiative was confined to what the whistle of the sawmill would command. So, the hands of many are idle, and the whistle sounds no more as it used to do. Necessity has begun to speak, however, with a whistle louder than the sawmill—and people even this season have planted more corn than ever before. Pigs begin to show, and cattle here and there are mixed with a Hereford and Jersey. Even hay begins to loom up as an article valuable for winter feeding—and the velvet bean is being put in more extensively. The war in Europe has belittled the lumber and the crossties—some of our manufacturers would close promptly but for contract obligations to remove timber in certain limits of time.

And the war has hastened the troubles, bringing them to a quick head. People have less money than ever, and where it is it goes in hiding. Pastors must sympathize with conditions, but to sympathize beyond a given measure is to transfer a very full measure unto themselves, since their salaries go into hiding, too—and they mournfully wonder how it will end with them and their collections. We have a few large-hearted men among us whose pockets are supplied and whose disposition is to do more than ever for the health of the community and the Church. It is a providence of God that they are here. May He prosper them more and more, that they may have to give to such as lack! W. H. HUNTLEY.

Gulfport, Miss., August 19.

The work of schools and teachers is to a great extent accomplished when there is aroused in the student two great and life-long desires: (1) A life-long desire for knowledge; (2) a life-long desire to be nobler and better. During the session of 1915-16 we are going to do our very best to accomplish this for the students in the MEMPHIS CONFERENCE FEMALE INSTITUTE, Jackson, Tenn.

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From the Field.

Shannon, Miss.

Dear Doctor Meek: We have just finished a deilghtful meetlng at Troy on the Shannon charge. Seven were received by profession of faith and baptism, all of whom were important and valuable additions to the Church. The congregations and interest grew until the final service, and the general good to the community was great—much beyond ordinary. The Starkville pastor greatly pleased the people of Troy. He dealt unmercifully with his Satanic Majesty and sincerely with all questions and concerns whatsoever. One interested and highly competent hearer remarked last night, "That was the best sermon I ever heard." And all said to Brother Lipscomb, "Come again."—A. H. Williams, P. C.

Read's Chapel, Miss. Conf.

Dear Editor: We have just closed a meeting at Read's Chapel, in Jasper County, on the Garlandsville circuit. Rev. W. J. Walters of the Chunky circuit, assisted me and I must say that he did some able preaching. We did exceedingly well to be laboring under the hindrances of an election season. We had no accessions, but the general state of the church was greatly built up by the enthusiastic efforts of Brother Walters. He came to us with his mind fixed on God and heavenly things, and delivered his messages without fear of the criticism of man. We managed to hold on about two days longer than it has been the custom to do. The people showed their appreciation of Brother Walters by inviting him to visit them again. May God bless him in his efforts to build up the Kingdom!—B. H. Williams, P. C.

Topisaw Camp-meeting.

Dear Advocate: Allow me space for a few lines relative to the Topisaw Camp-meeting for this year. Brother Galloway, from Centenary, McComb; Brother Ormond, from South Side, McComb; Brother Moore, from Magnolia; and Brother Thomas, from Summit were the preachers called upon for assistance by Rev. Robert Selby, who had charge of the meeting. Dr. A. F. Watkins, who came by for a service or two, Rev. H. W. Van Hook, who also came by, and the Rev. Mr. Bell, a Presbyterian pastor from McComb, were visitors. Rev. W. H. Saunders, from Fernwood, Miss., and Rev. W. W. Nelson, from Pleasant Grove, were with us a service or two, but did not find it convenient to preach for us. Everything considered, we had a good meeting. The preaching especially was good and inspiring and the visible results were 7 or 8 conversions and accession to the Church on profession of faith. The crowds were larger than had been in attendance for several years; so said those who were in a position to know. It was a treat to this little preacher to sit at the feet of these preachers and learn of Him who saves unto the uttermost, and many others shared the same feelings with him. May God abundantly bless them all.

I have just returned from a meeting on the Pleasant Grove charge, where I had my whole family with me. The visible results were 10 conversions and as many sanctified, 12 accessions on profession of faith, and 12 babies baptized. Forty people were at the altar when the last altar call was made. The Lord was with us in marvelous power. Amen!—J. A. Wells.

Sherman Charge (North Miss. Conf.)

Dear Doctor Meek: Please allow me space in the Advocate to say a few words concerning the Sherman charge. I have just closed a meeting at Old Bethel where the church life was greatly quickened. Four were added to the church on profession of faith and one infant was baptized. The power of the Holy Ghost was manifest from the beginning. Rev. R. P. Neblett, of Ripley, Miss., came to us on Monday and preached two helpful sermons, but was called away for a funeral and could not get back. .....My first meeting, which was held at Sherman, began on the third Sunday in July. Rev. I. D. Borders, of Aberdeen, Miss., assisted me in the preaching. His sermons were of a high order and the Church was greatly quickened.....My second meeting was at Chesterville, where Rev. W. M. Young, of Amory, Miss., was with me and rendered efficient service. The entire community was greatly benefited....My next meeting was at Beldon where I was assisted by Rev. W. N. Dodds, of Verona, Miss. Brother Dodds is a forceful speaker and stirs the people. A number of people were added to the Church and two children were baptized.....The week following I was in a meeting at Liberty, with Rev. W. L. Graves, of Pace, Fla., to assist me. We probably had the greatest meeting ever known in that community. Congregations numbered as high as 800 people. The power of the Holy Ghost was manifest and everybody was blessed. There were 29 accessions, 3 children were baptized, and a number joined other Churches. Brother Graves is a hard worker; he is a good evangelist and fine help in a revival. Any pastor having a run-down church would do well to secure his services. He is available for engagements to help anywhere after the fourth week in September. Those who need help for meetings in October should write him at once at Calhoun City, Miss.—W. A. Bowlin, P. C.

THE CLEVELAND (MISS.) CAMP MEETING.

The Cleveland Holiness Camp Meeting closed on Sunday night, August 15. A large crowd was in attendance at nearly every service. I suppose that several times there were as many as 25 "autos" on the ground. Hundreds of people turned out on Sunday. Rev. C. K. Spell, of Mt. Olive, Ky., preached some great sermons, some of his themes being "Repentance," "Regeneration," and "Sanctification." Rev. A. S. Clark, of Topeka, Kansas, led the singing and preached in the afternoons. His sermons were forceful and convincing. Both of these men are Methodist pastors and are Spirit-filled ministers. They preach sanctification as a second work of grace. About 75 persons were at the altar for prayer and most of them were blessed. Old-time conviction made them weep their way to Calvary.

We had splendid music. Miss Cynthia Lagrone presided at the organ; Miss Ruth Beevers and Solomon Sealbinder played cornets, and these, with a choir led by Brother Clark, made music that filled our hearts with joy. The finances came up all right, for which we were truly thankful.

There is a great future for our camp, if we will only keep filled with the Spirit and walk uprightly before the Lord, honoring him at all times. He will be sure to honor us by saving the people if we are faithful to him.

(Mrs.) S. C. TAYLOR.

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You Look Prematurely Old
Because of those ugly, grizzly gray hairs, Use "LA CREOLE" HAIR DRESSING. Price $1.00, retail.

Sunday School

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney,
Sardis, Miss.

Miss Elie Willingham, District Secretary of the Durant District, has been doing work that counts in her field. Before the meeting of our Annual Conference we must have a working Secretary in each district.

See's Chapel, on the Longtown circuit, lacks only two points of being a standard school. The Secretary held a service Monday morning at which thirteen young people accepted Christ. Back of this day of reaping there was a great deal of good seed-sowing.

The four services held at Crenshaw resulted in a forward movement in Sunday school activities. We organized a Teacher-training class, Wesley Bible class, Cradle Roll, and Home Department. This church can and will do great things under the leadership of Brother Goudelock.

One reason good teachers are so scarce is that we need so many more than we have. The very flower of our land is engaged in teaching the Bible in our Sunday schools without money and without price. Many of these people could not be induced to teach in the grammar schools for a large salary. We just need more like our best ones.

One can secure a liberal education by teaching a Sunday school class for a few years; for to become a teacher one must read, digest, and practice the Bible and other good books pertaining to it. Then let the heart be drawn out in prayer for the salvation of the class and such a teacher will grow in grace and in the knowledge of our Lord Jesus Christ.

It is as easy to have a Teacher-training class in every school as it is to have a Bible class. Let the superintendent select a teacher, have her to read the pamphlet on Teacher-training until she is able to tell the main facts to the class, get the class committed to follow out the instructions in this little book, have the class recite during the Sunday school hour, and keep this class going until the course is finished and the class graduated. What about the teachers engaged in teaching? Have them to read the advanced course at home.

The Methodist Episcopal Church began its forward movement in Sunday school work after the General Conference of 1908. During the past six years there has been an unparalleled growth in that Church. More than two thousand Sunday schools have been organized, the Sunday school membership has been increased more than a million, over twenty thousand persons have been enrolled in Teacher-training classes, and twelve thousand Bible classes have received certificates of registration. Along with this phenomenal development of the Sunday school there has been a corresponding increase in the number of conversions and additions to the Church. Up to the time when this aggressive movement began there had been a steady decrease in the growth of Church membership extending through more than two decades. But during the last four years the growth was greater than for any other quadrennium in the history of the denomination. The total increase for this period was 472,620, the high-water mark having been reached last year, when the net increase amounted to 187,487. The six Conferences showing the largest relative growth in Sunday school enrollment also had the largest growth in church membership. The thirty-six Field Secretaries were the leaders in this wonderful growth.

A NOTE FROM BROTHER PORTER.

We had Dr. H. G. Henderson, of Sardis, Miss., with us in a meeting at Enid, and after hearing him we think it is safe to say that he is one of the great preachers of our Church. His sermons are full of great truths. They are delivered in the very best English and in a splendid spirit. I do not know when I have heard any sermon that was equal to his discourse on the "Bright Side of Suffering." We have also recently read, "When Sainthood Was in Flower," by Dr. Henderson. This is a book that is well worth reading. It is full of beautiful thoughts, and is so chaste and well written that you wish for more. Many lives will be made better by this book.

Rev. O. L. Savage was with us at Tillatoba, and we had a meeting of great value to the Church. Brother Savage held three services each day, and it seemed that each one was the best. His prayers and sermons will not soon be forgotten by the people of that town. We had three additions to the Church and baptized three children. JAMES PORTER, P. C.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

WHY MEAT KEEPS CHILDREN AWAKE.

Almost every one is familiar with the fact that infants and very young children should not be allowed fresh meat for supper. We have all noted that it disturbs their sleep, but few of us, probably, have stopped to inquire the physiological reason.

According to scientific authorities, the explanation lies in the fact that fresh meats contain a stimulating or refreshing substance known as xanthin (pronounced zan-thin), which is the refreshing principle of tea and the meat extracts that we sometimes use to relieve fatigue. The bodies of young children and of all young animals also contain a large proportion of this xanthin and when more is added in the form of meat for supper the rest of the child is disturbed and dreams come to break the restfulness of sleep. The bodies of older children and of adults also contain more or less xanthin, but as age advances the quantity grows smaller and in old age there is little xanthin left. This interesting information in regard to xanthin also explains the characteristic vivacity, alertness and energy of childhood and the soberness or moroseness of old age. Metaphorically speaking, xanthin is the fire of youth, and as we grow older we gradually lose our vivacity with our xanthin.

This leads to another explanation, viz: why infants and very young children should not be allowed coffee, tea and Coca-Cola, for these beverages contain a form of xanthin known as caffein, which refreshes the tired nerves and muscles and, therefore, keeps the child awake. Like meat, they are good for adults and are the most efficient and wholesome means of refreshing mind and body, but, like meat, they disturb the rest of children, for the body of the chlid already possesses a sufficient supply of xanthin.

This, in turn, leads to still another explanation, for we can now understand why beef tea, coffee, tea, and Coca-Cola have the same effect in the relief of fatigue, though they differ so widely in flavor and appearance. We can understand why the human race has come to depend upon these refreshing beverages as the most wholesome and efficient means of combating the injurious effects of physical and mental fatigue.

Desiring that the public shall fully understand the composition and character of their product, The Coca-Cola Company has issued a booklet containing the expert opinions of the world's leading scientists, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Adv.

EUCUTTA CHARGE, MISS. CONF.

On July 30 we closed our meeting at Goodwater Church. The attendance was very gratifying considering the fact that we had several cases of illness in the community and three political picnics during the time. We have a new organ at this church, and with the assistance of Miss Pearl Sanders as organist and Rev. F. O. Bell, our local preacher there, who did some good preaching, we had a very good meeting. The visible results were 3 accessions by profession and several reclamations. Three or four young ladies will respond now when called on to pray.....At Boyle's Chapel we had our third quarterly conference on the 14th inst. with a splendid attendance. As Brother J. E. J. Ferguson drove through with our presiding elder, Brother Thompson, from Ellisville, he consented to preach Saturday night, and Brother Thompson preached on Sunday at 11 a. m. Both sermons were inspiring and appropriate for the beginning of our meeting, which continued until Thursday night. Rev. J. M. Corley assisted us and his gospel messages, while delivered under a physical strain owing to a severe cold, were to the point, winning the attention and confidence of the people from the first. (Brother Corley was instrumental in establishing this building and organizing the church here seventeen years ago.) There were 5 accessions: 3 by baptism and 2 by vows. We feel confident that much good will result from this meeting.

CHAS. E. DOWNER, Pastor.

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Company, Chicago

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17C Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

Note: The Advertising Manager of the New Orleans Christian Advocate is personally acquainted with Mr. Shivar. You run **no risk whatever** in accepting his offer. I have **personally** witnessed the remarkable curative effects of this Water in a very serious case.

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says: "Since lime salts constitute three-fourths of all the mineral substances of the human body, they must be supplied in the foods or supplemented in mineral preparations, or natural starvation ensues, with tuberculosis unchecked. The spread of tuberculosis and other preventable diseases is due largely to decalcified (lime lacking) conditions of multitudes throughout the civilized world."

Since lime is one of the ingredients of Eckman's Alterative, much of its success doubtless is due to its combination in such a way as to render it easily assimilable.

Eckman's Alterative has effected remarkable results in tuberculosis, which in many instances, apparently has yielded to it, and since it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"THE ANNUAL TUG."

To the Pastors and Laymen of the Mississippi Conference.

Dear Brethren: Only three months remain until the session of our Annual Conference, and in order that our assessments for home and foreign missions may be met in full, it is of the utmost importance that the missionary campaign be prosecuted with vigor in every pastoral charge. In this hour when the nations of Europe are pouring out blood and treasure without stint in the present terrible war, America occupies a place of leadership in commerce, diplomacy, and missionary enterprise such as no nation has ever had before, and "every voice of Providence calls upon us to go forward." In our own Church the demands of mission work are growing with astonishing rapidity; but alas, the response of Southern Methodists is far short of the needs and opportunities of the hour. It is estimated that the Church in North America spends $300,000,000 upon itself annually in home work, and approximately $17,000,000 in foreign missionary enterprises; or for every ninety-four cents it expends upon itself, it gives six cents for the evangelization of the heathen. As to men, "For every missionary the Church sends abroad it holds fifty-four at home."

While the Southern Presbyterians are contributing about $2.50 per member per annum for missions, our great Church with its two million members is contributing an average of only 48 cents per capita for the world's evangelization, or less than a one-cent postage stamp a week for the salvation of the Christless at home and abroad. Many church members even in war times spend more than that in a single week at the picture show or at the soda fountain.

Sad to tell, there is more than one strong city church in the Mississippi Conference that pays a goodly sum each month for current expenses, including music, but does nothing till Conference to relieve the needs of our domestic missionaries and of our worthy superannuates. Surely this is not giving these brethren a square deal. If every pastoral charge pursued the same dilatory and unfair policy, what would become of our domestic missionaries in the interim between Conferences? In our own Conference fifty-six men are serving missionary appointments on salaries pitiably small, and a shortage in the missionary collection will work a great hardship upon them and their families. Let us make a strong pull, and pull all together to raise every dollar assessed for missions. Wide-awake business men do not wait for trade to turn up, but they turn it their way even in dull times by special effort. Pastors and church officials may profit by their example.

Yours in the Master's cause,
M. M. BLACK,
Secretary Board of Missions, Mississippi Conference.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta and Castor, at Old Castor, September 22.
Gibsland, at Oak Grove, September 24.
Athens, at Athens, September 25, 26.
Homer, September 26, 27.
Haynesville, September 28.
Simsboro, at Pine Grove, October 2, 3.
Elmore, at Vienna, October 3, 4.
Dubach, October 5.
Bernice, October 6.
Bienville, October 9, 10.
Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgold, October 20 (p.m.)
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Denham Springs, at Walker, September 11, 12.
Clinton, at Clinton, September 18, 19.
Jackson, at Pine Grove, September 25, 26.
Pine Grove, at Pine Grove, October 2, 3.
Natalbany, October 3, 4.
Pride, at Olive Branch, October 9, 10.
Baker, at Baker, October 10, 11.
Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

Let each pastor acquaint himself with Par. 261 and 262 of the Discipline relative to the Sunday school and the Advisory Committee, and Par. 264 relative to the missionary offering. Have your lists of trustees in hand and their report in harmony with the blank form in the Quarterly Conference Record.

Note, that while we have heretofore held what was called the Fifth Quarter" it is now known as, and blanks provided for, the "Adjourned Quarterly Conference." At the fourth quarterly conference a written report from the Missionary Society is required. H. W. BOWMAN, P. E.

NORTH MISSISSIPPI CONF.

Winona Dist.—Fourth Round.

Greenwood Sta., September 12.
Winona Ct., at Bethlehem, September 18.
Winona Sta., September 19.
Itta Bena Sta., September 26 (a.m.)
Carrollton Ct., at N. Carrollton, September 26 (p.m.)
Indianola Sta., October 3 (a.m.)
Moorhead Ct., at Sunflower, October 3 (p.m.)
North Carrollton Ct., at Smith's Chapel, October 9.
Belzoni Ct., at Belzoni, October 10.
Indianola Mission, at Fairview, October 16.
Isola Ct., at Inverness, October 17.
Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Had Pellagra; Is Now Cured.

Hillsboro, Ala.—J. W. Turner, of this place, says: "I ought to have written you two weeks ago, but failed to do so. I got well and then forgot to write you. I can get about like a 10-year-old boy; you ought to see me run around and tend to my farm. I can go all day just like I used to. I am so thankful to know there is such a good remedy to cure people of pellagra.

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

DON'T RISK YOUR LIFE.

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable remedy for all abrasions or eruptions of the skin; boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25c a box, at druggists. For free sample, write W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:—

"It has been many years since I was cured of heat trouble by Dr. Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ today. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my hear, accompanied by fluttering, which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE MEMBERSHIP CAMPAIGN IN LOUISIANA.

The new auxlliaries for the quarter are as follows:

Alexandria District—Adult auxiliary at Columbia, with 15 members; Young People's at Colfax, 40 members; Junior at De Ridder, 15 members.

Baton Rouge District—Young People's auxiliary at Wilson, with 10 members.

Lafayette District—Adult auxlliary at Hayes, with 5 members.

New Orleans District—Adult auxillary at Vacherie, with 13 members; Junior at Rayne, 15 members.

Shreveport District—Young People's auxiliary at First Church, Shreveport, with 20 members.

New members in old organizations by districts:

Alexandria District—40 adult members and 1 in Young People's auxlliary.

Baton Rouge District—19 adult members.

Lafayette District—3 adult members.

Monroe District—62 adult members.

New Orleans District—6 adult members.

Shreveport District—32 members in Young People's auxiliaries.

Total, 120 adult members, and 33 Young People's members.

Mrs. Bliss has appointed Mrs. W. T. Cunningham and Mrs. R. H. Harper as the other two members of the Conference Committee on organization. All new organizations and progress of the campaign are to be reported to me. I am glad to tell you that Mrs. T. B. Clifford is the first volunteer worker whose name has come to me. I feel that we are fortunate to have so valuable a member from the Mississippi Conference within our borders and particularly within my own district. Mrs. A. P. HOLT, Cor. Sec.

WANTED

More Interested First Vice Presidents in our Mississippi Conference.

To meet the demands they must be consecrated, zealous, wide-awake and capable.

They must still remember the days of their youth when they, too, had dreams of being useful and had aspirations of letting their lives count for something.

They must remember the many lonely hours when they, too, longed to do something for some one, but did not know what to do nor how to do it.

They must remember that it is a happy boy or girl who finds a wide-awake, consecrated woman ready to help them demonstrate the longings of the heart.

They will work with twenty-nine other First Vice Presidents who are already busy in this division of our Lord's vineyard.

They will find the young people waiting, and the work ready and waiting, and the Master waiting, for he has need of them.

Mrs. H. O. MIDDLETON,
First Vice President.

Mrs. Middleton writes of her work: "I have certainly been very busy since being in office, but it has been such a joy to serve Him ever so little. I thank God for giving me the work to do. I have fallen in love with so many young girls, as well as the First Vice Presidents. Over 200 girls have joined our ranks this year. Nine new auxiliaries have been organized. The work is going forward steadily. We wish that more of our elected First Vice Presidents would awake to their duty and privilege; they are missing a great pleasure in not organizing our young people."

Every "Want Ad" is placed in our papers for some special purpose, and the above "ad" is placed in our department hoping it will reach the 113 uninterested First Vice Presidents in the Mississippi Conference.

NOTICE TO LOUISIANA PUBLICITY SUPERINTENDENTS.

A new ruling passed at the Conference in New Orleans last spring makes it the duty of the Publicity Superintendent to send all literature, Bulletin and all, to the District Secretaries; they in turn are to send it to local women; I am getting requests and complaints from various quarters, due to the fact that this new order of things is not generally understood. If the proper woman is not getting the leaflets and Bulletin, make your complaints to your District Secretary and not to me. It is my duty to obey, and I cannot go beyond the law.

A REQUEST.

Please report all organized Study circles, Bible or Prayer circles, telling what books are used, and the number enrolled in classes, to me at the earliest date posible. Mrs. Lipscomb is very anxious for correct data concerning these things, and I can only report to her what you report to me.

Mrs. A. C. McKINNEY.

REPORT OF NORTH MISSISSIPPI CONFERENCE TREASURER—SECOND QUARTER.

Adult dues, $1061.47; Young People's dues, $41.66; Junior dues, $64.55; Baby Division dues, $5.25; Adult pledge, $604.47; Young People's pledge, $28.65; Junior pledge, $42.62; Mite boxes, $17.30; Mite boxes, Baby Division, $3.35; Scholarships, $53.75; Bible Women, $180; Specials, $90; Relief and Retirement funds, $13.13; Scarritt Endowment, $14.10; Mary K. Stone room in Scarritt, $58.63; Rio school, $2; Mary Black Hospital, Soochow, $18; City Missions, $1.15; total sent to Council Treasurer, $2300.08; amount sent to Orphans' Home, $59; amount sent to Co-operative Home, $25; amount sent to Mission Preacher, $10; amount reported spent on local relief, $2585.07; value of supplies sent off and reported to superintendent, $705.51.

Mrs. W. W. WILBURN,
Treasurer.

FACTS GATHERED HERE AND THERE.

The Foreign Mission Journal, published by the Southern Baptists, states that there is one rich man who lives on one-tenth of his income and gives nine-tenths to the support of the gospel. His income is about $100,000 a year.

The Edinburgh Conference Report says that there are 119,000,000 people in Asia and Africa who are not even included in the plans of any missionary society on earth. There are many more millions—no one knows accurately how many—who are included in plans which have not yet been carried out.

One thousand cities in China have been demanding the organization of Young Men's Christian Associations, but there are no trained men to be had to organize them.

The Churches of America and Great Britain have 20,480 missionaries in the foreign field.

The American Tract Society, which celebrated recently its ninetieth anniversary, reports that during the past year the circulation of its periodicals reached a total of 2,047,000 copies. The number of tracts published was 915,000.

When Mr. Eddy was preaching in Peking and spoke of the Bible as the very Word of God, containing the message of salvation, a rich Chinaman in the audience was so impressed with what he heard that he said: "I will buy 2000 of these Bibles and send them to my friends." And he did so, though they cost him nearly $2000.—Epworth Era.

"Doubt is not something to be proud of. It is an enemy to be fought."

S. P. UNIVERSITY

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620 CANAL STREET.....NEW ORLEANS, LA.

The School of Theology of The Southern Methodist University Opens September 22, 1915.

ANNOUNCEMENT BULLETIN READY.

For further information address Frank Seay, Secretary of Theological Faculty, Southern Methodist University, Dallas, Texas.

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TWENTY-FOURTH SESSION BEGINS SEPTEMBER 15, 1915.

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Seventy-fourth annual session begins September 8, 1915.

JAMES M. SHELBURNE, President.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

Port Gibson Dist.—Fourth Round.

Nebo, at Ebenezer, Sept. 11, 12.
Fayette, at Fayette, Sept. 19.
Woodville Station, Sept. 26, 27.
Woodville Circuit, at F., Wednesday, Sept. 29.
Centerville, at C., Oct. 2, 3.
Gloster and Liberty, at G., Oct. 2, 4.
Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

Let the pastors and officials of the Port Gibson District give careful attention to all the questions that are to be brought up at this round of quarterly conference, and be fully prepared to report on the same. Especial attention will be given to Questions 12, 13, 14, 15, 21, 22, 23, and 24. As the district leader, I shall expect full reports under questions twenty-three and twenty-four, as these are of prime importance in the winding up of our work for the year. Brethren, let us do something worth while, and show ourselves to be workmen who need not be ashamed.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Mendenhall, at Bethany, Sept. 25, 26.
Flora, Oct. 3.
Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at ———, Nov. 11.
Florence, at ———, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at ———, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Logtown, September 11, 12.
Moss Point, September 18 (a.m.), 19.
Escatawpa, at E., September, p.m.,19.
Pascagoula and Ocean Springs, at S., September, p.m., 20.
Saucier, at Camp Ground, September 24.
Coalville, at Camp Ground, September 25, 26.
Poplarville, October 2 (a.m.), 3.
Lumberton, September, p.m., 3, 4.
Americus, at Salem Camp Ground, October 9, 10.
Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

Points for pastors: Our District led in practically all points during 1913; and with a single station meeting assessments, would have led for 1914. Readjustment by Boards placed more than a thousand dollars more upon us than we had been allotted before, for this year. The District is not so well able to pay last year's allotment even, with lumber, our chief product, barred from so much of the world. Boll weevil districts are recovered largely from troubles beginning more than ten years ago. The war of half the world has hastened what we would have met in this section a little later through the closing of the pine industry—a confusion of the labor and some distress. I mention these facts for one reason: to cheer our people to continued leading of the Conference districts, with the large added allotment from the Boards. And for one anxious signal, also—that we have two weeks' time in which to round up the heavlest financial obligation in the history of the District in its present form. We can do it. Let us do it. W. H. HUNTLEY, P. E.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Batesville, Aug. 21, 22.
Como, Aug. 22, 23.
Arkabutla, Arkabutla, Aug. 28, 29.
Senatobia, Sept. 4, 5.
Hernando, Sept. 11, 12.
Coldwater, Sept. 12, 13.
Tyro, at Free Springs, Sept. 18, 19.
Longtown, at Longtown, Sept. 25, 26.
Eudora, at Eudora, Oct. 2, 3.
Crenshaw, at Sledge, Oct. 3, 4.
Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller, Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

Macon, Sept. 5, 6.
Columbus, First Church, a. m., Sept. 11, 12.
Columbus, Central, p. m., Sept. 12, 13.
Artesia, a. m., Sept. 18, 19.
Starkville, p. m., Sept. 19, 20.
Macon Ct., at Center Point, a. m. Sept. 25, 26.
West Point, p. m., Sept. 26, 27.
Brooksville, Oct. 3, 4.
Crawford, at Shafer's Chapel, Oct. 9, 10.
Cedar Bluff, Oct. 16, 17.
Shuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

CAMP MEETING NOTICE.

On July 24, the New Prospect Camp Ground Association met in answer to the call of its President and after some discussion as to the practicability of holding the camp meeting this year, a motion was made and carried in favor of said meeting.

The time? The meeting will begin on October 13, at 7:30 p. m.

All preachers will be entertained free of charge. All former pastors desiring to attend are cordially invited to be present.

We especially desire an interest in the prayers of all Christian people that our camp meeting may be a great success.

W. L. BLACKWELL, Pastor.

Whitworth College

BROOKHAVEN, MISS.

WHAT IS SAID ABOUT WHITWORTH:

Prof. B. T. Schumpert, Superintendent of Public Schools, Brookhaven, Miss.: "The people of Brookhaven appreciate Whitworth College. The best appreciation that can be shown the splendid management of this College is home patronage; 100 per cent of our High School graduates of last year that remained in school are at Whitworth College. For real home making in after school life, this College excels."

Miss Bertha Baur, Directress of music, Cincinnati Conservatory of Music, Cincinnati, Ohio: "After the many excellent talents which have come to us from Whitworth College during the past ten years, I feel impelled to write to you of their superior studentship and splendid preparation, not only technically but musically, which has been on a par with the best schools of this country. I congratulate you on your splendid music department and its high standard; in each case, students from Whitworth College have been able to take their places in the front rank. It is always my pleasure to indorse Whitworth College."

From a Letter of Two Northern Gentlemen: "As we were sojourning in your city for a few days, it became our happy privilege to attend the graduating exercises of your advanced class in Music and Elocution. We both, being graduates of Northern schools of Oratory and Elocution and in intimate connection with the Boston and New York Conservatories of Music, acquainted with the results of their work, it is plain to see why we would be attracted to your entertainment. It is now with special pleasure that we express our delight and surprise at the excellency attained by the graduates of both classes, and we can truthfully say that we cannot remember having seen better general graduates turned out of either of the above mentioned schools or conservatories."

G. W. Huddleston, President of the State Board of Examiners, Jackson, Miss.: "I am very much pleased to say that the work in examination for Professional License by students of Whitworth shows that their training has been thorough, accurate and broad. Most of your girls have submitted excellent papers—and several very excellent. I am gratified, really proud, that our church schools are doing such fine work, and I most heartily congratulate you for the part you have in it."

Session 1915-16 will open September 15, 1915.
Students are expected to reach the College Sept. 14.

Opening Sermon by Rev. W. H. Saunders on September 19th, 1915.

Fifty Thousand Dollars worth of improvements made in the last four years. Every modern Convenience. A Superintendent of Education writes July 8, 1915: "I have been Superintendent of Public Schools for ten years. Several of my teachers have received their education at Whitworth and I found them all efficient. I hope to be able to have my daughter finish there."

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MISS JANIE H. DRAKE, A.M., Dean.

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MISS HARRIET VENTRISS (A.B. Randolph-Macon Woman's College)—French and History.

MISS MILDRED C. MITCHELL (Graduate Belmont Seminary and student of University of Virginia; nine years Chair of Mathematics, Synodical College, Fulton, Mo.)—Mathematics.

MISS MARY SHULER (B. S. Martha Washington College)—Science and Philosophy.

MISS IONE GREENE (A.B. Millsaps College)—Latin.

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1. Its Aim

(1) An Adequate church building for every congregation.

(2) A comfortable parsonage for every itinerant preacher.

2. Its Achievements

(1) Aided in housing 9,235 of our 19,735 congregations.

(2) Aided in building parsonages for 2,458 itinerant preachers.

3. Its Present Task

(1) A roof over 2,593 homeless congregations and modern buildings for thousands inadequately housed.

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(1) That pastors and churches everywhere make special effort to secure the Conference Collections in full, and that in case of failure to secure full payment on total connectional claims, the Church Extension assessment and all others be given a "square deal" in the division of receipts.

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(3) That pastors, presiding elders, lay leaders, and others be on the lookout for contributions of money, land, notes, or other securities to the Loan Fund Capital of the Board, either as absolute gifts or on the annuity plan, and to be used in creating Memorial or other Loan Funds.

6. "Finally, Brethren"

(1) Appropriations already made cannot be paid in full if there is a decrease in receipts on assessments.

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(3) Send for six-page folder describing more than three score *free* publications, and pick out what you want for personal use, Sunday school, Epworth League, and congregation.

(4) Is your Sunday school using the Birthday Sunday School Loan Fund Jar? If not, why not? Write for booklet.

Board of Church Extension
of the
Methodist Episcopal Church, South
(Incorporated)

Address W. F. McMURRY,
Corresponding Secretary,
Louisville, Kentucky

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 36. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3107.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 9, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE CALL TO SAINTHOOD.

In both his Epistles to the Churches at Rome and Corinth Paul reminds those composing them that they are "called to be saints." Such undoubtedly is Christ's ideal for every Christian. The whole teaching of the New Testament Scriptures shows this to be true.

But what are some of the elements of sainthood? Among these must first be set down purity of heart—holiness. This is the great end and consummation of all spiritual development. It is the supreme thing to which every disciple of Jesus should ardently and unceasingly aspire, and for the attainment of which he should bring into faithful use all the means and powers at his command. Nothing else can take its place. Without it, all other acquirements and possessions are but as "sounding brass, or a tinkling cymbal." In proportion as they have the "mind that was in Christ Jesus," do men approach the glorious goal that God has in view for them.

To be a saint is also to live in conscious fellowship with the risen Lord—to walk, as Enoch did in the dim long-ago, with God. The world does not understand the meaning of such language as this, but the illuminating Book of Holy Writ amply warrants its use. The Master in the beginning of his wonderful ministry said, "Blessed are the pure in heart, for they shall see God"; and when he neared its marvelous end and Calvary was in sight and he was speaking his farewell message to the faithful few, he declared, "If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." The obedient disciple does not grope his way through life alone. The Heavenly Father speaks to him and guides him by the Holy Spirit. Out of this mystical union with his living Lord come his spiritual vitality and fruitfulness. Did not Jesus say to those who followed him, "I am the vine; ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing?"

To be a saint, however, is not to be an ascetic. That is a total misconception. Jesus was the one ideal saint that the world has known, and he mixed with the people and "went about doing good." To be sure, he had his seasons of devotion and sometimes spent whole nights in prayer; but by far the larger portion of his time was given to busy ministries to the needy sons of men. The place to look for sainthood is not in the cloister, but out in the wide-reaching fields of service. The Great Commission was to go and preach the gospel to others—not to leave the sinful world alone and endeavor to tread a solitary path to heaven. The true saint has the seeking spirit of his Lord—a passion to save the lost. Of admiration for his own virtues he has none; his attitude is one of beautiful humility. He wars against sin in his own inner being and everywhere else, and, knowing its subtlety, fears its insidious approach. He is watchful, prayerful, and busy in the work of the Lord, ever endeavoring to keep the faith and so to use his time and talents as to have the approval of both his own conscience and the Master.

Such are some of the characteristics of the true saint. To be such, God calls all his children. Shall we not endeavor to become what he desires us to be? If we do not, great will be our loss both in time and in eternity.

LOYAL TO THEIR CHURCH.

The following letter sent us by the president of one of our Methodist schools is self-explanatory, names being omitted for obvious reasons:

"Dear Mr. ———: Your letter stating that you had reserved a room for me and my sister, as requested, came some time ago and we certainly do appreciate it, but we have decided to go to ——— College, which belongs to our own Church. I am sure we should have liked your school very much, but the family have talked and thought the matter over and have decided that we should patronize the schools of the Church to which we belong.

"Hoping that you will have a successful and pleasant year, and thanking you again for your kindness. Sincerely yours,

"Miss ———."

While this cancellation of room-reservation comes rather late in the season, the spirit of loyalty thus manifested is rather to be commended than condemned. If our Methodist people would show their loyalty to our schools in the same manner, we are sure that every one of our colleges would be crowded to the limit. Our schools are not only rendering the best of service to the Church in an educational way, but they are training our future leaders for religious activity and enterprise. Besides this, it is to them, not to outside schools, that we make our appeals for the education of our orphans and worthy but needy young people. It is not fair to ask them to care for all the charity pupils and then direct the patronage of affluence to outside schools. We happen to know a case where a lady who is a leader in her home church made a most pathetic appeal to the President of one of our colleges to take a poor girl at half price, when she was sending her own daughter to a school whose charges for one year would have paid all expenses both for her own daughter and her needy neighbor for two years.

If our people would give their patronage to the schools of our Church, these institutions would not only prosper, but would increase their usefulness many fold. The sender of the above letter says that he has thus far enrolled only one girl belonging to another Church. That shows how loyal others are to their own denominations. Away with the idea that it is narrow for Methodists to insist upon patronizing their own schools, the character and efficiency of which are beyond doubt!

TWO IMPORTANT ELEMENTS OF STRENGTH.

Dr. A. M. Fairbairn, the distinguished English minister, educator, and author, according to the New York Christian Advocate, was a great toiler. That journal quotes his biographer as describing his schedule of work at Bathgate, an industrial town which was his first pastorate, as follows:

"It was his habit to rise at half past five in the morning, when he made himself a cup of coffee and worked till breakfast, at 8:30. For some time he held a young men's weekly Bible class at 6 a. m. After breakfast he sat down to work again till his dinner hour at 2 o'clock. After a short rest, on three afternoons in the week he visited among his people, and spent the evenings in classes, meetings, or other engagements. On the other three afternoons he rode or walked and devoted the evenings to further study. The hour from eleven to twelve every night he reserved for desultory reading."

It is not surprising that with a fine native endowment and such habits of industry Dr. Fairbairn attained to real greatness and achieved so much. There are few obstacles that persistent diligence cannot surmount. Nor is there anything else that can lift one to the heights and bring the richest acquirements. The slothful man cannot escape mediocrity and a life lacking in fruitfulness.

Our contemporary also quotes one who knew Dr. Fairbairn long and well as having said: "To me he will always remain the friend who tried to enter into the sufferings and joys of the poor, who, sprung from the people, understood the people, and felt that no encouragement was too great to give to the man who would be willing to go to the assistance of those whom he loved."

The fact that this accomplished student and thinker kept alive his sympathies with the people and sought to live in touch and fellowship with them is a point well worth stressing. Books alone cannot develop one harmoniously and fully. One must live as a man amongst men if all the potentialities of being are to be unfolded and one is to grow symmetrically to the largest proportions. A genuine and active interest in humanity, whatever may be its condition, is one of the essential things for a Christian minister.

PASTORS ONLY CAN DO IT.

If we desire to bring our Sunday schools to a high standard of effectiveness and keep them upon that plane, we must have pastors who are informed as to the best methods in that branch of Christian work and who will give themselves faithfully to its promotion. The touch of any other official is too intermittent to accomplish the best results in this important department of service. We may as well set it down that our Sunday schools will never be what they ought to be until our preachers in charge are prepared to make them such. Our leaders would, we think, do well to recognize this fact.

A LESSON FROM THE PINES.

By Edna Abels Salassi.

I strolled among the pines at eventide;
My thoughts were saddened by adversity,
Sorrow and care and pain, and naught beside,
Seemed sweeping o'er me like an angry sea.

Then, from the forest depths there seemed to come
A low, sweet sigh, as if of sympathy;
As, stirred by zephyrs, rose a gentle hum,
And gently swayed each slender, graceful tree.

"Tall, tow'ring pines, within whose magic breath
God placed a healing balm for earthly ill,
How have ye stood erect 'mid threatened death
Thro' many years, in storms and winds so chill?

"Thou, monarch of thy kind, canst thou impart
To me thy secret, that I, too, may be
Unhurt by storms that tear and rend the heart,
And tower higher, year by year, like thee?"

The answer came: "Deep in the gloom of night
Hast thou not heard a moan, a sob of pain,
As stormy elements, with furious might,
Strove to uproot or rend us quite in twain?

"Yet ever comes the sun with loving light,
And, cleansed and purified by Heaven's rain,
We smile, our tears all turned to diamonds bright,
As each reflects his radiance again.

"'Tis ever thus, O child of earthly cares;
Behind the darkest cloud awaits the sun;
So, cleansed and purified by pain and tears,
Learn but to smile and say, 'Thy will be done.'"

Springfield, La.

THE BIBLE AND THE "TONGUE PEOPLE."

By Rev. J. C. Rousseaux.

I.

The sect to which I shall refer in this article style themselves the "Apostolics;" to others they are sometimes known as the "Holy Rollers," the "Tongue People," or the "Unknown Tongue Talkers."

After careful study and earnest and honest comparison of these people, and the way they sing, preach, and pray with the teaching of the Scriptures, I am bound to admit that they seem to be tremendously in earnest, and that if they are insincere, they are the best corps of actors one ever saw. But really they can scarcely be said to be insincere. They preach against sin and urge a holy life. This is truly Biblical, and no one can honestly object to it. Close observers of the sect claim that they are much given to prayer, song, and reading their Bibles. They spend their time largely apart from the people, except in their services, and will not even drink lemonade at a soda fount. The chief leader of the movement here refused such an invitation from me, and that night at the meeting took me for a text, and said that he could not afford to thus mix with the world. Whether this was for show or for conscience, I know not certainly; but I am willing to give the defendant the benefit of the doubt and call it sincerity. I make this admission candidly, and chiefly, because I desire the reader to appreciate my own honesty when I shall, at a later stage, make other statements of note.

But sincerity and outward form are not always insurance against error. An insincere man, in my opinion, can not be led off into anything because he is not honest enough to try to inquire into it. Hundreds of the prophets of Baal cut themselves and cried aloud, either out of sincerity or to make a show. Let us say they did it out of sincerity. They prayed mightily all together, and afflicted themselves before their gods. Yet in their sincerity they were grossly in the wrong. No one can deny it. Elijah, however, the man of God, prayed to the God who answers by fire. This mighty God gave the sign of his presence there, as he did later, on Pentecost. Fire came down, consumed the sacrifice and even the water in the trench about the altar. God had heard and answered, yet only one man of faith who was right had prayed to him. Great was the confusion of the false gods and their sincere followers!

Find Fault With the Churches.

These "Tongue People" claim that the Churches and the preachers in general have not the real article of religion, because they did not get it in the "tongue way." Has not God been in the Church? Is it not proof that God has been at work in the world, because through his people in the different denominations good has been accomplished and mighty strongholds of vice and sin have been pulled down? The saloon, as it now lies in this country, crowded to the ropes and gasping for life, alone is sufficient to prove that God has blessed these Churches.

Would God have passed by the men who died at the stake, as martyrs for freedom of thought and religious liberty, refusing to them a revelation that these people now claim to have? These people have never died for anything and know not the meaning of constituted authority. They discredit the Church in its mighty history; they seem to discredit ministers and the fact of joining the Church and taking an open stand for Christ. They circulate false reports about the ministry. At a near-by town they claimed that the preachers had been supported by women selling fried chicken and lemonade. And they intimated that now the women were supporting them by their immorality; for which cause, desperate men ran them out of town.

Those whom they do win lose confidence immediately in their own pastor and church. When they go off into this error, they say they have not joined anything; they simply got religion, and henceforth they regard their pastor as one who would fight them. In another town near-by some of our people went off after this delusion, and when the pastor noted their withdrawal on the register, they said he had put them out of the Church because they had "got religion."

It is a fact sorely to be decried that there are many who get into the Church and do not live up to their professions. Even in denominations that make regeneration a requisite to membership, or a condition of admission, there are many unconverted, many backslidden people. Can you blame the preachers and the Church with what people are themselves responsible for? I, for one, preach holiness and a definite experience of salvation from all sin.

Disorderly Methods.

These "Tongue People" claim to pray you through to God. They do not let a penitent pray by himself, but they say that without their all praying together so that nobody can understand, not even the poor, confused penitent himself, he can not find God. They tell him he can not get salvation with his mouth shut. Then they tell him to say "glory." They make him say this word faster and faster until he does not know what he is saying, and then he has found God. But no matter how many times he says "glory," no matter how long he says it, and no matter how fast he says it, he has not found a pardoning God until he manages to get his tongue all twisted up and say he knows not what—gets the "unknown tongue"—and then he has found God. What a travesity on the intelligence of the great, wise Father!

If it is God making these people do this unknown thing, if it is God talking through them, then I do submit that God seems not to have any intelligence.

Salvation is an individual matter between the soul and God. Ten thousand people might claim to have the power to pray a person through, but if the penitent did not pray and exercise faith for himself he would not find relief. I would not discount praying for one another. I believe in the altar. It is the dearest place in my memory, and I am going to use it as long as I preach the Word. But God never fails to hear the earnest prayer of the penitent, when he cries, "God, be merciful to me a sinner!" Jesus taught us that when a man finds God he will not need any one to tell him to praise God. He will do that as soon as the light comes. He may shout aloud, but not necessarily so. He may simply have a new light burning in his eyes, or an inward inexpressible "peace that passeth all understanding." There are many times when we need to "stand still and see the salvation of the Lord."

The altar is a most sacred place, a place of perfect harmony, and everything done at the altar must be done "decently and in order." I can not enjoy being in that crowd around the altar, when all of them are shrieking, squalling, and practically yelling at God, all at the same time, and at the top of their voices, many of them so hoarse that they have really done injury to their throats, and ruined that part of the "temple of the Holy Ghost." Is not God right there? Will he hear any more readily by all popping their hands in his face and yelling at him as if he were afar off and were deaf? The prophets of Baal did this. At least God is not deaf, and he is gentleman enough to be courteous and to expect common politeness and decency and a sense of propriety in those who approach him. Even a delegation of negroes has sense enough to appoint a spokesman when they visit the President to lay out their matter before him. Is the Almighty and merciful God entitled to less respect then Mr. Wilson? The President could not understand even a body of white men, would not tolerate them, were they to go into his presence and all yell at him at the same time. He, like Paul, would have everything done decently and in order. As for that matter, God hears the prayers of his people around the world day and night. He is by no means limited. But in an altar service, when all pray at the same time, no one can understand, the people regard it as a show, and the practice gives rise to the wildest delusions, and really aids these people in their efforts to use the "unknown tongue," because of the confusion it creates, and because it removes embarrassment from the more timid, who do not mind saying anything because they know they will not be understood.

Much Shouting a Necessity.

The "Unknown Tongue Talkers" say that no man can get religion without shouting—a theory they have invented no doubt to support their practice of making penitents say "glory" until they are out of breath and fall from sheer exhaustion. Some people have said that they put a spell upon the penitents. They make them say "glory," and keep on making them say it faster and faster, until they do not know what they are saying, and sometimes they fall down from mere fatigue and dizziness. That is the case plainly. And for that, there is no word of Scripture anywhere. They make little children, of whom Jesus said, "Of such is the kingdom of heaven," say the same thing until, after yelling and "carrying on" over them, the children are frenzied; and they say that the reason why it is hard for the children to find the Lord is because God is taking his Spirit away from the Gentiles and directing it to the Jews. The most pitiful sight in the world is to see a little seven-year-old child, squalled at almost every night for two weeks, and after she had prayed and said "glory" for all this time, and often half hours at the time, then to end up in utter exhaustion, fall over in tears, with this brilliant preacher and "apostle" of this new fanaticism affirming that the child had not yet found God because she could not talk in the "Unknown Tongue." This happened to my certain knowledge here in Zwolle.

To my mind, the religious persecutor is the most despicable being on earth. I would not persecute any one, or drive out any one. But I can and will lift my voice to help banish this awful form of delusion, this fanaticism, for it is truly unscriptural. Great interpreters, these! Great masters of the "Unknown Tongue!" To them the English tongue is almost an unknown quantity, and they could not, if they tried, write or speak a correct sentence.

The people go to see it because they say it is a show. And well might they. But I have had one of the "Tongue People" to admit to me, after he had talked in this tongue, that there was nothing to

it. And that from a man who had once talked it. "What was it?" I asked. "Nothing to it," was his answer. All around people who were once professors of the art, are turning their backs upon it, and they are saying, "There is nothing to it."

Some Other Unwarranted Claims.

Another thing. Everywhere you will find sick people whom these "latter reign apostles" have anointed. This is another class of the torn-down monuments to their success. They claim that their failure is due to the fact that the sick persons did not "pay the price," that is, exercise faith. I judge that some of them had as much faith, as much trust, as those who were healed through Peter and John, and the others. The lame man at the Beautiful Gate was healed on the faith of the men who were talking to him. He asked them for money, and they, having none, gave him that which he did not have the faith to expect, namely, healing in the name of Jesus. Before the man knew what was happening, Peter had him by the hand, saying, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus of Narazeth, rise up and walk." Now, whose faith was that? The man did not have any faith until after he was healed, and then he praised God. Here Peter began to tell him and the people that Jesus whom they supposed to be dead, but who had risen and ascended to heaven, had done this mighty work. Now, I ask, that if these people are really Apostolic, as they claim, why can not they heal as did Peter and John in the name of Jesus? They claim they can, but when they fail they blame it not upon themselves, but upon the poor person whom they have deluded into driving the faithful doctor from the door. Why do they not take the blame themselves? The truth is, though they may sincerely think they are Apostles, they are not; they are wrong; they seek to bolster up their false claims by the fact that some people whom they have succeeded in deluding, have fortunately outlived their sickness, or have grown better. Any one may occasionally do that. The devil, who has the power to put disease upon the people, as we learn in the case of Job, also has the power to remove the malady, if he can succeed in getting people to believe a lie, and thus confuse them, and finally damn them. Paul says the devil has the power to transform himself into an angel of light, and his ministers into the ministers of righteousness (2 Cor. 11:14, 15). Eddyism, falsely called Christian Science, has had some apparent miracles. But the Devil can easily perform miracles, if he sees by so doing that he can get men to believe that there is no such thing as matter, or disease, or death, or sin. If there is no such thing as sin, Christ Jesus is voted out of the world; we do not need a Savior.

Zwolle, La.

SCARRITT BIBLE AND TRAINING SCHOOL.

Miss Maria Layng Gibson.

Nearly a quarter of a century has passed since this Training School was added to the educational equipment of the M. E. Church, South, in order to test and train its young womanhood for the service of Christ and the Church, and the results achieved through its trained workers in this country and in foreign mission fields prove the value and success of the investment.

The twenty-fourth session will begin on Thursday, September 9, and the opening service will be held in the Memorial Chapel, which is now unusually attractive, as it has been newly painted and its beauty appeals to the aesthetic sense. Bishop E. R. Hendrix, Senior Bishop of the Church and President of the Board of Managers, will give the opening message to the students.

A new feature has been added this year. For several years a Six Weeks' Course has been held in January and February for the benefit of women, especially church workers who could not enter for the session or even for a term. This year another Six Weeks' Course will be introduced beginning September 14 and closing November 1. This course will, if possible, be more interesting than the mid winter course, as it will deal largely with the beginnings in Bible history, and the foundation principles of Sociology, Teacher training, and other subjects. During this course, a series of lectures in Sunday school methods will be given by Mr. E. E. French, Superintendent of Sunday School Supplies, Nashville, which will be highly instructive as well as inspiring to students. Autumn weather in Kansas City is beautiful, and some who may be deterred from enrolling in the January course for fear of wintry weather, may take advantage of the Fall Course at the opening.

An attractive leaflet entitled "Do You Know?" has lately been published giving much valuable information about the school. It aims also to make clear a point which has perplexed some applicants, as it shows the distinction between the requirements of the Training School and the requirements of the Woman's Missionary Council, for students who are entered on scholarships to be trained for work under the Council at home or abroad. This leaflet will be sent free on application to the Principal. Women who enter at their own expense desiring self-improvement are not required to meet the Council requirements.

The Scarritt Bible and Training School combines the thorough instruction of a high grade school with the refining influences of a Christian home, and "her daughters rise up and call her blessed." Missionaries trained here are at work in the principal mission fields under our own Board and Boards of other denominations, while numbers of deaconesses, city missionaries, pastors' assistants, and Travelers' Aids are consecrating their trained powers to the service of Christ in this country. Still others are "the noble mistress of the manse" aiding their husbands in pastoral work that adds greatly to their ministerial efficiency.

The Church and the world needs the ministry of trained, consecrated women. Knowledge of a need is a call to service, and this school, devoted to the training of women for such service, affords the needed opportunity for preparation. Write to the Principal, Miss M. L. Gibson, for full information. Remember the date: September the ninth, and act quickly.

Kansas City, Mo.

LET ALL SUNDAY SCHOOLS HELP RAISE IT.

By Miss Elizabeth Kilpatrick.

Sunday, Sept. 19, is Hamill Memorial Day. Our great and good Dr. H. M. Hamill, whose teacher-training plans and books have meant much to the world, whose love for the old South and his beloved mother glorified his every utterance, whose flawless vocabulary of the most polished English, and whose genial friendliness, added to other notable qualities, made him an outstanding figure over all our great country, has passed away.

During a visit to Japan he gave $1000 to a Teacher-training building on our school grounds at Kobe; many friends have added $5000 and our own Church means to add the $2000 needed to complete it, and it is to be raised on Sept. 19.

I'm believing every Sunday school, great and small, will have a memorial program and send in the money to Nashville, in order that this useful, needed building may be completed before the World's Sunday School Association meeting in Tokyo, 1916.

Dr. Hamill gave $360 toward an ideal playground in Monteagle, and on a recent Sunday several hundred children and many interested grown-ups dedicated this playground giving it Dr. Hamill's name. A beautiful tablet will be placed there to his memory.

The International Sunday School Association laid the corner-stone for a splendid Teacher-training building to his memory at Lake Geneva, Wis., this summer.

Auburn, Ala., will have a similar memorial of this educative, helpful type, and all of us want to have a big part in this Japan [illegible] He left sweet memories in the [illegible] and closed to God on the love of [illegible]

Mr. John R. Pepper, our [illegible] superintendent, has gotten out [illegible] program for the day which he will [illegible] His address is Memphis, Tenn.

SOME DEDUCTIONS FROM "FACTS."

A new publication, whose misnomer is "FACTS," has been coming to our desk with some degree of regularity, the past few months. We are assured by a note contained in said paper, that if we have not ordered it, some friend [illegible] has done so for us. Small favors are highly appreciated, even from an unknown source.

The most striking and unique feature about this paper, barring the fictitiousness of the facts it contains, is that it has no particular editor, and, therefore, that no one is responsible for its contents. It is published monthly, in four different cities, entered as second class matter (which is far too high a rate) at the Post Office in New Orleans, all names are withheld, and only numbers used, as in a certain institution with which its promoters are doubtless in partnership.

Anonymous letters, whether written or printed, bear unmistakable "ear marks" which brand them as being unworthy of consideration, and this is no exception.

"The trade" must indeed be driven to desperation, and realize that their "craft is in danger." It is bad enough when they slander our American heroes, Washington, Jefferson, Lincoln, and others, extending their research back to Noah, but I believe that they are going a bit further than his Satanic majesty would have them, when they dare drag the name of our Heavenly Father and Elder Brother into disrepute. This act will disgust even their own friends who still retain a spark of decency and respect for sacred things.

We take it that "Facts" is a sort of "swan's last song," sung by inferior musicians.

Ruston, La. Mrs. A. C. McKINNEY.

IMPORTANT NOTICE.

The Licensing Committee of the Lafayette District, Louisiana Conference, will meet at New Iberia, La., at 1 a. m., Thursday, Sept. 30, 1915. Those desiring license to preach, recommendation for admission on trial, or for readmission, are requested to meet with the committee at that time. JAMES I. HOFFPAUIR, P. E.

Indian Bayou, La., Sept. 2, 1915.

The New York Constitutional Convention proposes to have the Governor make the budget to cover the expenses of the State instead of the Legislature.

COTTAGE COLONY, NEAR HAMMOND, LA.
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Church News

The Western Christian Advocate (Cincinnati) remarks: "Self-starters are all right; but what most of us need is a self-stopper."

* * *

The Board of Missions of the Protestant Episcopal Church has in hand $309,000 of the $400,000 "Emergency Fund" for which a call was issued.

* * *

The Kentucky Conference has just closed its annual session at Millerburg, Ky., having met on Wednesday, September 1. It was presided over by Bishop Atkins.

* * *

The Rev. Gertrude von Petzoid, said to be the first woman preacher that appeared in England, has been banished by the War Department, under the charge of being a German spy.

* * *

Sunday, September 12, has been designated by a number of organizations as the day for special prayer for the public schools of the Nation. There were in 1913 more than nineteen million students in these schools.

* * *

Prof. E. C. Wilm, an instructor in Bryn Mawr College, has been elected to the Chair of Philosophy in Boston University, made famous by the late Prof. Borden P. Bowne. He is said to be a thinker of extraordinary ability.

* * *

Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement of the M. E. Church, South, who had been in feebie health for some months, is again at his desk in Nashville. It is to be hoped that he will soon completely regain his strength.

* * *

Bishop W. F. McDowell, who has been engaged to deliver the Lyman Beecher Lectures on Preaching at Yale University, is said to be the second Methodist minister ever invited to perform that service. The other was Bishop Matthew Simpson.

* * *

Soochow University (Southern Methodist) has established a law school in Shanghai. Nine American lawyers and two Chinese lawyers at present compose the faculty. These lawyers, for the most part, are in active practice at the Shanghai bar.

* * *

Zion's Herald a few weeks ago commended the Southern Methodist Church for having held on to the historic designation of "presiding elder." The Herald thinks it is preferable to the new name, "district superintendent," adopted by the Northern Methodists.

* * *

The sixth volume of the Standard Edition of John Wesley's Journal, by Nehemiah Curnock, has recently come from the press. It was originally intended to limit this edition to six volumes, but it is now stated that one or two more will be needed to finish the work satisfactorily.

* * *

The Laymen's Missionary Movement has planned a national missionary campaign which includes conferences in about seventy-five cities in the United States. These meetings will begin in Chicago, October 14-17, 1915, and will close in Brooklyn, April 12-14, 1916. A National Missionary Congress will be held in Washington, D. C., from April 26 to 30, 1916.

* * *

We take the following from the Pacific Methodist Advocate: "Bishop R. G. Waterhouse, who, as our readers know, is taking a much needed rest at his home in Los Angeles, is faithfully following the advice of his physicians as to diet, rest, and recreation. He goes out riding in an auto nearly every afternoon, and feels that he is, though slowly, surely gaining strength as the days go by."

THE RUSTON DISTRICT CONFERENCE.

The work in the Ruston District is prospering in the hands of faithful ministers and a tireless presiding elder. The reports at the district conference showed a good, healthy growth in membership, and increased activity in the work of the Sunday school. (Reports since Conference show that good meetings have been held in many of the charges.) The district conference was well attended and unusually interesting. There was not a dull moment during the session, due largely to the presiding officer.

Rev. H. W. May, presiding elder of the Alexandria District; Rev. W. H. Coleman, presiding elder of the Shreveport District; Dr. R. H. Wynn, President of Centenary College; Rev. T. H. Morris, representative of Mansfield College, and Rev. R. W. Vaughan of the Orphaange, were visitors, and added to the interest of the Conference by private conversation and public addresses.

The Educational interests of the Conference were given the right of way, and much interest was aroused on the subject. The secret of success in the educational work of the Conference is with the preachers. They can do what they want to do. It will take time to do the work the Conference has in hand, but it can be done, if the preachers make up their minds to do it. The Louisiana Conference must take care of her colleges and give to her young men and young women the opportunities they are justly entitled to in an educational way.

Attention was given to the Sunday school work. There was an encouraging note in the reports of the preachers. A feeling pervaded the Conference that this department of church work must be made more efficient with a view to furnishing the requisite religious training of the children, which is being neglected to a great extent in the homes, and which cannot be done in the public schools.

It was brought to the notice of the Conference that there is not a licensed saloon in the district. However the Conference felt that it was not enough to keep our own territory dry, but that we should go to the help of those laboring to deliver other parts of the State and Nation from this curse. Resolutions expressive of this feeling were passed.

Plain Dealing is a delightful town, located about thirty miles above Shreveport on the Cotton Belt Railroad. Our stay was most delightful, and we will long remember our visit and the Conference.

H.

THE SCENT OF THE ROSES: PALMER CREEK CAMP MEETING.

Many years ago, in the pine country of Harrison County, twenty miles north of the Gulf of Mexico, devoted Christian men founded this property for the worship of God. Forty acres of virgin forest were donated and Tabernacle and tents constructed. Palmer Creek, limpid, curving, flows about the western edge of the grounds. Many are the stories attesting divine acceptance of the donation and of the humble sacrifice, annually, of prayer and consecration from the community. Waves of vitality, spiritually enriched, went forth from the focus of power—from a diameter of 50 miles the wholesome influence was felt.

The timber surrounding the Camp Ground has been taken away, but the whispering, high-plumed pines on the original forty acres still stand unmolested.

This year's session opens on the 18th of this month, continuing over two Sundays. Rev. D. E. Kelly, Mississippi Conference Evangelist, will have charge of the preaching services. Rev. H. J. Maddox, pastor of the Coalville charge, is pastor of the Camp Ground.

The Christian Advocate, if it went, as it should, into all the homes of our people, could and would diffuse this needed publicity over a large area in the next two issues. Many could be arranging to attend the camp meeting, tent part or all the while, and hold in mind things dear to those who pray—pardon, new life and peace with God through our Lord Jesus Christ.

So, let your readers pass this information on; and may more readers come, from the remarkable offer you are making now to subscribers, of 50 cents for 6 months.

All preachers will be welcome, and provided for in warm hospitality. How honored and pleased we would be to have you there, Mr. Editor. Please accept the invitation to attend and put it to the best uses possible. Fraternally,

W. H. HUNTLEY.

P. S.—The caption of this notice grows from the fact that the old glories of the Camp Ground have been—like perfumed things, tinting and toning and sweetening the land far round it. Age has modified the early powers of camp meetings—they do not appeal as they have done; their place seems trembling in balance. But the children of the fathers live about the Tabernacle, and revivals are needed now as before. Suppose the pillars have been shaken, the roses have dropped, the vase broken wherein once was the flourishing camp meeting season. The cry to-day is what was cried by the fathers to God half a century ago—"sinners needing a Savior we raise this temple for thy praise—we gather with our children to our annual sacrifice, hear us O Lord, as Thou didst listen to our fathers; Thy grace is as of old, our sins grow heavy on us; visit us again, in the old Tabernacle; make bare Thine Arm."

Gulfport, Miss.

NORTH LOUISIANA ITEMS.

(Reported by Rev. A. Inman Townsley, of Rayville, La.)

Rev. J. W. Lee, of Lake Providence, recently assisted Rev. D. C. Barr in a successful series of revival services.

Rev. Rob't Randle, the pastor at Harrisonburg, La., had Rev. S. S. Bogan, of Winnfield, with him in a good meeting last week.

Rev. S. W. B. Colvin, of Rayville, held a fine meeting for Rev. W. E. Akin, of Elmore, La., recently.

Rev. A. G. George, of Mangham, was lately assisted in a successful revival by Rev. F. R. Power.

Rev. Geo. Fox, of the Waterproof charge, recently held a fruitful meeting at Waterproof, doing his own preaching. Professor R. N. Jeffery, of Shreveport, led the singing.

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The Louisiana Educational Campaign

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BOARD OF EDUCATION

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Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

NEVER SAY "IT CAN'T BE DONE."

"It can't be done!" Ten of the spies who went to Caanan came back bearing the immense cluster of grapes, talking in glowing terms of the land that flowed with milk and honey, but shuddering at the fact that the sons of Anak dwelt there. Giants infested the land of Caanan. The land was all that the fondest dreams of the strongest imagination could picture, but giants disputed its possession and the ten spies said, "It can't be done."

Those ten spies might have recalled the fact that God promised that land to Abraham and his seed forever. They might have remembered that the promise was renewed to Isaac and Jacob. They could easily remember how Moses had come to them and by the power of God confounded the Egytian King, stayed the rushing currents of a mighty sea while they escaped from a pursuing army, and was blessed with God's presence in a pillar of cloud by day and a pillar of fire by night. But with these wonderful facts bright in their mind, their darkened hearts clouded their vision of God and they looked at the giants of Caanan and said, "We are by them as grasshoppers." You and I can't understand how they could have doubted under such circumstances. We condemn, and God condemned the ten spies for their lack of faith.

There is need of a great college for boys in Louisiana. Centenary is ideally located, and, aside from the fact that it is a rightcous thing to provide religious education for youth, and that God is ever with those who are zealous in good works, our Methodism has in Louisiana enough material wealth to amply equip and endow Centenary College and make it one of the truly great schools of the South. In spite of our knowledge that we can do this if we will only stand together and make a united effort, there are men (and some of them ministers) who lift the cry that it can't be done. Let us utter no word of doubt, but by united effort put $15,000 into the treasury of Centenary College by January 1, 1916.

TREASURER'S REPORT.

Receipts for all purposes (previously acknowledged)		$2636.11
Receipts on the Centenary Special of $6000—		
F. S. Parker, credited to First Church, New Orleans	$25.00	
H. W. Cudd, Keener Memorial, Baton Rouge	1.00	
H. S. Johns on Blair proposition, credited to First Church, Baton Rouge	10.00	
A. G. Shankle, Minden	2.00	
R. W. Tucker, Noel Memorial, Shreveport	1.00	
T. J. Holladay, Coushatta Charge.	3.75	
Total	$42.75	$ 42.75
Total receipts Board of Education for Year		$2679.16

Aug. 30, 1915. C. A. BATTLE, Treasurer.

CAMPAIGN NOTES.

Dr. Wynn is busily engaged with the various duties involved in the preparations for the opening of the new session, securing new students and promoting the movement to raise the $12,500 needed to secure Mr. Blair's proffered donation of $2500. He occupies some pulpit nearly every Sunday and presents the claims of Christian Education.

The present prospect is that the session to open on September 15 will have a more favorable beginning than that of last year.

Plans are being laid for a thorough canvass in the city of Shreveport in the interest of the Blair fund. Mr. Clanton, of that city, a friend of the college, recently voluntcered a contribution of $100 on this fund. So far about ten individual contributions of $100 each have been promised on this proposition, of which about half are from Shreveport.

ORPHANAGE WORK DAY.

To Louisiana Methodists:

Our annual "Work Day" for the benefit of the Louisiana Methodist Orphanage will be Saturday, October 9, and collections will be taken in the churches and Sunday schools on Sunday, October 10.

By Conference action, every church and Sunday school in the State is obligated to observe "Work Day." We would remind our people again that there is no assessment for the Orphanage; our treasury is now empty; and "Work Day" will be the only chance our people will have to help this cause. We are entirely dependent on this occasion for raising the funds necessary to carry us through the approaching winter. We now have 106 children under our care—to be fed, clothed, and schooled. We still owe $2000, with interest, which will be due on January 1, and unless all our people help, our cause must suffer and our work be impeded. Please do not forget the date, but prepare to observe "Work Day" on Saturday, October 9, and make a great success of the occasion.

Sincerely,

ROBT. W. VAUGHAN,
Supt. La. Methodist Orphanage.

LAYMENS' CONFERENCE, COLUMBUS DISTRICT.

West Point, Sept. 15-16, 1915.

In compliance with a resolution of the District Conference, a conference of the laymen of the Columbus District is hereby called to meet in West Point, Miss., Sept. 15th next. Lay leaders, Sunday school superintendents, and chairmen of Boards of Stewards throughout the district are especially urged to attend the conference. Pastors of the charges are cordially invited to be present and participate freely in the deliberations. The West Point Church will welcome and entertain all laymen and preachers who come. Plan to be there and drop a card to Mr. S. B. White, telling on what train you will arrive.

The purpose of the conference is to organize the laymen's work more thoroughly and efficiently both in the country and the town charges. A carefully planned program has been prepared. Three meetings will be held, Wednesday afternoon, Wednesday night, and Thursday morning. Information, inspiration, and determination to be and attempt more for God and the Church will, we hope and pray, result from this conference.

DABNEY LIPSCOMB,
District Lay Leader.

Columbus, Miss., Sept. 4, 1915.

Secular News and Comment

By R. E. Meek.

A California horticulturist has succeeded in raising a seedless tomato of large size.

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The next meeting of the Southern Sociological congress will be held in New Orleans, March 27-30, 1916.

• • •

American investments in Canada, which were valued at $636,904,000 in 1913, are now estimated at nearly a billion dollars.

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Storms within the past month, chiefly along the gulf coast, resulted in the destruction of a number of lives and much property.

• • •

The lumber exports of the United States for the fiscal year ending June 30, 1915, were reduced to 47 per cent of those for the previous year.

• • •

According to the last Federal census, there are 3,948,722 farms in cultivation in the United States. 58,101 are operated by managers and 2,351,676 by tenants.

• • •

A formal inquiry into the recent examination irregularities at the United States Naval Academy resulted in the dismissal of two midshipmen and the punishment of twelve others.

• • •

Experts of the Japanese government have succeeded in raising tobacco in Koren from American seed. We are of the opinion that the cultivation of this product will be a curse, rather than a blessing, to that country in particular and to the world in general.

• • •

One of the latest devices in use in the European war is green barbed wire, the value of which over the wire which had previously been used is that it so resembles grass in color that when placed in the midst of a growth of vegetation it is hid from the view of the advancing foe.

• • •

The population of England in 1815 was 19,000,000, and her public debt, which had been greatly increased by the part which she had so recently played in the Napoleonic wars, amounted to $4,750,000,000, or about $250 per head. In the year 1914, when the present war broke out, her population was 46,000,000 and her national debt amounted to $3,500,000,000, or $75 per head.

• • •

Italians born in the United States are no longer regarded as subjects by the Italian government if they or their parents received naturalization papers previous to the commencement of the war. Up to the present time Italians that were born in this country and who had become naturalized American citizens were conscripted and forced to serve in Italy's army when they happened to visit the native land of their parents; but, as a result of the decision of the Italian government regarding dual citizenship, those now serving in the army will be dismissed and freed from further military service.

• • •

Cotton has been declared contraband by England. This act of the English government seems bound to be hurtful to the interests of the South, which center so largely in her cotton crop, though British sympathizers claim that it has been in reality contraband all the time and that the official act of England in declaring it so will not change matters much. If the Federal government comes to the Southern farmers' assistance, as Secretary McAdoo proposes, by making a loan of $30,000,000 in gold at 6 per cent interest, the tide of financial disaster may be stemmed. We fear, however, that despite such a glowing promise, the Federal government will fail the South in this trying hour as it did in the matter of helping to establish cotton warehouses.

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THE QUEST OF LAZY-LAD.

Have you heard of the tale of Lazy-Lad
  Who dearly loved to shirk,
  For he "hated" his lessons and "hated" his tasks
  And he "hated" to have to work?
So he sailed away on a summer day
  Over the ocean blue;
Said Lazy-Lad, "I will seek till I find
  The Land of Nothing-to-do.

"For that is a jolly land I know,
  With never a lesson to learn,
And never an errand to bother a fellow
  Till he doesn't know where to turn.
And I'm told the folks in that splendid place
  May frolic the whole year through,
So everybody good-by—I'm off
  For the Land of Nothing-to-do!"

So Lazy-Lad he went to the West
  And then to the East sailed he,
And he sailed north and he sailed south
  Over many a league of sea.
And many a country fair and bright
  And busy came into view;
But never, alas, could he find the coast
  Of the Land of Nothing-to-do.

Then Lazy-Lad sailed back again,
  And a wiser lad was he,
For he said, "I've wandered to every land
  That is in the geography,
And in each and all I've found that folks
  Are busy the whole year through,
And everybody in every place
  Seemed to have something to do.

"So it must be the best way after all,
  And I mean to stay on shore
And learn my lessons and do my tasks
  And be Lazy-Lad no more.
The busiest folk are the happiest,
  And what mother said was true,
For I've found out there is no such place
  As the Land of Nothing-to-do."

—L. M. Montgomery.

NOT TO BE BALKED.

A comparison made by an old carpenter twenty years ago may be applied in a much wider sense than he had in mind. He was speaking of two boys, brothers, who had been sent to him to learn the trade. They were bright boys, and their father, in telling the carpenter of his pleasure at their progress in their work, said he could not see but one had done just as well as the other.

"Um-m!" said the carpenter. "I presume to say their work looks about of a piece, but I'll tell you the difference between those boys: You give Ed just the right tools and he'll do a real good job; but Cy, if he hasn't got what he needs, will make his own tools and say nothing.

"If I was cast on a desert island and wanted a box opened I should know there'd be no uso asking Ed to do it, without I could point to a hammer.

"But Cy," said the old carpenter, with a snap of his fingers, "the lack of a hammer wouldn't stump that boy! He'd have something rigged up and that box opened, if there was any way to open it! I expect Cy's going to march ahead of Ed all his life."

Twenty years have proved the truth of the words, for while the boy who "made his own tools" is rich, his brother is still an ordinary workman.—Youth's Companion.

THE GIFT.

"This," said a proud father, addressing a gentleman visitor, and directing his glance towards his 10-year-old son just entering the room, "is the boy whose picture you admire so much. The little fellow really has a wonderful talent for drawing."

"And what has this little lady a talent for?" asked the gentleman, turning kindly toward a modest-looking little girl who had entered the room in the rear of her brother, and now stood quietly by her mother's side.

The father hesitated as his eyes rested upon his less-gifted child; but the mother, drawing her fondly towards her, replied: "This little girl has a talent for doing the best that she can."

The most slenderly endowed among us may do this much. The most gifted cannot do more. Our Blessed Lord is not a hard master, "reaping where he has not sown, and gathering where he has not strewed," but he does require that the service which we render shall be in proportion to the capacity with which he has endowed us; the servant in the parable who received five talents gained beside them five talents more. Higher praise was never given to man or angel than that bestowed upon the woman who anointed his head with ointment—"She hath done what she could."

Grace Willoughby.

TAUGHT BY A KITTEN.

"Why, kitty, what are you running around so for?" asked Ethel. "Do you want me to let you out? Oh, I see; your mother has brought you a mouse."

The little girl opened the screen door for the excited gray kitten to rush out. On the doorstep sat the mother puss, with a mouse beside her. The kitten snatched the mouse eagerly, but dropped it again and rubbed her head caressingly against the mother cat. Then she once more caught up the mouse and ran off for a delicious feast.

"You stopped to thank your mother, didn't you?" Ethel addressed the kitten. "You are a good kitty." Here she stopped. Her conscience pricked her a little, for she was constantly forgetting to express thanks.

That afternoon Ethel's mother went shopping. When she returned she brought the little girl some pretty gingham for a new dress. Ethel was about to receive it in the old matter-of-course way, but remembered the kitten's show of gratitude.

"Thank you, mamma, for my pretty dress," she cried. She was repaid by the pleased look which came over her mother's face.

At night her father brought her a basket of grapes, of which she was very fond. She reached eagerly for one of the large, purple clusters, then stopped. "Thank you ever so much, papa. It was so good of you to bring me the grapes."

That evening she thanked her grandmother, who opened the door for her when her arms were full of playthings, and she freely expressed her appreciation when Uncle Ben brought her a big, sweet apple. For the next few weeks she continued to surprise her parents by her ready thanks for every favor done her.

"What a change has come over you!" her mother remarked one day. "I haven't had to remind you to say 'Thank you' for a long time."

Ethel was silent for a moment. "Kitty did it," she replied. Then she related the incident of the kitten and the mouse. "I wasn't going to let a kitten be more polite than I was."—The Child's Hour.

SELF-RESPECT.

Self-respect literally means respect for one's self. Real self-respect was intended for each and every individual when our Holy Father created the first couple. It is a commendable virtue. To be without it wholly, or even partially, means abnormality. One is not as God purposed originally even when there is a partial lack of self-respect. Self-respect should be prominent in each and every relation of one's life. It is quite difficult for any one to defend himself as being truly religious when he is inexcusably lacking in self-respect in any part of his life. Indeed one is not ordinarily decent, much less religious, when devoid of self-respect. Not to have self-respect means no proper respect for others, and hence not to have proper respect for others and their rights means no self-respect.

Self-respect manifests itself in promptness whether in payment of debts, meeting promises otherwise, the answering of religious, business or social letters that should be answered, reciprocating kindnesses, etc. One of the [illegible] evils of this day is in [illegible] intentional loss of self respect.

It is no infrequent thing [illegible] apparently with silent contempt [illegible] all from him to whom he wrote [illegible] mediate reply. How one's interest [illegible] can become so lacking as for him [illegible] ordinarily decent towards his brethren, friends or even his enemies, is passing strange. What daring impudence on the part of any one who is not decent to claim to be a Christian, or truly religious. Self-respect obtains in a degree even with nice sinners, but its divine degree is with the truly religious.

No one should dread him who has proper self respect unless he himself wishes to do wrong, for it is then that it manifests itself in its real strength and beauty.

ISAAC LOCKHART PEEBLES

Wesson, Miss.

The Florida Christian Advocate says that Bishop Morrison "continues to lead in subscriptions" to it. He has always been a democratic chief pastor, ready to lend a helping hand in any work that needs to be done. And in concerning himself with placing Christian literature in the hands of the people he is following in the footsteps of the great Wesley.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

GRENADA COLLEGE.

Every room in this excellent institution ought to he taken hy the opening day of the approaching session. This is the only college for the education of young women that is maintained hy the North Mississippi Conference, which has a church membership of approximately 60,000, and in this respect it has the advantage of any similar school in the Advocate's patronizing territory. The Mississippi Conference, with about equal numerical strength, operates two colleges for young ladies—Whitworth and Port Gibson; and the Louisiana Conference which sustains Mansfield College has within its bounds only ahout 36,000 Methodists. There is no doubt that Grenada College would overflow with students if our people in North Mississippi would rally to its support as they ought. With such a constituency, it is a reproach to us that its dormitory facilities are not always taxed to their utmost.

Rev. John R. Countiss, the President of this school, in point of scholastic equipment, is not surpassed by the official head of any educational institution in Mississippi. We are not personally acquainted with many of the faculty associated with him, but they carry the imprimaturs of some of the best colleges and universities in the Nation. In referring to them President Countiss says: "All our faculty remain as indicated in the catalogue, and I think that it is far the best that we have had. All but two of its members have been with us from two to twelve years."

Grenada College is much better equipped for work to-day than it has ever been in its history. It gives us great pleasure to commend it heartily to the Methodists of North Mississippi. We believe that their daughters would he perfectly safe there in every respect and given the hest of training. Why should they send them away to other institutions—often to be cheated by the character of instruction given—when such superior advantages may he had in their own Conference? Such a policy is most unwise, to say the least of it. It is high time that our people were getting their eyes open and learning better than this. They are suffering a great loss by not doing so.

OVERSTOCKED.

We desire to state that, while we are pleased to have our friends write for the Advocate, we have on hand more lengthy communications than we can use for some time. As we have before said to our contrihutors, it is a mistake to write articles that it will take a page, or nearly that amount of space, to publish. We know of no weekly religious journal that wants long-drawn out discussions. There are too many interesting matters that need to he written ahout in these stirring times to exhaust a whole issue of a paper on two or three topics. The prolix writer is usually the one that goes unread. Three or four pages of doubly-spaced typewritten letter-size paper furnishes quite enough copy for one contribution to a Church paper. Of course, in handling matters of very great importance one may sometimes be forced to consume more space than that, but such cases are rare.

Boil down what you have to say, brethren. Learn the valuable art of condensation. And a paper the size of the New Orleans Advocate cannot handle a series of articles with much satisfaction, especially if they must appear in consecutive order. Were we to give the Publisher the amount of space to which he is entitled under his contract (however, he never claims it all), we would have left to take care of all the varied interests of the Church, including all departments of the paper, only eight pages. So it means a good deal for us to surrender one of these pages to a single person. Yet there are those who seem to think that they ought to be allowed to write at will in the Advocate and who are disposed to take offense if the Editor finds it impracticable to let them do so. But we have a demand for twice as much space as is at our disposal, and somebody must be shut out, as the Editor himself often is. It is in order that all who so desire may have a better chance to be heard that we plead for hriefer contributions. They would also, of course, enahle us to carry a greater variety of reading matter and our paper would in consequence be more interesting to the general public. The finest of all the senses is the sense of proportion.

THE STARKVILLE PROTEST.

We are publishing on another page a protest made by the citizens of Starkville, Miss., against the misrepresentations of them that appeared in a number of periodicals in connection with the public hanging of two legally sentenced criminals which recently took place in their community. This well-written and vigorous utterance speaks for itself, and the names attached to it are a guarantee that every statement made therein is accurate and thoroughly trustworthy. The Editor of the Advocate lived for a number of years in and near Starkville and is well acquainted there, and he has no hesitancy in affirming that a choicer people, intellectually and morally, can he found nowhere in Mississippi or the South. As will be noted in their report of what took place, they did everything in their power to avert a public execution of the two condemned negroes, and that when they failed in this, their further deportment toward them was up to the highest standard of Christian conduct. If they left anything undoue that a cultivated, refined, and religious people could do, we are at a loss to know what it was.

That they should under such circumstances have been slandered by sensational newspaper men and placed in a false light before the public, is nothing short of an outrage. And it was surprising, indeed, that a journal that affects respectability to the extent that The Literary Digest does, without any inquiry as to their dependableness, should have caught up and compiled these unreasonable stories and have scattered them hroadcast over the country. Such yellow journalism is a reproach to the secular press, and the more worthy periodicals of the land, of which there are many, ought to do their utmost to stamp it out. Disreputable and mendacious reporters ought to he blacklisted and put out of commission hy the decent newspapers. They are disturbers of the public peace and a curse to human society.

These unjust and wholly unwarranted misrepresentations of a high-minded and orderly Southern community brought, we regret to say, not a few sneers at the South in general from across the Ohio. It is much to be deplored that fifty years after the close of the great Civil War there are still many in the North who maintain a pharisaical and critical attitude toward the people of the South. We believe, however, that their number is steadily growing less. Both sections have too many evils of their own for either of them to essay the role of a harsh censor and arraigner of the other. On the contrary, in a spirit of mutual sympathy and trustfulness they should strive to co-operate in the work of correcting their social disorders and of lifting the civilization of our common country to a higher level in every part of the Union. Thus only can true progress be made and the Nation given the solidarity that it needs.

Sectionalism has written the blackest chapters in American history, and it is yet responsible for many of the worst things that are going on about us. Surely, its baleful reign has continued long enough, hoth in the North and in the South.

DOES NOT NEED TO TAG THEM.

The following is from a recent issue of The Youth's Companion:

"Each of the armies in this great war, says the Christian Herald, has a system that enables it to identify the dead. The Russian soldier wears a numbered badge; the French soldier has an identification card stitched into his tunic; the German soldier has a little metal disk that bears his name; the British soldier has an aluminum disk, with identification marks and church affiliations; the Japanese soldier has three disks, all alike, one round his neck, another in his helt, and another in his boot; and the Austrian soldier has a gun-metal badge, with his name on a tiny parchment leaf within.

"The Turk is the only soldier so lightly valued that he carries no hadge. Identification is evidently regarded as unnecessary in his case."

The Lord Jesus Christ does vastly hetter than any of these nations for those enlisted in his mighty army. He knows every soldier—the very hairs of his head being numbered; his eye is ever upon each of them, and when one falls upon the field he gathers him to himself, that where he is, there his follower may be also, to share his glory and reign with him evermore. "Be thou faithful unto death, and I will give thee a crown of life," is the promise of our invincible King to all who follow the standard of the Cross. Not even the grave of the Christian warrior is forgotten. On the contrary, he can confidently sing as he goes forth into the battle:

"God, my Redeemer, lives,
And ever from the skies
Will look down and watch o'er my dust,
Till he shall bid it rise."

GIVING TROUBLE IN CHINA ALSO.

Cigarette smoking has long been regarded as a grave evil in the United States and various agencies have been put to work to combat it; but, notwithstanding, it continues not only to flourish in this country, but also to extend its baleful sway into other lands that have been comparatively exempt from it. Referring to the energetic work of the British-American Tobacco Company to extend the sale and use of cigarettes in China, the China Christian Advocate, of August, 1915, among other things, says:

"China has with great effort almost ridded herself of the terrible curse of opium forced upon her by the British government years ago, and now she is being attacked by the forces of the cigarette interest which threaten to cause devastation and destruction, second only to that caused by opium. It is refreshing to hear of Anti-Cigarette Societies springing up throughout the country. * * * One of the biggest pieces of missionary work that the missionaries in China can do now is to combat the work of those who are trying to spread the cigarette among the hundreds of millions of the Chinese Republic."

It is truly a pitiable spectacle to see a heathen people thus endeavoring to protect themselves from the evils that representatives of so-called Christian nations are seeking to transplant among them. Satan, as well as the Church, has his missionaries, and they are surpassed by none in their activity.

PERSONAL AND OTHER NOTES.

The Holly Springs (Miss.) Reporter, of September 2, says: "Rev. and Mrs. R. A. Tucker and family returned home last Friday, after a delightful visit to relatives in Aberdeen."

Rev. W. W. Hopper, of Terry, Miss., has our thanks for a club of 16 trial subscriptions to the Advocate. This experienced and faithful pastor knows the importance of having the Church paper in the homes of his people.

Rev. Robert Selby, presiding elder of the Brookhaven District, takes a hopeful view of the work in his "diocese." He says: "The preachers are busy, and we are expecting to make a strong and successful pull on the home stretch."

Rev. C. B. Powell, of Clinton, La., closed a few days since a very successful meeting in the Clear Creek community, in which there were a number of accessions to the Church. His report will appear in our "From the Field Department" next week.

We make grateful acknowledgement to Rev. J. O. Bennett, of Jonesboro, La., for a club of 1 regular and 5 trial subscriptions to the Advocate. He is bringing things to pass in his field and wants his flock to be informed concerning Church matters.

According to the press dispatches, Dr. E. B. Craighead, formerly President of Tulane University, will no longer he the official head of the University of Montana, hut will edit a paper in Missoula, Montana, the town in which that institution is situated.

The opening sermon of Whitworth College, Brookhaven, Miss., will he preached on Sunday, September 19, by Rev. W. H. Saunders, of Fernwood, Miss. Brother Saunders may be depended upon to give the faculty and students of that historic institution a helpful message.

The Jackson (Miss.) Daily News recently carried an earnest appeal from the pen of Mr. Thad B. Lampton, of Jackson, in hehalf of the Mississippi Methodist Orphanage. The 125,000 Methodists of Mississippi ought not to allow that splendid institution to lack any needful thing.

Rev. R. W. Vaughan states that it has heen decided to observe the second Saturday in Octoher —the 9th inst.—as "Work Day" for the Louisiana Orphanage, instead of the third Saturday, as was announced last week. See Brother Vaughan's statement elsewhere in this issue of the Advocate.

Mr. James Z. George, a son of the iate Mr. A. H. George, of Carrollton, Miss., and a grandson of the lamented United States Senator J. Z. George, has been made the Assistant General Manager of the New Orleans Association of Commerce. He will have charge of the industrial department of that organization.

Rev. J. T. Cafferty writes: "We are in the midst of a good meeting at Eupora, Miss. Rev. J. H. Bell is doing the preaching. Ten have joined the Methodist Church at this writing. Recently Rev. J. B. Randolph of Kosciusko assisted me in our Mahen meeting, in which 27 joined our Church. These two worthy pastors are in high favor with my people."

Rev. H. S. Spragins, the capahle presiding elder of the Greenville (Miss.) District, has iately spent a few days at the old family homestead, near Okolona, Miss. The work in the Greenville District is prospering under Brother Spragins' ieadership. Some excellent meetings have been held, which resulted in a gratifyingiy large number of additions to the Church.

We have in hand a wedding invitation, which reads as follows: "Dr. and Mrs. Harry Given Henderson will give in marriage their daughter, Russell, to Mr. Wiiiiam F. Carter, on Wednesday afternoon, September 8, 1915, at 5:30 o'clock, at their home in Sardis, Miss. Your presence is requested." We extend congratuiations and all good wishes to the happy hride and groom.

Rev. W. L. Duren, pastor of our First Church at Columbus, Miss., states that the work in his charge is progressing favorably. Brother Duren is in a great succession in his present pastorate, his church in the years agone having heen served by such men as R. K. Hargrove, P. P. Neely, T. B. Cottreil, S. A. Steel, J. S. Oakley, T. W. Lewis, and others scarcely iess gifted and effective.

Writing from Walensburg, Colo., Rev. J. A. McKee says: "Our Annual Conference has just closed, having had one of the hest sessions in its history. After four years in this good charge, I have heen moved to our First Church in Pueblo, one of the leading appointments in our Western work. I will soon be 'at home,' and I shall be giad to see any friends from the South who may come our way."

Rev. H. M. Ellis, Field Secretary of the Memphis Methodist Hospital, is keeping husy pressing the claims of that worthy enterprise. The stringency of the times financially has rendered Brother Ellis' task doubly difficult, but he has succeeded surprisingly well. All the brethren in Mississippi should lend him a helpiug hand. That hospital needs to be opened with the ieast possihle delay.

Prof. G. L. Harrell, of Milisaps College, says: "Things are moving along well with us. The prospect is bright for a good opening, according to those who have been canvassing." Prof. Harrell sent us some notes anent the College and its work, which becausc of tbe crowded condition of our coiumns we conid not publish this week, but which we hope to iet our readers see in the next issue of the Advocate.

Our genial and energetic pastor at Columbia, Miss., Rev. M. B. Sharbrough, has lately been doing some painstaking work in bebaif of the Advocate, for which we are most grateful to him. A communication from him on Sept. 4 brought us 7 regular and 4 trial subscriptions. If ali our pastors would show as much intcrest in this important work as Brother Sharbrough does, the Advocate would soon be on a boom.

It was the Editor's pleasure to worship with our Felicity Street congregation of this city last Sunday morning. The attendance was good for the season and the sermon by the pastor, Dr. Felix R. Hiii, was a most suggestive and helpful message. Dr. Hill has heen at his post ail the summer and is now gathering his forces together for active and aggressive work this fall. He is one of the grand old men of Southern Methodism.

Dr. Beverly Carradine, who is well known in New Orleans and Louisiana, has started in Washington City, D. C., a bright and attractively printed monthly paper, which he proposes to change to a weekly as soon as he finds it practicable to do so. The name of this publication is "The Gospel Herald." Dr. Carradine aiso preaches in Washington every Sunday at Lewis Hall, 1302 Fourteenth Street, Northwest. We wish him success in the new work which he has taken up.

In forwarding to the office his fourth round of appointments, Rev. H. W. May, of the Alexandria (La.) District, says: "The outlook is hright and hopeful for the hest year in the history of this district. We have had the largest increase in membership that we have had since I have been serving it, and the various coiiections are now receiving diiigent attention. The preachers have all toiled faithfully and many glorious meetings have been heid."

Under date of Sept. 3, Rev. T. J. Norsworthy, of Yazoo City, Miss., writes: "Our meeting at Old Vernon on the Flora (Miss.) charge ciosed gloriously last Sunday night. There were 32 accessions to our Church, most of them strong men, well advanced in years." Brother Norsworthy is an evangelist who usualiy finds an opportunity to speak a word for the Advocate in his meetings, and his letter brought us several subscriptions, for which he has our thanks.

Rev. B. P. Jaco, presiding eider of the Winona (Miss.) District, in sending in his list of appointments for the fourth round, adds the following statement: "We are having some fine revivais in the district. Our gospel tent, under the direction of Rev. W. M. Campbell, has been very useful. The finances at some places have been surprisingly good. While the times are stringent, our people, in the main, are loyai, and we hope to close out the year creditably."

Dr. J. W. Price, writing from Rome, Miss., on August 30, says: "A good meeting has just been ciosed at the Cherry Hill Church, on the Dublin work. Rev. J. H. Bell did the preaching, and did it weil. Rev. John W. Robertson, of Maben, led the singing. He is a tip-top choroister. I will begin my meeting here at Rome on Sept. 1. The tent is here already. Rohertson will help me." Dr. Price stated that Sister Price, his wife, was visiting their son at Haziehurst, Miss., at the time that he wrote.

Rev. Hilary Westhrook, pastor of the Waynesboro (Miss.) Circuit, writes that, though his third quarteriy conference, held on August 21, was not well attended, the reports were fairly good. He states that Rev. J. T. Leggett, the presiding elder, preached a remarkably impressive sermon from Deuteronomy 33:25. The Pleasant Grove Church, one of the appointments of this charge, has recently lost hy death two highly esteemed members, who are greatly missed—Mrs. J. M. Whitney and Mrs. P. T. McIlwain.

Mr. James H. Allen, an esteemed and useful citizen of St. Louis, Mo., who was a hrother of the Hon. John M. Allen and Mrs. A. D. Rohins of Tupelo, Miss., died in St. Louis on September 29, 1915. Referring to his decease in an appreciatory editoriai, the Mobile (Ala.) Register said: "Full of years, and honored by ail who knew him for his kindness of heart, his charity to the poor, and his high and manly character, he has gone to his rest: and the last tribute wiii be paid him at his burial here to-day. Mr. Allen fulfilled the hest traditions of the Old South. He made a clean and good record."

The Seashore Campground School, at Biloxi, Miss., opened its third session on Wednesday of this week. This institution has made, all things considered, an unusually fine record during the two antecedent years of its history. It is an "A" Grade Academy, and its students are admitted into a number of leading colleges and universities without examination. It is fortunate in having at its head Rev. H. W. Van Hook, A.B., who has associated with him a most superior corps of instructors. The winter climate of the Mississippi Coast is ideal, and there is no more beautiful spot anywhere on it than the Seashore Campground. We predict large things for this school.

The Merkel (Texas) Mail of August 20 contained an extended account of a great meeting which was in progress at Merkel under the direction of Rev. W. M. McIntosh, of Iuka, Miss., with Mr. J. L. Anderson to do the singing. Large crowds were in attendance and the interest was stated to be deep and widespread. Referring to Brother McIntosh, the writer said: "He is small of stature, but, with a strong brain and big heart, he is chuck full of energy. He has seen about 40,000 persons brought into the different Churches during his ministry. His earnestness catches the attention of the most careless, his consecration draws men to him as if by magic, while his soul-stirring sermons move men to God and the right."

Dr. J. T. Sawyer, of New Orleans, reports that the recent revival meeting at Sun, La., which continued for five days, was well attended and was quite a success, many souls heing blessed and the Church greatly revived. The first service was held in the Hall of the Woodmen of the World, but all the rest (twice each day) were conducted in the spiendid new schoolhouse, just erected at a cost of ahout $5000. This building is admirably arranged for school work, stands for a noble cause, and is an honor to the people of the community. Dr. Sawyer says that Pastor Rutledge is held in high esteem by his parishioners and that he is doing a good work. We are pleased to learn that he expects a church to be erected in Sun in the near future.

We extract the following from the Jackson Daily News of September 2: "The union tent meeting which has been in progress here (Lexington, Miss.) for the past three weeks will probably close to-night. * * The stores of the town closed for one hour each day during the meeting, and the attendance at the services was the largest ever witnessed here. On many nights the crowds numbered 900 or 1000 people. Hundreds have been converted, and scores who took no interest in church matters have promised to do their full duty. The enroilments of the different Sunday schools have been largely increased as a result of the revival." The Methodist Church in Lexington has never had a more efficient and generally loved pastor than the present incumbent, Rev. V. C. Curtis, who gives promise of large usefuiness in his Conference in the coming years.

DR. GROSS ALEXANDER DEAD.

Just as we are closing our forms (on Tuesday), we are in receipt of a telegram from the Methodist News Bureau at Nashviiie, which states that Dr. Gross Alexander died at Longbeach, Cal., with apoplexy on last Monday, Sept. 6. None of the particulars attending his iiiness and decease are at hand.

Dr. Alexander was the Book Editor of the Methodist Episcopai Church, South, and the Editor of the Methodist Review, and he had lately accepted the Chair of Church History in the Theoiogical School of the Southern Methodist University, at Dailas, Texas, which is to open its initial session in a few days. As an accompiished schoiar, he scarcely had a superior in the entire Connection. The whole Church will mourn the departure of this distinguished minister and widely known worker. We extend sympathy to his bereaved family.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer wiii he withdrawn on the 10th of November, 1915. Suhscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' suhscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will he charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To buiid up our subscription iist hefore the annual meeting of the Puhiishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. JULIA MARION MITCHEL, wife of Brother J. H. Mitchel, was born in Jackson County, Miss., on Jan. 21, 1860, and died on July 27, 1915, at the age of 55 years 6 months and 6 days. Her maiden name was Cowart. Sister Mitchel was married to J. H. Mitchel on Nov. 16, 1893. She joined the M. E. Church, South, at an early age and remained a faithful member until death. She was a very spiritually-minded woman and loved the Lord with her whole heart. She had been in bad health for a long time, but bore her affliction with Christian fortitude. She was fond of reading her Bible and other good books and papers. She was a good wife. Though she had no children of her own, she was a mother to her step-children; she made the world better by being in it. Her influence for good still lives. Her husband and other relatives and friends survive to mourn her departure. Their loss is her eternal gain. Good-by, kind friend. We will meet again on the eternal shore amid the blood-washed throng.

Yours in Christ,
S. D. HOWARD.

MRS. A. M. STAPP.

Mrs. ADA MILLER STAPP was born in Lawrence County, Miss., on Oct. 13, 1842. She was married to Mr. Charles Coleby Stapp on Sept. 17, 1865, by Rev. H. P. Lewis. Two or three years later the young couple removed to Copiah County, Miss., and settled about ten miles east of Hazlehurst, where they have since resided. Two children were born to them—Charles J., now a member of the Mississippi Conference of the Methodist Episcopal Church, South, and Euperta, now Mrs. B. M. Brown. Her husband and children, together with three sisters and four brothers, survive to mourn her departure.

In August, 1865, about one month before her marriage, Mrs. Stapp, then Miss Ada Miller, was converted to Christ and joined the Methodist Episcopal Church, South, near Mt. Carmel, Lawrence County, Miss., under the ministry of Rev. H. P. Lewis, now an honored superannuate of the Mississippi Conference. From that day until her death, August 19, 1915, she was an earnest, consecrated Christian, full of faith and of good works.

Amongst many other excellencies of character perhaps the most marked was her large and never-failing charity. Loving her fellowmen, she was slow to see their faults, and slower still to sit in judgment on them. The reputation of all was safe in her hands. She was deaf to censorious gossip, or, when forced to hear it, it went no further. Words of kindness were ever on her lips. She saw the good in every one, and was quick to appreciate and mention it.

Always patient and trustful, it was not at all strange that she should be so at the last. When the end came, she was ready—had been ready for many years. She assured her loved ones, just before her death, that she was ready to go, that her faith was strong, her hopes bright. And why not? Had she not lived for years in communion with her Lord? Why should she fear to meet Him, her Savior and life-long friend? And so she "fell on sleep," as God's own have done throughout all the ages, and is "forever with the Lord."

WM. H. LaPRADE.

A WORKING EPWORTH LEAGUE.

The night of August 27, as you no doubt recall, was hot and sultry, but that fact did not deter the officers of our Tchoupitoulas League, of the Mary Werlein Mission, from attending our monthly Council Meeting. They turned out in full force with just one exception. The meeting was held at the home of our President, and was opened with a very earnest prayer by our pastor, Brother H. W. Jamieson, for guidance in our deliberations of the evening and all our undertakings.

Several new plans were discussed and adopted by the Council, as follows: Looking after lax and frequently absent members, dividing the League membership into bands of five or six members in charge of a captain, with the idea of having the various individuals of the several bands available for leaders of our Sunday night devotional services or other special work when called upon, and the distribution of literature of all kinds to the people in our immediate neighborhood and in other parts of the city where needed and wanted. While we have a fairly good source of supply, we will say to any one reading this who has any good books or old magazines that he wishes to put to some good use, that they will be distributed to the very best advantage if sent to the Mary Werlein Mission, 1026 Tchoupitoulas Street, care of Mrs. L. Meekins, Resident Missionary.

It was decided to start a vigorous temperance campaign in the Mission neighborhood by securing suitable posters and posting them in conspicuous places, and the League is to augment this phase of the work by holding monthly temperance meetings and distributing various kinds of temperance literature as the same can be secured. Any help in this connection will be very much appreciated, for as many of you readers know our finances are very limited, and our immediate community is very much in need of a systematic campaign of this character. Temperance literature or contributions of any kind should be sent to the address given in the preceding paragraph.

About 33 1-3 per cent of our membership have so far pledged themselves to the "Quiet Hour Covenant" and the "Fellow Workers Covenant" of the League, with our First Department Superintendent endeavoring valiantly to bring in the rest of the membership, all of which has not yet been canvassed. We are expecting big things from this during the coming months, as a "Praying League" is invincible.

L. R. BOCK.

A CARD OF THANKS.

Mr. Editor: Please allow us space in the Advocate to express to our friends who wrote us letters of sympathy in our recent great sorrow our sincere appreciation of their kindness. We can not at this time, when our hearts are so full, undertake the task of writing each of them a personal letter. The sudden death of our daughter, Ollie Mai, at the age of 13, when her life seemed so bright with promise, greatly shocked and well-nigh overwhelmed us with grief. With sad hearts we bow to the will of the Heavenly Father, trusting him even in this trying hour.

Sincerely,
M. L. CHILDRESS and family.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Cambronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 220 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church; residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1818 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St.; 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 640.

Rev. R. A. Davis, residence, 924 Lowerline St.

Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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Now I want to give you the benefit of my experience. You may have tried just as many unavailing methods as I did, but now *success is yours.* A womanly form, attractive face and the happiness of a full figure are now yours. You can't fail if you do as I did. A well proportioned figure, a beautiful bust, clear complexion, sparkling eyes and better health in general are *assured you.*

Yes, dear friend, I mean what I say. You can't afford to doubt and you won't. You want what I have found, what I struggled so hard for and what I now promise for you.

Write me today, enclosing a 2c stamp and I will gladly, willingly, tell you without further charge how I was able to do these things for myself. There is only one right way, and for your future good and happiness you must let me tell you about this method. *Do not delay*—you may lose this address. Just mail your letter to *Mrs. Louise Ingram, Suite 365, 408 Adams St., Toledo, Ohio,* and I will answer by return mail.

From the Field.

Coushatta, Miss.

Dear Mr. Editor: We have just had a glorious meeting here. Our pastor was assisted by Brother Smith whose sermons were splendid. Brother Smith conducted services from Sunday until Friday night. Our presiding elder held quarterly conference Saturday afternoon and preached in the forenoon and on Sunday at 11 a. m. His sermons were fine and were greatly enjoyed by those who were so fortunate as to be able to hear them.—An Advocate Reader.

Pelican (La.) Charge.

We closed one of the best meetings in the history of the Mitchell Methodist Church on Sunday August 29. The preaching was done by our pastor, Brother F. R. Power, and a large number of souls were saved. Thirty-six persons joined the Church and the membership was revived spiritually. The meeting was attended by a goodly number of our Baptist friends who helped with their prayers. Brother Power is doing a great work on the Pelican charge and we hope that the coming Conference will return him to us.—A Member.

St. Tammany Circuit (La. Conf.)

Dear Dr. Meek: Our third revival meeting has been held. Rev. W. W. Holmes, presiding elder of the New Orleans District, did the preaching. It was a delight to the people of Waldheim to have Brother Holmes spend several days with them, hut best of all to enjoy his able preaching. He is not only a presiding elder hut an effective revival preacher. The weather was good, the roads were fine, the people were in fairly good health, and we had a good time. Our quarterly conference was held Saturday with a very good attendance of the officials. God bless the Advocate! —J. S. Rutledge, P. C.

Shannon, Miss.

Dear Doctor Meek: A good meeting is just finished at my Pleasant Grove Church—"finest ever," all things considered. The conditions of the weather were fearful, but packed audiences gathered at intervals. Five new members were added hy profession of falth and baptism and one by certificate (there were four additions previous to the beginning of the meeting). Two infants were baptized. Rev. I. D. Borders, of Aberdeen, Miss., was present from Tuesday to Friday night and preached to the delight and profit of the congregation. The effect of the meeting was greatly beyond ordinary and the results will abide. The Aberdeen minister grades high, and his presence and ministrations, under the favor of Him who helps, were a constant and splendid benediction to the people.—A. H. Williams, P. C.

Many, La.

Dear Mr. Editor: Rev. A. J. Gearheard held an eleven days' meeting at Many for me in July. The people enjoyed his preaching very much. We had 3 additions to the Church..... Rev. G. D. Anders was with me in a week's meeting at New Hope, which was a great success—11 accessions to the Church. Brother Anders is a great revivalist.....Rev. W. H. Coleman, presiding elder of the Shreveport District, held my third quarterly conference at New Hope during the revival meeting, and preached a very fine sermon. He is a fine man, a splendid presiding elder.....I held a six days' meeting for Rev. G. D. Anders at Bellhower, La., and we had a very good meeting, considering everything. The rain interfered very much. The work on the Many charge shows some improvement along all lines.—S. D. Howard, P. C.

Kossuth Ct. (North Miss. Conf.)

We began our tour of revivals for the Kossuth charge on the first Sunday in August at Pleasant Hill Church, and closed it on the evening of the fourth Sunday in August at Wesley's Chapel.....At Pleasant Hill and Kossuth Rev. J. C. Nelson, of Tocopola, Miss., did the preaching and did it well. So faithful and forcefully did he expound the Word that our people were greatly revived, and the work has taken on new life.....At Wesley's Chapel our efficient and much beloved pastor, Rev. H. M. Young, of Gunnison, Miss., met us and brought to us a message of love. Brother Young's preaching was of the highest type; so helpful were his messages that our people were greatly revived and are now living on higher ground. One of the greatest visions our people now have is that "the king's business requires haste.".....God came again to the Kossuth charge with the old-time power and gave us a gracious revival. Souls were born into the kingdom, family altars were erected, and we are happy on the way. There were in all 38 conversions, and 17 additions, with others to he received later. To God be all the glory! This pastor is living on the hallelujah side. Pray for us.—D. R. McDougal, P. C.

Flora, Miss.

Dear Dr. Meek: We closed a good meeting at Bentonia on Sunday, August 15. Rev. T. J. Norsworthy, of Yazoo City, Miss., did the preaching. Near the close of the meeting the good people of Bentonia surprised their pastor with a huge hox which they had filled and which weighed 240 pounds. When the contents were disclosed at the parsonage we found coffee, sugar, rice, flour, breakfast bacon, hams, preserves, jelly, pickles, and many other good things. There was a bushel of fine sweet potatoes which especially pleased us, being the first we have seen this season. There was also a pig given by one of the finest young ladies of Bentonia..... Brother Norsworthy is holding another meeting for us, at Kearney's Schoolhouse, with great success. There have been 29 accessions up to this time. They built a brush arbor and large crowds are attending. Brother Norsworthy captures the people from the start; all seem to like him. Last night the preacher came home from the meeting with his buggy loaded with packages, and the "end is not yet." They said that was about one-third of it. Surely these people do not intend for us to buy any more groceries for many months. We feel unable to express our gratitude and appreciation in words, but if it is possible for us to give them better service in the future we will surely make an effort to do so, and our recollection of them will always be brightened by these deeds of love toward us.....Brother Norsworthy is one of the finest preachers I have ever worked with. He not only works for the Church, hut also in the interest of the Advocate, having secured several subscribers for it in the last few weeks. He also looks carefully after the welfare of the preacher in charge. The meeting has not closed yet. I may write you more about it when it closes.—M. L. White, P. C.

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NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Hernando, Sept. 11, 12.
Coldwater, Sept. 12, 13.
Tyro, at Free Springs, Sept. 18, 19.
Longtown, at Longtown, Sept. 25, 26.
Eudora, at Eudora, Oct. 2, 3.
Crenshaw, at Sledge, Oct. 3. 4.
Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller, Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

Columbus, First Church, a. m., Sept. 11, 12.
Columbus, Central, p. m., Sept. 12, 13.
Artesia, a. m., Sept. 18, 19.
Starkville, p. m., Sept. 19, 20.
Macon Ct., at Center Point, a. m., Sept. 25, 26.
West Point, p. m., Sept. 26, 27.
Brooksville, Oct. 3, 4.
Crawford, at Shafer's Chapel, Oct. 9, 10.
Cedar Bluff, Oct. 16, 17.
Shuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Greenwood Sta., September 12.
Winona Ct., at Bethlehem, September 18.
Winona Sta., September 19.
Itta Bena Sta., September 26 (a.m.)
Carrollton Ct., at N. Carrollton, September 26 (p.m.)
Indianola Sta., October 3 (a.m.)
Moorhead Ct., at Sunflower, October 3 (p.m.)
North Carrollton Ct., at Smith's Chapel, October 9.
Belzoni Ct., at Belzoni, October 10.
Indianola Mission, at Fairview, October 16.
Isola Ct., at Inverness, October 17.
Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Greenville Dist.—Fourth Round.

Greenville, Sept. 11, 12.
Leland and Hollandale, at Hollandale, Sept. 12, 13.
Arcola, at Wintersville, Sept. 18, 19.
Rosedale and Hillhouse, at Rosedale, Sept. 19, 20.
Glen Allan, Sept. 26, 27.
Lula and Dubbs, at Lula, Oct. 2, 3.
Coahoma and Lyon, at Lyon, Oct. 3, 4.
Boyle, Oct. 9, 10.
Cleveland, Oct. 10, 11.
Shelby and Alligator, at Ducan, Oct. 16, 17.
Shaw and Merigold, at Merigold, Oct. 17, 18.
Friar's Point, Oct. 24, 25.
Clarksdale, Oct. 31, Nov. 1.
Jonestown and Belen, at Jonestown, Nov. 7, 8.
Tunica and Robinsonville, at Robinsonville, Nov. 14, 15.
Benoit and Bulah, at Benoit, Nov. 21, 22.
Gunnison, Nov. 28, 29.

H. S. SPRAGINS, P. C.

Aberdeen Dist.—Fourth Round.

Palestine, at Ebenezer, Sept. 25, 26.
Pontotoc, Sept. 26, 27.
Shannon, at Pleasant Grove, Oct. 2, 3.
Okolona, Oct. 3, 4.
Nettleton Ct., at Shiloh, Oct. 9, 10.
Amory and Nettleton, at Amory, Oct. 10, 11.
Calhoun City, at Pine Ridge, Oct. 16, 17.
Vardaman, at Elizey, Oct. 16, 17.
Smithville, at Greenbrier, Oct. 23, 24.
Houlka, at Houlka, Oct. 30, 31.
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11.
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16.
Tupelo, Nov. 17.
Montpelier, Nov. 19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 23.
Aberdeen, Nov. 28, 29.

JNO. W. BELL, P. E.

Holly Springs Dist.—Fourth Round.

Red Banks, at Wesley, Sept. 4, 5.
Grenada Ct., at Sparta, Sept. 11, 12.
Grenada, Sept. 12, 13.
Taylor, at Burgess, Sept. 18, 19.
Water Valley, N. Main St., Sept. 19, 20.
Abbeville, at Mt. Zion, Sept. 25, 26.
Oxford, Sept. 26, 27.
Duck Hill, at D. H., Oct. 2, 3.
Water Valley, First Church, Oct. 3, 4.
Lamar, at Harris Chapel, Oct. 9, 10.
Mt. Pleasant, at Salem, Oct. 16, 17.
Holly Springs, Oct. 17, 18.
Potts Camp, at Bethlehem, Oct. 22.
Waterford, at Asbury, Oct. 23, 24.
Paris, at Pine Flat, Oct. 30, 31.
Ashland, at Ashland, Nov. 6, 7.
Randolph, at Spring Hill, Nov. 12.
Toccopola, at Toccopola, Nov. 13, 14.
Pine Valley, at Salem, Nov. 20, 21.
Coffeeville, at Coffeeville, Nov. 21, 22.
Byhalia, at Byhalia, Nov. 27.

R. A. TUCKER, P. E.
Holly Springs, Miss.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for failing hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

CAMP MEETING NOTICE.

The Salem Camp Meeting (Americus Charge, Miss. Conf.) will begin on Wednesday, October 6, 1915. Ministers and the general public are invited to be with us. There will be a tent on the camp ground for the convenience of visitors.

M. W. DAVID, P. C.
Americus, Miss.

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War conditions do not appear to have seriously disturbed the work of the churches in Scotland. Recent statistics show creditable gains in membership and a favorable showing financially. The Established Church of Scotland had an increase in membership of 5,000 for the past year and a decrease in money raised of only $55,000. The United Free Church shows an increase in the amount raised of $360,000, and the English Presbyterian Church gained in members 613, while losing in contributions about $75,000.

It is stated authoritatively that, "in spite of depression and financial stringency, accentuated by the war, the missionary and benevolent boards of the Methodist Episcopal Church will report unprecedented returns, the Foreign Mission Board showing a gain of more than $100,000, while the Board of Home Missions will report the most encouraging financial year in its history."

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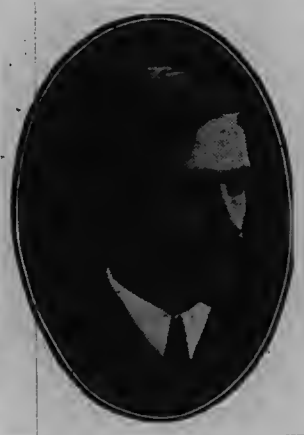

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta and Castor, at Old Castor, September 22.
Gibsland, at Oak Grove, September 24.
Athens, at Athens, September 25, 26.
Homer, September 26, 27.
Haynesville, September 28.
Simsboro, at Pine Grove, October 2, 3.
Elmore, at Vienna, October 3, 4.
Dubach, October 5.
Bernice, October 6.
Bienville, October 9, 10.
Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgoid, October 20 (p.m.)
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Denham Springs, at Walker, September 11, 12.
Clinton, at Clinton, September 18, 19.
Jackson, at Pine Grove, September 25, 26.
Pine Grove, at Pine Grove, October 2, 3.
Natalbany, October 3, 4.
Pride, at Olive Branch, October 9, 10.
Baker, at Baker, October 10, 11.
Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

Let each pastor acquaint himself with Par. 261 and 262 of the Discipline relative to the Sunday school and the Advisory Committee, and Par. 264 relative to the missionary offering. Have your lists of trustees in hand and their report in harmony with the blank form in the Quarterly Conference Record.

Note, that while we have heretofore held what was called the Fifth Quarter" it is now known as, and blanks provided for, the "Adjourned Quarterly Conference." At the fourth quarterly conference a written report from the Missionary Society is required.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Pelican, at Pelican, Oct. 2, 3.
Pleasant Hill, at P. H., Oct. 3, 4.
Queensboro, Oct. 6.
Ida, at Ida, Oct. 9, 10.
Grand Cane, at G. C., Oct. 14.
Noble, at Benson, Oct. 16, 17.
Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolie, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.
Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Columbia, Sept. 14.
McNary and Reaves, at R., Sept. 17.
Oakdale, Sept. 18, 19.
Glenmora, 8 p.m., Sept. 19.
Opelousas, Sept. 22.
Melville, 11 a.m., Sept. 23.
Bunkie, Sept. 25 and 26.
Campti, 8 p.m., Sept. 29.
Colfax, 8 p.m., Sept. 30.
Lecompte, Oct. 2 and 3.
Boyce and Eden, Oct. 5.
Jena, 8 p.m., Oct. 8.
Standard and Rocheie, Oct. 10.
Longville, 8 p.m., Oct. 14.
DeRidder and Mission, Oct. 16 and 17.
Bon Ami and Carson, at Bon Ami, 8 p.m., Oct. 17.
Harrisonburg, Oct. 21.
Oak Grove and Hineston, at Gardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

The pastors will please be prepared with answers to all questions to be called at the fourth quarterly conference. The trustees will please be prepared to report in answer to question 15. The Woman's Missionary Society will please be ready to report in answer to question 12.

H. W. MAY, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

New Augusta, Sept. 18, 19.
Richton, Sept. 19, 20.
Blodgett, Sept. 20.
Green Co. Mission, at Winborn Church, Sept. 25 and 26.
Leakesville, Sept. 26 and 27.
Williamsburg, at Oakvale, Oct. 2 and 3.
Seminary, Oct. 3 and 4.
Eucutta, at Goodwater, Oct. 9, 10.
Heidelberg, Oct. 10, 11.
Oloh, at Clyde, Oct. 16, 17.
Prentiss, at Carson, Oct. 17, 18.
Lucedale, Oct. 23, 24.
McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattlesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattiesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.
Hattiesburg, Main Street, Nov. 22.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Summit and E. McComb, at Summit, Oct. 2, 3.
South McComb, at South McComb, Oct. 3, Nov. 18.
Fernwood, at Fernwood, Oct. 4.
Gailman, at Gailman, Oct. 9, 10.
Crystal Springs, Oct. 10, 11.
Buford, at Foxworth, Oct. 16, 17.
Adams, at Adams, Oct. 23, 24.
McComb, Centenary, Oct. 24, Nov. 17.
Meadville, at Meadville, Oct. 27.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at Tylertown, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.

ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Fourth Round.

Nebo, at Ebenezer, Sept. 11, 12.
Fayette, at Fayette, Sept. 19.
Woodville Station, Sept. 26, 27.
Woodville Circuit, at F., Wednesday, Sept. 29.
Centerville, at C., Oct. 2, 3.
Gloster and Liberty, at G., Oct. 2, 4.
Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

Let the pastors and officials of the Port Gibson District give careful attention to all the questions that are to be brought up at this round of quarterly conference, and be fully prepared to report on the same. Especial attention will be given to Questions 12, 13, 14, 15, 21, 22, 23, and 24. As the district leader, I shall expect full reports under questions twenty-three and twenty-four, as these are of prime importance in the winding up of our work for the year. Brethren, let us do something worth while, and show ourselves to be workmen who need not be ashamed.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Mendenhall, at Bethany, Sept. 25, 26.
Flora, Oct. 3.
Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at ———, Nov. 11.
Florence, at ———, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at ———, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Logtown, September 11, 12.
Moss Point, September 18 (a.m.), 19.
Escatawpa, at E., September, p.m., 19.
Pascagoula and Ocean Springs, at S., September, p.m., 20.
Saucier, at Camp Ground, September 24.
Coalville, at Camp Ground, September 25, 26.
Popiarville, October 2 (a.m.); 3.
Lumberton, September, p.m., 3, 4.
Americus, at Salem Camp Ground, October 9, 10.
Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

W. H. HUNTLEY, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Louin, Sept. 18, 19.
North Bend, at Coy, Sept. 24.
Philadelphia Ct., at Sand Town, Sept. 25, 26.
Philadelphia, Sept. 26 (p.m.), 27.
Suqualena, at Suqualena, Sept. 28.
Garlandsville, at Garlandsville, Oct. 2.
Rose Hill, at R. H., Oct. 3, 4.
Clarksburg, at C., Oct. 7.
Shiloh, at S., Oct. 8.
Johns, at J., Oct. 9, 10.
Trenton, at Burns, Oct. 11.
Raleigh, at R., Oct. 12.
Laurel, Second Ave., Oct. 13.
Laurel, Fourteenth Ave., Oct. 14.
Homewood, at Carr's, Oct. 16, 17.
Decatur and Union, at Decatur, Sept. 20.
Forest and Morton, at M., Oct. 24, 25.
Carthage, at C., Oct. 31, Nov. 1.
Leake, at Conway, Nov. 2.
Walnut Grove, at Zion, Nov. 3.
Lena, at L., Nov. 4.
Harperville, at H., Nov. 5.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Choctaw Indian Mission, at Union, Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22.

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(Mrs. Hunter's Letter)

Lake Charles, Aug. 19, 1915.

Philip Werlein, Ltd..
New Orleans,

Sirs: This comes to notify you of the death of my husband, which occurred Aug. 16, 1915. According to your contract all payments for the piano ceased at his death, as his account had never been in arrears.

Hoping to hear from you,

MRS. JOSIE L. HUNTER.

(Our Reply.)

New Orleans, Aug. 24, 1915.

Mrs. Geo. M. Hunter,
Lake Charles, La.

Dear Madam:

We are in receipt of your letter of August 19th advising us of the death of the Rev. Geo. M. Hunter.

We have looked up his account and find that the Rev. Mr. Hunter joined the Werlein Piano Club on June 6th, 1913, and that he paid his dues at all times punctually, never having gone behind a single month.

We agree with the members of our Piano Club that where they make their payments promptly every month that we will voluntarily make a present of the unpaid portion of the Piano to the family in the event of death.

We now take very great pleasure in handing you a receipted bill for this Piano which we hope you will appreciate, as a further indication of the loving care shown by your departed husband whose foresight even after his death relieves you of this considerable debt.

Yours very truly,

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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All communications for this department should be sent to the Editor at the address given above.

A SISTER IN SORROW.

I read with deep regret the notice of the death of Hon. Walter Trotter of Winona, busband of our own Mrs. Trotter, which occurred on August 16. Through many days, weeks, and months, this devoted wife has patiently watched at the bedside of her husband, realizing that the end was approaching and never knowing what a day would bring forth. Well do I understand what it means to minister at the bedside of a loved one, and watch as the end slowly approaches. Yes, I understand what the long, weary hours of watching has meant, and I understand, too, after the first bitter agony of parting is over, what a quiet and calm fills the soul when we consider what a sweet release it was for the spirit to wing its flight from the frail earthly tenement of clay to that City of Immortal Youth, where there is no more pain, or suffering, or sorrow, and where God shall wipe away all tears from our eyes. After all, my friends, it will be only a sweet release to cast aside our mortal bodies like worn-out garments, and assume celestial robes.

It would seem a mockery for me to attempt to comfort my dear friend who understands so well how to seek the only source of comfort and strength at such times. So I only wish to assure her that I sympathize with her, and love her most tenderly.

May our Father in heaven bind up her bruised and broken heart and give her strength to take up again the broken threads of her life, and adjust herself to the changed conditions in the same.

Mrs. VIC THOMPSON HOYLE.

RACE OF DISTRICT SECRETARIES, NORTH MISSISSIPPI CONFERENCE.

Mrs. W. L. Duren, of the Columbus District, has organized a new society at New Bethel Church on the Brooksville Circuit, and says that she has promise of others on Cedar Bluff, Mayhew and Macon Circuits, as the volunteer women from West Point and Macon are looking after those circuits. Her all-day meeting at West Point was postponed till the month of September, as she and Brother Duren and the children are spending the month of August on our Mississippi Gulf Coast. We trust that Mrs. Duren will gather much fresh enthusiasm during her outing for the all-day missionary rally at West Point, and that the occasion will prove one of great inspiration and profit.

Miss Corinne Rogers, of the Corinth District, in company with Mrs. Laura Copeland, and Miss Mary Massey of Iuka, went out to Tishomingo and organized a society. Miss Massey gave the new society a most helpful and tender talk. Fortunate indeed is any new society which enjoys the privilege of having our own Miss Massey give to them their first address on missions. Miss Rogers is planning to organize a Colored Woman's Community Club at New Albany, in the Negro church near her home. We trust that many auxiliaries will have this work undertaken, and would suggest to every auxiliary president to order the literature from Mrs. Lipscomb, and look over the splendid programs and plans for this work, and make an effort to have it undertaken during the month of October.

Mrs. J. H. Haughton, of the Aberdeen District, is happy over the success of her all-day missionary rally at Amory. The organization of six new societies in a period of two months of time is a good record to make, and I trust that this record will be kept up during the remaining months of the year.

Miss Lizzie Horn, of the Holly Springs District, writes: "I am so happy to tell you of our profitable district conference. I feel that God blessed us with the presence of the Holy Spirit and I am so grateful." She reports that fourteen new volunteer women have been assigned to organize at churches nearest them, and that she has in view five prospective places for new organizations, while she had heard of five preachers who had observed Woman's Day on the third Sunday in July, which was the time appointed in her district.

Mrs. D. B. High, of the Sardis District, writes as follows: "We made the long-talked-of visit to Love on August 1, and perfected an organization with eight members. God was there, as we were trying to carry out his plans. Mrs. A. M. Bennett has recently organized an adult society at Sarah, and we are grateful that Mrs. Bennett has volunteered to organize in all her husband's churches. Mrs. Myrtle Pollard has recently organized a Junior Division with seven members and a Baby Roll with seventeen members at Batesville, and she gives splendid plans for work. We appreciate the help this young woman is giving her pastor and her church. May God put it into the hearts of many of our young people to offer their help along the line of organizing the children in the missionary work."

Mrs. Elizabeth Clark of the Greenville District is planning to hold her district conference at Alligator, October 6-7, and the people of that town purpose opening their hearts and homes to the missionary women upon that occasion. Delegates' names should be sent to Mrs. W. P. Burbridge at as early a date as possible. It is ever a pleasure for the writer to enjoy the hospitality of the people in our delta towns, and we are looking forward with pleasure to our annual meeting to be held at Clarksdale next February, when we will be made to feel as if we were back in the ante-bellum days of the South, before war had laid its devastating hand upon the palatial homes and proud people of our Southland who extended unbounded hospitality to even the stranger within their gates. I am told, too, that no one ever dispensed this hospitality with more queenly grace than does the Secretary of the Greenville District.

We have not heard recently from Mrs. A. M. Pond, of the Winona District, but feel sure she is busy with her plan for her all-day missionary meeting to be held at Itta Bena in September. We are satisfied that with such an efficient and consecrated leader in charge that the meeting will prove a profitable and deeply spiritual one.

We are glad to say that a recent letter from Miss Elie Willingham, of the Durant District, informs us that her brother is rapidly recovering from his recent illness. She reports that the Junior Division at Eupora now numbers 35 members, while the adult and young peoples' organizations there are very active. She reports a new Junior Division at Durant, and says the volunteer women at Durant are "doing things." Then, too, she reports that Mrs. Conger, in company with her pastor, went out and organized a society at a country church near Vaiden.

Mrs. VIC THOMPSON HOYLE,
Conference President.

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3.—**The School of Medicine**—The Atlanta Medical College—a medical school of first grade which offers courses in medicine and surgery covering four years, and leading to the degree of M. D. By arrangement with the Grady Hospital, the Municipal Hospital of Atlanta, and the Wesley Memorial Hospital, which is a part of the University system, the School of Medicine is able to offer clinical advantages of great value to students.

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WALKER WHITE, Secretary-Bursar.

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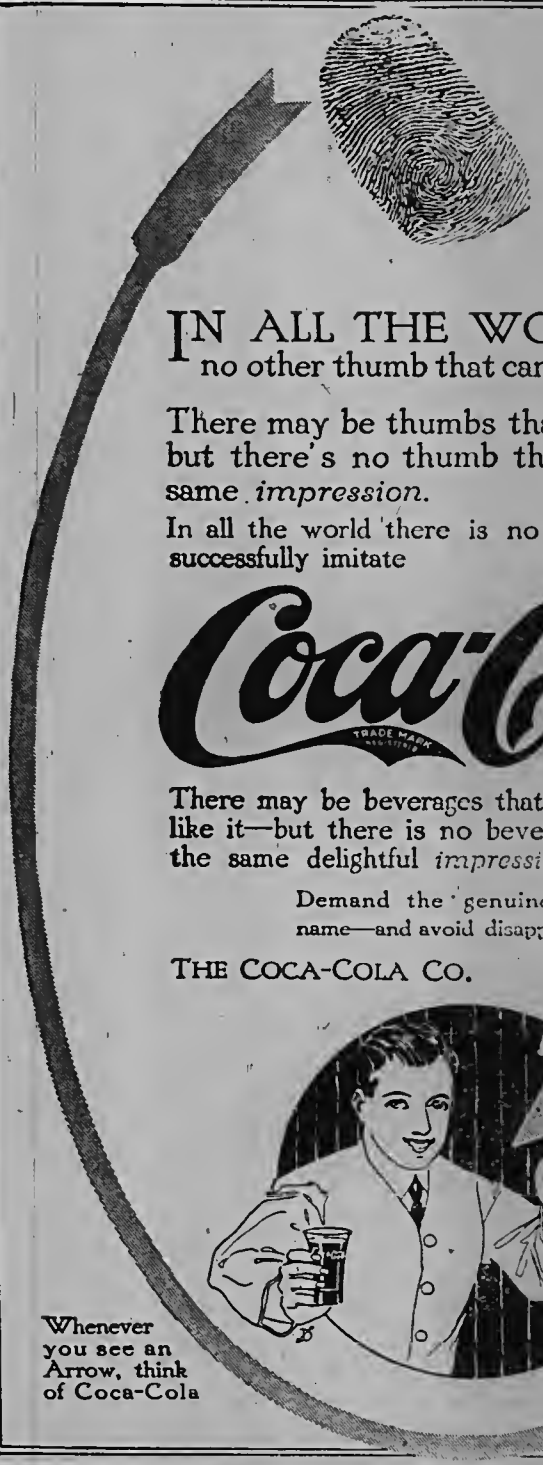

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This is a prescription prepared especially for **MALARIA** or **CHILLS & FEVER.** Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

From the Field

Indianola Mission, North Miss.

I have closed two of my meetings on the Indianola Mission. The first was at Falsonia, with Brother J. T. Lewis, of Greenville, to help me. He did some strong preaching. The Church was greatly revived and there were 2 additions to the Church, a Sunday school was organized, and a live interest manifested in it and the church work generally.....The meeting at Fairview closed the fourth Sunday night in August with Brothers W. M. Campbell, of Minter City, and J. W. Robertson, of Maben, Miss., with us. Brother Robertson opened on the third Sunday and did some good preaching until Wednesday, when Brother Campbell came and took charge. With Brother Robertson in charge of the singing and Brother Campbell doing the preaching, we could hardly keep from having a fine meeting. The Church was greatly revived. There were 8 additions to the Church and a good many were reclaimed. I earnestly solicit the prayers of the brethren that in this part of the field I may see great good accomplished.....On the 27th of May, one of my churches (Fairview) was completely wrecked by a storm and we have made a start toward replacing it. For any help rendered us in this work, we tender our deepest gratitude.—C. R. A. Brantley, P. C.

Rayne, La.

Dear Editor: Perhaps it will not be amiss to let you hear from the Rayne people. This is our first year at Rayne. It is an excellent business town in the very center of the rice section of the State. We have the only Protestant Church in town. The population of Rayne is about 3000. We have just closed our protracted meeting. Rev. C. C. Wier, of Morgan City, was with us. He seemed to bring the storm with him, as it began on his arrival. Notwithstanding the fact that the weather conditions were very unfavorable, we had a good meeting. The church was strengthened and there were several accessions. Brother Wier, by his association and his preaching, has endeared himself to the people of Rayne. He knows everybody or some one that they know. At any rate he makes them think so. Our church has a bright outlook here. Our Sunday school is really good, Brother R. C. Hall is the superintendent. The Woman's Missionary Society, the Junior Missionary Society, and our Prayer-meetings are all doing good work. We have our problems here—all through our ministerial life we expect to have them. I, for one, believe in the final triumph of righteousness over sin. It may not be in the near future, but a glorious day for the Church is coming, when "The knowledge of the Lord shall cover the earth as the waters cover the sea." We hope to have a good report at Conference. Let us all pray for one another, as we are engaged in our Master's work.—C. E. Fike.

Waynesboro, Miss.

The second of our revival meetings, which was held at Old Pleasant Grove Church, closed on the 26th inst. Our congregations were excellent, and the interest in the meeting grew daily. And on the last day, not a few of the people both in and out of our church came to me and declared that we had had the best meeting that this church had ever experienced. They also said that they were going to repair to their respective homes to live better lives, and do much more for the Church than they had been doing heretofore. The Church was greatly revived. Brother W. F. Baggett, the pastor of our Second Avenue Church at Laurel, Miss., assisted me. This man of God's preaching while he was in our midst, was of a lucid type. And the heart-searching messages which were brought to us from day to day were calculated to stimulate the Church Militant, and to show sin up in all of its odiousness.

We have been "doing exploits" in our work at Pleasant Grove Church these four years that I have been on this charge, and it is due to the fact that the people are not spiritual bigots, but are endowed with that unbiased spirit which prompts them to be true to their pastor and loyal to the Church of God. Truly, I am glad that I can say that our work has been pleasant at this church (Pleasant Grove) and I want to add this one fact, that if a pastor is to do the best work in his ministry the Church must take hold of the pastor's hands and covenant together to do three things for him: (1) Pray him up; (2) love him up; (3) pay him up. Failure to do these three things for the pastor contracts his usefulness, and keeps the Church from getting out of him the best service that is possible. We have just recently installed an organ at Pleasant Grove, this being the first organ ever owned by that congregation, and we have ceiled and put a new roof on the church. "And, best of all, in a measure we have put the loons to flight, and have killed all the snakes." Who can beat that? We are on the way, and happy every day. Praise the Lord!

HILARY WESTBROOK, P. C.

To Drive Out Malaria And Build Up The System

Take the Old Standard GROVE'S TASTELESS chill TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50c.

SUNDAY SCHOOL NOTES.

By Miss Elizabeth Kilpatrick.

"Student Standards of Action," by Elliott-Cutler, is a splendid text for College Voluntary Study Courses, for High School Bible study, and often for that class in Sunday school where the Uniform Lessons do not prove practical.

There have been registered for each Sunday during the last quarter 195 Adult Bible Classes. Of these classes 273 came from our own Church. This mighty army is being quietly mobilized. It is greatly effective because it gives every officer and every private an unusual opportunity to plan and accomplish great things for Christ.

Many calls come for books on the women of the Bible—here are some unusually good ones: "The Women of the Old Testament," Horton; "Representative Women of the Bible," Matheson; "The Woman of Tact," Markay; "Women of Ancient Israel," Adams. Anne Morgan's "The American Girl," is well worth while.

The American Bible Society gets out all the books of the Bible in pocket size with a neat, pocketbook shaped case, in which each one can be placed as needed. How fine a chance to re-read your Bible, the one needed book, in the odd minutes and day's ends and while waiting for trains! What a boom it is to busy, Bible-hungry people and just 57 cents for all the books and the case! Smith & Lamar will furnish it to you.

South Carolina celebrated her third Wesley Class Federation, with 1200 out-of-town and 500 in-town delegates. Central Texas, despite floods and washouts, had between 500 and 600 in Waco in March. Florida means to excel them all at Orlando in October. North Carolina will federate her classes in January, the Texas Conference in the early spring, and old Mississippi must some soon day prove her worth in this great arm of usefulness.

The "Carry Bright Things" Class stands for a group of splendid, high-souled women who verify their name in all class activities.

Rev. R. H. B. Gladney is planning some interesting and helpful institutes for his Conference—the North Mississippi—and everybody must lend a hand and make them successful.

Remember Hamill Memorial Day (September 19), Promotion Day, Rally Day, Thanksgiving. All these are red-letter days for Sunday schools.

IMAGINE THE MISERY

of a 7 years' case of persistent eczema and then the joy of its final disappearance. This is the experience of t. S. Giddens, Tampa, Fla.: "For 7 years I had eczema on my ankle. I tried many remedies and doctors. I decided to try Tetterine and after 8 weeks am entirely free from the terrible eczema." If you suffer with Eczema, Tetter, Itch, Ringworm, Salt Rheum, or Piles, you know what to do. Tetterine, 50c at druggist's or by mail from Shruptrine Co., Savannah, Ga.

THE BLUFF CREEK (LA.) CAMP MEETING.

The Bluff Creek Camp Meeting, which continued ten days, closed on Sunday, August 29. It was one of the most successful meetings ever held at this camp-ground and was greatly enjoyed by all. The attendance was large and the interest was deep and increased to the end. The preaching was done by Evangelist R. J. Smith, of Atlanta, Texas, Rev. Edward Craig, of Pride, La., Rev. C. B. Powell, of Clinton, and the writer. Six services were held daily and people were blessed in each of them. The Holy Spirit came in answer to prayer and many accepted Jesus as their personal Savior. Methodists, Baptists, and others worked together and the spirit of harmony prevailed. It was a gracious season of spiritual refreshing and uplift, for which God should be praised. O. J. TROUPS.

New Orleans, La.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

10¢ for MEN WOMEN and CHILDREN

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GUARANTEED **HOSIERY**

Tough as Whit-Leather

IT'S folly to spend a *quarter*, when a *dime* will do the work, and leave 15c in your pocket besides. Here is what you get:

(1) Guaranteed to show no holes in four months.
(2) Elastic top.
(3) Snug ankle-fitting.
(4) Pure dye, fast-color.
(5) Soft, strong, foot-shaped.

Two grades only—10c and 12½c

SOLD by most good retailers everywhere. If your dealer hasn't them, we will send hose postpaid on receipt of price and his name. Give size, color, (all solid colors), also whether men's, women's or children's hose are wanted.

Whit-Leather Hosiery Mills

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Lime Starvation Causes Tuberculosis

In the Medical Record (New York) of December 18, 1909, Dr. John F. Russell says: "The condition which is recognized as preceding the active development of tuberculosis in the adult may be considered as due to lime starvation. * Among inorganic substances lime salts appear to be of special physiological importance. * but if the salts are not in organic combination, it is difficult to suppose that the cells can appropriate them for food."

Years of widespread use confirm our belief that the success of Eckman's Alterative in tuberculosis is due largely to its content of lime, in such combination with other valuable ingredients as to be easily appropriated by the cells.

Doubtless this has had much to do with the results in many cases which appear to have yielded to it. As it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

REVIVALIST TELLS OF RELIEF FROM PAIN.

St. John the Divine, in his vividly drawn picture of Heaven, as his closing and most convincing argument of its glories, states: "And there shall be no more pain." Rev. 21:22. In making this assertion St. John felt that no more glorious prospect could be placed before the human mind.

Pain saps our strength in the battle of life. It is the strongest helper of disease.

Dr. Miles' Anti-Pain Pills bring wonderful relief from all pain. For the past 20 years these pills have been increasing in popularity, until now they are the most generally used remedy in use.

The Rev. R. M. Bentley, of Shelbyville, Ind., the popular revivalist, has the following to say about these pills:

"I feel it my duty to suffering humanity to say something in regard to Dr. Miles' Anti-Pain Pills. I consider them a God-send. For myself I fail to find words to express my gratitude for the relief that they bring. Hundreds of times when it seemed the pain was too great to allow me to go on the platform I have found in them a sweet relief. I have used them for over 10 years and always tell others about the benefit that can be derived from them."

If you suffer from any pain, purchase a box and if you are not perfectly satisfied return the empty box to your druggist and he will be glad to give you your money back.

MILES MEDICAL CO., Elkhart, Ind.

Board of Church Extension

1. Its Aim

(1) An Adequate church building for every congregation.

(2) A comfortable parsonage for every itinerant preacher.

2. Its Achievements

(1) Aided in housing 9,235 of our 19,735 congregations.

(2) Aided in building parsonages for 2,458 itinerant preachers.

3. Its Present Task

(1) A roof over 2,593 homeless congregations and modern buildings for thousands inadequately housed.

(2) Parsonages for 1,155 homeless itinerant preachers and better homes for thousands of others.

4. Its Resources

(1) Annual assessment on the Church of $300,000.

(2) Loan Fund Capital of $671,436.19.

5. Its Appeal

(1) That pastors and churches everywhere make special effort to secure the Conference Collections in full, and that in case of failure to secure full payment on total connectional claims, the Church Extension assessment and all others be given a "square deal" in the division of receipts.

(2) That borrowers from the Loan Fund Capital of the Board pay installments of interest and principal promptly when due, that others may receive needed and promised aid.

(3) That pastors, presiding elders, lay leaders, and others be on the lookout for contributions of money, land, notes, or other securities to the Loan Fund Capital of the Board, either as absolute gifts or on the annuity plan, and to be used in creating Memorial or other Loan Funds.

6. "Finally, Brethren"

(1) Appropriations already made cannot be paid in full if there is a decrease in receipts on assessments.

(2) In almost every community may be found those willing to increase the efficiency of the Board and their own income by the purchase of the Annuity Bonds of the Board. The security is absolute. The office wants their names.

(3) Send for six-page folder describing more than three score *free* publications, and pick out what you want for personal use, Sunday school, Epworth League, and congregation.

(4) Is your Sunday school using the Birthday Sunday School Loan Fund Jar? If not, why not? Write for booklet.

Board of Church Extension
of the
Methodist Episcopal Church, South
(Incorporated)

Address W. F. McMURRY,
Corresponding Secretary,
Louisville, Kentucky

NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 62—No. 37. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3165

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 16, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

In vain we call all notions fudge,
And bend our conscience to our dealing;
The Ten Commandments will not budge,
And stealing will continue stealing.
— Lowell.

* * *

Billy Sunday says: "There are three ways to spread the news—telegraph, telephone, tell a woman."

* * *

There is in reality but one world problem—that of human welfare; but that problem has enough aspects to keep Governments, Churches, and every other worthy agency known on earth constantly busy working at its solution. And when it is successfully solved the Millennium will be at hand.

* * *

Some men have a habit of quoting in a slipshod and inaccurate manner. This is unpardonable. One who has given to the world an utterance that people desire to repeat is entitled to be treated fairly by borrowers. This should be regarded as one of the inviolable rights of authors, whether living or dead.

* * *

What are you doing to make your church more spiritual and fruitful? There is an obligation upon every member to aid in doing this. A good way to begin to discharge this duty is to get closer to Christ yourself; then you will be in a condition to be of real service to others. If every one in the Church would become an active, earnest worker to save and spiritually strengthen souls, the world would soon be won for the Master.

* * *

Methodism is far from being what it ought to be, but it is yet the mightiest moral force in the American Nation. If you doubt this, open your eyes and you will see its banners waving in the forefront of every great reform movement that is under way on our soil. No other denomination in the United States has a better press, or better schools, or is more efficiently organized, or is more aggressively militant. The forces of evil know this to be true.

* * *

It is easy to sneer at consistency and pronounce it to be "the bane of little minds," but when a man reverses his position there ought to be a good reason for it. Otherwise, it is a weakness for one to be variable and uncertain in what one stands for. It indicates that such a person is at least shallow in his convictions—a superficial thinker. And often the shifter is swayed by motives that would scarcely bear investigation. For our part, we admire a man who looks a thing through before he takes a stand, and who after he has taken it may be depended upon with reasonable certainty to keep it. The "open mind" is much extolled, and it is well enough in its way; but the mind that never settles anything and lets it stay settled is much to be pitied.

A NEEDED LESSON.

There are some people who accomplish very little because, instead of using their present powers and opportunities, they sigh for larger gifts and a wider field in which to exercise them. Because they have not five talents, or ten talents, they neglect to use their one talent. Because they cannot shine in a conspicuous sphere, they are blind to the near-by open doors which invite them. Such a spirit is most unfortunate. In the first place, it is by using the powers that one already possesses that they are so developed and strengthened that one is capacitated for larger service. It is only by making the most of present opportunities that one may hope to go forward to wider ones. Nobler conquests await only him who shows himself the master of the situation where he is. Moreover, no work done to help humanity for Christ's sake is small or unimportant. The world may take no notice of such work in the out-of-way places, but the Master's eye is upon all such toilers. He ever sees them, is pleased by their efforts, and will not fail to reward them.

It is a significant fact that our Lord when he was upon earth counted no opportunity to help a needy soul too insignificant to be faithfully utilized. Some of his most luminous and inspiring utterances were spoken to single individuals, and no suffering outcast upon the highway appealed to him in vain. This lesson of capitalizing to the fullest extent the resources and possibilities already within our reach is one that we urgently need to learn.

"Not more of light I ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies;
Not more of strength, but how to use
The power that I possess;
Not more of love, but skill to turn
A frown to a caress;
Not more of joy, but how to feel
Its kindly presence near
To give to others all I have
Of courage and of cheer.
No other gifts, dear God, I ask,
But only sense to see
How best those precious gifts to use
Thou hast bestowed on me."

AN ADMIRABLE ANSWER.

Dr. Lyman Abbott, the brilliant editor-in-chief of The Outlook, frequently answers the inquiries of correspondents in that unsurpassed periodical, under the caption, "Letters to Unknown Friends." Many of these replies are strikingly interesting and informing, and knowing this, we never fail to read these messages from Dr. Abbott's scholarly pen when they appear. The following query and response, which were contained in The Outlook of Sept. 8, are so suggestive that we reproduce them for the benefit of our readers:

"'Do you believe in predestination? If a soldier dies on the battlefield, was his death in accordance with divine providence? Was it ordained from the beginning of his life that he should end thus?

E.'

"I see no reason to believe that God has fixed all the incidents and events of any man's life in detail. On the contrary, I believe that He has left to his children a large realm in which they are free to determine, by their own choice, their course of conduct and the consequent events."

We do not by any means always agree with Dr Abbott's theological views, but in this instance we are fully in accord with his opinion. A clearer and more admirable statement concerning this old question, which even yet is often raised, we have nowhere seen.

WHISKY SHUT OUT.

It is stated that in the forthcoming Revised Edition of the "United States Pharmacopoeia" whisky will be entirely eliminated from the list of drugs that have a medicinal value. This authoritative publication is issued under the direction of representatives of the principal medical and pharmaceutical colleges of the country, the American Medical Association and various organizations of druggists, and the Marine Hospital and the surgeon-generals of the United States Army and Navy, and its utterances concerning matters of this kind carry with them very great weight—constituting, indeed, what might be termed the pharmacal law of the land. So, the effect of this pronouncement may reasonably be expected to prove far-reaching and wholesome.

There was a time when whisky was generally regarded as a well-nigh indispensable medicine, and was freely prescribed by physicians, and the prohibition issue was complicated by the question of how to get rid of it as a beverage and yet keep it within the reach of physicians and druggists when needed in combating disease. We have been gradually learning better than this, however, and the most competent medical practitioners have long since almost completely dispensed with alcohol as a therapeutic agent, having discovered that there are other things which accomplish better the ends which it had been supposed to serve. There are still a few doctors who cling to the old view; but, as a rule, they are not those who stand highest in their profession, and their number is rapidly decreasing.

This decision that whisky is without value as a medicine ought to strengthen greatly the prohibition movement. If a plea cannot be made in its behalf in this respect, in view of the vast amount of harm that it does, what justification can there be for its continued manufacture?

There are some who are given to lamenting that we now have "no great preachers." Let these pessimists read the field notes in our Conference organs and they will see that we have no other kind.

The Alabama Christian Advocate quotes an exchange as saying: "The giraffe, which makes no sound whatever, is the only animal in nature so constructed." Evidently these gentlemen had no reference to the ecclesiastical giraffe, for often he is a good "blower of his own horn."

MY ROSE-COVERED COTTAGE.

By Alice Gorton Wynn.

I said, in hours of toil and strain,
Some day will be changed my lot;
In the calm and peace of a quiet lane,
I will rest in a rose-covered cot.

Though spirits flag and strength is spent,
I find, as each year closes,
The tasks stretch on, new labors sent—
No time for my cot of roses.

When the last charge comes from the Father's hand,
I'll see angel's wings o'er-hovered;
In the Home of the Soul, the Promised Land,
I shall find my cot rose-covered.

Crowley, La.

THE SIMPLE FACTS FOR HONEST PEOPLE.

By Bishop J. C. Kilgo.

The questions between Vanderbilt University and the Methodist Episcopal Church, South, have been settled, and our Church has gone bravely at the task of re-establishing its educational work on a larger, a sounder, and a safer basis. During the time the issue was a matter in the courts I did not give public expression to my views, but under instructions from the General Conference, along with the other Bishops, I did my duty as best I could in an honest effort to defend the rights of our Church. Now that the main issue of legal definitions and rights has been decided, I may be permitted to speak of the case from the view-point of the average man who has neither time nor taste for long legal documents, terms, testimony, and discussions. It is very natural that the average man, looking at things in the total, should somehow feel that the opinions of the highest courts are correct, although they may not be clear, and this attitude of mind may be allowed in this case, so far as the courts are concerned. But there are simple facts which are perfectly clear and upon which the verdict of the unsophisticated public will be reached.

It has never been disputed, will never be disputed, and can by no kind of regard for truth be disputed, that a body of Methodist men met in Memphis in 1870 for the express purpose of discussing the advisability of founding a Methodist University in the South. They did decide to found such an institution, to call it the Central University of the Methodist Episcopal Church, South. They secured a charter in the State of Tennessee for it, decided to locate it in Nashville, Tenn., and set about to collect funds for it. Mr. Vanderbilt gave to this university a large sum of money, in appreciation of which the Trustees changed the name of the university. All people who know anything about the facts admit all these things. There never has been, and never can be, any doubt that these Methodist folks intended to found a Methodist university, thought they had founded a Methodist university, and for forty years they and all informed people in America thought that Vanderbilt belonged to the Methodist Church. If these Methodist people had not thought this, and had not deliberately designed it, there never would have been a Vanderbilt University, so far as the Methodist people are concerned.

The Conferences that had this enterprise under their ownership and control appointed, according to the charter, agents to manage it for them. For many years all went well so far as the ownership and control of the University were concerned. Finally, some one or more of the agents having charge of this property for the principals found what seemed to be a legal flaw in the titles, or the charter. It was a question of legal terms and legal construction of terms—never for one moment a question as to whether the Methodist people believed they had founded and did own Vanderbilt. Under these circumstances two courses were open before the agents, or trustees, either of which it was possible for them to take. First, they might have reported to the owners whose property they had been appointed to protect and manage that they had found a seeming flaw, and that they deemed it wise for these owners to take such steps as were necessary to perfect their titles. This was the only course of honorable action, as honorable action is understood among average men, which could possibly have been taken, and this course of action every principle of honorable dealings demanded should be taken. About this there can not be the shadow of a doubt. There is no circle of business in which this is not recognized as obligatory upon all agents.

The second course which it was possible to take was to decide to keep silent and wait for such an opportunity as might arise when all these questions might be brought up, and the agents secure for themselves and their own appointed successors a property which they and all informed people knew they held as the representatives of a principal. The time seemed to come, and this course was taken, with the result that the court interpreted the words of the charter in keeping with the opinion of the agents, and turned over to these agents the property which the Methodist people and all other intelligent folks thought belonged to the Methodist Episcopal Church, South. The flaw which the agents discovered was, according to the court's interpretations of the technical terms, as grave as the course of the agents supposed. So in law this university passed out of the hands of its builders and owners only because there had been doubtful expressions put into the titles, and advantage was taken of this error. These facts can never be disputed. The Trustees of Vanderbilt University never did advise the Methodist Church of this flaw which they discovered and suggest the removal of it, but upon it, and upon it alone, they contended in the courts that the Methodist people in the light of this faulty charter did not own the university, and under the decision of the court they now own a property which is universally admitted was created by and believed to be owned by the Methodist Episcopal Church, South.

And there are other facts which support the conclusion that these agents did intend to get through this legal flaw the property they held as agents into their own possession and under their own control. As it is now understood, the court gave these agents full possession and management of the university, but none of them have made a proposition to exercise this property right and bear back to the Methodist Episcopal Church, South, with all titles legally sound, the property which they know the Methodists truly and fully believed to be their property. The Trustees have the right to do this, but they do not do it, and this fact justifies the average man in a belief that they originally intended to get it from the Methodist Church. Nor will this opinion be changed in the slightest by the vain boast that they wish to make a bigger Vanderbilt than the Church could make. People will not believe that. No moral purpose can ever condone an immoral act. Germany has tried such an argument on the world in defense of the Belgian outrages. There is nothing more repugnant to the sense of truth and honor of the average man than a pretense of piety in an effort to cover the scandal of iniquity.

The average man does not get his ethical ideas from the court-house. Many things that are declared by a court to be right the average man knows to be wrong, and his repugnance at such wrongs often breaks out in rebellious protests, doing even very unlawful acts in resentment of outrages against truth and justice. There are very few persons who have not some knowledge of a court giving the property of an unsuspecting widow to an unscrupulous agent, or deciding against a real owner in favor of a smart trickster. Some men have grown rich by chiseling through the law some honest person out of possessions on no basis except a word in a title. Such men are hated in their communities, and silently held to be most undesirable citizens. The conscience of the average man does not admit that a man has a right to all he can get through the law. And so it is, that in this court of the average man's conscience has been written the real verdict against Vanderbilt University. It is a verdict dictated not by shrewd arguments, legal definitions, slight shades of verbal meaning, and long references to authorities recorded in court records, but one that comes out of a sense of honor, righteousness and fidelity which has not been warped by greed and malice. The people will always know Vanderbilt University as the University which the Methodists founded and owned and which their own trustees, composed of Methodist preachers and Methodist laymen, got from the Church and are keeping from the Church through a flaw in the charter which the founders never suspected in it. With the people it will be another instance in the already long list of the law giving to agents what belongs to other persons, and there the case will rest for all time. Under these circumstances the average man will give little attention to Vanderbilt's plea for confidence, patronage, and favor. Least of all will Vanderbilt's claims to a superior type of Christian character and religious teaching meet with any sort of patient tolerance in the thoughts of the average man, so long as such teaching is paid for with money given to the Church, not one cent of which has been returned to the rightful owners. The court's verdict may be found in the Reports of Tennessee, but the real verdict to which this institution must be responsible is written in the outraged sense of truth, honor, right, and fidelity in the mind and conscience of the average man. All arguments must now be addressed to this court.

Charlotte, N. C.

THE BIBLE AND THE "TONGUE PEOPLE."

By Rev. J. C. Rousseaux.

II.

The Devil has two dupes: "Christian Science" for the philosophic, and "faith healers" for the ignorant.

Cannot Perform Miracles.

In this connection, I remember the failure of the "Apostolics" to cure two little blind children, a boy and a girl, and also a faithful Christian girl who was left a cripple from typhoid fever. I know of another case where the parents of a little sick boy whom I visited, after the good doctor had pulled the child through a severe crisis, sent word to him not to come back as they had turned the case over to the "Tongue People." The child is up, looking mighty bad, but he is well; and still the doctor lost his case. If that child had died, who would have been to blame? The doctor, of course, poor man.

These people claim to have the power to cast out devils, in addition to their other inflated claims. The near-relative of a woman here told her kinswoman that she had cast two devils out of her child not two years old. It is commonly reported that a child living in this vicinity who has been a subject of epileptic fits, was supposed to have been healed under the anointing of a certain "Come-outer," claiming to belong to the Church of God. But the anointing was not a success, so the parents turned the child over to the "Tongue People." After due consideration their revelation was that the child had a devil, and that there was but one way now to get it out, and that was to beat it out. Rebuking and praying the devil out had evidently failed—at least in that case.

Prominent people in Sabine Parish would know these people were I to call their names. Courtesy forbids my doing so. Time fails me to multiply the cases that might be mentioned.

Prominent people of Vernon Parish will remember that a certain woman went out to the meetings of the "Tongue People," got tremendously excited trying to get the "Tongue," fell down and died in the altar, or near it. These people said she was in a trance. They took her home and stayed up with her all night. They announced in the morning

that she would "come back" at 3 o'clock that day. The people went home, some of them, and at 3 o'clock some of them went back to see what had really happened, or would happen. Then these gifted "Prophets of the Mysterious" came forth and told those present, among whom was a Methodist preacher, the pastor there, that the woman was "having such a good time with Jesus that she would not be back till that night at 8 o'clock." Eight o'clock came; still the woman had not moved. By this time it would have been customary to bury the body. But these people kept the body out of the grave for three days, when, as I understand it, some men of the place went and buried her, over the protest of the "Apostolics" that they would have to answer in the Judgment Day for burying a human being alive, and that therefore they were murderers.

Who were the real murderers? Did they really think they were right? They in the end saw that they were deluded. Had they the prophetic insight that they claim, they would have not needed the odor that came from a decaying and putrefying corpse to convince them that their subject was long ago beyond their control—that she was dead.

This one case alone, which really occurred in or near Hornbeck, La., which came up before the Grand Jury, ought to convince sane folk that the "Tongue People" are fanatics of the wildest sort.

The Pentecostal Sign.

That people spoke through a miracle of tongues or languages on the Day of Pentecost there can not be the shadow of a doubt. The disciples, men and women, to the number of one hundred and twenty, had been waiting in the upper room of a house, probably where they had eaten the last supper, which perhaps was owned by a disciple; after nine days, according to the reckoning of Purves, from the Lord's ascension, the promised Holy Ghost came upon them. There was a sound "as of a rushing, mighty wind, and it filled all the house where they were sitting. A distinct tongue, as of fire sat, presumably, upon the head of each disciple, and they all began to speak with other tongues as the Spirit gave them utterance. Luke, the physician, writer of the Acts, informs us that at least fifteen different nations were represented by their own people in the city of Jerusalem. God chose the time of Pentecost for this miracle when the Jews from over the world, so to speak, would be there to see and hear. Jews and Proselytes, that is, former Gentiles, were there at this great, joyful feast of the harvest.

Now, when they were baptized with the Holy Ghost they began "to speak with other tongues as the Spirit gave them utterance." The multitude of the people, all the different nationalities spoken of in the second chapter of Acts, went to the place where they heard the sounds. The Apostles then came forth addressing the people. There was great amazement among them, because all these different peoples heard the disciples preaching and praising God and telling of his wonderful works. They were struck with wonder, not because they did not understand what the Disciples were saying, but the very opposite, because that every man did understand them. "How hear we"—all these people here mentioned—"how hear we" these Galileans, the Disciples and Apostles—"all of them speaking in our very tongues wherein we were born?" Here plainly then is the phenomenon that occurred. There was no miracle in the understanding of the hearers, but in the tongues of the speakers. Here a company of Arabians are being addressed by men or women filled with the Holy Ghost and speaking in the language of Arabia and are understood by these men of the desert. Here in another place, perhaps in a porch of the temple, another crowd of Roman sojourners are being addressed by men in their tongue. And in all there were at least fifteen different languages or dialects spoken by these men and women, disciples and apostles. The wonder was that all the people addressed understood the things that were spoken, although there was to a certain extent a confusion of sounds, very much as in a live Sunday school, where all the teachers are earnestly teaching the truth.

Acts Tenth.

Now, in the tenth chapter of Acts we see this miracle repeated in the case of the conversion of representatives of the Gentile world in the home of the devout Cornelius. No mention is made in the second chapter of the Acts that the converts talked in any other language. It is simply said that they gladly believed and were baptized, to the number of about three thousand. Therefore, the tenth chapter of acts is the first place where mention is made of the converts speaking in tongues. The miracle of Pentecost was reproduced in a different way, but God had a great confirming purpose in it, as I shall hasten to show. On the day of Pentecost the Disciples and Apostles spoke in languages hitherto unknown to them. On this occasion, when Cornelius and his kinsmen and friends whom he had gathered to hear the Word received the Holy Ghost—for he fell on all them that heard the Word—they, these representatives of the Gentile world, were given the Pentecostal sign of the tongue; and we are expressly told for that purpose. It was to convince the Jewish converts that Christianity was not only for them, but for the Gentiles also. The fact is that God had to work hard on Peter, and perform even additional signs, in a vision of the great sheet let down from heaven, containing all manner of four-footed beasts, God saying to Peter: "Arise, Peter; kill and eat;" and Peter saying: "I have never eaten anything that was common or unclean." God had to do all this; he had to put Peter to sleep and perform the surgical operation of extracting the prejudice from him as to these Gentiles. So hostile were the Gentiles and Jews generally that these signs of the Holy Ghost were needed to convince the people of both these classes. The miracle here was as it was on Pentecost. The Jews heard and understood these Gentile converts, for God had given them the Pentecostal, apostolic gift. They all understood.

COLLEGE KILLING—A KILLER HEARD FROM.

By H. Walter Featherstun, D.D.

My Brother, Robert Selby, who is understood to stand for the policy of college killing set forth by the General Board of Education, has broken the silence with an article in the Advocate of Sept. 2. He tries to defend himself thus:

"I am the person to whom Dr. H. W. Featherstun refers in his last article on 'Killing Colleges' ('College Killing' was the title I used), when he said that a man did not agree with him, notwithstanding this man had not read his article. It was not necessary for me to read the article in question after I had discovered from the first paragraph or two what his contention was. Not only that, but I have heard him talk, and I have read from his pen in other days; and not only that: his policy is to give any school, regardless of the character of work done, the dignity of being called a college. This was demonstrated in his success in getting the Trustees of the Mississippi Conference Training School at Montrose to apply for a change of the charter, whereby the name of the institution might be changed to Montrose College. And this, without any application to the Conference to which the school belongs."

Now, my Brother Bob does not mean to misstate facts—he is not bad; he is just ignorant. He does not know, and does not know that he does not know. The only truth in the above is that he is the man I alluded to in my last article. It was necessary for him to read my articles, for ignorance of them has led him into egregious blundering and rank injustice. He has utterly misstated my contention. He has heard me talk and has read from my pen not one utterance that would justify him in saying: "His policy is to give any school, regardless of the character of the work done, the dignity of being called a college." This statement is utterly false. My brother Bob's ignorance has led him far afield. If he had only read even my last article in which I alluded to him he would have found a positive contradiction of this statement. In it I say: "Let us see to it that all of our colleges meet fully the educational requirements set by the commission of ten practical educators provided for in Par. 4 of the Discipline." This has ever been my policy. No man, not even blundering Bob, in our Conference has fought harder and suffered more to keep our colleges up to full college curricula than have I. Although I feel that my blundering brother's gross slander against me was ignorantly and unwittingly made, yet it is so slanderous and so painfully unjust that I must demand that he either prove it or retract it.

Rev. T. J. O'Neil, President of the School at Montrose at the time, is ready to certify that the effort to change that institution's name was not my effort, and that I, as President of the Board, consented to it on condition that a college course be put in. Furthermore, the change of name was sought in 1913, before there was any law requiring such matters to be acted on by the Annual Conference. Oh, Bob, how ignorant you are!

He further says: "It will not be long until this (Whitworth College) will be a college of 'A' grade." Does anybody in our Conference except our blundering Bob believe this? I think not.

He still further says: "It is the purpose of Port Gibson Female College to classify within the time that remains by the authority of the Educational Commission. Those who are interested in this worthy institution of many years' faithful work for the Church that has given its moral and financial support will see to it that it will be placed where it can measure up to its possibilities."

I am Secretary of the Board of Trustees of Port Gibson Female College and do hereby certify that it is not the purpose of this College "to classify" according to the requirements, i.e., the other than educational requirements, set forth by the General Board of Education. We shall go on conferring degrees (D.V.) in 1916, 1917, and on and on, paying no attention to the requirements concerning value of apparatus, volumes in library and an endowment. Port Gibson Female College carries now a full college course in every detail and challenges any college to show better work done than she is doing. She has raised her standard, placing her curricula alongside of Millsaps and Whitworth, and is striving to do just as good work in every way. Her English course, a bit behind, has been put up to the requirement by the putting in of Old English.

My Brother Bob assumes all along that I oppose "classification of our schools." I think I wrote years ago the first articles appearing in this Advocate on the classification of our schools—the word then was correlation. I stand to-day where I stood then; but I do not favor the impracticable, unlawful and unjust method which our blundering Bob stands for.

He pleads: 'Let the agitation of the subject of 'Killing Colleges' be dispensed with." He quotes the words "killing colleges." I do not know who he quotes from—I did not use that phrase.

Well, Bob, when you and the General Board quit the college killing policy, which is not according to the law but opposed by the law, we will quit agitating the matter, and not till then. You have not tried to prove that the policy I condemn is lawful. You cannot prove it. You have not attempted to disprove one single contention of mine in the matter. You cannot disprove one of them. You have made charges against me, not one of which you can prove. You do not try to prove them. You have only shown your reckless ignorance of what I have written and of the law of the Church. Bob, if I were Secretary of Education of the Mississippi Conference as you are, I certainly would know enough not to traduce and misrepresent one of my best friends as you have done. You must either prove your charge concerning my policy or you must retract it.

"Let the agitation be dispensed with?" No, thank you! We of the small colleges who are making college education possible to the poor boys and girls of Mississippi Methodism do not propose to lie still and blindly suffer our colleges

killed. "Dispense with the agitation!" Why? Only error suffers from agitation—truth never does. If you have truth on your side show it and do not plead for silence. Your very plea is a confession of the weakness of your contention.

Secular News and Comment

By R. E. Meek.

The proposal to hold a constitutional convention in Louisiana was defeated by a majority of approximately 8000.

* * *

Seven hundred million dollars is spent every year in the United States for tobacco; of this sum $446,000,000 is spent for cigars, $37,000,000 for cigarettes, $157,000,000 for smoking and chewing tobacco, and $24,000,000 for snuff.

* * *

Governor M. D. Alexander, of Idaho, is the first Jewish governor ever elected in any State in the Union. Accompanied by his wife and daughter, the Governor attended the Governors' Conference which was held in Boston, Mass., August 24 to 27.

* * *

It is stated on the authority of two French scientists that 10 per cent of the chickens in that country have tuberculosis and that in some nations as high as 28 per cent of the fowls are victims of that disease. It is not known whether persons who happen to eat poultry suffering from this malady can take it from them.

* * *

The Liberty Bell which has been a visitor at the Panama-Pacific Exposition in San Francisco will start on its return trip to Philadelphia, its home, in the early part of November, and on the journey will stop at the following places: Fort Worth, Dallas, Houston, and New Orleans. It visited New Orleans once before—31 years ago when the Cotton Centennial Exposition was being held in the Crescent City.

* * *

The City of Dallas is anxious to have the next National Democratic Convention, which will convene in 1916, to meet there. If her efforts toward bringing this to pass are successful, it will be the first time that this convention was ever held in a Southern city. All the other cities of the South ought to unite in an effort to help Dallas to secure this important assemblage of the leaders of the Democratic party.

* * *

The number of Poles in the world at the present time is estimated at 23,000,000. They occupy the seventh place among the nations speaking a European tongue, outnumbering the combined populations of Bulgaria estimated at 5,400,000, of Serbia at 9,200,000, of Greece at 5,000,000, and of Turkey in Europe at 1,600,000. The German Empire contains about 4,100,000 Poles, Austria 4,200,000, Russia 12,000,000, and there are about 3,000,000 of them in America and elsewhere.

THE TRUE POSITION OF THE CATHOLIC CHURCH.

Editor Christian Advocate: In your issue of August 19 in an article entitled "Bombastic Baptist Bigotry," your contrihutor, Rev. P. O. Lowrey, misrepresents the Catholic Church when he says it denies that Protestants are married and (the Church) maiutains that Protestants are living in adultery. I have seen this statement of Catholic belief, but never in so high a place as The Advocate. The conclusion was doubtless based on this paragraph of the "Ne Temere" decree:

"3. Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place, or a priest delegated by either of these, and at least two witnesses, according to the rules laid down in the following articles and saving the exceptions mentioned under 7 and 8."

This, standing alone, would seem to justify the conclusion he states. But the next section defining "who are bound" by the law is as follows:

"11. 1. The above laws are binding on all persons baptized in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract sponsalia or marriage with one another.

"11. II. The same laws are binding, also, on the same **Catholics** as above, if they contract sponsalia or marriage with non-Catholics, baptized or unbaptized, even after a dispensation has been obtained from the impediment mixtae religionls or dispartatis cultus; unless the Holy See decree otherwise for some particular place or region."

A fair interpretation of these two sections excludes all except Catholics. The last paragraph defines that the Catholic party to a marriage is not exempt from the rule. It says nothing as to the other party.

But to prevent any possible misunderstanding, the very next paragraph defines "who are not bound":

"11. III. **Non-Catholics**, whether baptized or unbaptized, who contract marriage among themselves are **nowhere bound** to observe the Catholic form of sponsalia or marriage."

Would it he asking too much to hope that inasmuch as the mistake was disseminated by The Advocate, you will publish this statement of the Catholic rule to correct this misrepresentation?

Yours sincerely,

Shreveport, La. P. W. CARNEY.

SOME DAYS AT JUNALUSKA.

Dear Dr. Meek: We have appreciated the messages of many friends who have written to us, enquired after us, and prayed for us. We thank one and all, and now with grateful hearts report that Mrs. Wyatt is improving—is decidedly better—after a fearful nervous break-down. Our physicians and specialists of Memphis advised us to go to the mountains. On the twenty-seventh of July we left for North Carolina. There we found an ideal place two miles, equidistant, from Waynesville and Junaluska, a lovely spot, in an elegant country home, with several others searching for physical and mental improvement. In the excellent programmes at Junaluska we also gladly partook of spiritual food.

Junaluska is surely the coming resort, in the best sense of the word, for any people, and particularly Methodists, for soul uplift, intellectual strengthening, and pure, genuine pleasure—all of which invigorates and inspires the whole man with a hope that 'maketh not ashamed.' There one may get a vision that enables him to see more clearly the need of living closer to Christ, and a desire to work harder for the blessed Master's cause. The half cannot be told concerning the scenery, the exhilarating atmosphere, the delightful, helpful association, and the talks and sermons that force one to see plainly the inviting field right before him "white unto harvest." The men of God who have so wisely planned and earnestly wrought for this earthly New Jerusalem deserve much credit, and liberal, hearty co-operation to increase its facilities, that more lives may he better fitted for wider usefulness, that we may be quickened and more awakened to the importance for better preparedness to labor in the vineyard of the Lord. What a privilege is offered of coming together on the mountaln top, where we may freely use the ordained means, under such favorable and inspiring circumstances, by which we hear the voice of the beloved Son, and go down to our charges refreshed and stronger for the glorious work at hand!

All honor and praise to Bishop Atkins for conceiving and planning such an enterprise for our great Church! He, with others, has been wise in selecting the best place in the Southland for summer conference schools. They deserve much credit, and earnest co-operation and a generous support by the whole Church and all the friends of Methodism.

There should be a building erected on that beautiful spot sufficient to accommodate one hundred preachers and Sunday school workers where they might get lodging and board at two and a half, three, or four dollars per week. Many would pay the transportation so as to spend two, three, or four weeks, or longer, at this helpful place—helpful for the whole being—if while staying there the expenses could be considerably reduced. Frequently congregations would assist their pastors and promising young men and women for general Church work to go where they could so readily become more efficient.

With every good wish for the Advocate and its Editor, I am cordially yours, J. M. WYATT.

Ackerman, Miss., Sept. 2, 1915.

THE HOLMES STORE

OF NEW ORLEANS

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CHANGE OF MANAGEMENT.

At a meeting of the Board of Directors of the Mississippi Orphans' Home on Sept. 11, Rev. J. B. Randolph, of Kosciusko, was elected Manager, to succeed Rev. W. M. Williams, who had previously tendered his resignation, to take effect as soon as his successor could be elected. We feel sure that the friends of the Home and the public in general will join the Board in its expression of regret that Brother Williams has decided to take this step. The following resolution was unanimously adopted:

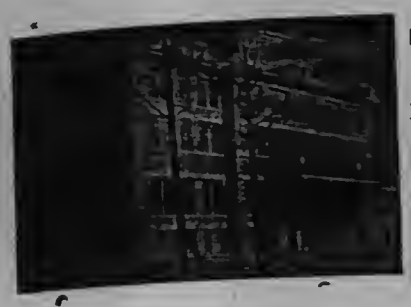
"In accepting the resignation of Rev. W. M. Williams as manager of the Mississippi Orphans' Home, we take occasion to put upon record our high appreciation of his Christlan character and the conspicuous ability with which he has managed the complicated and important affairs of the Home. We believe the thanks of this Board are due and they are hereby tendered to Brother and Sister Williams, his good wife, and the assurance of our high regard and best wishes are here by given them, with the pledge of our fervent prayers for God's blessings upon them in their lives."

The election of Brother Randolph was made unanimous, and we ask our people to rally to the Home under its new management as they have done in the past. V. C. CURTIS,

Secretary Pro. Tem.

The portion of Belgium retained by the Belgians is a small strip only 10 by 30 miles.

The Louisiana Educational Campaign

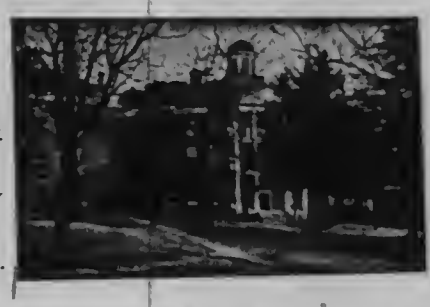


LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference See'y

Rev. C. A. Battle, Treas., Baton Rouge, La.



(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

A GOOD BEGINNING AT MANSFIELD.

A press dispatch to The Times-Picayune, sent on the 10th inst., reads as follows: "The sixty-second session of Mansfield College opened on Wednesday. There were 40 young women in the boarding department on the first day, this attendance exceeding that of any former year. The local attendance is good and President Bobbitt is very much encouraged."

A PROMISING OUTLOOK.

The following notice of the opening of Centenary College, which appeared in the Shreveport Times of Sunday, Sept. 12, indicates a promising outlook for the College during the coming session:

"Centenary College, Shreveport's leading educational institution, and one of the most noted seats of learning in this section of the Southwest, will open its eighth annual session in Shreveport Wednesday, September 15. The opening next Wednesday will also mark the seventy-seventh year of the institution since its organization in 1839. The opening exercises will take place in the College auditorium at 10 o'clock a. m. Dr. O. A. Wright will deliver the opening address to the student body.

"The 1915 term marks the beginning of the third year of Dr. Robert H. Wynn's administration as president of Centenary, and under his guidance the school has gone forward in the work of higher education with thoroughness and tone. Dr. Wynn is a broad-minded educator, intensely devoted to the interests of Centenary. His policy has been marked by carrying out his purposes with simple directness but firmness. Under his excellent administration the College has improved and enlarged.

"The Faculty.

"The faculty for the coming session will be led by Prof J. G. Sawyer of Virginia, who will occupy the Chair of Philosophy. Prof. Sawyer took his Bachelor's Degree at Randolph-Macon and his Master's and Divinity Degrees at Vanderbilt University. He is the son of a minister in the Virginia Conference.

"Prof. H. C. Henderson, last year a professor in Millsaps College, will this year fill the Chair of English and History at Centenary. Prof. Henderson took his Bachelor's Degree at Millsaps and his Master's Degree at Vanderbilt. He is the son of Rev. W. F. Henderson of Louisiana.

"Prof. Buford D. Battle, last year Professor of French and German, has been assigned to the Department of Mathematics. Prof. Battle is the athletic adviser to the faculty and a warm advocate of clean athletics.

"Prof. A. L. Sims, a graduate of Centenary two years ago, is a valuable addition to the teaching force of the high school department of Centenary.

"Mrs. T. F. Willbanks, who, as Miss Ruth Kessinger, graduated from Centenary several years ago and last year taught the seventh grade pupils, will resume her work during the coming term. Mrs. Willbanks is the wife of the famous star athletic of Centenary, who will this year be a member of the senior class.

"Prof. W. W. Moore, Jr., a graduate of Millsaps College, has been added to the corps of instructors.

"Centenary is a co-educational institution, denominational but not sectarian. The surroundings are most attractive and the health conditions are ideal. The College site, on an eminence consisting of forty acres of land in Gladstone, is most beautiful and offers everything in the way of natural advantages for the future development of the College.

"The present scholastic year promises to be one of the most successful in the history of the local institution. Centenary has in her history added as many illustrious names to the glory of Louisiana as any seat of learning within her borders."

DO WE BELIEVE IN IT?

Do the Methodist preachers and people of Louisiana believe that the Church has any call to furnish college education for our young people? As a Church, through our Mission Board, we are professing our faith by maintaining colleges and academies in foreign lands as a part of our missionary program. We have always professed to believe in this policy for the home Church. It would be well for every reader of these lines to face squarely and answer honestly this question as to our responsibility for furnishing Christian education: Do we believe in it? If we do, there is no escape from the positive and immediate duty of furnishing the means by which our educational work may be put upon a basis of the highest efficiency. There is no denying that we have been playing at this task, when after carrying on our college work at Centenary for about eight years, we have practically no endowment, inadequate buildings, and are under the necessity of constantly finding means for current maintenance. There are men among us who, if we believe in this work, ought to put up new buildings, and endow chairs or scholarships. If we believe in this work every Methodist in the State ought to do something to prove that belief. John Ruskin said that he who prays "Thy Kingdom Come," and prays it sincerely, must do something besides pray. So, if we believe in Christian education, it is time for us to show our fath by our works.

The task of raising $15,000 in Louisiana, when one-sixth of it is offered by one man, is not a large task IF WE BELIEVE IN IT. We believe in caring for our orphans, and last year we raised, mostly in small amounts, $12,000 to show our faith. Do we believe in the larger and costlier task of providing Christian training for our sons and daughters? The answer will be given in our response to Dr. Wynn's efforts to raise the balance of the $15,000 for Centenary. It will also be given in the percentage that our educational collections bear to our assessments. It will be given in the kind of co-operation given to Dr. Wynn and President Bobbitt in their efforts to build up great schools for our boys and girls.

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MISSISSIPPI ORPHANAGE "WORK DAY."

"Our Home," the Mississippi Orphanage paper, has announced that Saturday, October 16, 1915, will be "Work Day" for that institution in the two Mississippi Conferences. Men, women and children are urged to set aside their earnings for that day for the benefit of the orphans. The money thus saved may be handed in at the churches on Sunday, October 17. "Our Home" says: "Last year our receipts for "Work Day" footed up $3893.93. This was less than for several years, but the reason is well known. Very little cotton had been sold and nearly every one was financially pressed. This condition continued for months; so the Orphanage has been embarrassed for the want of funds this year. Yet the children have not suffered and we now have 224 in the Home. However, our needs are urgent and we ought to raise $5000 on October 16. **We can do it if all the presiding elders, pastors, and superintendents of Sunday schools will join in seeing that "Work Day" is generally observed.** One person's earnings may not be much, but suppose that ALL of the 1200 churches in the two Mississippi Conferences were to observe (just try to render the program and give the people a chance) "Work Day," even if the amounts raised by many congregations were small, we would get more than the $5000. **Your people want to help. Show them how, and give them an opportunity to demonstrate what you have taught them."**

A WORD FOR CENTENARY COLLEGE.

To my many friends and all loyal Methodists throughout the State, as well as all friends of Christian Education:

I have just returned from Centenary College, where I spent a most pleasant afternoon with its President and some of its professors. I met the new Dean and was pleased with him from first sight. I believe he will prove to be the right man for the place. Prof. L. A. Sims is well known to many throughout the State and is well prepared for his work. Prof. Henderson, a son of our beloved W. F. Henderson of the Louisiana Conference, is a very valuable member of the faculty. Prof. Moore is a son of our honored preacher and educator of the Mississippi Conference, while Prof. Battle has two brothers in the itinerancy and is himself an earnest Church worker as well as a fine teacher. In the preparatory school there is a competent lady teacher; and last, but not least, is the President, Dr. Wynn, whom I have always regarded as one of the most polished and perfect Christian gentlemen I have ever known.

But what I want more especially to say is, that after I had seen the building, which is undergoing a general repairing and cleaning, and had looked over the grounds and property as a whole, I came away with a new enthusiasm and a mighty desire to see Louisiana Methodism rally to the support of Dr. Wynn, who will make Centenary College a great factor in forwarding our beloved Church in this State. Brethren of the ministry, let us begin to pray and work for Centenary as we have never done. We ought to do it, and if the preachers of the Conference will sound only a cheerful note for Centenary, she will go on to that success that will make us all proud of her as our College.

Let me also urge Methodists who are going to send their sons to college to send them to Centenary. And let me appeal to the men who have means to consider the good their money will do in a Christian college and give it therefore to Centenary's endowment. When Dr. Wynn writes you, or comes to you, open your heart and purse and make a substantial donation.

In conclusion, I want to say I have determined to give to the institution as I am able, and with every opportunity to speak a good word for Centenary.

Sincerely,
R. W. TICKER.

The State of Indiana will honor her much beloved son, James Whitcomb Riley, the poet, on October 7, when he will celebrate his 62d birthday.

THE OPENING OF PORT GIBSON FEMALE COLLEGE.

This fine old college opened her 1915-16 year of work on September 8. Up to this hour eighty pupils have been enrolled. This is but sixteen short of the total enrollment of last year. Others are due in the next few days. The prospects are good for a total enrollment for the year of much over a hundred. Of the eighty already enrolled 54 (exclusive of the President's children), are boarders in the college.

A study of the register reveals the following interesting facts: Forty-seven are members of the Methodist Church; six are studying for the ministry, and one for the mission field—ten are children of preachers. These interesting items indicate the splendid work being done for the Church hy this college.

I have never seen a finer student body than we have here. The teachers are well-equipped and experienced. More anon.

H. WALTER FEATHERSTUN.

MILLSAPS COLLEGE: A RETROSPECT.

By Prof. G. L. Harrell.

As the time for the opening of the twenty-fourth session approaches, the writer can scarcely keep his thoughts from wandering hack to the days when the third session opened, when he, along with 205 other searchers after learning, presented himself on September 26, 1894, to the President of the College for classification. At that time no such organization as the "Association of Colleges and Secondary Schools of the Southern States" existed and there were no "Affiliated High Schools." In fact there were very few High Schools to he affiliated. The student soon showed by oral or written examination his fitness for certain classes and he was placed therein accordingly.

Now, all such things have changed. The student comes with his credits summed up in terms of Carnegie units to the total of twelve or fourteen and is admitted on that showing. This all reveals wonderful improvement in organization and a marked advancement in preparation. It, at least, represents uniformity in college entrance requirements and the good-will of sister institutions. The real key to the situation is found, however, in the individual student, whether he offered for entrance in the last decade of the nineteenth century or offers in this year of 1915. So much for the method of getting in. In those days there were not many buildings on the grounds. The Main Building, the President's home, Asbury Hall, Williams Hall, and the cottages constituted all the college buildings. The campus had just heen converted from a cultivated field and there were not many trees to be found. Often the student would extend his arm as he passed along the path and hend over an elm as he walked. Now those same elms are beautiful shade trees. In addition to the buildings mentioned above we now find the Gymnasium, Webster Science Hall, Founder's Hall, a professor's home, the James Observatory, Carnegie-Millsaps Library, and the homes of two of the fraternities.

The equipment in those early days was rather limited. The Library and the Science Department occupied a room each in the Main Building. To-day the Science Department occupies all of Webster Sciencc Hall and the Library is overcrowding its quarters in the new Carnegie-Millsaps Library. The Observatory possesses one of the best telescopes in this section of the country.

At the beginning of the third session the faculty consisted of five members in the college department and two in the preparatory department. At the present time there are eight in the college faculty; three in the preparatory department, and three in the Law School, together with seven instructors from the student body.

Then the Preparatory School was under the same roof with the other departments. To-day it is in its own building and is under a distinct administration.

A great many changes have been made in the faculty during these twenty-one years. There is not a single member of the present faculty whose term of service began with the first session of the College and only one who was here at the beginning of the third session. That one is no other than Professor R. S. Ricketts, whose almost half-century of teaching in Mississippi has been a blessing to many hoys and girls and men and women of this and adjoining States.

At the very beginning of the College provision was made for the training of the young men in parliamentary practice and debate. The students organized two literary societies and named them for two of Mississippi's most distinguished citizens—Galloway and Lamar. From the beginning, hearty and wholesome rivalry has existed between these two organizations, and from their halls have gone some of the very best of the younger orators in Mississippi. These societies are still exerting an influence for good among the students.

When the Preparatory School was set apart as a distinct institution they organized a literary ociety and named it for another great Mississippi orator—Prentiss.

The authorities were not unmindful of the fact that there was needed Christian endeavor among the students, as well as mental training; therefore, they saw to the organization of the Young Men's Christian Association, which is and has always been a potent factor in the student life at the College. Some students get the idea that this Association is solely for those preparing for the ministry. Such is not the case. Layman and preacher, in turn, bave presided over its affairs. It is the one organization at the College where all alike can take part and it deserves to be patronized to the fullest extent.

An establishment is judged not so much by its machinery as by its output. It is true, however, that good machincry is necessary for the accomplishment of efficient work. Let us look at the finished products of Millsaps College and at the many hundreds who have spent some time in attendance upon its courses, but who have not gone so far as graduation. From the class of 1895, the first to be graduated, to the class of 1915 we find men and women filling important positions in nearly all departments of human activity. From California to Maine and from Wyoming to Florida, and in some instances abroad, we are likely to find some old Millsaps man engaged in buisness or professional life. In our own commonwealth, Church and State are feeling more and more the influence of the Millsaps man and his ideals. These are the nien who have brought the honors of the Mississippi Intercollegiate Oratorical Association to the College; who organized and published the first periodicals of the institution; who are now reflecting credit upon their Alma Mater in their several lines of activity.

Millsaps College has never had a large enrollment. This fact, in itself, is of great significance when we think of the personal contact between pupil and teacher. As a matter of information, we give here the number of students registered each year: 1892-93, 149; 1893-94, 161; 1894-95, 206; 1895-96, 166; 1896-97, 205; 1897-98, 174; 1898-99, 146; 1899-1900, 162; 1900-01, 163; 1901-02, 142; 1902-03, 265; 1903-04, 250; 1904-05, 272; 1905-06, 229; 1906-07, 284; 1907-08, 287; 1908-09, 281; 1909-10, 221; 1910-11, 265;1911-12, 290; 1912-13, 271; 1913-14, 245; 1914-15, 246.

There have been enrolled during these years 5080 students. A few short of 600 have received degrees from the institution. The college has not yet conferred an honorary degree.

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THE LOUISIANA METHODIST ORPHANAGE.

The Board of Trustees of the Methodist Orphanage at Ruston in their mid-year meeting inspected the property of the institution, including the farm, farm buildings, orchard, garden, live-stock, canning plant, dormitories, and the domestic affairs of the Home. All these things were found to be in good condition. Thirty-eight hoys and sixty-seven girls constitute the large and happy family. The Board was entertained at a harhecue by the institution. R. T. McClendon superintended the preparation of this sumptuous dinner. All arrangements had been made to serve the dinner in the woods some distance from the Home, but the rain interrupted this proceeding and dinner was served in the playroom of the Home. The children were given their places at the table and then the members of the Board were assigned to places, and all enjoyed a real barbecue dinner. Now just think of a great big family of more than one bundred children, and not one cross word, not one cry, not one mishap. How many families with one or two children could get through a dinner like that?

The Home has a capacity for 100 children, but by crowding a little there are now 105 children in the Home. The Superintendent reported that he has had to refuse more than three hundred cases since January 1 of this year. The children involved were worth as much as the children now in the Home. Almost every mail brings a plea for a place for some little homeless child. There is urgent need for more room.

There are 83 children in the Home of school age, who will enter school this fall. The children made splendid records last session in both the City School and the Industrial.

The Home is itself something of an industrial school. The hoys learn farming, and all that properly belongs to farm life, including gardening, dairying, carpentry, and canning. The girls learn all that belongs to home-making.

The new canning plant, huilt hy the Superintendent and the boys, was finished in time to take care of the fruit and vegetables of this season.

No serious sickness or accident of any kind has visited the Home this year.

The church and friends of the institution gave liberally at Easter for the support of the Home, but with the close of September the treasury will be empty. "Work Day" comes Saturday, October 9, and the collections will be taken on Sunday, the 10th. Let the Church come forward with liberal offerings for the support of the Home this winter. Make a great occasion of "Work Day." The debt has been reduced to $2000 and should be wiped out by January 1, 1916. Four or five men ought to take care of that debt, and others ought to hegin a fund for enlarging the Home.

For the Board, H.

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NOTHING TO DO.

By Rebecca Dennery Moore.

I know a little girl
About as big as you,
Who sighs ten times a day,
"I don't know what to do."

She has new toys and games,
A baby brother, too;
And yet she still complains,
"I don't know what to do."

The baby likes to romp,
And mother's busy, too;
Now can't you think of something
That this small girl could do?

—The Christian Guardian.

FOUR RULES.

He was a new boy in school, and, according to custom, though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours ended, however, and the boys scattered for the homeward walk, there was a fine chance.

"Here, you little soft-boy!" cried Archie, catching up with the new-comer at the end of the brick wall, "what are you scurrying off so fast for? For two-pence I'd throw your book so far away that you'd never find it, and roll you down that hill."

"I wouldn't pay two-pence for throwing my book where I couldn't find it," laughed Don, "and I don't mind you rolling me down hill if you want to. It looks so smooth and green I'd rather like to roll down it. Come on, boys! Let's see who can roll down the fastest."

And before they quite knew how it came about, Don and Archie, with the boys who had stopped to see what would happen, were having the merriest sort of game. Of course, Don didn't stay a new boy very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him, but Archie—who really liked him best of all because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels and had a suspicion that his friend was something of a coward.

"I don't believe you'd fight a rabbit," he said tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie himself was so fond of teasing that he often forgot to think anything about what was fair or kind. That was why he was tormenting a little German girl one day, when he met her in the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over, little girl!"

"No, it is mine. I home take it," urged the small Bertha, her blue eyes frightened and filling with tears.

"Ho, this isn't a German cat!" declared Archie. "Here, let me have it!"

He was dragging it out of her arms while she struggled and tried to hold fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don, still good-natured, said:

"Run along with your kitten. This chap doesn't want it, and he's so tired that he's going to lie still and rest a little."

"Oh, get off! What did you do that for?" growled Archie, wiggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your little sister, Esther, and you had seen any boy bullying her, what would you have done?"

"Punched him," admitted Archie, honestly.

"Well, you'd better punch yourself then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes, and looked with new curiosity and respect at the other boy.

"I say, Don, I don't believe you are afraid after all," he said. "What makes you always act as if—as if—"

Don's eyes grew bright.

"It's my grandfather," he exclaimed. "He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh' is a better weapon than cross words or fists. Don't think it's brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself bullied.'"

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughtfully.—Messenger for the Children.

PETER'S GOAT.

"Peter," said John Coleman to his younger brother at breakfast, "I had a great tumble over that goat of yours last night. He was right in the middle of the front walk. I want father to get rid of him."

"Poor Peter!" said his mother. "Really, I wish you would consent to sell him. I think, perhaps, the butcher would buy him."

Peter's laugh vanished as he shook his head. "Buster is the only pet I have. I don't see why you all pick on him," and he fled in tears from the table.

"We, wouldn't," John called after him, "but Buster doesn't earn his salt. I know some boys who do lots of work with their goats. Owen Ripley took all his father's vegetables to market with his last summer."

"I have lots of rides with Buster," sniffed Peter.

"That doesn't count; that isn't work," returned his brother.

Peter threw back his head and left the room without looking at John. When he returned, two hours later, the house was silent. He remembered his mother was to spend the day with a friend, and he was to lunch down town with his father. He went out in the yard to play, and noticed a pile of ashes that his mother wanted taken away.

She had said that very morning, "Those ashes must be removed before my lawn party on Tuesday."

Peter sat down on the porch and thought for a few minutes; then he started for Buster. "Come, Buster," he said, "We'll take those ashes away; then John can't say you're no good." Buster was soon harnessed to the little wagon; then Peter found a shovel and went manfully to work. At half-past eleven he telephoned his father that he would not be down to lunch.

"Sick?" asked his father, anxiously.

"No. I'm busy. I'll find something to eat here," and Peter hung up the receiver before his father could ask any more questions. He ate some lunch, then read a while to give Buster a long rest. All the afternoon he worked hard, and by 4 o'clock the ashes were all gone. He was tired and dirty, but happy.

"I'll clean up and they won't guess," he said to himself. He secretly hoped his mother would notice the ashes were gone, but she didn't.

At supper Mr. Coleman said: "Peter, what were you so busy about to-day? It is the first time I ever knew you to miss a chance to eat down town."

"You'll have to find out for yourselves," was Peter's smiling answer.

"Let's find out, then," said John, as they rose from the table.

They found nothing in the house, but when they went into the yard, Mrs. Coleman noticed the ashes were gone. "Did you take away those ashes, Peter?" she asked.

"Me and Buster," was the ungrammatical reply, with a triumphant look at his brother.

"If I had known that, I would have paid you with hot biscuits and black-berry jam for supper," said his mother.

"John shall not talk about Buster any more, Peter; I'll see to that," his father said.

"Well, I never!" ejaculated John. "I guess I'll have to buy the new harness Buster needs. I believe in encouraging a good work."

"Buster," said Peter, when they were alone, "we'll do some more work next Saturday. People don't respect lazy goats and lazy boys, I'm told."

METHODIST MISSION WORK

Dr. W. W. Pinson, General Secretary of the Board of Missions of the M. E. Church, South, gives out some interesting statistics of missionary work. The number of members reported on the mission fields four years ago was 27,210; last year it was 30,555. This is an increase of 21 per cent. The increase was greatest in China, where it reached 83 per cent. The Sunday school increase has been greater still, amounting to more than 28 per cent. In China the Sunday school scholars exceed the Church membership by nearly 2000, in Japan by more than 3000, and in Korea by nearly 700.

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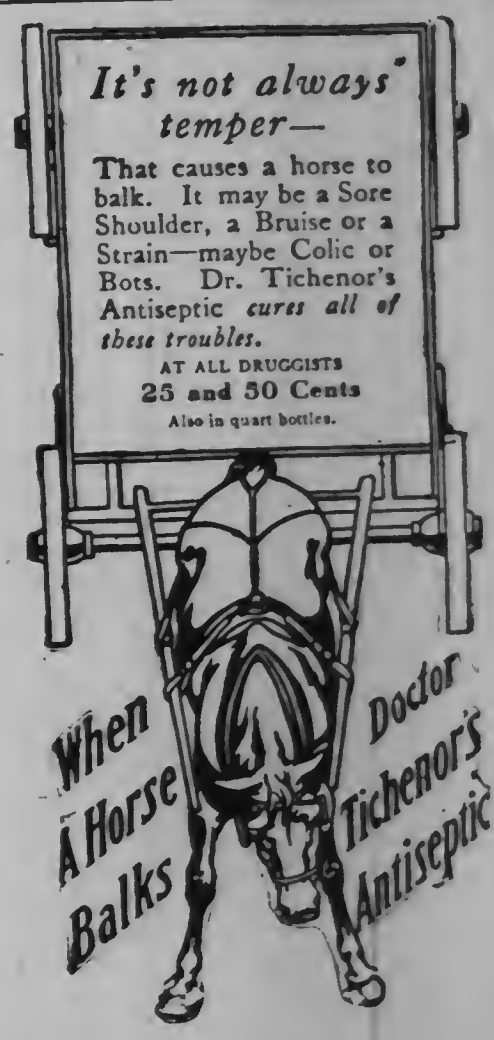
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Editorial

BISHOP KILGO'S DISCUSSION.

We trust that none of our readers will overlook the strong contribution concerning Vanderbilt University from Bishop Kilgo's pen which appears in this issue of the Advocate. It deals with some aspects of that unfortunate and unparalleled controversy in a plain and straightforward manner which, we think, is quite convincing. The Vanderbilt trustees need not indulge the hope that the public will fail to consider their course in its relation to their moral obligations to the Church. Not long since a gifted young minister who is a Vanderbilt alumnus, in writing us, severely condemned these gentlemen for ejecting the Church from the institution in their care, closing his utterance with the statement: **"I do not believe that there was a single defect in the charter that they could not have gone into court and have remedied if they had tried."**

So far as we have heard, the Vanderbilt trustees have put forward only two pleas in extenuation of their course. One is that the decision of the Supreme Court of Tennessee has amply justified their conduct. This contention finds an ample refutation in Bishop Kilgo's discussion.

The other plea is that the Church brought on the controversy by assaulting the charter in undertaking to elect the trustees, and that they were in honor bound to defend that sacred instrument. **This is not true.** The Vanderbilt contest did not start over the question as to who had the right to elect the trustees. It began when the Vanderbilt Board, in 1905, repudiated that provision of the charter which plainly gave the **College of Bishops** supervisory powers in the institution—powers which Chancellor Kirkland himself had declared were almost, if not quite, identical with those of the trustees—and followed this action by a movement to secure a new charter which did not so much as even mention the name of the Church—a charter which a very able lawyer who is familiar with the Vanderbilt case in all its ramifications stated to us, a few months ago, would have completely stripped the Church of any legal anchorage in the institution. So far as the Church was concerned, the issue as to who had the right to elect trustees was not raised until the Vanderbilt Commission composed of five able and impartial lawyers, appointed by the General Conference of 1906 to determine the powers of the Church and the trustees in the University, had told her that she had that right; and even then she did not seek to exercise it until the meeting of the General Conference in 1910—nearly four years later—Bishop Hendrix, the Chairman of the Vanderbilt Board of Trust at that time, having also publicly declared that that body had accepted the findings of the Commission and intended in good faith to be bound by them (this right of the Church to elect the trustees was one of the chief findings of the Commission). So it will be seen that the Church did not undertake to elect a single trustee until all atempts to **reach a satisfactory** adjustment of matters with the Board of Trust had failed, until the supervisory powers of the Bishops, her only other hold upon the institution, had been swept away, and until she saw that she had either to let the trustees in reality completely control the University—her place in it being one of mere sufferance; or else that she had to battle for what she conceived to be her rights all along the line.

These are the cold, stubborn facts in the case. They may be disagreeable facts to the Vanderbilt trustees, but they cannot be hidden out of sight. This pitiable defense that they had to protect the charter **from the efforts of the Methodist Episcopal Church, South, to violate and destroy** it will not avail them. And some of the men who have ventured to make this affirmation call themselves Methodists and are continuing to try to hang on to all the positions that they can command in the Methodist Church. How they can do this, we do not see. If we held what seems to be their view as to the Church's intelligence or sense of honor, as illustrated in the Vanderbilt contest (one or the other must have been lacking), we rather think that we should quickly be found hunting another ecclesiastical home. We should be ashamed to belong to such a denomination as this charge, if true, would show Southern Methodism to be.

THE INDEPENDENT'S COALITION CABINET.

As is well known, England and France, in their efforts to meet most effectively the perplexing problems incident to the great European war, have for the present wiped out party lines and formed coalition cabinets in which are embraced men of variant political views. This plan is said to be working remarkably well, and the New York Independent conceived the idea of conducting a referendum among its readers with a view to having them select such a cabinet for President Wilson. Letters were sent out requesting that the men regarded as best fitted for the various positions be named, and the replies received showed the following results:

Secretary of State—Elihu Root.
Secretary of the Treasury—W. G. McAdoo.
Secretary of War—G. W. Goethals.
Secretary of the Navy—Theodore Roosevelt.
Secretary of the Interior—F. K. Lane.
Secretary of Agriculture—D. F. Houston.
Secretary of Commerce—W. C. Redfield.
Secretary of Labor—John Mitchell.
Attorney General—Louis D. Brandeis.
Postmaster General—A. S. Burleson.

As a matter of interest, we quote The Independent's comment upon the outcome of this correspondence primary:

"Naturally, in this free-for-all referendum the votes are scattering. Each office has a long list of names and the same man is often nominated for several chairs. In such cases we have transferred all the votes to the position where he had the clearest lead. For instance, Mr. Roosevelt received more votes than any other candidate, but as they were divided mostly between War and Navy we have put him in the Navy Department, where he once served as Assistant Secretary, and that leaves the War to Colonel Goethals, who is also named for the non-existent but much needed Department of Irrigation and Public Works. Mr. Root is evidently wanted for Secretary of State, as he has almost as many votes as all the others combined. Mr. Taft is only one vote behind Mr. Root in the total, but they are distributed among so many departments that he gets none of them. Evidently the Wilson cabinet is, on the whole, considered competent, for five of them retain their seats and most of the others stand high."

CEASING TO BE OVERLOOKED.

A writer in the New Orleans Times-Picayune says:

"The British Medical Journal declares that Americans show faint appreciation of their medical discoveries. In our Halls of Fame in cities politicians head the roll, with authors next and fiction writers at the head of them. This fact is emphasized, the New York Sun thinks, by the reflection that the name of Morton, the American discoverer of anesthesia, is probably not so well known as the names of a thousand mediocrities."

We are rather disposed to think that the complaint here voiced has to some extent been justified. The men most honored in our country in the past have been soldiers, statesmen, and literary men—men with showy gifts, who lived and wrought chiefly in the lime-light. The quiet workers in inconspicuous scientific fields, though often they have rendered a more lasting service to their fellow-men than those in other spheres who have been exalted and canonized, have been largely overlooked. But we now seem to be doing somewhat better in this respect. Edison, Burbank, Goethals, and Gorgas are to-day scarcely second to any of our citizens in the Nation's esteem and are publicly honored wherever they go. The State of Nebraska recently passed by W. J. Bryan and named as her "first citizen" a man of this type. Morton undoubtedly deserves well at the hands of his countrymen, and, though belated, his noble discovery may yet receive the recognition which it so justly merits. There are brighter days ahead for all unselfish toilers who contribute to the betterment of mankind. As the world becomes increasingly Christian, true service to humanity, the standard set up by Christ when he was on earth, will become more and more the measure of greatness among men.

A MISTAKEN INFERENCE.

The New York Christian Advocate says: "When 'The Sun' newspaper recently transferred its publishing and editorial plant from the little brick building at Frankfort and Nassau Streets which it had occupied for forty years, a witty editor headlined the event, **'The Sun DO Move.'** That the world moves also is suggested by the title page of the April number of 'Louisiana Sunday School Success,' the organ of the Louisiana Sunday School Association, which prints the words of a rally song to be sung to the tune of the 'Battle Hymn of the Republic' or 'John Brown's Body.'"

It is undoubtedly true that the world moves; but unfortunately it does not always move in the right direction. Certainly it would not be doing so if the use of the tune referred to indicated in any sense a tendency upon the part of the Southern people to revise their estimate of John Brown, as is intimated by our distinguished contemporary. But there is little, if any, disposition in the South to make a hero of that lawless adventurer. **The tune in question has been used in Dixie in connection with other songs nearly ever since the Civil War.**

PERSONAL AND OTHER NOTES.

There are 224 children in the Methodist Orphanage at Jackson, Miss.

A Methodist Sunday school, which will meet in a schoolhouse, was organized at Laine, Miss., last Sunday.

Dr. I. W. Cooper, of Brookhaven, Miss., spent Wednesday of last week in New Orleans. He stated that the indications pointed to a fine opening at Whitworth College.

Work on the Emory University buildings has been begun. The first four structures to be erected will be a building for the Law School, one for the Theological School, and two dormitories.

Rev. J. E. Gray, of Logtown, Miss., was in New Orleans last week and paid the Advocate office an appreciated call. He spoke optimistically of his work, and stated that he expected all the collections to be in full this fall.

Rev. R. M. Brown, our energetic pastor of the Algiers Church, this city, gave us a few days since a club of 16 trial subscriptions to the Advocate. We scarcely need to say that we are grateful for this good service to the Conference organ.

The New Orleans Methodist Preachers' Meeting was held in the Louisiana Avenue Methodist Church last Monday morning. This gave the brethren an opportunity to see the commodious and attractive new parsonage which that congregation has about completed, under the leadership of its energetic pastor, Rev. A. J. Gearheard.

Rev. J. F. Foster, of Amite City, La., was the principal speaker at a conference of Sunday school workers held in the Methodist Church at Greensburg, La., on Saturday, September 11.

We learn from the St. Helena Echo (Greensburg, La.) that Rev. R. V. Fulton will begin a meeting at Pitkin's Chapel, one of the appointments of his charge, on September 18. He will be assisted by Rev. J. E. Craig.

Rev. R. W. Tucker, pastor of the Noel Memorial Church at Shreveport, La., is rounding out a successful year's work in that important charge. Brother Tucker is a man of faith and power, and his ministry has been an unusually fruitful one.

Georgetown, Miss., has recently been blessed with a great meeting, in which the pastor, Rev. J. V. Bennett, was assisted by Rev. D. E. Kelly. There were 35 accessions to the Churches—25 to the Methodist Church, and 10 to the Baptist Church.

Rev. J. I. Hoffpauir, of Indian Bayou, La., requests us to state that the Licensing Committee of the Lafayette District will meet in New Iberia on September 30, 1915, at 11 a.m.—not at 1 a.m. The announcement of the latter hour last week was, of course, an error.

We are indebted to the following friends, to whom acknowledgement has not elsewhere been made, for two or more subscriptions, sent in within the past few days: "Rev. J. J. Baird, Brooksville, Miss., 3; Rev. W. N. Dodds, Verona, Miss., 2; Rev. L. F. Alford, Saucier, Miss., 3 (trial).

The Magnolia (Miss.) Gazette of September 12 says: "Rev. T. W. Adams, presiding elder of the Vicksburg District, was here Thursday. Mr. Adams formerly served the Brookhaven District in the same capacity, and has for many years been one of the most prominent preachers in the Mississippi Conference."

Rev. W. A. Bowlin, of Sherman, Miss., says: "My charge is in a good condition. Everybody is cheerful, and the outlook is promising for a full report to the Annual Conference." Brother Bowlin has been diligently cultivating his field throughout the year and it is not surprising that success is crowning his labors.

Dr. S. H. Werlein delivered a strong and feeling sermon at the First Methodist Church of New Orleans last Sunday at 11 o'clock a.m. on "The Unchanging Certainties of the Christian Religion." His subject at the evening hour was "Elijah under the Juniper Tree." He was greeted by good congregations at both services.

Rev. T. H. Lipscomb, of Starkville, Miss., writes: "We will begin a revival meeting here on the second Sunday in October; Rev. J. O. Hanes, of Birmingham, Ala., will be with us. I believe that our church is growing spiritually. We are having an attendance of from 50 to 70 at our prayer meetings, and the general interest is gratifying."

Rev. J. H. Mitchell, presiding elder of the Corinth (Miss.) District, says: "The indications are that the work in this district will close out as well, if not better, than it did last year." Brother Mitchell is winding up a quadrennium in his present field, and he has every reason to be pleased with the record that has been made under his leadership.

Rev. W. S. Lagrone, our pastor at Clarksdale, Miss., sent us last week 2 renewal and 10 trial subscriptions to the Advocate, for which we heartily thank him. All the interests of the Church are certain to be taken good care of where Brother Lagrone has charge. He is a strong preacher, and as a tactful and effective worker he has few equals.

Dr. J. W. Beeson, President of Meridian College, at Meridian, Miss., writes that his school has had an excellent opening. He reports that a large number of students from many States have been enrolled, and that there are also in attendance several students from foreign countries. Two revival meetings will be conducted at the College during the session: one in the fall, and the other in the spring.

The Southern Reporter (Sardis, Miss.) of September 3 says: "Rev. C. N. Terry is down from Memphis visiting the family of his son-in-law and daughter, Mr. and Mrs. J. S. Carlton." Brother Terry is a superannuated member of the North Mississippi Conference, who wrought worthily in the days agone, and who is highly esteemed by all who know him. He has resided in Memphis for a number of years.

The Staff Correspondent of The Times-Picayune in Washington, D. C., recently stated in a communication to that journal that the Mississippi State Board of Health and its Secretary, Dr. E. H. Galloway, stand very high in the estimation of Surgeon-General Blue because of the efficient manner in which the statistics of diseases in that State are gathered and reported. Dr. Galloway, who is a leading physician at Jackson, is a son of the lamented Bishop Charles B. Galloway.

In forwarding his fourth round of appointments, Rev. Wm. Schuhle, presiding elder of the Monroe District, says: "The preachers have been busy in revival meetings through the summer, and from now on they will be occupied in getting things ready for the approaching session of the Annual Conference." Brother Schuhle is in his fourth year on the Monroe District, which, in the face of many difficulties, has made gratifying advancement during the period of his efficient administration.

Rev. Paul H. Grice, of Brooklyn, Miss., sends us a club of six months' subscribers from his charge, and appends the following noto concerning his work: "Everything seems to be moving on well. We have 5 Sunday schools, 4 prayer meetings, and 2 woman's missionary societies, all of which are in fairly good working order. We have received 28 persons into the Church, 9 of them by vows and baptism, and have made material improvements in the charge which cost about $350."

We clip the following from The Mobile Register: "The Seashore Campground School began its 1915-16 session this morning (Sept. 8) with an enrollment of sixty scholars from various parts of the South. A program marked the opening day, which was followed by classification of the students. As the session progresses a large attendance is expected, and under the charge of an able corps of teachers this institution will rank with others of the South in the grade of work taught by them."

In a personal letter to the Editor, Mrs. Vic T. Hoyle, of Tupelo, President of the Woman's Missionary Society of the North Mississippi Conference, says: "Any success that I may have attained as President of our Conference Missionary Society is largely due to the wise counsel and guidance of my pastor, who never fails me." This is a high compliment to Rev. J. C. Park, who is the minister referred to, and who for a number of years has stood in the foremost rank of North Mississippi pastors. Fortunate, indeed, is any charge to have his services.

Brother John W. Sistrunk, of Mitchell, La., writes that the work in the Pelican charge is going forward in an encouraging manner, under the faithful leadership of the pastor, Rev. F. R. Power. He states that a gracious revival has lately been held at Mitchell, in which there were 34 conversions and additions to the Church—31 on profession of faith and 3 by letter; and two infants were baptized. The official board met during the meeting and made provision to pay the pastor in full, or in excess; and plans are under way to expend about $500 in repairing the parsonage at Pelican.

We are indebted to the Methodist News Bureau (Nashville) for the following item of interest: "Rev. W. D. Wendel, of Como, Miss., who is a grandson of Bishop Robert Paine, has presented to Emory University a book of autograph sermon notes by his illustrious grandfather. This is another valuable addition to the Emory collection of autograph letters and manuscripts by Methodist celebrities. In the collection are letters and papers by nearly all the famous leaders of Methodism, from John Wesley down to present-day leaders. The collection is probably the most valuable of its kind in America."

Rev. and Mrs. J. B. Randolph, of Kosciusko, Miss., are again at home after a delightful trip to the Panama-Pacific Exposition in San Francisco. They were accompanied by a congenial party gathered from Kosciusko, Como, and other points, who added much to the pleasure of their visit to the Far West, which covered a period of 26 days. Referring to his work at Kosciusko, Brother Randolph says: "Things are going well with us here. These are fine people. I have received 52 persons into the Church up to date. The Sunday school and all other departments of the work are in a good condition."

From Konawa, Oklahoma, under date of Sept. 7, Rev. W. D. Baas, of Corinth, Miss., writes as follows: "I am nearing the close of a revival meeting with Rev. W. L. Broome at this place, which is a station appointment in the East Oklahoma Conference. The Church has been greatly revived and there will be a number of accessions as a result of the services. Brother Broome is one of the most promising young men in his Conference. I shall go from here to my home at Corinth for a season of rest. It may be that during the month of October I could assist one or two pastors in Mississippi who may need help in meetings."

We take from The Times-Picayune the following dispatch from Aberdeen, Miss., bearing date of September 12: "Rev. I. D. Borders, pastor of the First Methodist Church here, announced this morning his transfer to the Southwest Missouri Conference and stated that he would be stationed in Kansas City, Mo. Rev. J. M. Bradley, of Kansas City, will fill the vacancy here until the meeting of the North Mississippi Conference." It is not definitely so stated, but we infer from this dispatch that Brother Bradley has been transferred to North Mississippi, which was formerly his home, and where he wrought effectively in the itinerancy for a number of years before going to Missouri.

The Methodist News Bureau (Nashville) sends us the following further information concerning the death of Dr. Alexander: "The message last week, bringing news of the death of Dr. Gross Alexander, editor of the Methodist Review, gave no particulars other than that he died suddenly of apoplexy, September 6. A later message from Rev. R. P. Howell, presiding elder of the Los Angeles District, says that Dr. Alexander was at the home of his daughter, in Long Beach, Cal. On Monday afternoon, September 6, he went to his room to rest a while. When his daughter went later to call him she found that he had died, his features showing that he had passed away peacefully and without a struggle. A post-mortem examination showed some valvular heart trouble. Brief funeral services were held Saturday in Trinity Church, Los Angeles, and the body was later carried to Louisville, Ky., for interment. Funeral services were held September 15 in Broadway Church, Louisville."

Bishop James Atkins has transferred Dr. G. E. Cameron from the Louisiana to the Kentucky Conference and stationed him at the First M. E. Church, South, at Lexington, Ky.; and Rev. O. J. Chandler, who had been serving the Church to which Dr. Cameron has been assigned, has been brought to Louisiana and stationed at Alexandria. We regret to see Dr. and Mrs. Cameron leave the State. They wrought nobly in Shreveport, which was the Doctor's first appointment in the Louisiana Conference, and it was under his inspirational leadership that the movement to construct the present magnificent new house of worship of the First Methodist congregation of that city was started and carried practically to completion. His work in Alexandria has also been of a high order, greatly strengthening our Church there. Mrs. Cameron is a remarkably gifted woman and has few equals as a Sunday school worker. We heartily commend these choice and capable itinerants to the Methodists of Kentucky. We are not acquainted with Mr. Chandler, but we understand that he comes to Louisiana highly recommended and leaving behind a good record.

NOTHING LOST.

By K. A. G.

Nothing is ever lost; somewhere
God keeps each act of faith, each prayer,
Each hope, for fruitage full and fair.

Nothing is ever lost; our fears,
Forgotten dreams of eager years,
Sorrow, or pain, or blinding tears;

Each in some service he has set
Will work its holy mission yet;
God holds them all—though we forget.

—Southern Agriculturist.

The City of New York has ordered that all hotel and restaurant employes who assist in preparing and serving food must secure certificates showing that they are free from infectious diseases. Over 100,000 will be affected by this law and seventeen physicians, assisted by a corps of nurses, are examining 275 patients a day. The work is being done under the direction of the Bureau of Industrial Hygiene. Something ought to be done for those who will be thrown out of employment by this very necessary measure. Other cities would do well to follow the example which the metropolis of the Nation has set in this matter.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. LEOLA WESLEY was born on Oct. 19, 1888, and died on Aug. 27, 1915, in a sanitarium at Jackson, Miss. She was the daughter of Mr. and Mrs. A. D. Ragsdale, of Barlow, Miss., and was the first of a family of eight children to be called from this life. She was married to Rev. C. W. Wesley, of Foxworth, Miss., on Oct. 7, 1914. She was converted and joined the Methodist Church under the ministry of the writer at Brandywine Church when quite young and lived a consistent Christian life. Her funeral was preached by Rev. G. G. Yerger in the Methodist Church at Hermanville, Miss., and her remains were laid to rest in the cemetery at the same place, attended by a large numher of relatives and friends.

F. A. GRIMES.

Our hearts were indeed saddened, and our eyes flooded with tears, when the message came to us that the Angel Reaper had visited the home of Brother G. P. White, in Plaquemine, La., on the night of Aug. 29, 1915, and had carried to the heautiful home above the sweet spirit of little G. P., Jr., aged 10 years. He was one of the brightest and best little boys in our town. He joined the Church at the age of six years, and had attended Sunday school and church regularly. He always stood near the door and handed all a song hook as they entered and welcomed them with sweet smiles. To know G. P. was to love him. Just a few moments hefore he passed away, he repeated the Twenty-tbird Psalm. Witb bowed head, we extend our heartfelt sympathy to the hereaved family and commend them to our Heavenly Father, who doeth all things well, and knows bow to comfort tbe sorrowful and heal wounded bearts.

Mrs. SHOEMAKER.

ROBERT JACKSON HOWARD was born in Marshall County, Miss., on May 10, 1862. He bad lived in the Delta, in Coahoma County, Miss., for about twenty years. He was married to Miss Alice Montroy in 1896, witb whom he lived happily until her death on March 8, 1912. The writer hecame his pastor just a few months after he had united with the Methodist Church, and more and more his life materialized into true Cbristian growth. His second marriage was to Miss Maud Horne, of Cooper, Texas. His health failed soon after, and continued to decline until the end came on Aug. 15, 1915. His wife was a ministering angel in all his sufferings and a great boon to his children. His greatest desire was that he might know that his children would he brought up in the Methodist Church, and be faithful, true Christians, and educated for life's work. Among those hy his bedside when the end came was his brother, Ben Howard, of Holly Springs, Miss., and his sister, Mrs. Lane, of Cooper, Texas, his wife, four children, and anxious friends. The funeral services were held at the home in Coahoma, Miss., on Monday, by the writer and Brother W. W. Jones, his pastor, after which his body was laid to rest heside his wife in the Montroy Cemetery.

H. M. YOUNG.

MEETING AT HODGE, LA.

Rev. J. O. Bennett, the popular pastor of the Jonesboro charge, recently held a very successful meeting at Hodge. This is the second meeting this year the writer has held for Brother Bennett. If every pastor would have the way as well prepared and the people praying and expecting a successful meeting, as Brother Bennett does it would be no trouble to have the hearty co-operation of the Church. Tbere were many tokens of the faithful work of the tireless pastor at Hodge. The large and enthusiastic congregations; the mind of the people to work for the Master's glory, and the deep and abiding interest, all were just tributes to his efforts and zeal. The Gospel messages seemed to he well received and many were moved to lead a more devoted life for the Master. Six new members were received and the names of several children were taken for pastoral instruction.....At the close of the meeting the third quarterly conference was held by the presiding elder of the Ruston District, Rev. Briscoe Carter. The reports showed the charge to be in an excellent condition, and they were a credit to the brethren and the pastor. At the suggestion of Dr. F. C. Wren, several new subscribers were taken for the Advocate hy the pastor. Dr. Wren is a stanch friend of the Advocate, and never fails to get new subscribers. The good peopie of Hodge are growing in grace and in the knowledge of the Lord. They are loyal to the Church and devoted to their pastor.

A. INMAN TOWNSLEY.

SOME WORDS OF APPRECIATION.

Dear Dr. Meek: I would like in some way to express my gratitude to Mrs. G. E. Cameron for the article, "How We Found the Master in Prison," and the words of "He Lives and Loves" in your issue of August 5.

Although not a very active Christian worker, I am striving to live for Cbrist and to do something for Him. An article of this kind always inspires me and makes me feel that I should do more for God and my fellow-man. I often think of tbree statements in the eleventh chapter of St. John and this articie of Mrs. Cameron's reminds me of them.

One of these clauses, in the 28th verse, reads: "The Master is come and calleth for thee." It seems that Mrs. Cameron and this League have answered this call and have held back nothing from the Master.

Another: "Take ye away the stone." (St. John 11:39.) Tbis was spoken to the people who had huried Lazarus and had rolled a stone over the mouth of the cave in which he was buried. Tbese poor unfortunates, of whom she writes, are as truly buried as Lazarus was. We have helped bury them by not living the life we should live. There's a stone over the door of their hearts, which shuts out God's light and love and leaves life all dark and cheerless for them. Death is a monster, and who can say what horrors the judgment holds for them?

The third statement is, "Loose him and let him go." (John 11:44.) We're told that he that was dead came forth hound hand and foot with the grave-clothes. Our dead—those buried in the habits of sin—come forth bound with these habits. Release one of those prisoners and we would stand about and watch and expect him to commit some hideous crime, when we should reach out to him a helping hand and point him to the Master who is ahle and willing to give him strength for the great battle of life. Don't we—you and I—usually shun these people instead of trying to help them to a purer life?

Oh, that we might all follow the example set hy Mrs. Cameron!

A LEAGUER.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Camhronne St.; 'phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 220 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5530 Prytania St.; 'phone Uptown 329.

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Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

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From the Field.

Sardis Ct., North Miss. Conf.

We have just closed a fine revival at the Cold Springs Church on this charge. The preaching was done by Rev. T. E. Gregory, of the Tyro Circuit. Though in a good working condition spiritually, the Church was greatly helped and strengthened, and there were 17 accessions, and 5 infants were baptized. I feel that a great work was accomplished in the Church and community.—J. B. Conner, P. C.

Franklinton, La.

We closed our meeting at Hackley on Friday night, August 3, with good results. The power of the Holy Ghost fell on the people and many pressed their way to the altar and found salvation. This meeting was held in the Baptist Church; five joined that Church and four the M. E. Church, South. I have received 40 members this year and have had about 130 conversions. Brother Bozeman did fine work. To God be all the praise.—F. N. Sweeney, P. C.

Courtland, Miss.

Dear Mr. Editor: I am just home from a very gracious meeting up in Tate County, where I have been assisting my friend and brother, Rev. W. W. Bruner, of the Wall Hill Circuit. The election was on and the rains came; but, in spite of it all, the people came, and God honored His Word with His presence, and there were but few barren services. Conviction settled on the unsaved until they repented in the old-fashioned way; then with happy faces shining with the joy of heaven they shouted the praises of God. The last night of the meeting was a most gracious one. The altar was filled with penitents. How they did weep and pray! Fifteen gave their names for membership at this one service. This meeting was at Hebron Church, near the home of the sainted and now ascended Rev. J. H. Brooks. There are now in that neighborhood 15 or 20 young men who will conduct (and do conduct) prayer meetings from house to house. Where can this be duplicated? We are getting along nicely with our work on the Courtland charge.—R. I. Collins, P. C.

Sartinville, Miss. (Topisaw Charge.)

Dear Advocate: From every viewpoint the meeting at Sartinville, Miss., on the Topisaw charge, which was conducted by Rev. G. H. Galloway, August 26 to September 2, was a success. The preaching was excellent; it reached all classes of people, and every denomination that was represented was helped. While it gave no uncertain sound as to the fundamental doctrines of Methodism, the Baptists fell in line during the meeting and learned to love Brother Galloway because of his spirit and to appreciate his methods, and there was the most perfect harmony during all the meeting that I have seen in a long time, and there were some bright and definite professions of religion. Six persons joined the church, six infants were baptized, and also one of the largest contribution I have ever seen for a similar purpose was taken up for the preacher, and the Conference assessments came in for their share too. Our hearts go up to God in gratitude for sending Brother Galloway our way, for he wrought well and the church and community will always feel the impress for good that he made on them while there. The Lord bless him graciously!—J. A. Wells, P. C.

Bourg, La. (French Mission)

Dear Brother Meek: I wish to write a few lines to say that the Bourg Church is in a good spiritual condition. Being a local preacher, I can not perform all the duties of a pastor. I have to work six days as a farmer in order to support my family, so that leaves me Sunday as the only day in which I can do church work. Despite this fact, up to now, during the present Conference year, I have received into the Church 17 members and raised a few dollars for various purposes. Poor crops for the last three years have hurt the finances of the charge. However, the prospect for work among the French is more encouraging than it has ever been. Conditions are not exactly like they were in our Lord's time. In His time the harvest was there, but there were few workmen; to-day we have the harvest and the workmen, but lack money, without which the work cannot be carried on to an advantage.....I have just returned from helping my brother, Rev. A. D. Martin, on the Lafourche Mission. We stayed there two days and three nights, and I venture to say that if we could preach, sing, and pray in French among these people every Sunday during the remainder of this year we could secure quite a number of members. I pray the Lord that we may see the day when such work can be continuously carried on among them.—R. E. Martin, P. C.

Waterproof, La.

Dear Dr. Meek: We have just closed a ten days' meeting at Waterproof, La., as a result of which our church at that place has been greatly stimulated. Much interest was manifested in the meeting at the very beginning and it had not in the least abated when it closed. The attendance taxed the seating capacity of the church at nearly every service. The music was under the direction of that veteran choir leader and song evangelist, Brother R. N. Jeffrey, of 1713 Marshall Street, Shreveport, La., and the success of the meeting was due in a large measure to his leadership of the singing, and the inspiring solos which he rendered from time to time. But while this is true, it must be said that our people here entered into the work with a zeal and enthusiasm that I have seldom seen equaled. The young people sang with much ardor, and the older ones prayed and did personal work, and everybody seemed to be of one accord, and to have one aim—the glory of God. I am minded to make individual mention of those of the church who rendered particularly valuable service, but will refrain from doing so because the list would include almost the entire church membership. Our united labors were rewarded by seeing 12 names added to our church roll—ten by vows and two by certificate; and we have reason to believe that the end is not yet. The writer did all of the preaching, but the revival spirit was in the air and the meeting was a success in spite of that fact.—George Fox, P. C.

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Sunday School

OPEN LETTER TO SUNDAY SCHOOL WORKERS.

Dear Sunday School Worker:

We earnestly ask your co-operation in the effort to have the youth of our country appeal to Congress in the interest of National Constitutional Prohibition as a safeguard for them. The following form of petition is being used:

SUNDAY SCHOOL PETITION.

To the Members of Congress of tha United States of America, Washington, District of Columbia:

We, the undersigned young people, members of the Sunday schools of the various States, desire to say that we are trying to fit ourselves for the duties of citizenship. In order to become good and useful citizens it is necessary that we should have healthy bodies, clean minds and clean characters.

With this end in view, we are doing our part by diligent study in day school and Sunday school, by useful work on farm, in mills, mines, factories and stores. It is our earnest desire to prepare ourselves for faithful and efficient service when we shall be called upon, as men and women, to assume the burdens now being borne by our elders.

We appeal to you, Fathers and Brothers, to eradicate the cause of this disease; to make it unlawful for any one to sell, or traffic in any manner in, alcoholic liquors for beverage purposes. We appeal to you to give us the opportunity to grow up in an atmosphere free from this pestilence.

As the future citizens of these United States, we pray for protection from this dreadful contagion and we earnestly plead for

NATIONAL CONSTITUTIONAL PROHIBITION.

City..... State.....

Denomination.....

NAMES.

If desired, the above petition can be clipped and attached to blank paper on which names can be written. The petition is to be signed by members of the Sunday school under twenty-one years of age. Teachers are asked to read and duly consider the petition in their classes and then secure the signatures of pupils. Return all signatures to me. The Superintendent of the Sunday School Department will mount and prepare them for presentation at Washington.

Yours for National Constitutional Prohibition,

WILLA S. NORWOOD,
907 Mason Blanche Bldg.,
New Orleans, La.

NORTH MISSISSIPPI NOTES.

Rev. R. H. B. Gladney,
Sardis, Miss.

Hold your Rally Day Service—it is better late than never. Send out invitations to all the people, invite them to a class, or some other place in your school. Be interested and you will interest others.

If your superintendent has not decided to observe Hamill Memorial Day, ask him to let you honor your school by its observance. How can we more fittingly honor the memory of this great, good man, than by putting a few dollars into the building in Japan that is to be used for training leaders in our Sunday school work in the Island Empire? Send your offering to Dr. A. J. Lamar, 810 Broadway, Nashville, Tenn.

Many of our schools are going to use the Graded Lessons for the first time. It is wise to begin with one or two grades at first, but by all means make a beginning, for in a short time all our schools will see the benefit of teaching lessons adapted to the child's needs. Write to Smith & Lamar, Nashville, Tenn., for the following books: "Introduction and Use of the Graded Lessons," by Chappell, "Primary Plan Book Series," Book One and Book Two, by Marion Thomas. These three books will start you off right and furnish material you can not get elsewhere. You must have the best tools if you would do good work.

Mr. A. L. Dietrich, our Divisional Secretary, will be with us the last two weeks in October to hold efficiency conferences in each district. We are depending upon the preachers to urge their superintendents to attend these meetings for one day and get the help they must have, if they mean to put their schools upon a higher plane of Christian service.

Cards have been mailed to each presiding elder, with the request that they be used at the fourth quarterly conference to get information as to the standing of each school in the Conference. This will require some painstaking work upon the part of the preacher, but if this information is furnished as requested, we will know where to work to the best advantage.

Mrs. Lloyd Carr superintends the school at Longtown. This heroic woman stands in the breach and is giving the people a knowledge of God through the study of his Word.

Rev. R. G. Moore, pastor at Duck Hill, promises to put the schools under his charge upon a higher plane, not only the one visited by the Field Secretary, but each one on the circuit. No man can take the place of the preacher in leading the people into more fruitful service. If God finds another to guide the people, where will the preacher be? God help us to see our opportunity.

Rev. W. J. Woods was holding a successful revival meeting at Mar's Hill when the Field Secretary arrived at his place of business Thursday morning. The Sunday school man took hold and the work went right along during the next two days, and twenty-one were received into the Church. The Sunday school is at home in a revival meeting or anywhere else. Brother J. M. Sykes means to have a portion of the Discipline read to his school until his young people know something about their Church. He is also going to have extracts read from the Advocate so his people will have their appetites whetted for more of the good things that they are missing every week.

The big man of the Conference, Rev. O. L. Savage, will put his school on the map long before Belzoni is made a county seat. This school is to take the full program of a first class religious institution and join in with those on the firing line.

It is a fact that the Moorhead Sunday school is the best of all the good things in that wide-awake town. It happened this way. Some good women are willing to work at this great business. This is a model school in many respects.

BRING CHRIST WITH YOU.

E. B. Partin, M. D.

We read much these days about problems to be solved, difficulties to be overcome—how to increase the attendance at Sunday school and at Church, how to reach the masses, etc., until the heart grows sick at the very multiplicity of plans and schemes. It is truly refreshing to read some of the writings of Dr. Adam Clarke, one of the strong and scholarly writers and pioneers of early Methodism, and also author of the best commentary on the Bible ever published.

In his "Christian Theology," under the head of "Ministers and People," he says: "Bring Christ with you and preach his truth in the love thereof and you will always have a congregation, if God has any work for you to do in that place." The one thing needful above everything else is to have Jesus with us in our work for him, and every difficulty will be overcome and every problem solved. In our planning and scheming to get results, it is to be feared that sometimes Christ is left out, and failure is the result. He has said, "Without me ye can do nothing." * * * "If ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you" (John 15:5-7).

We may have fine church buildings and a multiplicity of machinery for carrying on the work of the Church, but if Christ is not made first in it all, and his truth, preached in the fulness of his love, is lacking, it will avail nothing and be a failure. He has said, "I, if I be lifted up, will draw all men unto me." To exalt him in our lives, to keep him in our hearts, and to "bring Christ with us," in all our work for him, is to overcome every obstacle and solve every problem—not worrying about results, but leaving results with him. And he has said, "I will never leave thee nor forsake thee."

Chunky, Miss.

NIPS TROUBLE IN THE BUD.

That's what Gray's Ointment does. It heals wounds and bruises and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin; boils, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25c a box, at druggists. You can get a free sample by writing W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

THE TWO LOOKS.

The servant of Elisha at Dothan saw only the Syrians, but his master saw both the Syrians and the seraphs. Every earthly scene has a setting that is as wide as the whole plan and purpose of God. The Dothan vision was a vision of more than just Dothan, and every man whose eyes the Lord hath opened gains the power to take two looks—one at his immediate surroundings, and the other up into heaven. Unless at every turn of life we visualize our worldly circumstances in the perspective of a celestial vista, we are no better than morally blind men, who at the most can but grope and stumble along the tortuous pathways of life.—Zion's Herald.

Meridian College Special Offer

TO suit the "HARD TIMES." For particulars write President J. W. Beeson, Meridian, Miss.

Martial law was declared in Haiti by the American Navy on September 4. The proclamation asserted that the Congress or Government of the island will not be interfered with.

REV. A B MOWERS ADVOCATES NERVE REMEDY.

Nervous Indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanished entirely.

Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day, with a dizzy, dull feeling. I was extremely nervous, confused, and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NOV. 3 7
AEROPLANE FLIGHTS
CARNIVAL SHOWS
LOUISIANA
RAILWAY & NAVIGATION CO.
WILL OFFER
EDENBORN LINE
ATTRACTIVE RATES TO
LOUISIANA STATE FAIR
TO BE HELD AT SHREVEPORT, Nov. 3rd. to 8th. 1915
THE STATE FAIR
WILL INSTRUCT YOU AS WELL AS AFFORD RECREATION!
COME SEE LOUISIANA'S RESOURCES
FEATURE ATTRACTION
Ruth LAW THRILLING PARACHUTE JUMP From AEROPLANE
NOV. 3 and 7 ONLY.
2 FOOT-BALL GAMES
SAT. Nov. 6 - L.S.U. vs U. of ARK.
RUSTON L.I.I. vs. NORMAL NATCHITOCHES
3 PUBLIC SALES OF CATTLE
HEREFORDS NOV. 4
JERSEYS NOV. 5
SHORT HORNS NOV. 6
PATTERSON SHOWS ON THE GLADWAY
FOR ADDITIONAL INFORMATION AS TO RATES, DATES OF SALE OF TICKETS, etc. ADDRESS, ANY AGENT OR
E.C.D. MARSHALL, G.P.A.
SHREVEPORT, La.
AUTO RACES, Nov. 7.
HORSE RACES Nov. 3 4 5

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

New Augusta, Sept. 18, 19.
Richton, Sept. 19, 20.
Blodgett, Sept. 20.
Green Co. Mission, at Winborn Church, Sept. 25 and 26.
Leakesville, Sept. 26 and 27.
Williamsburg, at Oakvale, Oct. 2 and 3.
Seminary, Oct. 3 and 4.
Eucutta, at Goodwater, Oct. 9, 10.
Heidelberg, Oct. 10, 11.
Oloh, at Clyde, Oct. 16, 17.
Prentiss, at Carson, Oct. 17, 18.
Lucedale, Oct. 23, 24.
McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattiesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattiesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.
Hattiesburg, Main Street, Nov. 22.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Summit and E. McComb, at Summit, Oct. 2, 3.
South McComb, at South McComb, Oct. 3, Nov. 18.
Fernwood, at Fernwood, Oct. 4.
Galiman, at Galiman, Oct. 9, 10.
Crystal Springs, Oct. 10, 11.
Buford, at Foxworth, Oct. 16, 17.
Adams, at Adams, Oct. 23, 24.
McComb, Centenary, Oct. 24, Nov. 17.
Meadville, at Meadville, Oct. 27.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at Tylertown, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.

ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Fourth Round.

Fayette, at Fayette, Sept. 19.
Woodville Station, Sept. 26, 27.
Woodville Circuit, at F., Wednesday, Sept. 29.
Centerville, at C., Oct. 2, 3.
Gloster and Liberty, at G., Oct. 2, 4.
Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

Let the pastors and officials of the Port Gibson District give careful attention to all the questions that are to be brought up at this round of quarterly conference, and be fully prepared to report on the same. Especial attention will be given to Questions 12, 13, 14, 15, 21, 22, 23, and 24. As the district leader, I shall expect full reports under questions twenty-three and twenty-four, as these are of prime importance in the winding up of our work for the year. Brethren, let us do something worth while, and show ourselves to be workmen who need not be ashamed.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Mendenhall, at Bethany, Sept. 25, 26.
Flora, Oct. 3.
Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at ———, Nov. 11.
Florence, at ———, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at ———, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Moss Point, September 18 (a.m.), 19.
Escatawpa, at E., September, p.m.,19.
Pascagoula and Ocean Springs, at S., September, p.m., 20.
Saucier, at Camp Ground, September 24.
Coalville, at Camp Ground, September 25, 26.
Poplarville, October 2 (a.m.), 3.
Lumberton, September, p.m., 3, 4.
Americus, at Salem Camp Ground, October 9, 10.
Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

W. H. HUNTLEY, P. E.

Meridian Dist.—Fourth Round.

Lauderdale, at Lauderdale, Oct. 3, 4.
Daleville, at Daleville, Oct. 9, 10.
Pachuta and Quitman, at Orange, Oct. 16, 17.
Buckatunna, at Buckatunna, Oct. 21, 22.
Matherville, at Winifred, Oct. 23, 24.
DeSoto, at DeSoto, Oct. 24, 25.
Waynesboro Circuit, at Hebron, Oct. 30, 31.
Waynesboro, Oct. 31.
Clark, at Theadville, Nov. 3.
Shubuta, Nov. 4.
Vimville, at Coker's Chapel, Nov. 6, 7.
Meridian, at South Side, Nov. 7, 8.
Porterville, at Porterville, Nov. 10.
Meridian, at Poplar Springs, Nov. 11.
Meridian, at 7th Ave., Nov. 12.
Enterprise and Stonewall, at Enterprise, Nov. 13, 14.
Meridian, at 5th Street, Nov. 15.
Meridian, at East End, Nov. 16.
Moscow, at Clark's Chapel, Nov. 19.
DeKalb, at DeKalb, Nov. 20, 21.
Scooba, at Scooba, Nov. 21, 22.
Meridian, at Central, Nov. 22.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.

Bay Springs, at Louin, Sept. 18, 19.
North Bend, at Coy, Sept. 24.
Philadelphia Ct., at Sand Town, Sept. 25, 26.
Philadelphia, Sept. 26 (p.m.), 27.
Suqualena; at Suqualena, Sept. 28.
Garlandsville, at Garlandsville, Oct. 2.
Rose Hill, at R. H., Oct. 3, 4.
Clarksburg, at C., Oct. 7.
Shiloh, at S., Oct. 8.
Johns, at J., Oct. 9, 10.
Trenton, at Burns, Oct. 11.
Raleigh, at R., Oct. 12.
Laurel, Second Ave., Oct. 13.
Laurel, Fourteenth Ave., Oct. 14.
Homewood, at Carr's, Oct. 16. 17.
Decatur and Union, at Decatur, Sept. 20.
Forest and Morton, at M., Oct. 24, 25.
Carthage, at C., Oct. 31, Nov. 1.
Leake, at Conway, Nov. 2.
Walnut Grove, at Zion, Nov. 3.
Lena, at L., Nov. 4.
Harperville, at H., Nov. 5.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Choctaw Indian Mission, at Union, Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22.

Let the pastors and officials be ready to report fully on every question that will be called, especially Questions 12, 13, 14, 15, 21, 22, 23, 24. Brethren, please be diligent about the Master's business, as those who must give account. Let us aim to put the Newton District in the forefront.

C. F. EMERY, P. E.

LOUISIANA CONFERENCE.

New Orleans Dist.—Fourth Round.

McDonoghville, Sept. 12.
Felicity, a. m., Sept. 19.
Louisiana Avenue, p. m., Sept. 19.
Parker Memorial, a. m., Sept. 26.
Epworth, p. m., Sept. 26.
Algiers, a. m., Oct. 3.
Carrollton Ave., p. m., Oct. 3.
Plaquemine, Oct. 10, 11.
Donaldsonville, a. m., Oct. 17.
First Church, p. m., Oct. 17.
Orange Grove, at Daisy, Oct. 20.
Rayne Memorial, a. m., Oct. 24.
Mary Werlein Mission, p. m., Oct. 24.
St. Marks', Oct. 27.
Second Church, a.m., Oct. 31.
Slidell, Oct. 31, Nov. 1.
Bogalusa, Nov. 6, 7.
St. Tammany, Nov. 7, 8.
St. Paul's, Nov. 14.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Bonita, at Bonita, Sept. 19.
Mer Rouge and Oak Ridge, at M. R., Sept. 19, 20.
Calhoun, at Willhite, Sept. 25, 26.
Brooklyn, at Chatham, Oct. 2, 3.
Eros, at Eros, Oct. 3, 4.
Bastrop, at Bastrop, Oct. 10.
Winnsboro, at Winnsboro, Oct. 17.
Gilbert, at Gilbert, p. m., Oct. 17.
Mangham, at Mangham, 10 a.m., Oct. 18.
Oak Grove, at Oak Grove, 10:30 a. m., Oct. 21.
Sicily Island, at Vidalia, Oct. 24.
Waterproof, at Waterproof, Oct. 25.
Francisville, at Marion, Oct. 28.
Tallulah, at Delhi, Oct. 31.
Rayville, p. m., Oct. 31.
Lake Providence, Nov. 3.
Monroe, Nov. 7, 8.
West Monroe, Nov. 10.

WM. SCHUHLE, P. E.

Had Pellagra Seven Years Thanks God He's Cured

Cowards, S. C.—David G. Pate, of this place, writes: "I am glad to say to you, after waiting forty days, that I still feel like I am cured of pellagra. I had this disease for the last seven years. The fourth day after beginning your medicine I went back to work and have been able to do my work ever since. I thank God for your remedy."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucus and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

FROM A LONG-TIME READER.

Dear Brother Meek: Inclosed find a money order for my subscription to the Advocate. It has been a weekly visitor to my home ever since it started. My father came to Louisiana and Mississippi when one Conference embraced both States—in 1823—and was one of the first subscribers to the Advocate when it began its career. My husband was for many years a member of the Mississippi Conference, his last charge being Jefferson Street, Natchez. He is buried in that old city with many of the people who loved him, and whom he delighted to serve.

I cannot get along without the weekly visits of this old time friend. I am only sorry that all the "peculiar people called Methodists" do not feel the same love for their Church organ. You give us a splendid paper, and we thank you for your fidelity, your adherence to the safe paths—the ones "our father's have trod"—and for the deep spirituality that pervades your editorials.

With best wishes, and the hope that you may be able to keep Methodists supplied with the same good paper that we have had for some time, I am,

Yours faithfully,
Mrs. W. E. BALLARD.
Biloxi, Miss.

"DEATH CANCELS THE DEBT."

Werlein Piano Club Member Dies in Lake Charles.

This clause in the "club" contract has saved many a family the struggle with debt which comes after the "provider" has gone.

(Mrs. Hunter's Letter)
Lake Charles, Aug. 19, 1915.

Philip Werlein, Ltd.,
New Orleans.

Sirs: This comes to notify you of the death of my husband, which occurred Aug. 16, 1915. According to your contract all payments for the piano ceased at his death, as his account had never been in arrears.

Hoping to hear from you,
MRS. JOSIE L. HUNTER.

(Our Reply.)
New Orleans, Aug. 24, 1915.

Mrs. Geo. M. Hunter,
Lake Charles, La.

Dear Madam:

We are in receipt of your letter of August 19th advising us of the death of the Rev. Geo. M. Hunter.

We have looked up his account and find that the Rev. Mr. Hunter joined the Werlein Piano Club on June 6th, 1913, and that he paid his dues at all times punctually, never having gone behind a single month.

We agree with the members of our Piano Club that where they make their payments promptly every month that we will voluntarily make a present of the unpaid portion of the Piano to the family in the event of death.

We now take very great pleasure in handing you a receipted bill for this Piano which we hope you will appreciate, as a further indication of the loving care shown by your departed husband whose foresight even after his death relieves you of this considerable debt.

Yours very truly,
PHILIP WERLEIN, LTD.

A NEW CLUB IS NOW FORMING.

The $400 Werlein is $292. The payments are $6. monthly. We will be pleased to have the applications of those interested in providing the home with a good, dependable piano sold on the most liberal contract ever offered. Write or call on

Philip Werlein, Ltd.
605 CANAL

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

A MESSAGE FROM THE PRESIDENT OF THE MISSISSIPPI CONFERENCE SOCIETY.

The great burden of responsibility weighs so heavily upon my heart that I cannot resist the strong desire to send you a message at this time when our energies are depressed by the long warm summer. Have we, the ones on whom our Father depends, been idle? Taking a vacation spiritually as well as physically and mentally? Satan never takes a vacation and it is while we are resting that he accomplishes so much that we can never overcome.

I have just received a most inspiring letter from Miss Head, Secretary of our Foreign Work. Several paragraphs I want to pass on to you. "Our missionaries write as follows: 'We are having wonderful services at the churches. In one week at the North Ward Church, Songdo, 232 became believers, and last week 100 came out on the Lord's side at the three nights' meetings. The Spirit of the living God is working wonderfully with our girls in the schools, and, in fact, He is manifest all over our city. There is a deep heart-searching and a waiting upon God with a contrition that will surely end in His peace. It is a great privilege to work in Korea at this time. What is being done in Songdo is also being done in the other stations all over Korea. Great crowds are seeking to know the truth, and many are standing firm for Christ. The native Christians are working with zeal and devotion, and often at great sacrifice. The test comes now, and we are asking ourselves again and again, Will we be able to teach them, so that they may hold out until they are established? We cannot do it unless reinforcements come, and unless the women at home will help us by the increase of their missionary offerings and by prayer.'

"Last year we found it necessary to cut the appropriation, and the day schools through the country sections particularly have suffered. Except for sacrifices made by the missionaries to keep them going, some, I fear, would have closed. The Japanese are getting more and more strict and are making new demands upon us, which looks sometimes as though we might have to go out of the educational business. They are demanding better teachers and better equipment. A few weeks ago, one of the teachers who supervises six schools in one district, wrote, saying: 'We have done all we can, but unless you can send us another $100 we will have to close three of our day schools because of the extra demands of the Japanese. We are touching more than five hundred families in these day schools.' My heart was much burdened, but I felt that we could not make additional appropriations, so a few of us asked God to touch the heart of some one and give us the money. In a few days this note came from a young woman whose name is unknown: 'As I have been reading of conditions in Korea, it has seemed to me that what we are to do for those people must be done quickly. Surely the Lord's business requires not only haste, but sacrifice. I have only this $100 to give, but I just know that God wants me to send this check to you.'"

Sisters, let us pray more earnestly, put more enthusiasm into our work, make our programs more interesting, form mission study classes, etc., and work with a new effort as the fall season comes to us. Do not forget our Membership Campaign; double the number in your auxiliary, and let us see how much we can do this next quarter, and not be satisfied with doing just enough to keep our consciences easy. We want to be soul-winners for the Master; there are millions starving for the Bread of Life; will we refuse longer to give them the Gospel?

I hope our finances will be increased over the last quarter. While the Council assumed our obligation to meet the note of $1000 on the Biloxi Wesley House, this does not relieve us of our part of the obligation to put this amount into the Treasury, as we promised to pay for this property. Can we not sacrifice self just a little for the sake of our Lord and humanity?

Pardon this long letter, but I love my Lord; I love you, and I love this great work, and I long to see it move forward in our Mississippi Conference as it has never done before.

Will you not help? Sincerely,

Mrs. R. E. JOHNSON.

Gulfport, Miss.

NORTH MISSISSIPPI CONFERENCE NOTES.

We are glad to know that our Mission Study and Publicity Superintendent has returned from her trip to the Panama-Pacific Exposition, but sorry to learn that immediately after her return she was ill. We trust that ere this she has entirely recovered. We feel greatly indebted to our efficient Corresponding Secretary, Miss Dunstan, who in the absence of Mrs. Campbell, edited our July and August Campaign Bulletin. Capable and efficient, Miss Dunstan is ever ready to lend a hand anywhere and everywhere toward the promotion of our great work.

It affords me pleasure to state that our Como auxiliary, under the leadership of Mrs. R. M. Short, has entered a girl, Claudia Weddle, at our Vashti Industrial School, at Thomasville, Ga. This girl has no mother, and worse than no father, and was found amidst the most dreadful surroundings there in Como. Prompt entrance was secured for her in Vashti and the Como auxiliary fitted her up for traveling, and Brother W. D. Wendel accompanied her as far as Nashville and put her on the sleeper, and telegraphed Superintendent Bishop of Vashti to meet her. In writing to Mrs. Short afterwards, Brother Wendel said: "I give you credit for originating and carrying out this plan. I believe God and the angels have been looking on and applauding the whole movement. Such work is a noble expression of the Christ in religion." Mr. Bishop writes that he is much pleased with Claudia, and I am sure that the good women of our Como auxiliary will be abundantly blessed for what they have done for this poor girl.

Mrs. VIC THOMPSON HOYLE.

LEARNED, MISS.

The Woman's Missionary Society of this place held an interesting meeting recently. Mrs. Purvis was hostess for the afternoon. After an appropriate Scripture reading and prayer, the mission study book, "Immigrant Forces," was reviewed and discussed. A duet, "Drifting Away," was beautifully rendered at the conclusion of the review of the book, and then a social time was enjoyed by those present. Dainty refreshments added to the pleasure of the occasion. All parted feeling that the afternoon had been profitably and pleasantly spent, and that some good seed had been sown for the Master.

Invigorating to the Pale and Sickly

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children, 50c.

A CONVINCING ANSWER.

It is sometimes asked, "Do missions pay?" A satisfactory and convincing affirmative answer to this question has recently been given by the experience of a Boston man who sent his check for $500 for mission work in Foochow, South China.

This sum, as reported in the Missionary Herald, supported four Chinese pastors and preachers. One of them is the minister of a church seating 500 people, where he preaches to at least 200 every Sunday. Twenty-eight people united with the church in ten months. Two of these pastors organized Bible classes, one of them bringing into the church fifty men. Another visited the cities where the meetings that followed up the work of Mr. Sherwood Eddy were held, and to date 9,230 people have decided to study the Bible. Besides supporting these four native pastors, this fund of $500 supported eight theological students.

This Boston business man thought that missions do pay and he smilingly sent in his check for another $500.

JUDGE A NATION BY ITS DRINKS.

Some one has said that you can judge a nation by the character of books it reads. As literature influences the intellectual development of the nation so food and drink influence its physical development and thereby promotes or retards its civilization.

Every nation, civilized or uncivilized, has its popular beverage which leaves an unmistakable impress upon the character of its people. In this connection the following statistics for the year 1909 have a most interesting and significant bearing. In that year the total population of the world was approximately sixteen hundred millions. The combined population of Great Britain, Germany, and the United States, the three nations that lead the world in literature, theology, science, invention, commence and industry, in fact, in almost every phase of mental, moral and physical development, was approximately one hundred and ninety-five millions, or slightly less than one-eighth of the total population of the world. In the same year the world's consumption of caffein in the form of coffee, tea, cocoa and Coca-Cola was approximately sixty million pounds. Of this, Great Britain, Germany and the United States consumed thirty-one million pounds, or a little more than one-half of the total. Less than one-eighth of the world's population, therefore, consumed more than one-half of the caffein beverages. Figure it out for yourself and you will find that these three nations, the leaders in the march of civilization, use approximately seven times as much caffein per unit of population as the other nations of the world.

These statistics clearly indicate the wholesomeness of the caffein beverages upon which temperate people have relied for centuries for refreshment of mind and body. As compared with other beverages, they possess the special advantage of refreshing the tired nerves and muscles without stimulation and without intoxication.

Coffee, tea and Coca-Cola are identical in effect, though different in flavor. By virtue of their caffein they relieve fatigue, refreshing both mind and body. Coca-Cola differs from the other two in that it contains less caffein, is carbonated, is flavored with a combination of fruit extracts and is free from tannic acid. In the latter respect it is superior to tea and coffee, especially when they are overboiled, for the tannic acid which is thus dissolved is apt to disturb the process of digestion.

Desiring that the public shall fully understand the composition and character of its product, The Coca-Cola Company has issued a booklet containing the scientific opinions of the world's leading authorities, explaining the wholesomeness and refreshing qualities of this popular temperance drink. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Advertisement.

Before and After the Fire

Nobody knows when fire or lightning or wind will rage and destroy.

Some church building is being harmed by one of these destroyers somewhere every day. Absolute protection against loss is furnished, and money saved the assured, and Methodism perpetuated, by

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual

No assessments. All that you have guessed about mutual insurance may be wrong. If you want to KNOW, write for information to

HENRY P. MAGILL, Secretary and Manager, Insurance Exchange, Chicago, Ill.,
Mrs. Alice Hargrove Barclay, Agent M. E. Church South, 816 Norton Building, Fourth and Jefferson, Louisville, Ky.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Ruston Dist.—Fourth Round.

Alberta and Castor, at Old Castor, September 22.
Gibsland, at Oak Grove, September 24.
Athens, at Athens, September 25, 26.
Homer, September 26, 27.
Haynesville, September 28.
Simsboro, at Pine Grove, October 2, 3.
Elmore, at Vienna, October 3, 4.
Dubach, October 5.
Bernice, October 6.
Bienville, October 9, 10.
Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgold, October 20 (p.m.)
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Denham Springs, at Walker, September 11, 12.
Clinton, at Clinton, September 18, 19.
Jackson, at Pine Grove, September 25, 26.
Pine Grove, at Pine Grove, October 2, 3.
Natalbany, October 3, 4.
Pride, at Olive Branch, October 9, 10.
Baker, at Baker, October 10, 11.
Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipaboa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

Let each pastor acquaint himself with Par. 261 and 262 of the Discipline relative to the Sunday school and the Advisory Committee, and Par. 264 relative to the missionary offering. Have your lists of trustees in hand and their report in harmony with the blank form in the Quarterly Conference Record.

Note, that while we have heretofore held what was called the Fifth Quarter" it is now known as, and blanks provided for, the "Adjourned Quarterly Conference." At the fourth quarterly conference a written report from the Missionary Society is required.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Pelican, at Pelican, Oct. 2, 3.
Pleasant Hill, at P. H., Oct. 3, 4.
Queensboro, Oct. 6.
Ida, at Ida, Oct. 9, 10.
Grand Cane, at G. C., Oct. 14.
Noble, at Benson, Oct. 16, 17.
Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolle, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.
Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Columbia, Sept. 14.
McNary and Reaves, at R., Sept. 17.
Oakdale, Sept. 18, 19.
Glenmora, 8 p.m., Sept. 19.
Opelousas, Sept. 22.
Melville, 11 a.m., Sept. 23.
Bunkie, Sept. 25 and 26.
Campti, 8 p.m., Sept. 29.
Colfax, 8 p.m., Sept. 30.
Lecompte, Oct. 2 and 3.
Boyce and Eden, Oct. 5.
Jena, 8 p.m., Oct. 8.
Standard and Rochele, Oct. 10.
Longville, 8 p.m., Oct. 14.
DeRidder and Mission, Oct. 16 and 17.
Bon Ami and Carson, at Bon Ami, 8 p.m., Oct. 17.
Harrisonburg, Oct. 21.
Oak Grove and Hineston, at Gardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

The pastors will please be prepared with answers to all questions to be called at the fourth quarterly conference. The trustees will please be prepared to report in answer to question 15. The Woman's Missionary Society will please be ready to report in answer to question 12.

H. W. MAY, P. E.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Tyro, at Free Springs, Sept. 18, 19.
Longtown, at Longtown, Sept. 25, 26.
Eudora, at Eudora, Oct. 2, 3.
Crenshaw, at Sledge, Oct. 3. 4.
Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller, Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulaboma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

Artesia, a. m., Sept. 18, 19.
Starkville, p. m., Sept. 19, 20.
Macon Ct., at Center Point, a. m., Sept. 25, 26.
West Point, p. m., Sept. 26, 27.
Brooksville, Oct. 3, 4.
Crawford, at Shafer's Chapel, Oct. 9, 10.
Cedar Bluff, Oct. 16, 17.
Shuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Winona Ct., at Bethlehem, September 18.
Winona Sta., September 19.
Itta Bena Sta., September 26 (a.m.)
Carrollton Ct., at N. Carrollton, September 26 (p.m.)
Indianola Sta., October 3 (a.m.)
Moorhead Ct., at Sunflower, October 3 (p.m.)
North Carrollton Ct., at Smith's Chapel, October 9.
Belzoni Ct., at Belzoni, October 10.
Indianola Mission, at Fairview, October 16.
Isola Ct., at Inverness, October 17.
Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Corinth Dist.—Fourth Round.

Kossuth Circuit, at Pleasant Hill, Sept. 11, 12.
Southside, Corinth, Sept. 12, 13.
Iuka Circuit, at Snowdown, Sept. 18.
Iuka Station, Sept. 19, 20.
Corinth Ct., at Box Chapel, Sept. 25.
Rienzi, at Rienzi, Sept. 26, 27.
Mariétta Ct., at Palestine, Sept. 30.
Mantachie, at Hebron, Oct. 1.
Mooresville, at Mooresville, Oct. 2, 3.
Sherman, at Blue Springs, Oct. 9, 10.
Myrtle, at Myrtle, Oct. 16, 17.
Hickory Flat, at Hickory Flat, Oct. 17, 18.
Wheeler, at Double Springs, Oct. 23.
Guntown and Baldwyn, at Guntown, Oct. 24, 25.
New Albany Ct., at Wells Chapel, Oct. 30.
New Albany Station, Oct. 31, Nov. 1.
Ripley Circuit, at Brownfield, Nov. 6, 7.
Dumas Ct., at Mitchell, Nov. 13.
Ripley and Blue Mountain, at Ripley, Nov. 14, 15.
Corinth, First Church, Nov. 17.
Tishomingo, at Tishomingo, Nov. 19.
Belmont, at Belmont, Nov. 20, 21.
Booneville Station, Nov. 24.
Booneville Circuit, Nov. 24.
Chalybeate, at State Line, Nov. 27, 28.

J. H. MITCHELL, P. E.

Greenville Dist.—Fourth Round.

Arcola, at Wintersville, Sept. 18, 19.
Rosedale and Hillhouse, at Rosedale, Sept. 19, 20.
Glen Allan, Sept. 26, 27.
Lula and Dubbs, at Lula, Oct. 2, 3.
Coahoma and Lyon, at Lyon, Oct. 3, 4.
Boyle, Oct. 9, 10.
Cleveland, Oct. 10, 11.
Shelby and Alligator, at Ducan, Oct. 16, 17.
Shaw and Merigold, at Merigold, Oct. 17, 18.
Friar's Point, Oct. 24, 25.
Clarksdale, Oct. 31, Nov. 1.
Jonestown and Belen, at Jonestown, Nov. 7, 8.
Tunica and Robinsonville, at Robinsonville; Nov. 14, 15.
Benoit and Bulah, at Benoit, Nov. 21, 22.
Gunnison, Nov. 28, 29.

H. S. SPRAGINS, P. C.

Aberdeen Dist.—Fourth Round.

Palestine, at Ebenezer, Sept. 25, 26.
Pontotoc, Sept. 26, 27.
Shannon, at Pleasant Grove, Oct. 2, 3.
Okolona, Oct. 3, 4.
Nettleton Ct., at Shiloh, Oct. 9, 10.
Amory and Nettleton, at Amory, Oct. 10, 11.
Calhoun City, at Pine Ridge, Oct. 16, 17.
Vardaman, at Ellzey, Oct. 16, 17.
Smithville, at Greenbrier, Oct. 23, 24.
Houlka, at Houlka, Oct. 30, 31.
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11.
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16.
Tupelo, Nov. 17.
Montpelier, Nov. 19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 23.
Aberdeen, Nov. 28, 29.

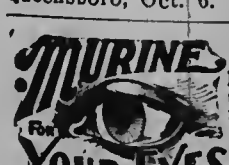
JNO. W. BELL, P. E.

Holly Springs Dist.—Fourth Round.

Taylor, at Burgess, Sept. 18, 19.
Water Valley, N. Main St., Sept. 19, 20.
Abbeville, at Mt. Zion, Sept. 25, 26.
Oxford, Sept. 26, 27.
Duck Hill, at D. H., Oct. 2, 3.
Water Valley, First Church, Oct. 3, 4.
Lamar, at Harris Chapel, Oct. 9, 10.
Mt. Pleasant, at Salem, Oct. 16, 17.
Holly Springs, Oct. 17, 18.
Potts Camp, at Bethlehem, Oct. 22.
Waterford, at Asbury, Oct. 23, 24.
Paris, at Pine Flat, Oct. 30, 31.
Ashland, at Ashland, Nov. 6, 7.
Randolph, at Spring Hill, Nov. 12.
Toccopola, at Toccopola, Nov. 13, 14.
Pine Valley, at Salem, Nov. 20, 21.
Coffeeville, at Coffeeville, Nov. 21, 22.
Byhalia, at Byhalia, Nov. 27.

R. A. TUCKER, P. E.

Holly Springs, Miss.



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Shivar Spring.
Box 17D, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

Dr. Osler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine" (1892), on page 249: "The healing of pulmonary tuberculosis is shown clinically by the recovery of patients in whose sputa elastic tissue and bacilli have been found. * * In the granulation products and associated pneumonia a scar tissue is formed, while the smaller caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alterative in tuberculosis may be due partly to its content of a lime salt in such combination with other valuable ingredients as to be easily assimilated.

It is worth a trial, unless other treatment already is succeeding. We make no promises concerning it any more than do reputable physicians with their prescriptions, but since it contains no opiates, narcotics or habit-forming drugs, it is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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ELIXIR DUCRO
ALIMENTAIRE
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NO INCREASE IN PRICE

FLORIDA Reclaimed upper Everglades, richest land in the world; level prairie; saw-grass muck soil ten feet deep; best location for general farming, tropical fruits and winter vegetables; pure water; good health; easy terms; free booklet; sample of soil; near new railway; agents wanted. J. Barr, Box 107, Rima, Fla.

TWO HUNDRED AND FIFTY DOLLARS IN GOLD.

Attention, Orators and Scribes.

Where God erects a house of prayer,
The Devil builds a chapel there.—DeFoe.

The Executive and Finance Committee of the Board of Church Extension of the Methodist Episcopal Church, South, has authorized me to offer in prizes for Church Extension messages, in the form of sermons, addresses, experiences, stories, poems, etc., $250 in gold, as follows:

1st prize	$75.00
2nd prize	50.00
3rd prize	25.00
4th prize	17.50
5th prize	12.50
6th prize	10.00
7th prize	10.00
8th prize	10.00
9th prize	10.00
10th prize	5.00
11th prize	5.00
12th prize	5.00
13th prize	5.00
14th prize	5.00
15th prize	5.00

The principal ends sought by the committee are three, namely:

First—A more general study of the subject of Church Extension on the part of our preachers and people.

Second—A more universal presentation of the subject to our congregations.

Third—The creation of a literature especially adapted to the needs of preachers and laymen whose duty it is to speak on Church Extension, and for which calls are made upon the office almost every day in the year.

Conditions.

1. The messages may be upon any phase of the work of church or parsonage building, including such as are suitable for use at the dedication of churches, or calculated to arouse interest in a congregation to build a needed house, or to pay a debt on one already built, or in the interest of full collections on the Church Extension assessment, or on the increase and work of the Loan Fund Capital, or the place of Church Extension in the evangelization of the world, or the message of the church house, or the relation of the church house to the community, etc., and may be in the form of a sermon, address, lecture, story, poem, or experience.

2. Every message submitted must first have been delivered to one or more of the 19,735 congregations of the Methodist Episcopal Church, South.

3. The manuscript must not contain more than 3,000 words, and may contain as few as 250—the fewer the better—provided the message is clearly stated.

4. Discretion is left to the author as to whether the message shall be in full, or in the form of outline, analysis, syllabus or resume.

5. All itinerant ministers, local preachers, laymen and laywomen are eligible to enter this contest.

6. The manuscripts must be sent to the office of the Board of Church Extension at Louisville, Kentucky, not later than January 31st, 1916.

7. The Executive and Finance Committee of the Board reserves the right to use all manuscripts as it may think best, including those to which no prizes are awarded, in the interest of the work of Church Extension.

Notes.

1. It will be a great accommodation to the office if the manuscripts are submitted in typewriting, and on one side of the paper, leaving no room for doubt as to spelling, punctuation, arrangement, etc., in multiplying the manuscripts for use of the judges.

2. Rev. A. F. Watkins, D.D., Jackson, Miss., Secretary of the last General Conference, and Rev. T. N. Ivey, D.D., Nashville, Tenn., Editor of The Christian Advocate, have agreed to name three or five judges, as they may think best.

3. Copies of all manuscripts will be submitted without information as to the author, and the judges will be requested to render their decisions before the Annual Meeting of 1916.

4. The judges will be requested to give special consideration to the effectiveness of the message.

5. The award of prizes will be announced at the Annual Meeting in 1916 in connection with the dedication of the new office building. Prizes will be sent to the successful competitors immediately following the announcement of the decision of the judges.

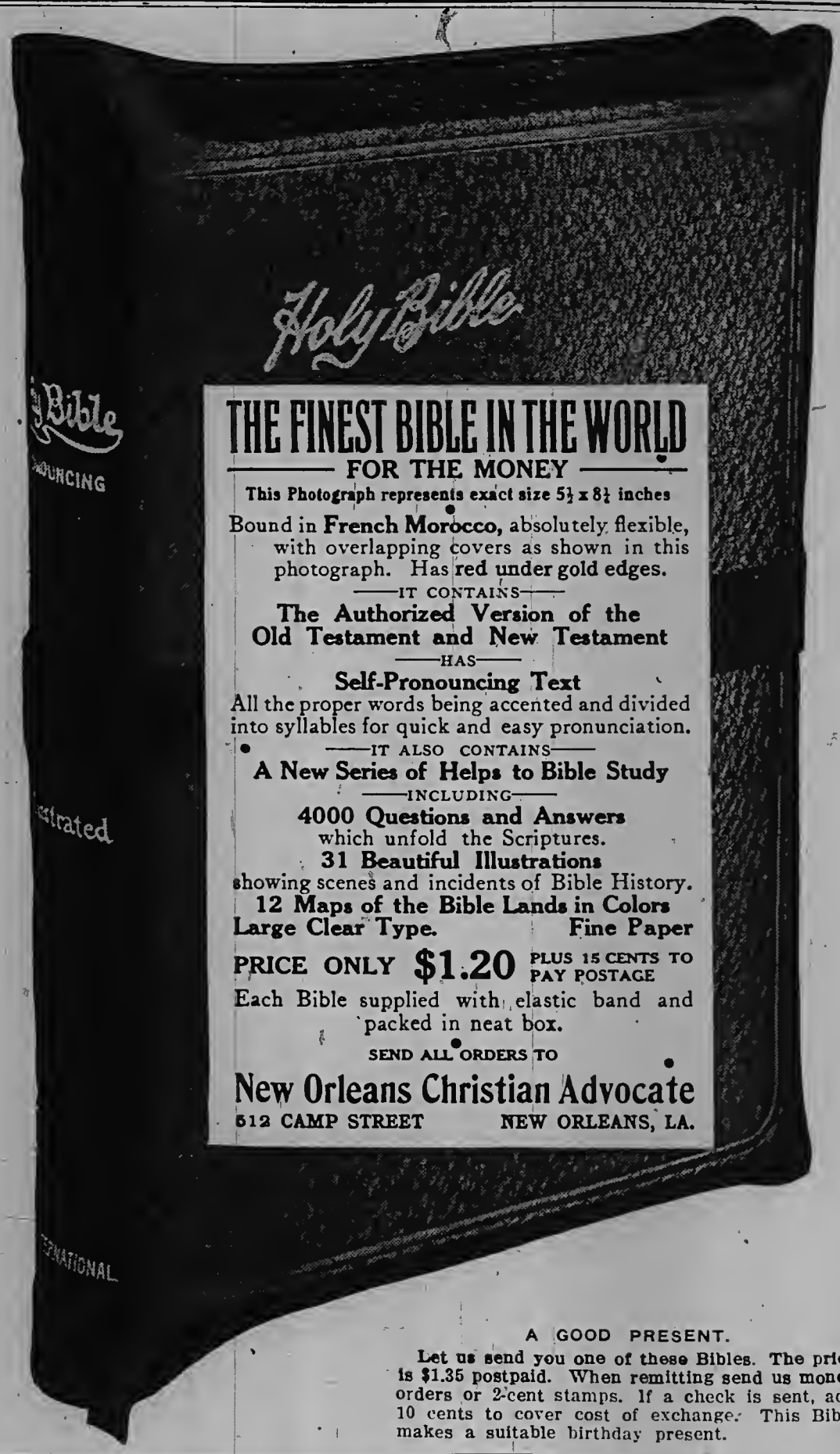
6. The office has been instructed to furnish upon request without charge copies of the Board's publications and any other data in its possession that may be desired.

7. Copies of publications containing the manuscripts submitted will be sent free of charge to all competitors.

8. Do not forget that "A bold attempt is half success."

W. F. McMURRY,
Corresponding Secretary.

Louisville, Ky.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The Authorized Version of the Old Testament and New Testament
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A GOOD PRESENT.

Let us send you one of these Bibles. The price is $1.35 postpaid. When remitting send us money orders or 2-cent stamps. If a check is sent, add 10 cents to cover cost of exchange. This Bible makes a suitable birthday present.

SALOONS CENTERS OF POLITICAL CORRUPTION.

Judge Anderson, of Indianapolis, in his remarks incidental to the sentencing of the Terre Haute conspirators and political corruptionists recently, had something to say about saloons. He was considering the cases of several saloon keepers when he said:

"My notion is that the saloon will have to go.

"I believe the time will come when the people will rise up and smash the saloon, at least as we have it now. The evidence in this case showed that the saloons were the centers of nearly all the corruption in the election at Terre Haute."

Judge Anderson said he had noticed that the saloon keepers who appeared on the witness stand looked good physically, and seemed well and strong.

"God Almighty meant for them to work with their hands," he said. "I don't approve of this saloon business, at least as it is conducted in Terre Haute."—Central Christian Advocate.

NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 62—No. 38. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3109

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 23, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE IMPORTANCE OF FULL COLLECTIONS.

The Louisiana Conference will meet on Nov. 17; the Mississippi Conference, on November 24, and the North Mississippi Conference, on December 1. Thus it will be seen that within three months the farthest removed of these annual gatherings will have closed its session. This means that the pastors and church officers in our patronizing territory will from now on have upon them a heavy burden of work and that their hands will be quite full. In most of the pastorates perhaps a considerable portion of the preachers' salaries and the larger share of the Conference collections are yet to be raised. It is greatly to be regretted that the finances in so many of our pastoral charges are allowed to drag along through the year unprovided for, thus leaving most of the assessments to be secured in the two or three closing months, and necessitating a final strain upon the part of the churches, which is far from wholesome in its effects. How much better it would be, in every respect if our people could be taught to follow the New Testament plan laid down by St. Paul: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Systematic and conscientious giving throughout the year would wipe out the deficits in most of our charges, and do away with the grinding struggle at the end, which everybody dreads.

But since this ideal has not yet been attained, we must deal with things as they are; and it is to be hoped that our people at every place will, during the few remaining weeks of the Conference year, do their utmost to bring up all the assessments in full. The raising of money, to be sure, is not the chief work of any congregation, but it is very important. The Church must have funds in order to maintain her various arms of service that have as their great objective a spiritual ministry to the souls of men. So, if her financial resources are inadequate, the effective execution of her high and holy mission is necessarily hindered. And if there ever was a time in their history when the churches in America needed to bestir themselves and to give to the point of sacrifice, that time is now. With half the world engaged in destructive war, unless the Christians in peaceful countries will lay themselves out to meet the present unparalleled emergency, the interests of the Master's Kingdom are certain to suffer disastrously. There are doubtless some charges that are inequitably assessed and that would be taxed considerably out of proportion to others to contribute what is expected of them, but their number is comparatively small. In our opinion, as a rule, the question as to whether pastorates send up a clean balance sheet to the Annual Conference is determined more by their willingness than by their ability to pay.

But, however that may be, in the face of the present situation, no pastor and flock should feel free from culpability in reporting a financial shortage when the year is rounded out, unless every resource at their command has been exhausted to avoid having to do so. The call is loud and urgent for every one who loves the Lord Jesus and the Church which represents him in the world to do his full duty in this crucial and perplexing hour. While millions of men are pouring out their blood and treasure and are laying down their lives to promote the selfish interests of earthly governments and rulers, shall the followers of Christ in this richest and most favored of all lands show a lack of true devotion to him and the glorious cause of human redemption? God forbid that it should be so.

A REMARKABLE WILL.

In the Advocate of September 9 an announcement of the death of Mr. James H. Allen of St. Louis, Mo., was made. Mr. Allen was born in Northeast Mississippi a little over seventy years ago, being a brother of the famous "Private" John Allen, of Tupelo, and Mrs. A. D. Robins of the same city, who is widely known in the Methodist circles of North Mississippi for her noble Christian character and constant activity in the Master's service. After attaining to his majority, Mr. Allen lived for a while in Mobile, Ala., but later moved to St. Louis, where he became a millionaire. He was a member of the Church of the Disciples and had for several years impressed all who came into contact with him by his ardently devout spirit. When his will was opened after his decease it proved to be one of the most remarkable instruments of its kind ever written and has attracted considerable attention throughout the country. It evinces so unusual a sense of obligation to God and sets forth the doctrine of man's stewardship in the handling of earthly property so impressively that we are moved to quote its preamble, with the hope that it may lead others to consider seriously the question of their responsibility to their Maker and their duty to their fellow-men. We are not our own, and any talents and possessions that we may have are not ours to be selfishly used as we may please; on the contrary, they have been committed to our keeping to be devoted to high and worthy ends that are in harmony with the purposes of our beneficent Creator. The opening paragraphs of Mr. Allen's will are as follows:

"To whom it may concern:

"This is my only and last will and testament. I have never made a will before.

"I was 70 years old the 4th of March last, having been born on the 4th of March, 1844. My family is not a long-life family, so that, at best, I cannot expect to live much longer.

"I had intended to make some special bequests, but will not do so, as I have a promise from each one of my children to use one-half of the property received from my estate for charitable and Christian work; and with the remaining one-half, they have promised to try to make or earn other property to be used for good Christian purposes. All that we have belongs to the Lord. It is the Lord's property, and he will hold us to a straight account for the way we use it. I am sure the only life worth living here is the Christian life, in which we love and serve God and love and try to help each other to a better life. The devil is smarter than all mankind put together, and will always lead us astray if left to our weak selves; so our only hope is in the Lord, who has promised us if we love, serve and obey Him, that no temptation shall befall us but that he will provide an escape. I have tried to set my children a proper example to be servants of the one true God and Jesus Christ, his son. All that we have already belongs to him and should be used for his honor and glory—for a useful life here and so as to secure a home in heaven when this life is over.

"I hope my children will try to live true, humble, Christian lives, working to upbuild Christ's kingdom in their own hearts and in the hearts of others. Rather be wronged any time than to wrong others. Always do right, let it cost what it may. We are never justified in doing wrong. If others have wronged us, let us leave their punishment in the hands of our Lord and Master. Try to live every day as if it were your last day upon earth, for some day soon may be your last day."

WEST VIRGINIA'S TESTIMONY.

We take the following from the Northwestern Christian Advocate:

"'Is prohibition working in West Virginia? Let the following report from fifty-four municipalities given by the State Commissioner of Prohibition answer: Total arrests for the year ended June 30, 1914, 15,267; for the year ended June 30, 1915 (the first prohibition year), 7731. For the year ended June 30, 1914, there were 7525 arrests for drunkenness, and for the year ended June 30, 1915, 2772. Thus there has been a decrease in crime of virtually fifty per cent."

In the face of such testimony as this, it is amusing to see the devotees of the saloon hereabout juggling with figures in their efforts to show that crime has been increased in Mississippi and the dry parts of Louisiana by the prevalence of prohibition. These patriotic (?) citizens are wasting their time and strength. The facts are against them wherever the no-license regime has been adopted, and every intelligent man and woman knows that this is true. Those who have the audacity to parade the saloon as a preventive of lawlessness must certainly have an extraordinary faith in the gullibility of the people. The truth is, a very large percentage of the crimes committed in dry territory should be set down to the credit of liquor sent into it (often surreptitiously) by drinkshops existing elsewhere. When the manufacture and sale of intoxicants have been stopped in all the States of the American Union evil of every kind will have been dealt the most powerful blow that it is possible for the citizenship of this Nation to strike. May God speed the day when it shall be delivered!

THE MOTHER'S CHARGE.

Lord! I commit my daughter unto thee as a special trust.

Precious and lovely, I yield her to thee!
Take her the gem of thy dwelling to be!
She who was ever my solace and pride
Glides from my bosom to cling to thy side.

Guard her with care, which must never decline;
Make her thy daughter—she hath long been mine;
Lonely henceforth my desolate lot,
What is the casket where the jewel is not?

Take her and pray that thine arm may be strong,
Safely to shield her from danger and wrong;
Be to her all that her heart hath portrayed,
Then o'er thy path there will gather no shade.

Now she doth love thee as one without spot—
Dreams of no sorrow to darken her lot;
Joyful, yet tearful, I yield her to thee—
Take her the light of thy dwelling to be.

—Unidentified.

PREACHING ALL THE WAY.

You remember the sweet story in the life of St. Francis of Assisi, to whom one day a young monk came with a word of inquiry, and to whom the older man gave the indirect reply of an invitation to walk with him in the streets of the village that lay at the foot of the hill below the monastery where they dwelt. They passed through the gate of the village, to and fro, to preach the gospel, as St. Francis has said to his younger friend, yet all the while the older man spoke never a word. When at last they had come back to the door from which they had gone, still in silence, the young man turned and said, "But, good father, when shall we begin to preach?" "Oh," said the older man. "My son, we have been preaching all the way. Our example has been noted and looked at. Little will it avail a man that he go anywhere to preach unless he preach as he goes.—Speer.

REVERENCE IN WORSHIP.

By Rev. W. L. Doss, Jr.

The Psalmist says, "Be still, and know that I am God." Elijah was still and quiet and he heard the still small voice of God speaking to him. Then he was encouraged and made strong for still further work that God had for him to do.

How many of the people of God have there been into whom he has poured his great strength and power! These have been renewed again to meet a harsh world with a spirit that is undaunted. These have gone quietly and reverently into the secret place of prayer and there have met God to be renewed in their inner natures. They have gone with reverence to the house of God and, waiting for God to come their souls, have been made strong to stand again in the tumult of the outside world.

A reverent spirit is always a requisite to true and spiritual worship of God. Yet how often is it found that there is a very great lack of reverence in worship. Holy things have become commonplace to many. The church—the house—is held lightly by many. The preaching of the Word is often regarded by preacher and people alike to be but the utterance of a mere man. All sorts of themes are discussed and the discourse on these strange themes is dignified by being called a sermon. Prayer becomes but the utterance of well rounded sentences and song is formal and without spirit.

The church—the house—is God's house. Men ought to recognize it as such and go there to meet God. The sermon should be the utterance of God's truth by one of his faithful servants. It should be the message from God to man through a man. Prayer is addressed to God, and not to man. We should be careful lest we become as the Pharisees and be found praying for men only to hear. Songs of praise are unto the Lord. Were men—preachers and laity alike—always to be mindful that we are worshiping God, would there not be a greater spirit of reverence in worship and in our attitude toward God than is now often found in the services conducted in his house?

This writer has seen the sacrament of the Lord's Supper administered in all sorts of ways. There have been men who were careful and reverent. Through the unhurried use of our ritual in this solemn service these have seemed to be able to bring their fellow worshipers into the very audience chamber of God. Others have raced through this service as if they were fighting fire. There was no reverence in the preacher's soul, and how could there be in the souls of others? The same is true of other services conducted in the house of God. This writer has seen people received into the Church in the city and in the country, and it was all done in such a manner as to give but one impression. This impression was that the preacher had a necessary task to be performed and the sooner he could get through with it the better.

When the preachers themselves thus fail in reverence, how can it be expected that the people will come to have the spirit of real and genuine reverence toward God and holy things? God is not in a hurry. If there is anything that people need to learn to-day it is that they must "Take time to be holy." Unhurried, reverent worship of the great God will renew our souls and give new strength to men. Let us not handle holy things with unholy hands and in an unholy manner. We may come to grief as did the presumptious Uzza. The cultivation of reverence both in the private and in the public worship of God will bring a sure and rich reward to every human soul that will give attention to this important matter.

New Orleans, La.

THE BIBLE AND THE "TONGUE PEOPLE."

By Rev. J. C. Rousseaux.

III.

Corinthians Fourteenth.

The great Apostle Paul fathered the Christian Church at Corinth. In his letter to this Church he devotes several firm but gentle passages to correct certain forms of abuse of what he terms the gift of tongues. He makes a distinction of many gifts of the Spirit. He distinguishes three, which for my purpose, will be all that need be mentioned in this connection. These gifts were prophecy, tongues, and the interpretation of tongues.

A careful study of the fourteenth chapter of First Corinthians will convince any fair-minded student that the Apostle is here striving with a firm but gentle hand to guard the Church against confusion, for, says he, "God is not the author of confusion, but of peace." "Let everything be done decently and in order." Do not forbid to speak with tongues as they did on Pentecost and in the house of Cornelius, for God is still able to perform miracles of languages if he sees fit to do so and if thereby people of other tongues and lips can be won in this manner. I see Paul warning the Corinthian Church not only against confusion, but I see him as he in this chapter cautions the Christians against speaking words that the people cannot understand. Purves and other writers on the Apostolic Age agree that these people at Corinth uttered "unintelligible ejaculations of praise," and they thus define what the King James translators call the "unknown" tongue. Of course, all Bible students know that the word "unknown" does not occur in the original Greek, and for this reason the translators had it printed in italics. All words in italics in the Bible are supplied by the translators.

Thus we see that Paul is evidently trying to correct an abuse of the Pentecostal sign. He could not be condemning here in Corinth what Peter commended at Pentecost and agreed to in the home of Cornelius. Therefore, we are led to the inevitable conclusion that some of the disciples at Corinth were in error, else the Apostle would not have written to them in the way in which he did. He told them it was far better to prophesy, preach, than to have the gift of tongues. He said that it did no one any good but the man who was speaking the unknown language, unless there were present some one who could tell what was being said. Plainly, then, these people had gone into gross error, as near to the time of Pentecost as they were, on the subject of the tongue. Paul says to them, Do not do this unless there is some one to tell what you are saying. Why, he could speak reasonably some three or four languages that we know of. He says: "I thank my God that I speak with tongues more than ye all: yet in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." He says that unbelievers, and people who do not know, will say that the Christians are mad if they hear them all talking in unknown words, but if they preach, or prophesy, people will fall down and worship God, and "report that God is in you of a truth." They will not do it though if they are unable to understand what is being said. The Church at Corinth had gone off, some of the members of it at least, into error. The Tongue Delusion as we see it to-day, in the "Apostolic Movement," is the same as it was in the Corinthian Church. We need not be surprised if we see the second appearance of an extreme practice that Paul himself had to face, and with which he dealt gently but firmly. He laid down his great direction how to govern these people. We need to carefully remember his words (First Corinthians 14:27, 28): "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course, and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God." Now, I submit that if these modern tongue people have the real article, they do not follow directions rightly. Taking it for granted that they have the gift as they call it, they do not exercise it rightly. Literally, Paul says to keep your mouth shut in the church or assembly, if you want to speak in a language or tongue foreign to your hearers; keep silent unless some one is present to translate your words. This is very much the same form of error as these tongue people seem to forget exists in the Roman Catholic Church, which they fight so fiercely. They forget that the Roman Catholics pray in an unknown tongue, the Latin, and most people understand it about as well as they understand this unintelligible gibberish of the self-styled "Apostolics."

Summary.

Now, in this article I have shown conclusively that the modern "Tongue People" in their practice and teaching break with the Scriptures in five important particulars.

1. They claim that no man can get religion without shouting and praising God in the Unknown Tongue, whereas many are truly saved from sin now and were saved from sin then who did no such thing as this. Instance Paul's conversion, and his direction to the Philippian jailer whom he and Silas led to Christ. These and others remind me of the answer of the colored preacher who was at the meeting of the "Tongue People" the other night. The preacher asked the old Negro if he got religion in the tongue way. His answer was a stunner, "Naw, sir; we jes got it in plain English, but we sho is got it, all right."

2. Their experience of what they call the tongue is different from what they had at Pentecost. That was a language or languages that all understood. This nobody understands. They admit that they do not understand themselves.

3. Paul says when you talk in a foreign or unknown tongue, not to have more than three speakers in each meeting; to use two speakers, or at the most three, one at a time, and then let one interpret. Now, these modern talkers all talk at once, and in this country I have not yet heard an interpreter. Therefore, they part company with the Scriptures at this point. If God makes them

talk that way, it looks reasonable to suppose that he would raise up some one who could tell the meaning of this thing. The truth is, in other sections these people attempted the interpreting art, but they got things so mixed up that they seem afraid to attempt it here. It is said that out in Texas a missionary from Mexico got up in one of their meetings and quoted John 3:16 in Spanish, and their interpreter arose and said that the brother's language referred to the coming judgment. How ridiculous!

4. Their claims to lay hands on the sick and have Jesus heal them are overthrown overwhelmingly by the facts in many different cases. They can not do it.

5. Let everything be done decently and in order. I submit that they break with the Bible here. They seem to have nothing in order.

I am not afraid of people who are saved from sin and anchored in God going away with this movement. Those who can understand plain English will know enough not to want to get an unknown gibberish. But I fear lest there will result in the cases of some people a tendency to be irreverent; for many go to these meetings simply to see the "make-up" sights. People go simply out of curiosity. A common hound light can get the crowd from church at almost any service. The biggest show gets the crowd. An unknown tongue or an unknown life, each is undesirable.

Do not forget that sincerity is no guarantee against fallibility. You may be as sincere as a correct adding machine, but that does not relieve you of error, when you attempt to add up a column of numbers.

Remember that the devil has the power to transform himself into an angel of light. Do not forget that he can and does sometimes use good people by deceiving them, confusing them. Be careful of a deadly apathy and discouragement that come inevitably to the extremist. Do not forget that extremes are always extremely dangerous. Steer your course in a happy medium. Do not be deceived. Remember that poison is seldom without perfume; investigate and see if the most deadly sins that one can be capable of committing do not have something about them that the devil makes people think to be good. When you poison a rat, you do not give him poison alone, but you mix the poison with something that is good. If he is a wise rat he eats the good but leaves the poison. But too often, alas! for the rat; he eats both, and the result is that he either dies, or gets very sick.

Be careful how you handle poison, and be careful that in hearing some good things not to imbibe the spirit of error, go to extremes, get discouraged, and lose out with God.

Follow Bible directions, study the Bible as a whole, and remembering that religion is common sense, you can not go far wrong. But where you leave plain, inspired directions, ours must be different paths. They may possibly come together after a while in heaven, but for the present these paths are different, and mine, all aglow and bright with promise, shining more and more unto the perfect day—mine, I say, is right to me.

REPORTING MONEY RAISED FOR MISSIONS IN THE SUNDAY SCHOOL.

The joint Committee appointed by the Sunday School Board and the Board of Missions for the purpose of securing the correct reporting of Missionary money raised in the Sunday school, met in Nashville, August 20, and after a full discussion decided to issue a statement for the pastors of the Church about the method of reporting, and, in order that this statement might reach the pastors immediately and in time to guide them in making up their reports for the ensuing Annual Conferences, it was decided to publish the statement in all our Church papers, and further, to send it to the presiding elders, asking that they emphasize the matters set forth in the last round of appointments.

It was felt that the most important factor in carrying out our splendid plan for Missions in the Sunday school was careful and accurate reporting of missionary money raised in the Sunday school, of which the Sunday School Board is to receive the tenth.

1. Attention is called to the explicit terms of the Discipline in paragraph 261, which, defining the method of reporting, says: "And let the entire missionary offering of this day, together with all other missionary offerings, regular and special, made in the Sunday school, be a separate fund, and designated 'Missionary Offering in the Sunday School,' let it be sent through the Conference treasurer, handled and forwarded by him as a separate fund, to the Board of Missions for use in its general work; and let the amount raised for missions in the Sunday school be reported by the pastor in cash or voucher to the Annual Conference, appearing as a distinct item in the Conference journal."

Manifestly two kinds of reports are here provided for, viz., (1) the report that accompanies the remittance to the Conference treasurer and (2) the report in the statistical blank that must appear in the Conference journal.

(1) In the pastor's report to the Conference treasurer, he must keep separate Sunday school missionary money that goes to the General Board of Missions at Nashville. This fund, clearly designated "Missionary Offering in the Sunday School," and sent separately to the Conference treasurer, must not include such funds as offerings for local missionary enterprises. All the money of this separate fund must go through the Conference treasurer to the General Board at Nashville and for use in its general work.

(2) In the pastor's statistical report intended for the Conference journal, he will find in the Sunday school section only two missionary items, They are "Am't raised for Missions (Assessment)" and "Am't raised for Missions (Special)." As the Conference statistical blank provides only these two items, in these items must be reported only what is actually "Missions." Monies raised for local benevolent objects, even if called "Missionary," must under the law be reported "For Other Objects."

In a correct reporting of missionary money raised in the Sunday school is involved the proper distribution of thousands of dollars, and we, therefore, urge every pastor to read over this statement carefully and by following it to the letter, to do for the Sunday School Board and the Board of Missions a great service.

(Signed) E. B. CHAPPELL, Chairman.
J. J. STOWE, Secretary.

AN APPRECIATION.

On the eve of my going to our "All-day Missionary Rally" at Amory, the news was flashed over the wire to me that the sweet spirit of Mrs. T. J. Binford, of Water Valley, had been ushered out into the Great Beyond, on the afternoon of August 5; and so, while we spoke loving and tender words in her memory on the following day in our missionary rally, she stood in the presence of her Savior and King, a redeemed saint. It is sweet to think how well prepared she was to embark. Truly can we say of her, "She fought a good fight; she kept the faith." In suffering and pain she kept up her work as District Secretary of the Holly Springs District during the closing months of last year. Just before last Christmas tide I received a letter from her in which she said: "I have completed my itinerary of institutes; but no one except my Heavenly Father and myself understand under what painful circumstances the last four were held. I thought if I never worked any more it would be so sweet to leave the memory of this work behind me."

Yes, a beautiful memory does she leave behind, and the fragrant aroma from her consecrated life, which was continually distilled to those round about her, will linger with us a precious memory, inspiring us to diviner heights in our Christian experiences.

In the home going of this consecrated woman, the writer is sorely bereaved. When first elected President of our Conference Society Mrs. Binford was the first woman to assure me of her co-operation and loyal support, and ever since that time I have been sustained by her wise counsel and prayers. In the summer of 1911 it was my privilege to enjoy her hospitality for a few days, and I love to recall the memory of that visit now. I had the privilege of talking to her Sunday school class on Sunday, and could not but note how every man, woman and child in the Methodist Church at Water Valley seemed to revere and love Mrs. Binford. I am so glad too that I did not keep all the flowers for her cold, dead hands, but on the occasion of our last Annual Conference that she attended, which was held at Aberdeen in June, 1911, God put it into my heart to make much of her devoted consecration and faithfulness to our great work. My regret is that I did not carry out one of the best plans she made for her district, and that was for me to visit with her Grenada College and talk to the girls there. But it is all over now. After ten months of suffering, which she endured with a patience and cheerfulness that appealed to every one, she fell asleep in Jesus on the afternoon of August 5. The home of her sister, Mrs. W. H. Hartwell, in which she lived, is much lonlier for her going, but it is such a comfort to realize that the dear one is now safe in that bright world above, where there is no more suffering or sorrow. Yes, the gates of pearl have swung wide on their musical hinges, and this dear one has entered into that land "Where there is no need for the sun by day nor the moon by night, for the Lamb of God is the light thereof."

Mrs. T. J. Binford was born, reared and educated at Sharon, Miss., graduating from the Female College there, before it was destroyed. She married Capt. T. J. Binford, a conductor on the I. C. railroad, and afterwards her home was in different places; but she always exerted an influence for good wherever she lived, it growing stronger as the years went by. She was much devoted to the Sunday school, and wherever she lived she made one of the best teachers in the Sunday school of that church. At the time of her death she was the teacher of a large class of lovely young women in Water Valley, who were devoted to her. She always loved the missionary cause, and became identified with the Woman's Foreign Missionary Society of our Conference in 1908, as District Secretary, and served in the same office after union was effected between our Conference Societies, till our annual meeting at Corinth last March, when she was forced to resign on account of ill health. She spent last Christmas upon a bed of suffering and pain, in a hospital in Memphis, Tenn., and after her return to her home she directed the work of her district from her sickbed till our annual meeting was held.

Her funeral services were conducted in the Methodist Church at Water Valley by her pastor, Rev. T. H. Dorsey, and other ministers, on Friday morning, August 6, and the remains were taken to Duck Hill, Miss., and laid away by the side of the husband who preceded her to the Great Beyond many years ago.

The world is better and brighter for Mrs. Binford having passed this way, and I feel that I am a better woman for having known her.

"And I hope they laid her to sleep,
Where the birds will sing
About her the live-long day,
And the flowers will bloom in the Spring."

Mrs. VIC THOMPSON HOYLE,
President Woman's Missionary Society, North Mississippi Conference.
Tupelo, Miss.

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Secular News

By R. E. Meek

Italy has declared cotton contraband.

* * *

The cost of firing a battleship broadside is $20,000.

* * *

The only exclusively British bird is the red grouse.

* * *

It is customary in Japan to serve children first at meals.

* * *

There are 5000 British school teachers in the English army.

* * *

In China there are more ducks than in all the rest of the world.

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One of the latest inventions is a device which will prevent telephone eavesdropping over "party wires."

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The framers for the new constitution for the State of New York decided not to abolish capital punishment.

* * *

In Alaska a quart of milk is sold for fifty cents, but the amount of food the cow consumes to produce it costs forty-nine cents.

* * *

Emperor William of Germany is said to have a horror of cats. There are a good many people who are like him in this respect.

* * *

Alexander Pope, the English poet, is said to have been four feet six inches high, a hunch-back, and unable to dress or undress himself.

* * *

A bill providing for the establishment of cotton warehouses throughout Alabama has been passed by the Upper House of the State Legislature.

* * *

A Marconi wireless telegraphy school is to be established in New Orleans by the Marconi Wireless Telegraphy Company of America, which will be the only one in the South.

* * *

Admiral von Tirpitz, a commander of the German navy, is expected to retire from office because the Government has abandoned his policy of waging a submarine warfare against liners.

* * *

The Czar of Russia has superseded the Grand Duke Nicholas as commander-in-chief of the Russian army. The Grand Duke has been placed in command of the Russian forces in the Caucasus.

* * *

According to the figures which were submitted to the New York Constitutional Convention, the city of New York has a population of 5,066,222 people, which is an increase of 300,661 in five years.

* * *

A bronze statue of the Confederate General, P. G. T. Beauregard, recently arrived in New Orleans and will be placed on a granite pedestal, already erected, at the Esplanade Avenue entrance to City Park.

* * *

In Mississippi 2891 cases of pellagra were reported during June, while only 425 were placed on record in Louisiana during the same month. This difference is said to be due to the fact that the statistics were more efficiently gathered in Mississippi.

* * *

The number of horses which have been shipped from this country to the Allies since the commencement of the war is estimated at 450,000 and most of these are said to be dead. Stock-raising ought to be a flourishing industry in the United States at this time.

* * *

The recent attempt of the women to gain suffrage in the State of Alabama has failed. They succeeded in securing a majority vote of the State Legislature in favor of a referendum on the question, but not the three-fifths vote necessary under the constitution to pass the measure.

* * *

In 1912 Belgium was one of the most prosperous little countries in the world. With a territory of less than 12,000 square miles it had a population of about 7,000,000 people, did a business which amounted to $1,713,531,000, had over 35 per cent of its land in cultivation, 15 per cent in forests, and the rest devoted to great manufacturing industries. Now it is largely in ruins.

* * *

Li Yuen Heng, Vice President of China, has resigned. His act is thought by some to indicate a desire on the part of the Chinese people to re-establish a monarchical form of government. The reason for such a view must lie in the fact that the effort to make a republic out of China, though seemingly successful, has in reality been a failure.

* * *

General Friederick A. J. Bernhardi, the well known military writer, has at his request been assigned to a field command in the German army. General von Bernhardi belongs to that class of people who by their writings before the war are morally responsible for it, and it is right that he should stand his full share of the dangers which it has brought about.

* * *

Without his open approval the leaders of the National Democratic Party have launched the campaign for President Wilson's re-election at what is thought to be a most auspicious time, in view of his recent diplomatic victory in connection with the German submarine warfare. Secretary of State Lansing and the German Ambassador are both also being commended for the part they played in the settlement of the points at issue in that memorable controversy.

A GOOD BEGINNING AT MONTROSE.

It was the pleasure of the writer to be present at the opening exercises of the Mississippi Conference Training School at Montrose, Miss., on Tuesday, Sept. 6. The auditorium was filled with students and visitors and a very appropriate program was carried out, consisting of addresses and musical selections.

This institution is under the very efficient management of Rev. J. S. Purcell, President. Beyond question, he is the man for the place. His discipline is firm but kind, and nothing but praise is heard concerning his administration. The little town of Montrose is scattered over several hills and certainly no section of this State can boast of local conditions more conducive to good health. The water is excellent.

While the physical conditions are all that could be desired, the moral and religious atmosphere is most excellent. In a row, side by side, are the Methodist, Presbyterian, and Baptist Churches, and the members thereof live and worship together as Christian brethren should do—in peace and harmony.

This institution of learning puts forth no pretentious claims. Its aim is first of all to instil by precept and example the principles of our holy religion in the hearts and minds of our boys and girls, and, in the next place, to train them in those branches of learning that will qualify them for the active duties of life. To that end the President has associated with him a faculty of eight teachers, men and women, who are thoroughly equipped for this purpose.

One hundred and sixty-one scholars were enrolled, with the promise of many others yet to come. The outlook for this worthy school is most promising.

To those parents who place the welfare of their sons and daughters above mere dollars and cents and who do not care to economize by preferring the cheap tuition and board provided by the State, I do most heartily commend to them this institution of learning.

C. F. EMERY, P. E.

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D. H. HOLMES CO., Ltd.

GOOD NEWS FROM WHITWORTH.

Dear Dr. Meek: By Tuesday, Sept. 21, our Dining Hall will care for 150, including students and teachers. We have an excellent local patronage. Each day adds to the number of students. Seven out of eight take an extra. We are profoundly grateful for so auspicious a beginning of the session of 1915-16.

I. W. COOPER.

SOME REFLECTIONS.

Dear Mr. Editor: I sit in my desolate, lonely home, and often allow my thoughts to dwell on my dreadfully helpless and handicapped condition. A kind friend sent me a little book to look over—"Intra Muros." It was a great help to me, in that it turned my thoughts into another channel. I have been thinking to-day, how much better it would be for most of us if we could fully realize, while yet in the flesh, that day by day we are building for eternity. How different our lives, in many ways, would be! Every gentle word, every generous thought and unselfish deed will become a pillar of eternal beauty in the life to come. We cannot be selfish and unlovely in this life and generous and loving in the next. The two lives are too closely blended—one but a continuation of the other.

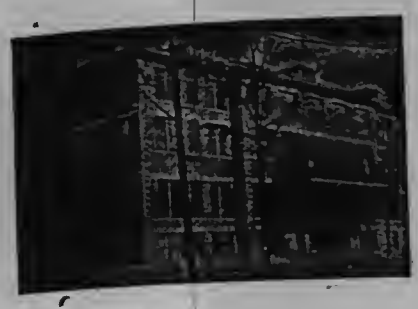
What strange ideas we mortals have of the duties and pleasures of the blessed life! We will carry into that life the same tastes, desires, and the same knowledge we have before death—don't you think? If these are not sufficiently pure to form a part of that life we, ourselves, may not enter there. Do you think there would be any use in giving our time and efforts in the search for knowledge if, at death, it counts for nothing, and we must begin the new life on a different line of thought and study? Would that we could more fully realize this important fact that we are builders for eternity? The purer the thoughts, the nobler the ambitions, the loftier the aspirations, the higher the rank that can be taken among the hosts of heaven.

Let us all strive more earnestly to fit ourselves to enter our heavenly home, by cultivating pure thoughts and doing loving, kindly deeds—living close to the Lord. Pray for me, that I may be ready to enter my heavenly home when the Lord shall call me.

Mrs. S. G. WEEMS.

Newton, Miss., Sept. 13, 1915.

The Louisiana Educational Campaign



LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

THE COLLEGE-BRED CROOK.

A recent article in the Outlook, reviewing the struggle against corrupt politics and "graft" in California, states as one of the impressive lessons to be drawn from that fight "that the most dangerous foes of democracy are not Tammany heelers in New York or their kinsmen in San Francisco. The college-bred crook in politics, both in New York and in California, is much more to be fought and feared. Ruef was a graduate of the University of California, the Harvard of the Pacific coast, and his cultivated brain was put at the service of the corrupt foes of the public welfare." The story of the conviction of Ruef, the "college-bred crook," and his sentence to a penitentiary term is familiar to the American public. It furnishes a striking illustration of the fact that education alone, education which is not in some way accompanied by spiritual and moral inspiration, is dangerous. Educating a crook makes him simply a more dangerous crook. Our people have universally recognized the value and necessity of education for the salvation of our democratic institutions; but this striking instance indicates that something else is imperatively necessary besides the cultivation of the intellect and the development of "efficiency." To quote again from the article above referred to, "Democracy should beware of the college-bred crook. And democracy should also remember that the most complete and powerful influence to cope with this cunning has proved to be trained, college-bred integrity.

No qestion to-day is of more vital importance to the Church or to the welfare of the State than the question of the character of education that shall be furnished for our young people. With the limitations imposed upon our State institutions, it is impossible for them to furnish the positive Christian basis and atmosphere in education that are needful in the development of character during the college period. One of the purposes of education under the auspices of the Church is the training of that "college-bred integrity" that is so necessary to the salvation of the State, as well as for leadership in the Church.

A MATTER OF LOVE.

From the date of this issue of the Advocate until the beginning of the 1915 session of the Louisiana Conference is less than two months. During these closing days the most effective work for the material welfare of the Church is done. The limit of the preacher's energy is oftentimes reached in an effort to bring up all assessments in full, and even then failure is often the result. On the other hand, failure is sometimes the result of the want of energy on the part of the preacher in stressing the needs of the Church and the obligation of the individual. In the latter case, the preacher is directly to blame for failure, and should be blamed.

While this column is devoted to educational interests (and for the most part the interests that are named specially should be presented singly), it must be remembered that ultimate success depends upon properly taking care of all the interests of the Church, and not just a favored few to the utter disregard of others. We believe Christian education to be of great importance, but not so great as to be promoted at the expense of missions, or to the neglect of our superannuates, or to the injury of our work of church extension. The Church is one, and just as the whole body suffers when one of its organs is deranged, so the Church suffers when any one of its interests is crippled.

The total assessment on the Louisiana Conference this year amounts to $51,961. There are 36,382 members of the Methodist Church in Louisiana. To pay the entire assessment would require but $1.51 per member. But the fact is, we have on our Church books the names of large numbers of people who neither attend Church nor support it. Granting that but half our membership could be reached in the pocket-book, $3 apiece would settle the whole account. With assessments in full this year, the various Conference Boards would be in the best shape ever for planning the work for next year. Let us stop and consider why these assessments should be paid in full.

The first answer, and one that sweeps all objections aside, is that the Church needs the last dollar of the assessments to properly carry on the work needed to be done. If there is a need and there is any way to satisfy that need, then we should hunt no excuses. It may be said that this Conference year is three weeks shorter than usual, but that does not affect the need of money for next year. Again, it may be said that the war in Europe has caused a tightness in the money market and consequent hard times. But the need remains and the amount per capita is so small that there is really no virtue even in the plea of hard times. Yet again, some preacher may plead that he has too much on his hands to close up, and will not be able to make the rounds to all his members in the interest of the Conference assessments. That might be so in rare instances, but the preacher who puts in eight square hours a day for the Church will close up a good many things in two months if he works with any system.

It is hard to say which assessment is needed the most. We are more familiar with the educational needs than with the needs of the other Boards. The regular assessment for education is $8890. If our Board could have that amount on hand when it meets in Mansfield, every member of it would have heart to push the interests of our two colleges in ways never undertaken before. Take just another instance: The Board of Missions asked for $13,000 for home mission work. This year the charges that are receiving help would be practically closed without what they are getting. Of the seventeen charges being assisted, seven of them are paying rent, and the average salary of the seventeen is but $528. Stop, brother preacher, and pay rent out of a total income of $528 and feed and clothe your family if you can. Certainly, we all answer that the home mission assessment should be raised in full. We could present the needs of each cause, but it is not necessary. As a matter of love, let us Methodists of Louisiana pay the Conference assessments in full.

The New Orleans public school system employs 1400 teachers and furnishes educational advantages for 49,116 pupils. The cost of operating the schools of the city last year amounted to $1,223,030.90.

GRENADA COLLEGE OPENS.

Grenada College opened its doors for the current session on the morning of Sept. 14th with about the usual boarding patronage and an increased attendance from the town and community. While no canvassing has been done outside the bounds of the Conference which owns the school, there are students present from four States. The faculty remains as announced in the catalogue, and is conceded to be the strongest the college ever had, especially in music.

The opening exercises were especially gratifying. Nothing was left to chance. Rev. W. W. Woollard conducted the worship, his Scripture reading and talk being helpful, and his prayer bringing those present face to face with God. The address of the occasion was delivered by Rev. E. Nash Broyles. With chaste and beautiful English and vigorous and luminous thought, he showed most effectively how liberty is the fruit of virtue and the result of obedience to law.

The new dormitory is open for students, and with its modern equipment it probably furnishes the best living rooms for students in the State. The trustees and members of the Board of Education are conferring with a view to raising money for the school to enable it to make great progress in the next few years. By every token it ought to grow in power and influence each year.

X.

HOW TO REPORT BIBLE CLASSES.

By Charles D. Bulla,
Superintendent of the Wesley Bible Class Department.

It is the duty of the preacher in charge to report to the Fourth Quarterly Conference the "Number of Wesley Bible Classes." A Wesley Bible Class is an adult, senior or intermediate class that has been enrolled in the Wesley Bible Class Department. It need not be named "Wesley," but having been organized according to the plan prescribed by the General Sunday School Board and having received the Certificate of Registration issued by the Wesley Bible Class Department it is a Wesley Class—it bears the surname of the Southern Methodist Bible Class Department. It may now be reported to the Quarterly and Annual Conferences as a Wesley Bible Class.

It is the aim of the Central Office to assist in properly relating all our Bible classes to their own Church and thus guard against the class independence that has embarrassed some denominations.

Our Church provides for reporting only those classes that are enrolled in the Wesley Bible Class Department. (See Pastor's Report, Table II and note). It is very important that pastors, superintendents and teachers report Bible classes to the Central Office and receive the beautiful Certificate of Registration that they may enter into fellowship with all Southern Methodist classes.

Leaflets containing the constitution and the application blank will be sent free upon request. Address the Superintendent of the Wesley Bible Class Department, 810 Broadway, Nashville, Tenn.

TWO TYPES.

"O, I am almost tired to death!" said a woman who spends half her time addressing club meetings. "Our political economy club has been in session all day, passing resolutions and drawing up petitions demanding a law regulating the price of bread. Only think! Three dollars' worth of flour costs, when baked into bread, thirteen dollars. It's outrageous. We'll all be bankrupt. The bakers must be made to feel the power of the law. You should have been at the meeting."

"I couldn't come; I was too busy," said the calm-faced woman.

"Busy on a club day? What on earth at?"

"Baking bread," said the calm-faced woman.—**New York Times.**

NEW SUNDAY SCHOOL SECRETARY FOR THE GULF DIVISION.

By Miss Elizabeth Kilpatrick.

Who's who in the Sunday school world is quite as interesting as who's who in the realm of big business, and the accompanying picture represents a man whom all the Sunday school folk of Alabama, Mississippi, Louisiana and Arkansas (comprising the Gulf Division) can now look to as chief.

Mr. Arthur L. Dietrich was appointed to this honorable place at the meeting of the Sunday School Board at Junaluska in July. He is from Baltimore, has filled many such positions before, and comes to the Gulf Division from the Field Secretaryship of the Baltimore Conference, where he was pre-eminently successful. He has lately finished a series of Institutes with Mr. Pepper

MR. ARTHUR L. DIETRICH,
Sunday School Field Secretary for Gulf Division.

and his "Flying Squadron" and is now engaged in special Sunday school work in Arkansas.

Dr. Bulla writes: "Brother Dietrich has a genius for organization. He has "ink on his fingers" and knows how to use type to advantage. He is never without a well-defined aim. He masters details. He knows the value of a half-hour and how it is related to eternity. His address is Meridian, Miss."

Mr. Dietrich and Mr. Gladney have some dates in Mississippi before Conference and every Sunday school worker possible should avail himself of the privilege of hearing Mr. Dietrich and of rallying fully to his support. We must give him that hearty welcome, generous backing, and interested hearing that Southerners and Methodists are noted for everywhere.

Meet Mr. Dietrich, write him, invite him to your school, give him data, and after a little time watch the Gulf Division take front rank along all progressive and constructive Sunday school lines.

Fellow Sunday school workers and friends, I have the real pleasure of presenting to you Mr. A. L. Dietrich, Field Secretary of the Gulf Division.

Corinth, Miss., Sept. 15, 1915.

THE METHODIST HOSPITAL AND ELSE.

I wonder if all the Methodists in Mississippi know that they are establishing a great big hospital in Memphis? Already they own the finest lot for the purpose in the city, and when we erect another building and rearrange the one we have, we can truthfully say that we have the most modern, up-to-date hospital in the land.

We want to open soon, but we must build an operating room, install an elevator, and rearrange the rooms in the present building before we can open, and it will take $20,000 to do it. Won't you please send on the cash? A great many people say that as soon as we open the hospital they will give, but we can't begin until we raise the money to do this work. Money is needed now more urgently than ever, and if any one whose eye falls on these lines wants to do a monumental work, let him give an amount sufficient to open the Hospital, and it will open. Send your money, much or little, to Mr. J. R. Pepper, Memphis, Tenn.

St. John's Church moves along slowly. Many of my people are away, and we find it very difficult to keep the Sunday school going on a high tide. I have received 128 members since Conference, 30 of these on profession. Finances are very much behind. Many of my leading men are engaged either in the cotton or lumber business, and the war and rumors of war have depressed business, and practically destroyed it in some quarters.

Conference will soon be here, and we are older than we used to be. T. W. LEWIS.

Memphis, Tenn.

OPENING OF MANSFIELD AND CENTENARY COLLEGES.

Mansfield and Centenary Colleges have each had the best opening of recent years.

On Sept. 8, Mansfield began the present session with an unusually large enrollment. President Bobbitt is an experienced educator, a practical business man, a born leader, a well trained executive, and, best of all, a consecrated Christian gentleman. Under his wise administration the spacious buildings and beautiful grounds have been modernly equipped with reference to sanitation, convenience, and aesthetic taste. New departments, such as Normal Training, Domestic Science, and Art, have been added to meet the present demands.

The faculty has been carefully selected, from the very best educational institutions of the land, with reference to efficiency and regardless of cost.

The College has its own atmosphere of home life and Christian influence, and is closely associated with our First Church, Mansfield (which is now enlarging its splendid plant with a view to taking care of its Sunday school and young people's work), and with the other Churches of the city. With this excellent equipment and the splendid student-body matriculating, we anticipate a year of unprecedented success for this historic college for women. No parent who has a daughter to send off to school can do better than to send her to our own Mansfield College.

From the beginning of Dr. Wynn's presidency Centenary College has been improving in efficiency. With a gentle, yet steady, firm hand, he has molded the discipline, lifted higher the standards of manly deportment among the students, systematized the work, and led the entire institution into a clearer Christian atmosphere.

With much care and prayer he had planned the work and selected the faculty for the present year, and when the opening hour came at 10 a.m., Wednesday, Sept. 15th, every one present familiar with the history of the institution pronounced it by far the most auspicious opening that Centenary has had in Shreveport. There was a large enrollment of young men and a few young ladies. The friends of the College showed greater interest by the large number of visitors present.

Some of the ministers present were: Geo. S. Sexton, R. W. Tucker, L. N. Hoffpauir, F. R. Power, W. F. Henderson, H. J. Boltz, R. W. Vaughan, John L. Williams.

Dr. Sexton in his usual happy style made the principal address of the occasion, and short talks were made by a number of others.

The new members of the faculty present were: Dr. Sawyer, of Virginia; Prof. Henderson, formerly Head Master of the Fitting School of Millsaps College, and Prof. L. A. Sims.

The outlook indicates that all things are conducive to the best year in Centenary's history.

Shreveport, La. W. H. COLEMAN.

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REV. ABEL HOFFPAUIR.

Rev. Abel Hoffpauir, second son of Isaac Hoffpauir and Eliza Perry Hoffpauir, was born on Sept. 4, 1843.

In the early part of the nineteenth century one of the first Methodist churches ever organized in Southwest Louisiana was organized near where the Indian Bayou Church now stands, and Isaac and Eliza Hoffpauir were charter members of that organization. Isaac Hoffpauir was the first licensed exhorter in that Church, retaining his exhorter's license and membership in that same organization until he passed to his reward in his 78th year.

Abel, the subject of this memoir united with the Church of his father in childhood, but was not converted until Sept. 5, 1870. He was licensed to preach soon after conversion, being the first of the Hoffpauir family to enter the ministry, and the first man licensed to preach in this part of the State. He joined the Louisiana Conference on trial in 1872 or '73, but was never received into full connection. The continuous invalidism of his first wife prevented his attending the sessions of Conference, and on that account he was discontinued; but for many years served regularly on works as a supply.

He was first married to Miss Louisiana Spell on April 14, 1863. After her death he was married to Miss Anna A. Lutz on Jan. 26, 1882. Of both these unions children were born, and several, with his last wife, survive him. His natural gifts as a preacher were of a very high order, his sermons being strong, forceful, convincing, and delivered with a natural grace and oratory which made it easy for him to hold an audience, and he was always listened to with pleasure.

Because of his evangelistic gifts, he was a recognized leader at camp and protracted meetings, and it was perhaps on such occasions that he rose to his highest and best as a preacher. Charles Silvester Horne, says: "I am certain that the soul of the prophet is most powerfully revealed in his prayers." If the above witness is true, then the subject of this sketch had the soul of a prophet, for it was in his public prayers that his soul was most powerfully revealed. They were not ornate nor high-sounding prayers, but natural, simple, direct, giving one the impression that they were the expression of the "soul's sincere desire," uttered earnestly and with living faith.

He fell on sleep and entered into rest on July 25, 1915, lacking only a few days of having been with us 72 years. A short while before he passed away he called his family and all who were present to his bedside and exhorted them, giving them his parting benediction and saying: "Weep not for me, for all is well." His body sleeps in the old Indian Bayou Cemetery where reposes the dust of so many of our departed. We shall meet again, for, as he so often sang:

"Further on in realms of beauty,
Far away on the golden shore,
Pressing on in the line of duty,
We shall meet to part no more."

J. IVY HOFFPAUIR.

Indian Bayou, La., Sept. 4, 1915.

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BACK AGAIN TO SCHOOL.

Back again to school, dears,
Vacation days are done.
You've had your share of frolic,
And lots of play and fun,
You've fished in many a brook, dears,
And climbed up many a hill;
Now back again to school, dears,
To study with a will.

'Tis only dunces loiter
When sounds the school-bell's call,
So fall in ranks, my boys and girls,
And troop in, one and all;
For school is very pleasant,
When, after lots of fun,
Vacation days are over,
And real work has begun.

—Margaret E. Sangster.

TWO FAITHFUL FRIENDS.

In far-off Switzerland I saw the statue of a faithful friend. Long ago it was placed in this village church, and hundreds of years from to-day it will still be there to tell the truthful story.

The town of Zug is near the great St. Gothard Pass, with its peaks all covered with shining ice and heavy banks of snow. Sometimes the sunshine melts them a little, and then great masses go sliding down the mountain side, covering everything in their path.

In the year 1628 the young governor of the province was riding over the St. Gothard Pass, and with him were his favorite servant and pet dog. Right at the top of the pass a swift avalanche came crushing, pouring down; and governor, servant and dog were in an instant buried beneath it.

The dog was the first to shake off the terrible load. He barked and howled and moaned, but could not find his master. After a while he seemed to understand that something had happened to his beloved master, and, with a loud bark, he turned and hurried back to the little inn that he had seen as they passed in the morning. His whines and howls and nervous calls and scratching made the people know that an accident had occurred; and snatching up pickaxes and snow shovels, they followed him. When they reached the place, the faithful dog stopped suddenly, plunged his face in the snow, and began to scratch it up, all the while whining and barking. The men set to work at once, found the poor governor, and dragged him out, and after some more work they rescued the servant. The men were barely alive. They had heard the howling and barking of the dog, noticed his departure, and given up all hope.

The faithful dog almost died from joy when he saw his master's face again, and the grateful master resolved that his dog should never be forgotten. He sent for a great sculptor and told him to make a beautiful statue, that all the world might know of the faithfulness of the dog and the gratitude of the men. There I saw it in the little church at Zug—the marble tomb of the governor and his beloved dog resting at his feet.—The Olive Leaf.

A STRAIGHT LINE.

Robbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Robbie," she said; "that line isn't straight."

"No, it isn't quite straight, I know," answered Robbie, "but I can fix that up later."

"A straight line never needs straightening," said the teacher, quietly, as she turned away to look at the work of another scholar.

That simple remark which the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterward. Besides, a line that has been partly rubbed out and then made straight never looks quite so well as a line that is drawn perfectly true and straight the first time. So Robbie made up his mind that hereafter he would try to draw the straight lines straight the first time.

A thing that has been done right does not need to be done over again. When we speak the truth we do not have to stop and correct what we have said. Let us try to do and say things in the right way the first time, and we shall find that life is easier, and we shall make far better progress than when we do or say the wrong thing first. Let us always remember that a "straight line never needs straightening."—Apples of Gold.

A HINT TO TIM.

A prosperous-looking citizen, on a down-town corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered: "How many papers do you sell here a night," he said.

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age, I had this very corner for a stand. But I sold two hundred papers a night, and I did it by carefully saying 'Thank you' to everyone who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again, and bought another paper of the little chap on the corner.

"Thank you!" said Tim, not recognizing him.

"How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I ain't going to forget that any more, neither," and he grinned all over his honest freckled face.

Tim had learned his first lesson of the value of courtesy to all.—King's Treasuries.

WHAT DOES YOUR FACE SHOW?

By Eugene C. Foster.

A few years ago I received the photograph of a boy friend of mine, who is now away at school. It was an interesting photograph, and I showed it to a number of friends.

"That face shows determination," said the first friend. "What that boy undertakes he will see through. He is no quitter." My friend was right. That boy has the reputation of staying by anything he undertakes until he has accomplished it.

"That's a clean boy—clean morally," said another man.

"How do you know?" I asked.

"Shows it in his face," he replied. "A boy whose thoughts are continually impure or whose life has a muddy stream in it soon betrays it in his face. It may not show right away, but it will show sooner or later."

I told him, too, that he was right, for I knew the boy well and believe he is morally clean.

"That boy is gentle and kind," said a lady to whom I showed the picture. She was right, too. Yet there was a time when this same boy was rough and unkind, and even cruel. His face then didn't show gentleness and kindness.

The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What had happened? Well, it doesn't take much study to find out—many things have come into his life which are hurting him, and his face tells the story.

What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside—in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life.

If, as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember that it isn't the face you need to think about; it's the thing back there in your life that finds reflection in your face. What does your face show?—The Christian Guardian.

"METHODISM IN A NUT SHELL"—WALDO W. MOORE, AUTHOR.

The author of this little book is pastor in the pecan region of the Gulf Coast country, which may account for the title. He has condensed the rich contents of the Discipline, storing it within eight lessons—16 pages. His plan sprang from his desire to lecture his Sunday school class upon our Church, its laws, usages, administration. After selling a number of Disciplines, he set to work to show that he had given a bargain to his customers, young and adult. Many of our people are ignorant of much that Methodism means, how far it spreads in practical value—what a field it has in cultivation. An eminent critic is said to have declared that the Book of Discipline of the Methodist Church was the greatest compendium of law, of its size, to be found anywhere. Every Methodist will be stronger with a reason for the faith that is in him. With his faith drawn from his Bible, the law of his Church acts as reason, holding the light for him to look about with.

This book will instantly prove its value to the reader. It simply and succinctly presents the salient contents of the Discipline—a few lessons, designed when fairly studied, to store the mind for intelligent efficiency. Children, adults, all, were considered by the author in the preparation of his book. W. W. Moore's enthusiasm and consecration are well known to the Mississippi Conference. Through his initiative has resulted more than one enterprise of moment to the Church.

This recent expression from him may easily prove the best he has done. To buy his book and sow it over the Church will prove a lasting benefit.

Write to him at Pascagoula for a copy—the cost is trifling. Then you will want a hundred or two, to leave in the homes of your people. Start classes with it, and stimulate rivalries between young classes and adults. Use it like a spelling book at a bee. You will soon see what comes from exercise like that.

Gulfport, Miss. W. H. HUNTLEY.

Cars which may be used for carrying either passengers or freight have been adopted by a Pennsylvania railroad. When freight is carried the seats are folded against the walls of the car.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

TIME TO DO SOMETHING.

Bishop A. G. Haygood is credited with having said that the Church ought to enact a law making every man a Doctor of Divinity as soon as he is admitted into the traveling connection. We suppose that the Bishop's reason for making this suggestion was to give some authoritative sanction to the title of "Doctor," which is so generally conferred upon ministers by the public. When we first noted this plan of the great Georgian we were disposed to think that he was extreme, but now since preachers and the Church papers (some of them of a connectional character) have fallen into this title-conferring habit, we are inclined to the view that his scheme ought either to be adopted, or that a law ought to be passed forbidding any Methodist preacher to accept a "Doctor's degree" and requiring him to take a vow to call down severely any person who dares thus to dub him. This might result in giving us a good many "militant parsons," but in this day when an effeminate and servile "pacifism" is being so widely preached it might not hurt matters to infuse a more virile spirit into our itinerant ranks.

This much ought, however, to be said in favor of the Church journals complained of above: there are now so many "Doctors of Divinity" that it is very difficult to keep them all in mind, and that giving the degree to persons to whom it does not belong is far less liable to give offense than to omit it in the case of individuals upon whom it has been collegiately bestowed. Undoubtedly some allowance ought to be made for journalistic expediency in this age in which diplomacy so universally reigns.

But unquestionably something ought to be done toward the solution of this perplexing problem as to when to give and when to withhold this ministerial distinction. How would it do to have the General Conference to elect a Secretary of Degrees and make him get out a Methodist "Who's Who" annually that would contain full information on this and kindred subjects? Of course, at this time when there is so much opposition to the multiplication of secretaryships and all other forms of officialism it might be very difficult to get the General Conference to take this step; but if we "progressives" would press the matter energetically we might possibly overcome the old-fogyism that so unhappily persists among us and win for our Church the proud distinction of blazing the way in this new field of service. Provision could be made for sending a copy of this "Who's Who" free of charge to every preacher and Church paper by levying an assessment on the Annual Conferences; and the publication ought to be offered to the general public at a very low price. Of course, the Secretary of this new department would be expected to attend the Conferences and represent its important interests to them in public addresses.

All this is merely suggestive. If any other brother has a better plan, we should be pleased to hear from him on the subject.

A BRIGHT OUTLOOK AT EMORY UNIVERSITY

The Methodist News Bureau (Nashville) sent out last week the following statement:

"Two departments of Emory University—the College of Liberal Arts, Oxford, and the Candler School of Theology, Atlanta—opened September 15. At Emory College the enrollment went one-third beyond last year's figures, the number of new students being unusually large. At Oxford the chief address on opening day was delivered by Bishop W. A. Candler, Chancellor of the University. The School of Theology has an enrollment double that at the beginning of the first year, the student body representing eighteen States and one foreign country. This, especially in view of the fact that our other School of Theology will open at Dallas this week, is a splendid showing. Many other students could be enrolled in each of these schools if sufficient loan and help funds were provided."

This is, indeed, gratifying news. Such an increase in the number of students over last year, in view of the stringent financial condition prevailing in the South, is most remarkable. The progress made in establishing Emory University, under the guiding hand of our capable Educational Commission, has been phenomenal, and is without a parallel in the educational history of the Southern States.

In commenting editorially upon the fine opening of Emory University, The Atlanta Journal of September 16 said:

"There is broad significance in the fact that six foreign countries are represented in the autumn enrollment of Emory University. At the very outset this institution is reaching into lands across the sea and making the South an international factor in education. It has been predicted that the conditions and consequences of the European war will shift the center of scholastic interests from the Old World to the New. Certain it is that hundreds, perhaps thousands, of Latin-American students who formerly went to Europe for higher education will come to the United States, and there is good reason to think that many of them can be brought to the South. This at least is the South's opportunity and obligation. It is cheering to note that Emory University already is making itself felt in this regard. As time goes on, Emory, and Oglethorpe, and other Southern universities will exert a wider and wider influence in the education of the world."

COLUMBIA, ON THE PEARL.

It was the Editor's privilege to spend last Sunday in Columbia, Miss., where he went to fill the pulpit of the Methodist Church for Rev. M. B. Sharbrough, the pastor, who was away assisting in a meeting at Ellisville. We were greeted by a fine audience at 11 o'clock a.m., who seemed to give close attention to the discourse, and, as there was no other service in town, the congregation at the evening hour was still larger, filling the main auditorium and a considerable portion of the Sunday school room. The singing by both the choir and the congregation was exceptionally good and exerted a genuinely helpful influence. What an inspiration there is in sacred song if it is kept true to the great end it is designed to accomplish!

Columbia is the county-seat of Marion County and claims a population of about 3000. It is admirably situated on the bank of the Pearl River, which in that section of Mississippi is a beautiful stream of considerable width, and is navigable. It has nice stores and streets, many attractive homes, a neat court-house, and two substantial public school buildings. Three Christian denominations are represented there—Methodist, Baptist, and Presbyterian—and their houses of worship are tasteful and creditable. Methodism is strong, having a membership of about 400, which embraces many of the leading citizens of the community. The Sunday school enrollment is around 300; the school is splendidly organized in every respect, and has a Men's Bible Class which numbers more than 80. The superintendent is Mr. W. E. Lampton, who has long been in the harness, and who is loved and honored by all who know him. The young people have an active Epworth League and the woman's missionary work is in a flourishing condition.

Our new church in Columbia is one of the most up-to-date and serviceable religious edifices in the Mississippi Conference. One is somewhat disappointed upon first viewing it from the outside, but not so upon entering it. It is handsomely finished, is spacious and finely arranged, contains a large number of classrooms, and, so far as we could see, lacks nothing necessary to make its equipment thoroughly modern and complete. It is a brick structure and cost between $20,000 and $25,000. On an adjoining lot is the parsonage, which is a two-story building of pleasing appearance, and which matches the church well.

While we were in Columbia, every possible kindness was shown us, and we acknowledge ourself specially indebted to Brother Alfred Evans, Brother T. S. Ford, Brother W. H. Austin (a worthy son of Carroll County, who formerly resided at Vaiden), and Sister Sharbrough and the other inmates of the parsonage, where we were entertained, for their attention and courtesies. We desire also to thank Brother W. E. Barnes for the fine service which he rendered the Advocate in securing for it before our arrival a list of 31 subscribers. We shall not soon forget his kindness. We, of course, missed Brother Sharbrough and felt a sense of loss in not having him with us. We heard his praises spoken on every side. He has undoubtedly accomplished great things for Methodism in his present field and ought to be happy in seeing the Master's work prospering to such an extent in his hands.

There are a number of places of historic interest about Columbia and we regretted not to be able to tarry long enough to visit them, but the work in the office was urgently calling us; so we boarded the train on "The Great Northern", at 4:40 a.m. on Monday morning and by 9 o'clock were again at our desk. The heat was terrific, and the trip and pulpit work were, under the circumstances, somewhat fatiguing; but we are glad to have had the privilege of spending a Sabbath with our people in Marion County's interesting Capital, and we hope that we may have the pleasure of meeting them again at some time in the future.

OUR ORPHANAGE "WORK DAYS."

Let all of our pastors and people keep in mind the "Work Days" of the Louisiana and Mississippi Methodist Orphanages. In Louisiana the day named is Saturday, October 9, and the day appointed in Mississippi is Saturday, October 16. Every one is urged to give at least as much as he earns by a single day's work to the maintenance of the Orphanage supported by his Conference. It is to be hoped that attention will be publicly called to "Work Day" in all of our churches and Sunday schools, and that it will be generally observed. Make the announcement next Sunday, and begin to get things in readiness to make a success of these occasions. Much depends upon this.

A CHANGE OF SUPERINTENDENTS.

As was announced in the Advocate last week, Rev. W. M. Williams has resigned as Manager of the Mississippi Methodist Orphanage at Jackson, Miss., and Rev. J. B. Randolph, our pastor at Kosciusko, has been chosen to succeed him. Brother Williams had been in charge of that institution for a number of years, and it steadily grew under his administration, until to-day it is one of the best equipped plants of the kind in the South. Indeed, his work has been of a monumental character, and will abide through decades to come.

We had hoped to present our readers with a picture of Brother Randolph and a brief sketch of his life this week, but were unable to secure the necessary material in time. We hope to do

this later, however. We wish to assure the Methodists of Mississippi that, in our judgment, the Orphanage Board has made an admirable selection in naming Brother Randolph for this responsible position. He is kind-hearted, well educated, practical, and is said to possess considerable financial and executive ability. He is 44 years of age. Let the Methodists of Mississippi rally at once to his support and aid in carrying this noble institution forward to still larger things.

SOUTH CAROLINA DRY.

By a majority of approximately 20,000, South Carolina last week voted to take her place in the growing list of prohibition States. After having tried the open dramshop and the dispensary, she has come to the conclusion that the wisest course is to forbid entirely the sale of intoxicating liquors. The new law will go into effect on January 1, 1916. "On with the battle!"

PERSONAL AND OTHER NOTES.

All of the $500,000 which the city of Atlanta has pledged to Emory University will be used in the construction of buildings.

It is stated that all of our Annual Conferenees held so far have reported a larger gain in membership than they did last year.

Dr. John M. Moore, Secretary of the Board of Missions for the Home Field, is expeeted to visit New Orleans soon in the interest of our mission work here.

Our new church at De Ridder, La., where Rev. W. S. Henry is the popular pastor, is nearing completion. It is stated that it will cost approximately $13,000.

After a pleasant vacation, Rev. A. C. McCorkle is again at his post at Tunica, Miss. His work is progressing favorably, and he received a new member into the Church last Sunday.

Dr. H. G. Henderson, of Sardis, Miss., assisted Rev. W. R. Goudelock in a six days' meeting at Crenshaw, Miss., last week. The Church was greatly revived and there were 15 additions to its membership.

The Methodist News Bureau says that the Book Committee will not meet to elect a successor to the late Dr. Gross Alexander until iate in Oetober. The Book Committee will elect the new official, and his name will go to the Coilege of Bishops for confirmation at their fall meeting.

Mrs. S. J. Bossier, a refined and cultured Methodist widow of this city, desires a position as a housekeeper, mother's helper, or to do sewing. The best of references will be furnished. Her address is 1026 Tchoupitoulas Street, New Orleans, La.

Rev. J. W. Ramsey, of Heidelberg, Miss., writes: "Everything is moving along smoothly in this charge. I think that the salaries of the pastor and presiding elder will be paid in full. So far, the work has gone beyond my expeetations in almost every partieular."

We received last Tuesday a cashier's check for $1.50 on the Bank of Bienville, at Bienville, La., witheut any accompanying letter to tell from whom it came. The sender will please communicate with the Advocate office at once. The envelope was postmarked Bienville, La.

The Midland Methodist of September 15 says: "Bishop W. B. Murrah, of Memphis, will assist Bishop Waterhouse in holding the Holston Conference at Knoxville, Tenn., next month. A recent report from Los Angeles is not very encouraging as to Bishop Waterhouse's eondition."

Rev. Hugh Jamieson, who for the past three years has been assistant pastor of the First Methodist Church of New Orleans, expects to enter Centenary College this fall and complete his course at that institution, in which he was formerly a student. He will go, later, to one of our Theological Schools.

Dr. Felix R. Hill was an appreciated visitor at the Advocate office last Saturday, coming in with Dr. McMurry, the two heing special friends. Dr. Hill always brings sunshine with him, and to oe associated with him even for a brief season is a great privilege. The Doctor is enjoying his pastorate at "Old Felicity."

Rev. W. T. Woodward, of Sicily Island, La., says: "I desire through the Advocate to thank the ten persons who responded to my request coneerning a physician desiring a change of loeation. I have sent all the letters reeeived to him. He will answer them soon. The community that secures his serviees will be fortunate."

Rev. R. A. Ellis, of Yazoo City, Miss., an honored veteran of the North Mississippi Conference, recently visited Memphis, and while there was the guest at dinner of Rev. J. M. Huggin, another North Mississippi superannuate, who resides in the Bluff City. Brother Huggin's health is stated to be comparatively good, hut Brother Ellis is reported to be somewhat feebie.

Rev. M. L. White, of Flora, Miss., sends us the following note concerning his work: "Our meetings have been successful. We closed the one recently held under a brush arbor at Vernon with 30 accessions and the organization of a Sunday school. We have a good prospect for a church or tabernacle there, and a camp meeting may be established in the near future."

We are indebted to the following friends, whose kindness has not been mentioned elsewhere, for two or more subscriptions to the Advocate sent in since our last issue: Rev. R. M. Brown, Algiers, La., 6; Rev. J. R. Roy, Gilbert, La., 2; Rev. E. S. Lewis, Oxford, Miss., 2; Rev. W. B. Alsworth, Perth, Miss, 2; Rev. A. J. Henry, Wheeler, Miss., 3; Rev. W. C. Carlisle, Guntown, Miss., 2.

Rev. J. J. Kelly, of Hammond, La., gives us a good list of subscribers, and in his business letter appends the following note: "We have had up to the present time 70 accessions to the Church. I took a collection for the benevolent claims yesterday and received $50. Of the ten denominations represented in Hammond, ours leads in membership and Sunday school attendance. We have had a gracious year spiritually."

Brother S. E. Kirby, who has been singing for the brethren in Mississippi in revival meetings for several months, writes: "I am now making Brookhaven, Miss., my headquarters, having placed my membership in the Methodist Church here. Any of the brethren desiring my serviees in meetings may address me at this piace." Those who have had Brother Kirby with them as a chorister speak in terms of high appreciation of his work.

The pastor being away, the pulpit of the Coliseum Baptist Church of New Orleans has been filled for several weeks by Rev. W. G. Evans. Brother Evans, who resides here, is a local preacher in our Church. He is a son of Dr. C. F. Evans, of Kentucky, who is well known in Louisiana and Mississippi, and was formerly a member of the Louisiana Conference. He is an energetic Christian worker and a forceful expositor of the Word.

A correspondent at Greenville, Miss., wrote us a few days ago as follows: "Rev H. S. Spragins, presiding eider of the Greenville Distriet, occupied the pulpit of the First Methodist Church here last Sunday (Sept. 12) and preached a sermon of remarkable power and brilliancy. It produced a profound impression and was widely commented upon." Brother Spragins' work on the Greenville District has been in every respect of a very high order.

Writing under date of Septemher 14, Miss Elizabeth Kilpatrick, of Corinth, Miss., says: "I will leave to-morrow to fill engagements in institute work in the Texas Conference, which will begin at Texarkana and close at Palestine, and which will occupy me about a month. I am hoping to be able to attend the session of the North Mississippi Conference in New Albany in Deeemher, but I eannot yet tell for a certainty whether this will he possible."

The Western Virginia Conference has adopted the Methodist Laymen's Herald as its official organ, and made an assessment of $2000 to pay the salary and traveling expenses of the editor. The name of the paper has heen changed to Methodist-Advocate, and the Western Virginia Conference field has been purchased from the Central Methodist-Advocate, Lexington, Ky., which has changed its name to Central Methodist. Rev. W. I. Canter has been elected editor of the Western Virginia Conference paper.

Funeral services for the late Dr. Gross Alexander, editor of the Methodist Review, were held on the afternoon of September 15 in Broadway Church, Louisville. The services were conducted hy Dr. S. M. Miller, assisted hy Drs. R. W. Browder, Frank M. Thomas, A. P. Lyon, and F. S. Parker. Among those from Nashville who went to Louisville, in addition to Dr. Parker, were Dr. Thomas N. Ivey, Editor of the Christian Advocate; Dr. John M. Moore, Home Mission Secretary; and Dr. Stonewall Anderson, Secretary of Edueation.

Dr. W. F. McMurry, Secretary of our General Board of Church Extension, tarried in New Orleans for some time last Saturday. He favored the Advocate office with a call and the Editor had the pleasure of lunching with him at the noon hour. Dr. McMurry was en route to Gulfport, Miss., where he spent the Sahbath with Rev. N. B. Harmon. We know of no man in the Chureh who magnifies his office more than this genial and energetic eonnectional officer. The influenee of his Board is felt wherever our forces are operating, and he is doing a great work for Southern Methodism.

Rev. W. M. Williams, who has lately resigned the position of Manager of the Methodist Orphans' Home at Jackson, Miss., writes that he will assist Rev. J. B. Randolph, the new manager, until he gets moved and becomes acquainted with the work. Brother Williams expects to reside in Jackson until the meeting of the Mississippi Conference, unless some work should open to him elsewhere before that time. He requests us to state that, until further notice, correspondens may continue to address him at Jackson. Brother Randolph was expected to move from Kosciusko to the Orphanage on Wednesday of this week.

Rev. A. H. Williams, of Shannon, Miss., has sent us a report of his meeting at that place, which reached us too late for this issue, but which will be printed next week. He was assisted by Rev. S. A. Brown, of Okolona, to whom, in a personal note to the Editor, Brother Williams makes the following reference: "You ought to see Brown eat chicken. My! he is surely an expert, but he can also preach, and is **some 'chicken'** himself." We have seen Brother Brown dispatch the 'yellow legs' in the days agone, and we cannot but wonder, after reading Brother Williams' note, if it can be possible that he has grown in grace in this respeet.

In a communication to our office, Mrs. R. F. Harrell, of Centreville, Miss., says: "Our work here is not at a standstill by any means. Seed are being sown all the time and visible results are manifesting themselves. Our greatest joy is in our work with the young people; they are so responsive and full of enthusiasm. We have a flourishing Epworth League composed of members of three denominations, and it is an inspiration to attend the devotional services on Sunday afternoons." Brother and Sister Harrell have wrought nobly in their present field, and the latter is performing a fine service for the Church through the Woman's Missionary Department of the Advocate, which she edits so ereditably.

Rev. J. L. Williams, our accomplished pastor at Greenwood, La., writes us for sample copies of the Advocate for distribution, and states that he will preach next Sunday on "The Place of the New Orleans Christian Advocate in the Program of Louisiana Methodism." Brother Williams is striking out in the right direction. We should be glad to send to any pastor in our patronizing territory sample eopies of the Advocate and a list of our snbscribers in his charge. In writing for the latter, however, all the post-offices in a pastor's work should he given, as we who are in the office do not know how the churches have been grouped in forming the circuits. Let every preacher find out who takes the paper in his field and lend us a helping hand in keeping up its circulation.

Rev. T. B. Cottrell, of Tylertown, Miss., writes: "We have recently closed our revival meetings at China Grove and Tylertown, the preaching being done at both places hy Rev. W. B. Hogg, of Meridian, Miss. He is a gifted revivalist and gave universal satisfaction to hoth congregations. We received 20 members on profession of faith. Rev. Robert Selby, our presiding elder, was with us last Saturday and Sunday (Sept. 3 and 4) to hold our third quarterly conference, and preached two strong sermons, to the delight of the large audienees that heard them." Brother Cottrell has lately been taking care of the interests of the Advocate in his charge with gratifying success. He gave us 9 subscribers a few weeks ago, and his last letter brought us 8 new and 7 renewal subseriptions. We scarcely need to say that we appreciate this fine work in behalf of the Conference organ.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subseriptions at 50 cents during August, September and Octoher. This offer will be withdrawn on the 10th of November, 1915. Suhscriptions must he sent in in clubs and money orders used in making remittanees so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subseriptions unless they are ordered canceled.

We are making this offer for a three-foid purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conferenee Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

JOSEPH A. SMITH was born in Wilkinson County, Miss., on March 25, 1841, and died on Novemher 20, 1914. He was converted and joined the Methodist Episcopal Church, South, at the age of 17 years, and was a faithful and loyal member until his death. Brother Smith was a licensed exhorter for many years and did great good in his community, not only by his earnest words of exhortation, but also hy his pure, clean, and upright life. He was a Confederate soldier and served faithfully in the Virginia Army until he was wounded. Brother Smith raised a large family, which he leaves, with his aged wife, to mourn their loss. Uncle Joe, as he was familiarly known, was a good citizen, a true neighbor, a devoted husband, and a loving father. "Blessed are the dead that die in the Lord."

W. W. SIMMONS.

CLYDE JONES was born on Feh. 27, 1902, and died at Magee, Miss., on Aug. 16, 1915. Our hearts were made sad when, on August 16, the death angel visited our home and claimed our dear boy. Our sad and grievous loss was his eternal gain. Clyde's death casts a deep gloom over our hearts and lives, which it seems that time can never efface. But our consolation is that God does all things for the best. Our chain here on earth is broken, yet it is a pleasure to think that we have a link in heaven. Clyde was always faithful in all that he attempted to do. He was diligent in attendance at Sunday school and was always kind and sweet to his mother, never failing to kiss her good-night, always promising her a bright future. It is sweet to think that there is one waiting at the gates of pearl to welcome me home. His mother,

Mrs. MARY JONES.

On July 30, 1915, in the lonely cemetery, amid the singing oaks and sighing pines near the Holly Grove Church in Simpson County, we laid to rest the remains of Brother GEORGE W. BELL, one of the pillars of Methodism—a valuable hranch of the Church of the living God. Brother Bell was born on Nov. 16, 1847, and joined the Methodist Church at old Gum Springs on August, 1868. He was first married to Miss Missoura Elizabeth Benton in January, 1873, and of this union several children were horn. She died on March 31, 1903. He was married the second time to Mrs. Jannie Bunkly in 1905. After a life of considerable usefulness as a father, hushand, hrother, and a memher of the church, age and disease kissed his weary eyelids down in peaceful sleep to await the resurrection. He was a faithful steward in the Church for 45 years. To the several children whose hearts are sorely bereaved, and his companion whose love lies with the silent body upon yonder brow, we say weep not, but look for the coming of the Lord of hosts at the sound of whose voice he shall come again.

W. B. WALDROP, P. C.

NATHANIEL ROBERT CARRINGTON was born on June 18, 1822, in North Carolina. He came to this State with his parents in early childhood, and spent the last fifty years of his life at the old homestead He was a success in his chosen occupation of farming, earning an ample competency before reaching the years of his dotage. He was married to Eliza A. Petty on December 18. 1844, and of this union eleven children were horn. The wife of his youth and eight children preceded him to the hetter land many years ago. He united with the M. E. Church, South, at the age of 25, and lived a consistent member of the same for a period of sixty-seven years, always contributing liberally to any benevolent cause. It was the writer's privilege to visit him often during the last few months of his life, and in him he found the words of the prophet verified: "And the evening time shall he sweet." He often spoke of the great opportunities which young people have of serving the Master and his Church, and expressed his regret at not having done more. He died on August 17, 1915, just 21 years after the death of his first wife, and was buried in the old family cemetery. He leaves a wife, one son, and two daughters to mourn their loss.

J. A. COLEMAN.

Mrs. J. M. WRIGHT (nee Green) was born at Vienna, in Lincoln Parish, La., on Oct. 17, 1853, and died in her home at Alexton, La., August 16, 1915, being 61 years 9 months and 29 days old. She was married to J. Monroe Wright on August 31, 1876. Of this union were horn eleven children, two of whom are dead. Sister Wright was a devoted member of the M. E. Church, South, for more than 40 years. She loved her ministers and was never satisfied unless they came often to see her, and her home was a place where every one was made to feel welcome. She impressed all with her beautiful life of love and service. She was fond of home and loved her children and could never do enough for them. She had suffered for a year with an internal cancer of the head and all that loving hands could do was of no avail; and having passed through the valley of the shadow of death, she came to the border-land of eternal life with her faith strong in Christ, whom she had served from girlhood. Those who waited upon her during her long illness were impressed with her saintly character. Dear husband and children, weep not, hut rather lahor to enter into that rest that remaineth for the people of God.

Her son-in-law,

H. WADE CUDD.

On the morning of September 10, the death angel came into the home of Mr. and Mrs. Frank Smith and took away two of their darling little girls—WILLMA, aged about 10 years, who died at 5 o'clock in the morning, and FANNIE SUE, aged 8 years, at 10 o'clock. They were sick only a few days and everything that the faithful physician and gentle nurse, as well as the kind neighbors and loved ones, could do, was done. These little ones had scarcely ventured out on their journey through this world when Jesus bade them come unto him and enjoy a home where they would not know sorrow or pain. They were unusually hright children; their faces were full of sunshine and they were always ready with a smile. They were favorites with their playmates, and when it became known that they must depart from this world these little friends gathered together and talked of their loss and sorrow. The interment was made in Poplar Springs Cemetery, services being conducted hy the Rev. Mr. Mason. A number of friends and relatives were present when those two little white coffins were placed in the same box and lowered into the grave. Those present had before them one of the saddest pictures that an eye ever beheld. May their translation lead them into a larger service for their Lord and Master throughout eternity, and may God's grace sustain the bereaved ones in this hour of sadness!

KATYE TARDY.

MARRIAGES.

At the Methodist parsonage, in Kosciusko, Miss., on Sept. 1, 1915, by Rev. J. B. Randolph, Mr. C. M. RICHARDSON, of Shreveport, La., and Miss MARY CALDWELL, of McAdams, Miss.

At the Methodist Church, in Kosciusko, Miss., at 8 p. m., on Sept. 1, 1915, by Rev. J. B. Randolph, Prof. RONALD JAMES STAY, of Purvis, Miss., and Miss MAGGIE C. CAMPBELL, daughter of Hon. M. G. Campbell, of Kosciusko, Miss. The bride and groom had both been teachers in the State Normal at Hattiesburg, where they will make their home.

At the Main Street parsonage, in Water Valley, Miss., on Sunday, Sept. 12, 1915, at 1:30 p. m., hy Rev. C. Wesley Bailey, Mr. WALTER W. WOOD, of Memphis, Tenn., and Miss MABEL ADDINGTON.

At the residence of the bride's parents, Mr. and Mrs. E. L. Smith, of Arcola, Miss., Mr. E. F. PUCKETT and Miss NELLIE SMITH, Rev. W. C. Lester officiating. (Dates not given.—Editor.)

Your Baby's Food
must be clean—pure—safe—nourishing. Give him the food that has built thousands of sturdy babies — Gail Borden Eagle Brand Condensed Milk.
You do not have to sterilize or pasteurize "Eagle Brand." All that is done before you get it. Just add boiled water and it's ready.
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NOTHING is so suggestive of Coca-Cola's own pure deliciousness as the picture of a beautiful, sweet, wholesome, womanly woman.
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ATLANTA, GA.

JACKSON JOTTINGS.

Dear Doctor Meek:

Our splendid new church, the Galloway Memorial, will be ready for an Annual, or even a General Conference, in the near future. The great and appreciative congregation are happy. They now worship in the Sunday school auditorium; the doors of the different classrooms being folded back so as to greatly increase the seating capacity. The two tiers of galleries add much to the comfort of the great congregations. We have many very pious people and the atmosphere is perfumed with the sweet incense of devout worship. Our people sing with the spirit and with the understanding also.

Last Sunday was "Missionary Day," and the pastor had arranged to have the Rev. Mr. Archibald, Missionary Secretary of the North Alabama Conference, to be with us to preach in the morning and to lecture in the evening. But we were disappointed because he failed to come. A telegram explained why he could not fill the engagement. But the pastor was resourceful. He filled his pulpit at 11 a.m., and with the aid of that eminent Christian educator, Dr. J. M. Sullivan, he also made the evening service one of unusual interest.

I like Dr. Sam Steel's style of writing. He writes with what Chas. F. Deems, whom I loved in the old days, was pleased to call "a freeality." I had the pleasure of hearing a series of beautiful and edifying lectures from his silver tongue at Tuscaloosa when my son-in-law was pastor there. He made the Bible the palace of a king and of the rooms he had much to say. His word-painting of the Psalms—the "Music Room"—beggared all description. Excuse my digression.

If I were to tell of the things that impress me here in Jackson, I would omit the great business houses, the banks, the Capitol, and other public buildings, and point to the charitable institutions—the sanitarium, the hospitals, the Old Ladies' Home, the provision made for the deaf, the dumb, the halt, and the blind.

Our Methodist women—God bless them—have so many wireless stations that they can hear a groan or a sigh in the remote parts of the city; and sympathetic chords are touched as telephone after telephone spreads the tidings and the sorrowing cease to sigh and the disconsolate soul "hopes in God." The systematic service of our city is unsurpassed.

The suggestion and inspiration of these jottings was the Methodist Orphanage of the Mississippi Conferences. Nothing so appeals to my religious nature as the helpless, motherless, fatherless, poorly-clad, hungry child. I rejoice to see the aged cared for, and happy in their religious experiences, but they are going out, many to be ministering spirits, while the dear boys and girls, deprived of the home comforts and cheering environments, need to receive the civilizing effects of soap, water, and towel; neat, clean clothing, "a little bit of love," a new environment, a new inspiration, to prepare them to start out in the great army to contend against the enemies of thrift, of usefulness, of service, and of triumph. To know all about the Orphanage—its numbers, its farm, its crops, its stock, and the various phases of its work—one should subscribe to and read that most interesting little paper, "Our Home."

A. L. DAVIS.

Jackson, Miss.

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 15 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

HAS RESIGNED.

On September 8, Mr. R. A. Maddox sent Dr. H. F. Tolle, of Biloxi, Miss., President of the Mississippi Conference Sunday School Board, the following letter of resignation:

Dear Brother Tolle: I beg to submit to the Mississippi Conference Sunday School Board, through you, my resignation as Field Secretary for the Conference, asking that you accept same to take effect on the 15th day of September, 1915.

In doing this I am not withdrawing my interest and love for the Sunday school work of our Church and Conference. I shall as a member of the Sunday School Board be ready and willing at all times to do all I can for the work.

I am sure it will be asked why I resigned, and to prevent promiscuous speculation, I wish to give my reason for resigning. It is not because of any friction in the Board, nor because I have a distaste for the work—I love it. Not because the work is not needed—it surely is. But I am resigning wholly because the Church has not properly supported and stood by me in the work. * * * *

I began the work in this Conference as the first Field Secretary, and I have worked hard and great good has been accomplished, and the work needs to go on. I rejoice that I have had an opportunity to do this work in God's vineyard for three years and fifteen days.

I certainly thank the Board for standing by me in the work, and the others in the Conference who have always been ready to lend a word of encouragement. As the work in our Conference is so badly needed, I hope and pray that the Board will be able to secure a good man for the place. And if the Board should do this, I earnestly beg of you as members of the Conference and the Methodist Church to stand by him, whoever he may be. The work is not easy but hard, and it is as great as it is hard.

I will be engaged in school work after September 20, at the Forest Hill Consolidated School, six miles from Jackson, Miss. My address will be Jackson, Miss., R. F. D. No. 1. At any time I can assist any one in the Sunday school work, I shall indeed be glad to do so. Don't forget to pray for me in my work as a teacher.

Yours for the Cause,

R. A. MADDOX.

For Weakness and Loss of Appetite

The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.

APPRECIATORY RESOLUTIONS.

(Resolutions adopted by the third quarterly conference of the Natchitoches (La.) Charge, M. E. Church, South, in session September 5, 1914, and read to the congregation at the evening service of the same day and endorsed by a rising vote.)

Whereas the connection of Brother H. W. Stopher with this body is being severed by his removal to Baton Rouge; therefore be it

Resolved, That we desire to express our very sincere regret over the serious gap that is being made in our ranks by Brother Stopher's removal. For a number of years he has rendered most faithful and efficient service in every department of our work. He has never failed to respond to every call of his Church and the cause of our Master. He has bound himself to us in the cords of love and Christian fellowship, and will be sorely missed in all our meetings.

Be it further Resolved, That we heartily commend him to the Methodists of Baton Rouge and congratulate them upon this distinct gain to their ranks; that we assure Brother Stopher that he will be followed by our prayers and best wishes for his spiritual and temporal welfare.

Be it further Resolved, That we spread these resolutions upon our minutes and furnish a copy to the New Orleans Christian Advocate and Natchitoches papers, with a request for publication.

Signed: Paul M. Brown, J. C. Monroe, J. T. Sandlin.

Doctor Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ANY ONE WHO HAS USED IT
ASK EVER

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Grafted Papersheli Pecan Trees grow into money makers more surely than any other investment you can make. Every 50-foot square should hold a grafted pecan tree. Large incomes for 100 years and more without expense after a few years of thorough cultivation. Our nurseries produce thrifty trees with splendid root system. Such choice varieties as Success, Stuart, Frotscher, Pabst, etc., can not fail to bring results. Get the benefit of our 30 years' of experience and square dealings. Prices from $10.00 to $80.00 per 100.

Celeste Figs the best of all; extra heavy and cheaper than ever; 2, 3 and 4-foot trees $10.00, $15.00 and $20.00 per 100.

Orange Trees well branched, not whips as sold by others; Satsuma, Louisiana Sweet, Mandarino, Kumquat, etc.

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CARNIVAL SHOW
LOUISIANA RAILWAY & NAVIGATION CO.
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LOUISIANA STATE FAIR
TO BE HELD AT SHREVEPORT, Nov. 3rd. to 8th. 1915
THE·STATE·FAIR
WILL INSTRUCT YOU AS WELL AS AFFORD RECREATION!
COME SEE LOUISIANA'S RESOURCES
FEATURE ATTRACTION
Ruth LAW THRILLING PARACHUTE JUMP from AEROPLANE
NOV. 3 and 7 ONLY.
2 FOOT-BALL GAMES
SAT. Nov 6 - L S U vs U. of ARK
RUSTON L.I.I. vs NORMAL NATCHITOCHES
3 PUBLIC SALES OF CATTLE
HEREFORDS NOV. 4
JERSEYS NOV. 5
SHORT HORNS NOV 6
PATTERSON SHOWS ON THE GLADWAY
FOR ADDITIONAL INFORMATION AS TO RATES, DATES OF SALE OF TICKETS, etc. ADDRESS ANY AGENT OR
E.C.D. MARSHALL, G.P.A.
SHREVEPORT, La.
AUTO RACES, Nov. 7.
HORSE RACES Nov. 3 4 5

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

"The Pupil, the Teacher, and the School," by Barclay, is the title of the first book of the first year's course for teachers in our Sunday schools. The cost of the book is 42 cents, postpaid. Order from Smith & Lamar, Nashville, Tenn.

Several of our schools have been waiting for this new book so they could organize their teacher-training classes. One good plan is to have the teachers in one class to themselves, then select a group of young people for another class that shall recite the lesson during the Sunday school hour. The main thing is to have the classes begin the work and continue until they get their certificates.

Our well organized schools must lead in this teacher-training work, for no school can claim to be first-class without a teacher-training circle. We must train teachers by the thousands. We have waited long enough, and while we have been delaying this work, thousands have perished all around us because we did not know how to reach them. The heart-breaking cry comes up from all quarters, "Oh, if we only had teachers, we could have a real Sunday school!" Let us organize a hundred classes before the first of December in answer to the deep need of our people and in answer to the call of God.

Mr. A. L. Dietrich, our Divisional Secretary, will be with us from October 13th to November 1st helping in institute work. Mr. Dietrich is a man of culture, consecration, and wide experience in Sunday school work. We will discuss the most vital topics pertaining to the efficiency of our Sunday schools in a practical and helpful way. Lessons in Bible study will be given that we may know the Book better and love it more. These meetings are designed to deepen the spiritual life of all who attend.

Spend an hour in honest prayer for these institutes and it will be easier to give a day to attend them. Write to the pastor of the church where the institute is to be held that you are coming for one day. Preachers, superintendents, teachers, and all who want to do more effective work should come.

Places and dates for institutes:

Grenada	Oct. 6
Moorhead	Oct. 8
Columbus	Oct. 10
Sardis	Oct. 13, 14
Clarksdale	Oct. 16, 17
Greenwood	Oct. 19, 20
Water Valley	Oct. 21, 22
Booneville	Oct. 24, 25
Houston	Oct. 26, 27
Ackerman	Oct. 29, 30
Kosciusko	Oct. 31

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Company, Chicago

KOSCIUSKO, MISS.

The retirement of Rev. J. B. Randolph as pastor of the Methodist Church here came as a surprise to his membership and the people generally. At a recent meeting of the Board of Directors of the Orphans' Home in Jackson, he was selected as its manager and will leave for his new position in a few days. Brother Randolph, after a pastorate of nine months here, has endeared himself to all the people, who naturally regret to see him leave from among them. He is a Christian gentleman in every sense of the word, and both he and his good wife are effective workers in the vineyard of the Lord. That their new position and surroundings may be both pleasant and profitable to them, is the wish and hope of their friends. The vacancy here caused by his removal will be filled by Rev. C. D. McGehee, a recent graduate of Vanderbilt University, who, with his wife, will be here this week. He comes highly recommended as a gentleman and scholar, and will receive a hearty welcome here.—Kosciusko Courier.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough, scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round.

Lake Arthur, Oct. 2, 3.
Lafayette, Oct. 9, 10.
Crowley, Oct. 10 (7:30 p.m.)
Houma and Lafourche, Oct. 16, 17.
Morgan City, Mon., Oct. 18.
Patterson, Tues., Oct. 19.
Jeanerette, Wed., Oct. 20.
New Iberia, Thurs., Oct. 21.
French Mission, at Kaplan, Oct. 23, 24.
Gueydan and Abbeville, at Abbeville, Oct. 24 (7:30 p.m.)
Bell City, Wed., Oct. 27.
Lake Charles, Thurs., Oct. 28.
Evangeline Mission, Oct. 30, 31.
Jennings, Wed., Nov. 3.
Acadia, at Maxie, Nov. 6, 7.
Eunice, Nov. 7, 8 (7:30 p.m.)
Franklin, Wed., Nov. 10.
Rayne, Nov. 13, 14.
Indian Bayou, at Indian Bayou, Nov. 14 (3 p.m.)

Boards of trustees will please answer correctly and in full question 15.

JAMES I. HOFFPAUIR, P. E.

New Orleans Dist.—Fourth Round.

Parker Memorial, a. m., Sept. 26.
Epworth, p. m., Sept. 26.
Algiers, a. m., Oct. 3.
Carrollton Ave., p. m., Oct. 3.
Plaquemine, Oct. 10, 11.
Donaldsonville, a. m., Oct. 17.
First Church, p. m., Oct. 17.
Orange Grove, at Daisy, Oct. 20.
Rayne Memorial, a. m., Oct. 24.
Mary Werlein Mission, p. m., Oct. 24.
St. Marks', Oct. 27.
Second Church, a.m., Oct. 31.
Slidell, Oct. 31, Nov. 1.
Bogalusa, Nov. 6, 7.
St. Tammany, Nov. 7, 8.
St. Paul's, Nov. 14.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Calhoun, at Willhite, Sept. 25, 26.
Brooklyn, at Chatham, Oct. 2, 3.
Eros, at Eros, Oct. 3, 4.
Bastrop, at Bastrop, Oct. 10.
Winnsboro, at Winnsboro, Oct. 17.
Gilbert, at Gilbert, p. m., Oct. 17.
Mangham, at Mangham, 10 a.m., Oct. 18.
Oak Grove, at Oak Grove, 10:30 a. m., Oct. 21.
Sicily Island, at Vidalia, Oct. 24.
Waterproof, at Waterproof, Oct. 25.
Francisville, at Marion, Oct. 28.
Tallulah, at Delhi, Oct. 31.
Rayville, p. m., Oct. 31.
Lake Providence, Nov. 3.
Monroe, Nov. 7, 8.
West Monroe, Nov. 10.

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Athens, at Athens, September 25, 26.
Homer, September 26, 27.
Haynesville, September 28.
Simsboro, at Pine Grove, October 2, 3.
Elmore, at Vienna, October 3, 4.
Dubach, October 5.
Bernice, October 6.
Bienville, October 9, 10.
Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgold, October 20 (p.m.)
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

26.
Pine Grove, at Pine Grove, October 2, 3.
Natalbany, October 3, 4.
Pride, at Olive Branch, October 9, 10.
Baker, at Baker, October 10, 11.
Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

Let each pastor acquaint himself with Par. 261 and 262 of the Discipline relative to the Sunday school and the Advisory Committee, and Par. 264 relative to the missionary offering. Have your lists of trustees in hand and their report in harmony with the blank form in the Quarterly Conference Record.

Note, that while we have heretofore held what was called the Fifth Quarter" it is now known as, and blanks provided for, the "Adjourned Quarterly Conference." At the fourth quarterly conference a written report from the Missionary Society is required.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Pelican, at Pelican, Oct. 2, 3.
Pleasant Hill, at P. H., Oct. 3, 4.
Queensboro, Oct. 6.
Ida, at Ida, Oct. 9, 10.
Grand Cane, at G. C., Oct. 14.
Noble, at Benson, Oct. 16, 17.
Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolle, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.
Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Campti, 8 p.m., Sept. 29.
Colfax, 8 p.m., Sept. 30.
Lecompte, Oct. 2 and 3.
Boyce and Eden, Oct. 5.
Jena, 8 p.m., Oct. 8.
Standard and Rochele, Oct. 10.
Longville, 8 p.m., Oct. 14.
DeRidder and Mission, Oct. 16 and 17.
Bon Ami and Carson, at Bon Ami, 8 p.m., Oct. 17.
Harrisonburg, Oct. 21.
Oak Grove and Hineston, at Gardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

The pastors will please be prepared with answers to all questions to be called at the fourth quarterly conference. The trustees will please be prepared to report in answer to question 15. The Woman's Missionary Society will please be ready to report in answer to question 12.

H. W. MAY, P. E.

Every Man, Woman and Child Should Read

"A Voice of Warning." Life is short; eternity never ends. Only 10c. to you (cost.) Write to-day; to-morrow may never come.

T. R. CAMPBELL. 234 GRAY ST. DANVILLE, VA.

MANY FAILURES ARE DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous system by headaches.

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People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be returned if they are not found perfectly satisfactory.

MILES MEDICAL CO., Elkhart, Ind.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Green Co. Mission, at Winborn Church, Sept. 25 and 26.
Leakesville, Sept. 26 and 27.
Williamsburg, at Oakvale, Oct. 2 and 3.
Seminary, Oct. 3 and 4.
Eucutta, at Goodwater, Oct. 9, 10.
Heidelberg, Oct. 10, 11.
Oloh, at Clyde, Oct. 16, 17.
Prentiss, at Carson, Oct. 17, 18.
Lucedale, Oct. 23, 24.
McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattiesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattiesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.
Hattiesburg, Main Street, Nov. 22.

GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Summit and E. McComb, at Summit, Oct. 2, 3.
South McComb, at South McComb, Oct. 3, Nov. 18.
Fernwood, at Fernwood, Oct. 4.
Gallman, at Gallman, Oct. 9, 10.
Crystal Springs, Oct. 10, 11.
Buford, at Foxworth, Oct. 16, 17.
Adams, at Adams, Oct. 23, 24.
McComb, Centenary, Oct. 24, Nov. 17.
Meadville, at Meadville, Oct. 27.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at Tylertown, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.

ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Fourth Round.

Woodville Station, Sept. 26, 27.
Woodville Circuit, at F., Wednesday, Sept. 29.
Centerville, at C., Oct. 2, 3.
Gloster and Liberty, at G., Oct. 2, 4.
Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

Let the pastors and officials of the Port Gibson District give careful attention to all the questions that are to be brought up at this round of quarterly conference, and be fully prepared to report on the same. Especial attention will be given to Questions 12, 13, 14, 15, 21, 22, 23, and 24. As the district leader, I shall expect full reports under questions twenty-three and twenty-four, as these are of prime importance in the winding up of our work for the year. Brethren, let us do something worth while, and show ourselves to be workmen who need not be ashamed.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Mendenhall, at Bethany, Sept. 25, 26.
Flora, Oct. 3.
Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at Byram, Nov. 11.
Florence, at Monterey, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at Soule's Chapel, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Saucier, at Camp Ground, September 24.
Coalville, at Camp Ground, September 25, 26.
Poplarville, October 2 (a.m.), 3.
Lumberton, September, p.m., 3, 4.
Americus, at Salem Camp Ground, October 9, 10.
Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

W. H. HUNTLEY, P. E.

Meridian Dist.—Fourth Round.

Lauderdale, at Lauderdale, Oct. 3, 4.
Daleville, at Daleville, Oct. 9, 10.
Pachuta and Quitman, at Orange, Oct. 16, 17.
Buckatunna, at Buckatunna, Oct. 21, 22.
Matherville, at Winifred, Oct. 23, 24.
DeSoto, at DeSoto, Oct. 24, 25.
Waynesboro Circuit, at Hebron, Oct. 30, 31.
Waynesboro, Oct. 31.
Clark, at Theadville, Nov. 3.
Shubuta, Nov. 4.
Vimville, at Coker's Chapel, Nov. 6, 7.
Meridian, at South Side, Nov. 7, 8.
Porterville, at Porterville, Nov. 10.
Meridian, at Poplar Springs, Nov. 11.
Meridian, at 7th Ave., Nov. 12.
Enterprise and Stonewall, at Enterprise, Nov. 13, 14.
Meridian, at 5th Street, Nov. 15.
Meridian, at East End, Nov. 16.
Moscow, at Clark's Chapel, Nov. 19.
DeKalb, at DeKalb, Nov. 20, 21.
Scooba, at Scooba, Nov. 21, 22.
Meridian, at Central, Nov. 22.

J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.

North Bend, at Coy, Sept. 24.
Philadelphia Ct., at Sand Town, Sept. 25, 26.
Philadelphia, Sept. 26 (p.m.), 27.
Suqualena, at Suqualena, Sept. 28.
Garlandsville, at Garlandsville, Oct. 2.
Rose Hill, at R. H., Oct. 3, 4.
Clarksburg, at C., Oct. 7.
Shiloh, at S., Oct. 8.
Johns, at J., Oct. 9, 10.
Trenton, at Burns, Oct. 11.
Raleigh, at R., Oct. 12.
Laurel, Second Ave., Oct. 13.
Laurel, Fourteenth Ave., Oct. 14.
Homewood, at Carr's, Oct. 16, 17.
Decatur and Union, at Decatur, Sept. 20.
Forest and Morton, at M., Oct. 24, 25.
Carthage, at C., Oct. 31, Nov. 1.
Leake, at Conway, Nov. 2.
Walnut Grove, at Zion, Nov. 3.
Lena, at L., Nov. 4.
Harperville, at H., Nov. 5.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Choctaw Indian Mission, at Union, Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22.

Let the pastors and officials be ready to report fully on every question that will be called, especially Questions 12, 13, 14, 15, 21, 22, 23, 24. Brethren, please be diligent about the Master's business, as those who must give account. Let us aim to put the Newton District in the forefront.

C. F. EMERY, P. E.

NORTH MISSISSIPPI CONF.

Durant Dist.—Fourth Round.

Sallis, at Hurricane, Oct. 2, 3.
High Point, at Center Ridge, Oct. 3
Noxapater, at Noxapater, Oct. 10, 11.
Lexington Circuit, at Liberty, Oct. 16.
Black Hawk, at Acona, Oct. 17, 18.
Lexington Sta., Wed., 7:30 p. m., Oct. 20.
Ackerman, at Salem, Fri., 11 a.m., Oct. 22.
McCool, at Liberty Hill, Oct. 23, 24.
Valden, at Columbianna, Oct. 30, 31.
Kosclusko Sta., 7:30 p.m., Nov. 3.
Kosclusko Circuit, Nov. 4.
West, at Hebron, Nov. 6, 7.
Tchula, at Tchula, Nov. 9.
Pickens, at Goodman, Wed., 11 a.m., Nov. 10.
Durant Sta. 7:30 p.m., Nov. 10.
Hesterville, at Bethel, Nov. 13, 14.
Chester at Pisgah, Wed., Nov. 17.
Matheston, at Providence, Fri., Nov. 19.
Slate Springs, at Cross Roads, Sat., Nov. 20.
Bellefontaine, at Shady Grove, Nov. 21.
Eupora-Maben, at Maben, Nov. 22.
Louisville, at Louisville, Nov. 23.
Killmichael, at———, Nov. 26.
Poplar Creek, at ———, Nov. 27, 28.

W. S. SHIPMAN, P. E.

Corinth Dist.—Fourth Round.

Kossuth Circuit, at Pleasant Hill, Sept. 11, 12.
Southside, Corinth, Sept. 12, 13.
Iuka Circuit, at Snowdown, Sept. 18.
Iuka Station, Sept. 19, 20.
Corinth Ct., at Box Chapel, Sept. 25.
Rienzi, at Rienzi, Sept. 26, 27.
Marietta Ct., at Palestine, Sept. 30.
Mantachie, at Hebron, Oct. 1.
Mooresville, at Mooresville, Oct. 2, 3.
Sherman, at Blue Springs, Oct. 9, 10.
Myrtle, at Myrtle, Oct. 16, 17.
Hickory Flat, at Hickory Flat, Oct. 17, 18.
Wheeler, at Double Springs, Oct. 23.
Guntown and Baldwyn, at Guntown, Oct. 24, 25.
New Albany Ct., at Wells Chapel, Oct. 30.
New Albany Station, Oct. 31, Nov. 1.
Ripley Circuit, at Brownfield, Nov. 6, 7.
Dumas Ct., at Mitchell, Nov. 13.
Ripley and Blue Mountain, at Ripley, Nov. 14, 15.
Corinth, First Church, Nov. 17.
Tishomingo, at Tishomingo, Nov. 19.
Belmont, at Belmont, Nov. 20, 21.
Booneville Station, Nov. 21.
Booneville Circuit, Nov. 24.
Chalybeate, at State Line, Nov. 27, 28.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Fourth Round.

Palestine, at Ebenezer, Sept. 25, 26.
Pontotoc, Sept. 26, 27.
Shannon, at Pleasant Grove, Oct. 2, 3.
Okolona, Oct. 3, 4.
Nettleton Ct., at Shiloh, Oct. 9, 10.
Amory and Nettleton, at Amory, Oct. 10, 11.
Calhoun City, at Pine Ridge, Oct. 16, 17.
Vardaman, at Ellzey, Oct. 16, 17.
Smithville, at Greenbrier, Oct. 23, 24.
Houlka, at Houlka, Oct. 30, 31.
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11.
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16.
Tupelo, Nov. 17.
Montpelier, Nov. 19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 23.
Aberdeen, Nov. 28, 29.

JNO. W. BELL, P. E.

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(Mrs. Hunter's Letter)

Lake Charles, Aug. 19, 1915.

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Sirs: This comes to notify you of the death of my husband, which occurred Aug. 16, 1915. According to your contract all payments for the piano ceased at his death, as his account had never been in arrears.

Hoping to hear from you,

MRS. JOSIE L. HUNTER.

(Our Reply.)

New Orleans, Aug. 24, 1915.

Mrs. Geo. M. Hunter,
Lake Charles, La.

Dear Madam:

We are in receipt of your letter of August 19th advising us of the death of the Rev. Geo. M. Hunter.

We have looked up his account and find that the Rev. Mr. Hunter joined the Werlein Piano Club on June 6th, 1913, and that he paid his dues at all times punctually, never having gone behind a single month.

We agree with the members of our Piano Club that where they make their payments promptly every month that we will voluntarily make a present of the unpaid portion of the Piano to the family in the event of death.

We now take very great pleasure in handing you a receipted bill for this Piano which we hope you will appreciate, as a further indication of the loving care shown by your departed husband whose foresight even after his death relieves you of this considerable debt.

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WHEN WRITING OUR ADVERSISERS PLEASE MENTION THIS PUBLICATION

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE YOUNG PEOPLE'S MISSIONARY CONFERENCE.

The Young People's Missionary Conference of the Winona, Holly Springs, and Durant Districts was held in Durant, August 14-16, 1915. A splendid delegation of young people were there. Too much cannot be said of the careful preparation for the meeting by Miss Louise Beall, president of the Young People's Society and Mrs. R. L. Cooper, first vice president of the Adult Axiliary. Beautiful words of welcome were brought us by Mrs. Geo. S. Beall, Jr., and Miss Ethel Moore. Miss Maie Paulk of Valden, in her happy way, gave the response.

It was, indeed, a blessing to be present, to see those young people take part in discussions, lead the devotional services, and preside over public meetings. Their discussions showed that they were seeking to become efficient workmen. Miss Katie Lou Countiss presented "The Ideals of the Young People's Missionary Society." Miss Margaret Leach, of Holly Springs, gave a forceful paper on "The Value of Mission Study." "The Standard of Excellence" was discussed by Miss Winnie Bennett, of Vaiden. Mrs. Leslie Johnson, of Lexington, told of "Our Funds and Where They Go for 1915." Miss Gladys Bryan stirred us by "The Appeal of the Past to the Youth of To-day." Miss Bonnie Lynn Allen stressed "The Personal Side of a Girl's Religion." Miss Zubie Dunn, of Eupora, told "How to Maintain Interest in an Auxiliary." Especial mention should be made of the devotional service conducted by Miss Marie Brown of Durant, whose subject was "Give." The sunrise prayer meeting led by Miss Vera Herbert of Durant, who chose Christ's great prayer for his disciples as her subject, was a good beginning to a day that meant much to each one of us.

Miss Hartwell was present, ready to offer helpful suggestions whenever they were needed. Her address at the Sunday evening service was an able presentation of "The Need of the Young People in the Missionary Work."

Rev. E. Nash Broyles delivered a magnificent sermon on Sunday morning and was of great assistance throughout the entire meeting. Rev. W. S. Shipman conducted the consecration service Monday morning and drew us as a body and as individuals closely to God. We were thankful for their presence.

The closing address was on "Loyalty's Opportunity" by Mrs. Conger. The Conference closed with the circle of Young People around the church singing "Blest Be the Tie that Binds." We left Durant feeling that no greater privilege could be accorded one than an opportunity to take part in the Young People's work.

Mrs. WALTER CAMPBELL.

MISSISSIPPI CONFERENCE NOTES.

At the Annual Meeting held in Columbia this past February no place was decided upon for the 1916 session. Since then Vicksburg has sent a most cordial invitation, urging the Conference body to meet there. The invitation was gladly accepted and Vicksburg will throw open her doors and give us a hearty welcome in February, 1916.

* * *

The Port Gibson District meeting will be held this year in the historic old town of Port Gibson. The exact date of the meeting has not been decided upon, but it will be early in October. We understand that Mrs. B. F. Lewis will be the Conference officer present. We know of few women who are so thoroughly up on the work, and, aside from the knowledge possessed, she is a bright, magnetic speaker. The meeting will not only be very helpful, but much enthusiasm and inspiration are sure to be kindled in the hearts of those who attend.

Begin to plan now to send a delegate and let our district have a record-breaking attendance. Put forth every effort to be there and consider no sacrifice too great to make. You will be well repaid in the knowledge gained of the work.

* * *

Mrs. Otis Wilson, of Natchez, who has served the Port Gibson District as its secretary for the past several years, has been compelled to resign her office. We are sorry to give her up, for she has served us well and won the love and esteem of the women in her district. Miss Mabel Porter, her sister, has been selected to succeed her. We bespeak for this capable, consecrated young woman your hearty co-operation and earnest prayers. She has already entered upon her dutles with zeal, having sent an inspiring message to each auxiliary, assuring the women of her desire to be very helpful to them. We feel that we are very fortunate in securing Miss Porter for this office.

LETTER TO DISTRICT SECRETARIES, NORTH MISSISSIPPI CONFERENCE.

Dear Sisters:

You will find some changes in the enclosed Standard of Excellence for Race of District Secretaries, which I deemed it best to make. At our next Annual Conference, I purpose holding a Jubilee Service on one evening, in which the District Secretaries will be expected to give their reports, and the pin will be bestowed upon the one reporting the greatest number of new organizations, and the Honor Roll badges upon those attaining unto the Standard of Excellence. This goal should have been set before you at the beginning of the campaign, but my plans have developed in the attempt to direct your work. You will have the last quarter in which to bring your work up to the standard, and I trust that each secretary will be entitled to a Roll of Honor badge when we meet in Clarksdale next February. We bid fair to become the banner Conference, if we continue to push the work begun till the close of the year. So, let us not relax our efforts, but, looking to God for help, continue the work of trying to enlist the great mass of women, young people and children in the Methodist Church who are not members of our missionary societies. Other organizations are claiming their attention; therefore, it behooves us to impress upon them the claims of our own great Church.

Urge upon your volunteer women the great importance of doing follow-up work. It is one thing to organize, and another to keep societies organized at work; so place upon them the responsibility of keeping up the societies they organize and supplying them with Helps, Year Books, Bulletins, and all other necessary literature.

Please glean the following information for me, and send it in at as early a date as possible. It is now time that we were obtaining definite results from our plans, and I hope to have same to give out to the public by the end of this quarter:

(a) Number of new societies in your district, and number of members enrolled in each.

(b) The number of volunteer workers in your district.

(c) The number of members gained in societies already organized.

(d) The number of preachers in your district who observed Woman's Day.

If you have not already done so, send to Miss Dunstan the names of all officers in new societies. She does not enroll societies until she gets this information. Stress upon your organizers the great importance of sending this information to you immediately following the organization of any new society, and also urge the prompt remittance of dues at the proper time, as Mrs. Wilburn does not enroll any societies upon her books until they begin paying dues. Stress the claims for the observance of Week of Prayer, and the practice of self-denial, by way of making a liberal offering. The Literature for the Week of Prayer is now ready to be sent out. Urge the payment of prompt and liberal offerings to the pledge, the organization of Mission Study Classes, and the general rounding up of our work by the close of the year.

You have been faithful to our great work, and I pray that the presence and power of the Holy Spirit may abide with you continually.

Mrs. VIC THOMPSON HOYLE,
Conference President.
Tupelo,. Miss., Sept. 7, 1915.

STANDARD OF EXCELLENCE.

Number of new societies organized and kept up equal to one-half number of churches in district without societies at beginning of campaign, 30 credlts.

Number of preachers observing Woman's Day equal to one-half number of preachers in district, 20 credits.

A District Conference held, 10 credits.

An All-Day Meeting held, 10 credits.

Literature for observance of Woman's Day sent to preachers throughout the district, 10 credits.

Number of volunteer women used averaging two or more to each auxiliary in district at beginning of campaign, 10 credits.

At next Annual Meeting the Secretary excelling in number of societies (Adult, Young People, and Juniors) organized will be awarded a pin and each Secretary attaining to the above Standard of Excellence will be awarded a ribbon bearing the words "Roll of Honor, 1915."

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Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 220 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church; residence, 3418 Laurel St.; 'phone Uptown 2805.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 815 St. Charles St.; 'phoue Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 232 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 5830 Prytanla St.; 'phone Uptown 329.

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Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

Dr. J. T. Sawyer, residence, 5655 Hawthorne Ave.; 'phone Galvez 640.

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Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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From the Field.

Wheeler Circuit (North Miss. Conf.)

Dear Mr. Editor: We have just finished our summer revival campaign on the Wheeler Circuit. We did not have any very great revivals this year, but the power of the Holy Ghost was demonstrated in six out of eight places in the old-time custom of shouting. We had conversions at five out of the eight places. We hope to finish up the year in very good shape. There has been so much excitement over politics that this has been a hard year to hold revivals. Political speech-making tended to keep the people away from church.—A. J. Henry, P. C.

Auburn, Miss.

Mr. Editor: My first meeting began on the third Sunday in July and continued during the week following. I was assisted by Rev. J. L. Smith, of Galiman, Miss. Four members were added to the Church. Brother Smith is good help in a revival meeting..... Our second meeting began at Adams on the second Sunday in August. Rev. W. T. Griffin, of Gulfport, Miss., did the preaching. Brother Griffin is a strong preacher. It was said by the oldest members of the Church that it was the best meeting held at that Church for years. Five people joined the Church.....Our third meeting was held at Johnston Station, beginning on the first Sunday in September. I was assisted by Dr. I. L. Peebles, of Wesson, Miss. Four new members were added to the Church and four infants were baptized. Dr. Peebles is one of our strongest preachers. I find him to be good help in a meeting. He is the best Bible scholar that it has been my privilege to be associated with except D. L. Moody, of sacred memory. I trust that the good work begun will abide.—Robert H. Barr, P. C.

Waynesboro, Miss.

Dear Mr. Editor: We closed with a triumphant victory over "The World's Tempter" (the devil) a splendid meeting at Old Hebron Church on the 9th inst. The Master was with us from the beginning and graciously blessed us. Praise his name forever! Brother Joe Stanford contributed largely to the success of the meeting by the use of the good old hymns which our fathers and mothers were wont to sing in the by-gone days, such as "Children of the Heavenly King," etc. It was good to be there. We had six conversions and reclamations, as far as we were able to judge. And we had two promising young men and one bright little girl to join the Church. Rev. Chas. E. Downer, the pastor at Eucutta, Miss., assisted me and his preaching from day to day was edifying to the saints and effective in impressing sinners. This faithful man of God did his work well while he was with us. May the Master daily bless him in his work and give him many souls for his hire! Hebron Church is one of the best small rural churches that I know of anywhere. It is the most spiritual church in my charge. The people love God and his Church and they want to help in the work of extending the Kingdom.—Hilary Westbrook, P. C.

Calhoun City, Miss.

Dear Dr. Meek: I want to tell the good news about what our Dear Lord is doing for us in these parts. I have just closed a most glorious meeting at Pittsboro. The Church is indeed saved; she is fervent in spirit. The folks there say they have never seen just such before. The young men have indeed seen visions. We added 24 names to our church register and gave our sister Church some 20. Out of this number three-fourths of them are young men from eighteen to twenty-five years of age, and quite a lot of them had been hardened sinners. This revival went to the heart and pocket. At the close we raised our Conference collections in full, which were $120 at this church, and they paid the visiting preacher $100. We are greatly rejoicing because of this turning to God upon the part of this people. Brother W. L. Graves was our visiting preacher in the meeting. He is a most powerful preacher. The station preachers over the North Mississippi Conference should get him to assist them in their fall meetings. Brethren, he will do you most effective work. I believe a most wonderful change would take place in many of our stations if the brethren would secure Brother Graves' assistance. He will be with me some two or three weeks longer.....I have just returned from a two weeks' meeting with Rev. E. H. Cunningham, of Myrtle, Miss. Oh, what a glorious meeting we had! God wonderfully manifested his power in those services. The Church was reclaimed and sinners saved. We had a hallelujah time. Pray for us all.—W. V. Shearer.

West Lake (La.) Charge.

Dear Mr. Editor: Beginning on the 22d of September Rev. Paul Brown conducted a two weeks' revival at West Lake that proved a benediction to the Church, and, we believe, marked an epoch in the history of this practically defunct congregation—the Baptists for a number of years having had the monopoly of church life here. During the revival the few scattered members took on new life, some new ones were added, and five new families were enrolled in our Sunday school (in the person of some one or more members), and a general spirit of hopefulness was awakened. Following the meeting, a Woman's Missionary Society of about eight members was organized and started off hopefully, and a Sunday school institute was held that resulted in the organization of an Adult Bible Class, the adding of a Junior Boys' Class, a Cradle Roll, and the beginning of work in the missionary department with a regular superintendent. In the Institute Rev. K. W. Dodson made an address on the value of Sunday school work in general; Mrs. O. C. Stanton discussed the Elementary Department; Mr. Senian Mayo, the teen age classes and their problems; Mr. J. A. Foster spoke on organizing and teaching the Adult Bible Class; Mr. A. M. Mayo on the missionary department, using African curios to illustrate the value of this work. These institute programs were held each night from Monday to, and including, Friday night, and proved very helpful to the school. Brother Brown's preaching, by the way, was all of the expository type and of a high order, the morning sermons being for the most part from the book of Nehemiah—on re-building the walls of Jerusalem. Our meeting at Hayes, in which Rev. A. A. Bernard helped, was also a good one. There was a large attendance and several additions to the Church. Brother Bernard had been pastor here and this was Sister Bernard's home church. She presided at the organ during the meeting. The confidence that the people manifested in Brother Bernard's Christian character and leadership was, by the way, no little compliment to his ministerial fidelity when he served them as pastor.—P. O. Lowrey.

L&N Louisville & Nashville R. R.

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LAFAYETTE DISTRICT NOTES.

Dear Dr. Meek: I am sending you to-day the fourth round of the quarterly conference for this (Lafayette) District. The work in the district is in good shape.

In most places revival services have been held, the pastors doing their own preaching or having neighboring pastors to assist. I have recommended, and insisted upon, this plan and the results have been highly satisfactory to the pastors and congregations.

Brother Atkinson, of Crowley, reports the best revival of the quadrennium. He was assisted by Brother A. S. Lutz, our pastor at New Iberia.

Brother Vaughan, of Franklin, has been in the midst of an almost all-the-year-round revival, having received up to date upwards of 70 members, and he reports that his prayer meetings are well attended. He has been his own evangelist.

Our French missionaries, Hebert and Breithaupt, have proven themselves men "chosen of God" for their special work, and our French Mission work is developing more rapidly than at any time in its history. We need for this particular field more men and more money.

Time would fail me, and space would not be given, to tell of the good and faithful work of Dodson, Bonnette, Lowrey, McCoy, Brown—our dear Brother Brown of Lake Arthur who has been so severely afflicted of late and who in the midst of it all goes bravely on—Bernard, Bryson, Nesom, Fike, the two Hoffpauirs (not the P. E.), the two Martins, workers in the Lafourche mission; Harrison, Weir, Clifford, and last but not least, our Tennessee ex-presiding elder, P. A. Sowell, who strong, has "waxed valiant in fight" and has built up a congregation in the face of great odds, and though he may not have "put to flight the armies of the aliens," he has won a great victory for our Lord.

Whatever of success has been ours, it is due to this faithful, loyal band of pastors, who, under God, have wrought so well.

J. J. HOFFPAUIR, P. E.
Indian Bayou, La.

SOME NORTH MISSISSIPPI NOTES.

By Rev. G. W. Bachman.

On invitation of the pastor, Rev. A. M. Bennett, I spent the fifth Sunday in August and the week following at Longtown assisting in a meeting, which resulted in one accession to the Church on profession of faith and evidences of other good accomplished.

Rev. R. H. B. Gladney, Sunday School Field Secretary, occupied the first day and rendered faithful service in the work in which he is engaged. Surely his earnest "labors in the Lord will not be in vain."

As a pioneer, I labored in this country nearly a half century ago, preaching the gospel of Christ and planting churches. That generation has almost passed away, but I rejoiced to find some of their children walking in the truth. It was a pleasure en route to stop over a while in Como with friends, including the faithful pastor, Rev. W. D. Wendel. This is his first year in this charge, but there is already a strong mutual endearment between him and the people which assures church prosperity.

I enjoyed very much a few days in Grenada, including the first Sunday in September. During this time I was the guest of Rev. J. A. Hall and family in their delightful parsonage home, met many good friends, and had the privilege of preaching to a good congregation on Sunday evening. I heard the pastor preach in the morning to a large audience an impressive sermon "Prepare to meet thy God."

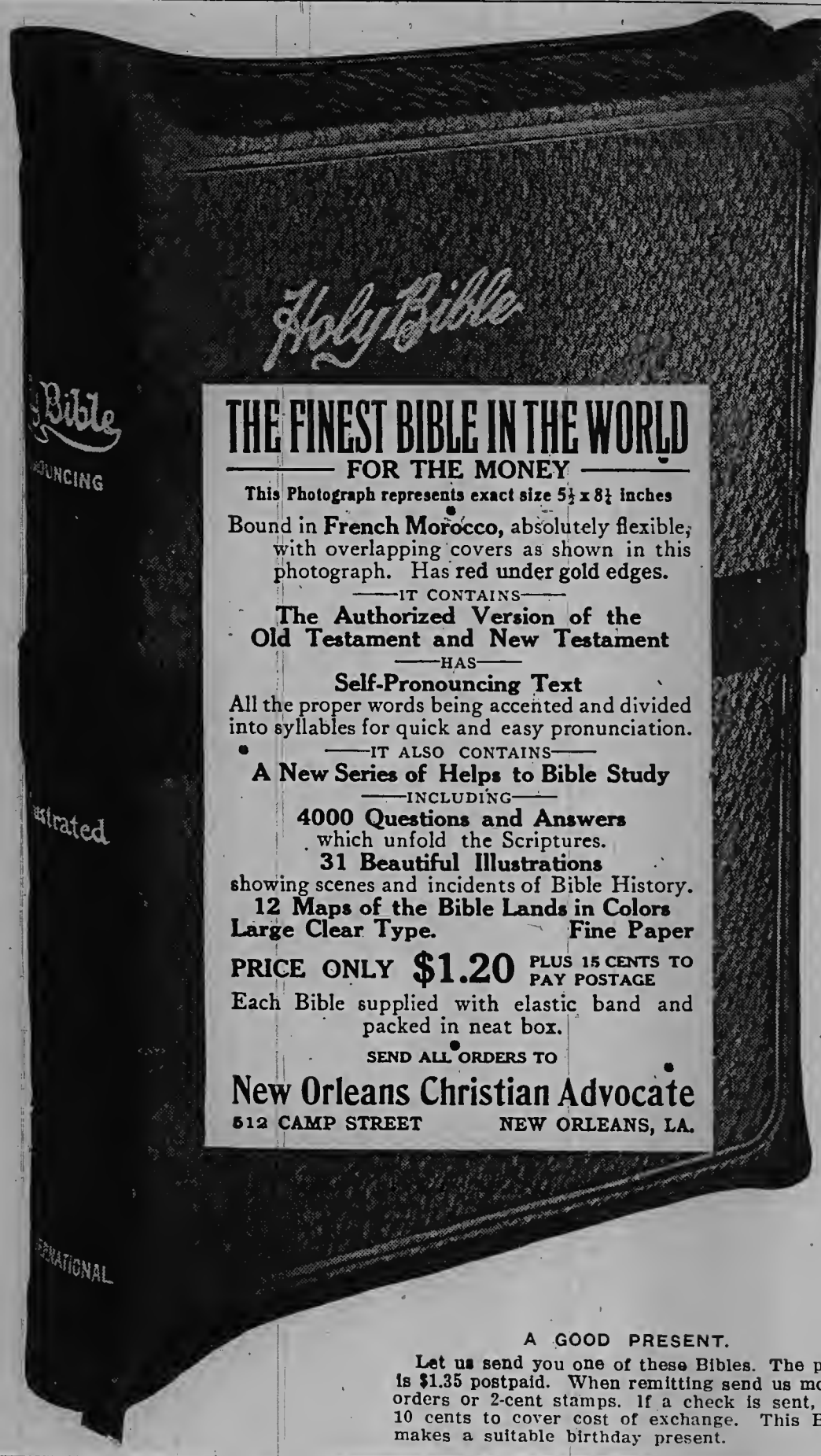
Brother Hall is closing the fourth year of a successful pastorate in this charge, to the regret of himself and the people. If they had their way, they would remove the time limit, whether it would be wise or unwise. But while the law remains as it is, all will be loyal and submissive to the authorities that be.

Grenada College is worthy of and should have the patronage and support of all the Methodists—preachers and people—of North Mississippi. Rev. J. R. Countiss, the efficient President, is doing his part to make the coming session more successful than any preceding one. May he realize his most sanguine expectations!

The numerous friends of our highly esteemed lay brother, Marcellus G. Duhard, will be glad to learn that he is recovering from severe physical injuries received sometime ago, and that he expects to be in his place at the approaching session of the Conference.

The death of Dr. Gross Alexander, Book and Quarterly Review Editor, is a great loss to our Church. May a competent and worthy successor be selected!

Winona, Miss., Sept. 11, 1915.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COMMENDATORY RESOLUTIONS.

At a meeting of the Board of Stewards of the Methodist Church here on last Monday evening the following expression of sentiment was adopted relative to Rev. J. B. Randolph as a man and pastor:

1. That we, as an official Board, voice our own estimate and that of the people generally of Kosciusko in saying that, as a gentleman and citizen, we have found in Rev. J. B. Randolph one without reproach and one who commands the highest esteem of all who know him.

2. That as pastor of the Methodist Church here for the past nine months he has been faithful and efficient and his departure is regretted by its membership. Under his pastorate the membership has increased and is active and aggressive.

3. That in being selected to take charge of the Orphans' Home at Jackson no mistake was made, since his life, character, and mental ability are such as to commend him to the work of caring for and training the young.

4. That we commend him to the people among whom he is to move and work as one worthy in every way of their highest respect.

5. That the loss of him and his Christian wife by any community is the gain of those among whom they move, as all their words and work are ordered for the good of their fellowheings.

6. That a copy of these resolutions be furnished the city papers and the New Orleans Christian Advocate for publication.

C. F. CARNES,
J. H. CAIN,
B. G. WEBB,
M. G. CAMPBELL,
Committee.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 39. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences. Methodist Episcopal Church, South. Whole No. 3110.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 30, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"The morning shall waken,
The shadows shall decay;
And each true-hearted servant
Shall shine as doth the day."

* * *

Mississippi recently had a contest to determine which of its towns and cities were physically the cleanest, and the prizes went to Greenwood, Biloxi, and Magnolia. We wonder what places would lead if moral cleanliness were the test applied?

* * *

A recent issue of the New York Christian Advocate carried on the cover-page a picture of a Methodist circuit rider and his wife going to their appointment in Asia on the back of a camel. Who, after this, can say that Methodism is not adaptable and cosmopolitan?

* * *

A candidate for the office of Governor in Louisiana is said to have declared that he is opposed to prohibition because "it makes hypocrites." He seems to overlook the fact that the saloon gives us far worse products: drunkards, paupers, and criminals. And if the barkeepers who claim to obey the law at the same time that they are constantly violating aren't "hypocrites," what are they? We scarcely think that the gentleman referred to gave the public his real reason for opposing prohibition.

* * *

Cardinal O'Connell says: "The truths of heaven offer no ground for scientific inquiry." He is right. Persons who imagine that they can discover new religious truths by scientific investigation are laboring under a delusion. Not a single religious tenet of consequence has come into existence in that way. It was because of the inadequacy of the human intellect by searching to find out God and the momentous verities of eternity, and man's relation to them, that the infinite Creator found it necessary to make an inspired revelation to humanity. Christianity is wholly and distinctively a revealed religion.

* * *

The work of "conservation" should be given much more attention by our pastors and churches. If our congregations could hold and develop the persons that are gathered in during seasons of special revival effort, the growth of Southern Methodism would be much more rapid. Too often it is the case that a period of activity and spiritual quickening is followed by a relaxation of diligence and watchfulness that permits all that has been won to be lost by a gradual process of declension. This explains why so many of our churches that report fine meetings and a number of accessions every year remain practically at a standstill. We should bestir ourselves to hold our converts and make strong and useful Christians of them. Thus only can a flock increase as it should and reach forth to larger things.

A SUGGESTIVE EXHORTATION.

A Church in the Far West is said to have printed upon its bulletin board the following exhortation: "Keep Sunday for the great things of the soul." Undoubtedly this is what every immortal human being should do, but alas! how little is it done. The Sunday secular newspaper, with all of its sensational contents, now finds its way into most of our homes, and it is, in some instances, beginning to carry a special page for the children, thus making them eager for its arrival. In consequence, it is to be feared that less wholesome religious reading is being done by Christian people on the Lord's day at present than in former times. And even in some of our pulpits the themes discussed are more secular than spiritual. This secularization of the Sabbath, which is going on in various ways, should be resolutely resisted; for we are commanded to "keep it holy," which means that we should use it in a way to honor God and to cultivate and strengthen the Christian graces in our hearts and lives.

A CALVINISTIC FALLACY.

Writing in The Presbyterian (Philadelphia), under the caption, "Must we Presbyterians Believe in the Doctrine of Election?" Rev. Daniel Williams, among other things, says:

"In one sense, the doctrine of election is not a practical doctrine, and yet it is most vitally connected with some of the most practical and important doctrines of the Gospel. Take the doctrine of regeneration—the work of God's Spirit enlightening our minds, renewing our wills, and enabling us to receive Jesus Christ—this is one of the most essential doctrines, as the Savior assured Nicodemus, and yet the doctrine of election is vitally connected with this. Deny "unconditional election," and you must deny regeneration. Hold regeneration, and you must hold unconditional election. They stand or fall together. The soul of man as a sinner is spiritually dead. The Lord sends his Spirit to infuse spiritual life into this dead soul and into that one, but leaves others. Why does he do this? The only answer we can give is that he chooses so to do, but that is election. The doctrines of election and regeneration stand or fall together. I say the doctrines. It is very easy to use the words while denying the truths or the doctrines usually expressed by the words. We Presbyterians profess to hold the doctrine of regeneration, and so must hold the doctrine of election also. Those denominations and those preachers or members in our own denomination that do not hold unconditional election do not hold regeneration, either."

We are far from admitting that one must believe in "election" in order to believe in "regeneration." We, of course, understand the argument that is put forward to sustain this view, namely, that all human souls are utterly lost and dead in sin and that a soul is absolutely passive in the process that brings it into spiritual life; and that since God does not regenerate all men, he must "elect" the number upon whom he does bestow this priceless blessing. But the fallacy here, of course, is in the unscriptural conception of "regeneration." The inspired writers everywhere address sinners as if they possessed the power to repent, believe, and choose, or refuse to do so. This power, to be sure, is in a sense the gift of God, but it is not restricted to a portion of the race, being, on the contrary, conferred alike upon all men. Thus St. John, in referring to Christ, said: "There was the true light, even the light which lighteth every man, coming into the world" (Revised Version); and St. Paul declared: "So then as through one trespass the judgment came to all men to condemnation, even so through one act of righteousness the free gift came unto all men unto justification of life."

Mr. Williams leaves the Methodists and all others who are Arminian in their faith in a very unenviable plight in affirming that because they do not accept the doctrine of "election" they have discarded the vital "doctrine" of regeneration. He perhaps would say in answer to this complaint that they adhere to the fact of the "new birth," notwithstanding that their belief as to how it is brought about is wrong. But Methodism has long been the greatest revival Church in existence, and if this view were accepted, we would have the strange spectacle of the denomination that is leading far the largest number of people into the glorious experience of "regeneration" effecting this result through the teaching of error. We scarcely need to say that such a thing is most unreasonable. There is no test of theological teaching that can be so fully relied upon as the results that it produces, especially when its fruits have had ample time to disclose their true nature. We have never known the Presbyterians to discount the work of the Methodists in leading the unsaved to Christ by refusing to take their converts when they have knocked upon their church doors for admission.

Mr. Williams has undertaken an exceedingly difficult task in trying to infuse life into the largely abandoned doctrines of "election and reprobation." They yet hold their place in some Presbyterian catechisms, but they are seldom proclaimed from the pulpit in these days; and though we do not claim to possess the gift of prophecy, we venture to predict that still less will be heard of them in the coming years. And we rather opine that Mr. Williams' unbiblical theory of "regeneration" will follow in their wake as they march to error's vast cemetery, through which no resurrection trump will ever sound.

Christian progress has gone on apace when men and women have gone out and told their fellowmen the story of redeeming love, and when their lips have been sealed Christianity has gone into dark ages and the wheels of progress have been stopped.—H. R. Munro.

A FINE SAYING.

Among the many fine paragraphs uttered by different writers there is one by Ruskin which should be read and pondered, for it is a little lay sermon of helpful and practical truth. He said: "Let the dawn of every morning be to you the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, and some goodly strength or knowledge gained for yourself."

CHRISTIAN PERSEVERANCE.

"Fight to the finish!" are the inspiring words that fell from the lips of that grand man, the founder of the Salvation Army, General Booth. Henry Martyn thus fought, and amid the groans and curses of the heathen said: "I would rather wear out than rust out." So did Robert Morrison, who toiled seven years in China without a convert; and Melville B. Cox, who before he died requested that his epitaph read: "Let a thousand fall before be given up;" and Hans Egede, who endured mutiny among his converts, ridicule and opposition from his countrymen, to sow the gospel seed in Greenland; and Judson in Burma—think how he fought out the translation of the Bible, through hunger, imprisonment, filth and fever. "To the finish!" What courage this takes! —Methodist Times (Philadelphia).

AN ADMIRABLE PRAYER.

The Constitutional Convention of the State of New York had met for business on May 5. The chaplain, unexpectedly, was absent. Elihu Root was presiding. He bowed his head and offered a prayer which is well worth being preserved. Brief, lofty in spirit, simple as daily life, it searches out all the qualities supremely needed by the leaders of our public life and invokes them for us, reverently, beautifully:

"Almighty God, we pray Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of Thy cause of peace and justice and liberty in the world. For Christ's sake. Amen."—Christian Intelligencer.

SOME WHOLESOME ADVICE.

(The following suggestive editorial utterance appeared in a recent issue of the Jackson Daily News, of Jackson, Miss.)

In an address before the student body at Millsaps College on Wednesday morning Chief Justice Smith contrasted conditions in Germany with those prevailing in America. He pictured the empty universities, the great institutions of learning in the Kaiser's realm almost deserted, while in America the youth of our land are following the blessed pursuits of peace and are able to continue their education without interruption by a senseless war.

It was an accurate picture, a truthful contrast of conditions, but Justice Smith lost sight of one important point involved. It is true that the schools and universities of Germany are in a deplorable condition to-day, but it is because of her splendid institutions of learning that Germany has made such a remarkable showing in the world conflict.

We read every day of the great victories won by the Kaiser's troops. No matter how your sympathies are aligned, the truth remains and you must admit it—that Germany faces, successfully, a world in arms against her because in her schools and colleges her young men have been trained to efficiency, trained to a sense of obligation to their country, trained to give of their best when their country demands it.

We may disapprove of the use to which that splendid willingness has been put by German rulers—but for the willingness, the world cannot have too high praise.

With us, there is no danger of the misuse of devotion to the cause of our people and our nation—for we, ourselves, are our own governors. But picture to yourselves what America might be if to the work of clean democracy and freedom, or broadened opportunity and a fairer chance for men—we Americans could muster, through our schools and colleges, an equal devotion!

That is your chance, young men of Mississippi, who have come to Jackson for your college days!

In the days and months and years to come, America must cease to dwell within herself. She must take to herself the lessons of this heroic age, this age of sublime devotion and of abysmal wretchedness, when the ancient maps are being torn to bits and the subject races are rising from their old-time servitudes.

And to you, and you, and you, the lads of our commonwealth, and to your fellows who are entering now the colleges on "an hundred hills"—we who have gone on before you look for our reinforcements!

Most of you, like most of us, will have no exalted places. Few of us all together can be governors, or congressmen, or generals, or captains of industry, or masters of finance. But not one of us is there, of sound mind and body, who has not in store for him, if he wills it, and works for it, a life rich in opportunity of the rarest profit for himself and of service to his fellows.

Don't despise the humble part. If your place is to till an hundred acre farm a little better than it has been tilled before, the work's worth while. That done on all farms, or two-thirds, or one-half of them, and our whole commonwealth in a dozen years will be re-made. That done on all the farms of America, and America could stand against a world in arms and be self-supporting and self-defending for a century together.

If your place is in a shop, or a factory, or a store, there is work to be done efficiently and well—and in efficiency there is a cure for most of our urban ills.

Keep these facts in mind:

Anything that you do it is worth while to do the best you can.

The way you learn to work in college is the way you will work nine times in ten your whole life long.

Upon most of you, when the doors of college close behind you, will be put the stamp of mental habit and of physical control, which will mark you all your life.

Be a master now, and unless you have a reserve of force and will which few men have you will be a waster all your days.

Sad truths these, but best to be understood.

There is no harder task than to rid the field of your later years of the seed which youthful crops of "wild oats" sow amid your best endeavors.

Room is there in every normal life for play, for sturdy joyousness, for hardy striving, for happiness and song and laughter, for work and love. Balance them in college and your life will go straightly to the end.

THE NEW BIRTH.

Dear Dr. Meek: Will you grant space in the columns of your excellent paper for a discussion of the New Birth. Such a discussion seems to the writer altogether opportune at this time. The chief danger that the Church has had to encounter in all the ages of its history has been the danger of losing its spirituality—getting away from God. Is not the Methodist Church—the most spiritual of all the Churches—greatly exposed to this danged just now? The writer has had an opportunity for several years to attend upon the ministry of prominent city pastors. Their ability to report large numbers of accessions to the Church is no longer a mystery to him. The chief object of their evangelistic efforts seems to be to get people into the Church. Usually a resolution is made the condition of Church membership. But what of membership in the kingdom of Christ? "Except a man be born again he can not see the kingdom of God" (John 3:3). When do the people received into the Church merely on a good resolution obtain the wonderful experience spoken of by our Lord as a new birth? The time was when people were taken into the Church on a six months' probation. If they were without the experience of regeneration the facts were ascertained not only by pastors, but also by class leaders who in class meetings inquired into their spiritual state and led those whose experiences were defective into the glorious light of the new birth. But the class leader, as known in those days, is no more, and class meetings have fallen into desuetude. So there is no means known to the writer by which the unsaved in the Church can be brought into vital union with Christ by regeneration, unless it be by special evangelistic services held by preachers in which the doctrine of the new birth is clearly expounded and its importance properly stressed.

Much might be written as to why the doctrine of the new birth has not been properly emphasized during the last few years, but the limitation of space forbids this. It is hardly necessary, so far as Methodists are concerned, to say that the new birth does not consist in water baptism, nor is it necessarily connected with such baptism. Paul says: "For I suppose I was not a whit behind the very chiefest apostles" (2 Cor. 11:5).

Yet if water baptism is necessary to salvation or new birth, he was very much behind. For he tells us that Christ sent him not to baptize, but to preach the Gospel (1 Cor. 1:17). So we learn that water baptism did not constitute a part of the ministry of Paul in behalf of the Church at Corinth. Yet he tells us that the Gospel was the power of God unto salvation (Rom. 1:16). Then, so far as Paul's ministry was concerned, we are forced to believe that many were saved by it or born of the Spirit without water baptism.

Again, the new birth does not consist in water baptism, joining the Church, and moral reformation combined, even when to these is added a sound creed. All these things are comprehensible to the common and unregenerate human mind, but not so the new birth. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that it born of the Spirit." (John 3:8). And again our Lord says the kingdom of God cometh not with observation (Luke 17:20). We are not brought into the kingdom of God, nor it is not established in us by any or all of the things before enumerated. If so, it could be readily comprehended and observed.

Again, if the new birth consisted in any of the outward things to which attention has been called it is wholly inconsistent with other and very plain passages of Scripture. For, if the new birth consisted in a good resolution, reformation, joining the Church, and submitting to its ordinances, etc., it would be something that man does for himself with the help of some other man. But such is not the case, according to the descriptions of the new birth found in the Bible. According to the Scriptures, man is wholly passive in the new birth. "Born of the Spirit," said John (John 3:8). Ezekiel said hundreds of years before the coming of Christ, in speaking of the time Israel—the redeemed from among all nations: "A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you an heart of flesh, and I will put my spirit within you and cause you to walk in my statutes, and she shall keep my judgments and do them" (Ezekiel 36:26-27). But in John's Gospel we have a description of the new birth so explicitly setting forth the passivity of man in the work that we do not see how it could be susceptible of any other interpretation.

"But as many as received him to them he gave power to become the Sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

In discussing the subject in question the writer prefers the term new birth to regeneration because the former term is more specific than the latter. Regeneration may mean everything in the work of man's salvation from conviction of sin in the sinner to the witness of the Spirit in

the believer's heart. Not so the new birth. It is the great transformation wrought in the human soul by the Holy Spirit, in which mighty work man is passive. In the most comprehensive sense regeneration is largely a matter of man's co-operation. Since our Lord gave the new birth such an important place in his teaching of Nicodemus, (John: 3-8), should we not expect to find illustrations of it by examples in the Acts of the Apostles where the Gospel with all its provisions was first applied? Not so, if a great many of our instructors are to be credited. The writer believes that according to the reasonable expectations of those not committed to some theological system, the "Acts of the Apostles" are replete with examples of the new birth.

Let us examine some of these examples. First let us look closely into the transaction of Pentecost (Acts chapter 2). Were the Apostles born of the Spirit at Pentecost? Many would give this question a negative answer, accompanied by surprise that such a question should be asked. Surely, it is said the Apostles were born of the Spirit before Pentecost. If so, where is the record of the work? We are told about the family conversions of some of the Apostles, and given the name of their fathers and brothers, and their occupation. But the most important transaction in the history of any human being is not mentioned if the Apostles were born of the Spirit before Pentecost. But had not the Apostles followed Christ "in the regeneration?" (Matt. 19, 28). No, our Lord here speaks of the regeneration to take place at the end of the world or age. That the Apostles were not born of the Spirit before Christ's final ascension and glorification is explicitly declared by the evangelist John and by Jesus Christ himself. This spake he of the Spirit which they that believed on him should receive, for the Holy Ghost was not yet given because that Jesus was not yet glorified. (John 7:29).

But say some, the gift of the Holy Spirit means something much greater than the new birth. What wonderful wisdom is couched in this objection; and what exegetical powers are here manifest! St. Paul says, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God" (1 Cor. 6:19). This language is addressed to all Christians without distinction. Surely, then, all who are born of the Spirit have the gift of the Holy Spirit. Christ tells his disciples (John 16:7-11) that the coming and whole office work of the Holy Spirit in man's salvation depended upon and awaited his going away. Is it possible, then, to believe that people were living born of the Spirit while he was here?

But for fear of making this article too long, I could write at considerable length on the conversion of Cornelius and Saul of Tarsus. Cornelius received exactly the same kind of blessing that the Apostles at Pentecost received; so Peter tells us: "As I began to speak the Holy Ghost fell on them as on us at the beginning." (Acts 11: 15). And this gift of the Holy Ghost must have been the new birth, as Cornelius was in an unsaved state when he sent for Peter, who, the angel said, would tell him words whereby he and his house should be saved. (Acts 11:14). This gift of the Holy Ghost was not subsequent to the new birth, but was the new birth itself. So of Saul of Tarsus, the chief of sinners. He was filled with the Holy Ghost when born of the Spirit. Perhaps one cause of the new birth being so minified is that so little is found in the Scriptures by a great many people concerning it. In the Acts of the Apostles we find very striking examples setting forth the greatness and importance of the work in question.

A SUPERANNUATE.

WHAT THE OFFICIAL RECORDS SHOW.

"Facts," a whisky sheet published in New Orleans, has been making repeatedly the statement that more crimes are committed in the prohibition parishes of Louisiana than in those which have the open saloon. "The Issue," a prohibition paper published in Baton Rouge, has taken fifteen dry parishes and fifteen wet parishes that are about equal in population and has compared their criminal records, taking the figures from the Attorney-General's Reports, which are open to inspection in the archives at the State Capitol. "The Issue" sums up the results of its careful investigation as follows:

Crimes in Dry Parishes.

The following table, covering a period of two years, from Dec. 1, 1911, to Dec. 1, 1913, shows the crimes committed in fifteen dry parishes:

	Total Convictions	Hung	Sentenced to Penitentiary	Sentenced to Parish Jail	Fines Imposed
Beauregard Parish	142	0	15	46	81
Bienville Parish	70	1	12	11	46
Bossier Parish	131	0	22	18	91
Claiborne Parish	146	0	11	19	116
De Soto Parish	170	0	57	23	90
Grant Parish	99	0	4	35	60
Jackson Parish	79	0	16	27	36
La Salle Parish	93	0	9	17	67
Morehouse Parish	82	0	11	21	50
Natchitoches Parish	117	0	20	33	64
Red River Parish	40	0	6	15	19
Richland Parish	34	1	9	6	18
St. Helena Parish	54	0	4	8	42
Webster Parish	160	0	35	66	59
West Carroll Parish	21	0	3	0	18
Totals	1438	2	234	345	857

Crimes in Wet Parishes.

The following table, covering a period of two years, from Dec. 1, 1911, to Dec. 1, 1913, shows the crimes committed in fifteen wet parishes:

	Total Convictions	Hung	Sentenced to Penitentiary	Sentenced to Parish Jail	Fines Imposed
Ascension Parish	67	0	30	27	10
Concordia Parish	48	0	8	11	29
Iberia Parish	215	1	33	59	122
Jefferson Parish	775	0	17	386	372
Lafourche Parish	129	0	15	30	84
Madison Parish	62	0	14	19	29
Plaquemines Parish	164	0	1	141	22
Point Coupee Parish	99	1	22	21	52
St. Bernard Parish	214	0	6	165	43
St. Charles Parish	146	0	14	129	3
St. John Parish	193	0	12	174	7
Tensas Parish	118	2	24	66	26
Vermillion Parish	184	0	26	46	112
W. Baton Rouge Par.	111	1	36	24	50
W. Feliciana Parish.	51	0	13	13	25
Totals	2576	5	271	1314	976

THE STEADY SUBSCRIBER.

How dear to our hearts is the steady subscriber,
Who pays in advance at the birth of each year;
Who lays down the money and does it quite gladly,
And casts 'round the office a halo of cheer.

He never says: "Stop it; I cannot afford it;
I'm getting more journals than now I can read."
But always says: "Send it; all readers like it—
In fact, we all think it a help and a need."

How welcome his check when it reaches our sanctum;
How it makes our pulse throb; how it makes our heart dance.
We outwardly thank him; we inwardly bless him—
The steady subscriber who pays in advance.

—Western Christian Advocate.

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THE LAYMEN'S MISSIONARY MOVEMENT.

By Judge E. V. [illegible]

From the various reports from the North Mississippi Conference it would seem that there is a misapprehension on the part of a number of our people as to the true intent, purpose and meaning of the Laymen's Missionary Movement, and as a result of this view the men of our Church are not having that training and attention that is contemplated, and that will make them fit and ready for service for the Lord.

Because the movement has appended to it the word "missionary," and the word "laymen," the idea prevails that its activities should be and is limited to raising funds for the support of our mission boards, and a great number of our people are attempting to bind it to these boards so tight and fast that the movement will have no power to grow and expand, and do other service for the Master; they are doing for it what the old Chinamen did for the feet of their women, and in so binding them they are as surely crippling the movement as the women of old China were crippled in having deformed feet.

Missionary as used in this movement does not have the restricted meaning given in the ecclesiastic sense, but it means more. The movement was not born within the organized church, but was originated and named outside of the church, and was intended for all laymen to organize within the various churches for the purpose of giving their service to the great task of evangelizing the world in one generation, and being named out of the church organization its operation was intended to be as broad as Christian activity in every kind of service that men may perform, and the word, missionary, must be taken in its broadest sense and not limited to any single service. Every one knows that missionary means "of or pertaining to missions." Webster among other definitions, defines "mission" to be an organization for doing religious and charitable work. The Laymen's Missionary Movement, therefore, is a movement designed to organize the laymen of the different churches for the purpose of preparing and fitting the men for service and enabling and causing them to do the needful religious work of the church, and to be a factor in the great cause of evangelizing the world, and in doing this they will be a factor in every activity of Christian service.

"Oh," says some objector, "this is not the proper missionary work; the church has its missionary department and they have restricted the missionary work to the cultivation of fields that have not the means of self-support, and that since the laymen cannot go to those fields and do personal work, they can only give proper financial support to those who go and contribute to the erection of proper buildings for the carrying on these missions." In reply it can be said that in every other field of activity, in business, in civil government, etc., the men are not so limited, they occupy every station of life and work in every field of activity; they are a part and parcel of the great mass of humanity, and through all the ages they have made its history, and it would not be seemly and right to limit their activity in spiritual life; and when this is attempted it is done at the expense of spiritual growth and development the fact that the church has heretofore limited the scope of the laymen's activity is largely responsible for the present lifeless condition of the church, and it will continue to be lifeless until it has a broader vision of real service, and departs from that well worn groove that it has been running in so long; until it wakes up to the realization that every person is a missionary, and every life a sermon, for good or for evil, and sets to work to cultivate the lives of the laity, and make each a sermon for God.

Besides, the broad view of the movement given above is the view of the last General Conference at Oklahoma City last year. This Conference appointed John R. Pepper and nine other laymen

(Continued on page 11)

A STRONGER REASON FOR CLASSIFICATION.

In the first place, I wish to disavow any intention of offending the Rev. Dr. Featherstun in stating his position in a previous article as to his policy in dignifying a school by calling it a college. I hereby beg his pardon for the offense as he seems to take it. At the same time, since he has challenged me to prove it, I feel it incumbent upon me to do so, and I want to assure him that it is done in the same good intention as before.

According to the minutes of the Mississippi Conference of 1888, the school at Woodville was referred to as "Woodville Female Seminary." The same reference is made in the minutes of 1889. In 1890 the school is spoken of as "Edward McGehee College for Girls." The further statement is made: "H. W. Featherstun is President." Furthermore, in Goodspeed's History of Mississippi, published in 1891, in the department of "Educational History," written by Judge Edward Mayes, the school is referred to as being founded in 1860. He has this to say: "Its name has recently been changed to Edward McGehee College."

Judging from the above facts, and they are historical, it is strange that this change should have been made under the administration of Dr. Featherstun without his knowledge, consent and encouragement. There is not a word relating to a change being made in the course of study, thereby establishing a college course. Had this been done, it seems to me that it would have been mentioned.

Taking his own statement in his recent article, it is evident beyond question that his presidency of the Board of Trustees of the Mississippi Conference Training School was an encouragement to the change of name to Montrose College. He says he gave his consent (as if his consent determined the result) to the change on condition that a college course was adopted. At the same time, the law of the Church was clear that the classification of a school was dependent upon the recommendation of the Conference Board of Education. More than this, the school was already classified as an "A" grade academy. The administration, along with the presidency of the Board of Dr. Featherstun, should have been sufficiently informed as to the terms of classification not to commit the blunder of organizing a college with the teachers and conditions they had, since the Church required certain equipment as to college training, etc. I did not mean to say, and it cannot be construed so, that he alone was responsible, but that he was given to such methods. He told me about the amendment to the charter at Montrose. The very Conference following, the recommendation of the Board of Education was as follows: "It is the judgment of your Board that our Conference Training School located at Montrose should be instructed to continue in its recognized relation to the other institutions in our Conference system of educational institutions for the present, and pending the proposed action by the General Conference providing for Junior Colleges." In the Journal of 1914 is the following: "We respectfully recommend to the President and Trustees of this school that in the future, instead of giving a diploma, a certificate of work done leading to the A.B. or B.S. degree be given."

As to his relation to Port Gibson Female College, he makes his own statement as to what "they" propose to do as to classification. Read what he says: "I am Secretary of the Board of Trustees of Port Gibson Female College, and do hereby certify that it is not the purpose of this school to 'classify' according to the requirements, i.e., **the other than educational** requirements, set forth by the General Board of Education. We shall go on conferring degrees (D. V.) in 1916, 1917, and on and on, paying no attention to the requirements concerning value of apparatus, volumes in library, and an endowment." **Read again:** "Port Gibson Female College carries now a full college course in every detail, and challenges any college to show better work done than she is doing. She has raised her standard, placing her curricula alongside of Millsaps and Whitworth, and is striving to do just as good work in every way. Her English course, a bit behind, has been put up to the requirement by the putting in of Old English."

Regarding the above statement, one of the leading ministers of our Conference, a graduate of Millsaps, says: "This, on the face of it, cannot be true."

I have not words to express my regret that a man who is supposed to stand for the recognition of the law of the Church would make so strong a claim for a worthy institution, as Port Gibson is, when it is evident to all who know anything of the condition as to equipment, faculty, and the contrast there is between it and Millsaps as an **"A" grade school in every particular,** that Port Gibson cannot meet the demands. I regret the necessity that is upon me to make this statement, but I make it without any sort of qualification.

The assertion is made that this school will classify as to the **educational requirements** as set forth in Paragraph 469. The work of this Commission is set forth in a little booklet of twenty-eight pages, under the caption of "Sixth Report of the Commission on Education, M. E. Church, South." This book, small in size, but large in the statement it brings to the Church, says some things that need to be known by those who are standing for education of any grade in the Church. I repeat: classification does not provide that all of our schools be of the same grade, but it does demand that a school of the Church give heed to the terms that are given in this report.

I quote from this report as follows: "Too much of educational reform is on paper. The Commission is aiming at substance rather than form, and hopes that these standards can in all cases be applied with such honesty as to put beneath all our educational work a complete intellectual sincerity. Again: "The standards as outlined in this report demand a four years' course curriculum based upon fourteen units for admission. This secures an equal amount of work from all alike. The difference in the rating of institutions will now be based upon the quality of the work done. This can be most easily estimated by the resources the institution has with which to provide adequate equipment and instruction. The standard for endowment and equipment has been slightly raised."

From the July, 1915, report appearing in the Bulletin, it is to be noted that only twenty-three institutions are not classified, but eleven of these are organized as Junior Colleges. This leaves only thirteen to be classified—that is, they remain to meet the terms of classification. It should be remembered that the Church is requiring of its schools to do the work they profess to do, and not to pretend to do more than they can do. The efficiency of an institution is to be measured, **not by its course of study merely, but by the educational efficiency of its faculty.** It is a false presumption to suppose that a teacher who has not finished his college course—and this means a college of "A" or "B" grade—can teach the course that is prescribed by the Commission to correspond with such a school. The teachers of a Junior College are required to have "at least a bachelor's degree." If such be the case in regard to the Junior College, is it not to be presumed, and rightly, that for a college course it is just as essential that the teacher he as fully qualified?

It is, furthermore, to be remembered that a college is composed of MEN, MONEY, and EQUIPMENT—these constitute the standards of our Church in the sphere of education. We are face to face with these very standards as set by the State and private institutions, and to ignore the necessity of a lawful and adequate ground for competition is to admit our speedy defeat, leaving the field to others. For one, I do not propose to stand for such false positions, for we are able to do quite as well as our neighbors if we will only stand together in demanding of our schools that they do the fair thing.

There is much more that I might say, but I leave it for another time. If I have not proven some things, I have "other proof" to give.

ROB'T SELBY,
Conference Secretary of Education, Mississippi Conference.

DESTITUTE CHILDREN.

We are convinced that few of our people in Louisiana realize the seriousness of the problem presented by the many destitute, homeless children of our great and prosperous State. Aside from the feeling of sympathy for the helplessness of this class of unfortunates, we believe if our people could come to realize the need from the standpoint of worthy citizenship, greater effort would be made to save this class. When we come to know that out of the class of destitute children, children who must be reared amidst evil environment, in the slums and brothels of our cities, on the streets, and in places of poverty and filth in the smaller towns and rural districts, many of them never attending public schools or going to Sunday school, there is to come a considerable portion of our future citizens, surely the better class of our people will do their utmost to save these children and to give them a chance in life. For we must know that it is from this class that the greater portion of our criminals come. And there are thousands upon thousands of them.

It is a sad fact that while our great State does a noble part by the insane, the criminal, the blind, the deaf and dumb, and even in a small way for the delinquent juveniles, they are doing absolutely nothing for the homeless, destitute children of our land. And while it is well that the State is doing what it does for so many unfortunates, it remains a fact that the only class of dependents from which a worthy and efficient citizenship may come are the destitute, homeless children; yet the only effort being made in their behalf is by the Churches and a few independent institutions. And these institutions are powerless to do more than a mere trifle as compared with the need. Every home for homeless children of which I know anything is badly crowded. It is almost impossible to get children from outside the city into any of the institutions in New Orleans, most of which are conducted by the Catholic Church.

In our own Orphanage we have only 108 children, and all available space is taken. We do not have sufficient funds, even if we had more room, to care for more. Yet it is most distressing to be confronted with the almost daily plea from many homeless, destitute children, crying to our great Church for a home and a chance in life, and to be compelled to refuse them. Day after day the most distressing appeals come. Just a few days ago a mother came with three children, homeless, without work or relatives to help, sick and discouraged, not knowing where to turn for aid. A consecrated worker has just written of a twelve-year-old girl, homeless and destitute, pleading with us to take this girl to "save her from a life of shame." A father with a helpless girl, who is unable to provide for her, comes with the same distressing plea. One of our oldest and noblest preachers writes in behalf of a helpless family of children and thus concludes his earnest plea for them: "I fear you are powerless to help. How much we need more room and money! You are doing a great work for the helpless and suffering children of our State. Oh, that some of our rich people would enlarge and endow this institution!" And so the story goes almost day after day, and to all, now, we are compelled to say, "No."

Will not our people rally to our call? Make "WORK DAY," October 9, a great day, and contribute largely to this great cause?

Faithfully,
ROB'T W. VAUGHAN,
Superintendent, Louisiana Methodist Orphanage.

City Solicitor Ryan of Pittsburgh, who receives a salary of $10,000 a year, has refused to accept $60,000 in fees which a decision of the Supreme Court of Pennsylvania declared he was entitled to. Such scrupulous honesty in a public official deserves the highest praise; and we suggest that he be given a medal, but not one of those handed out by Mr. Andrew Carnegie.

The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

THE APPEAL DIRECTED.

Since Centenary College is destined to wield an influence in our Church throughout the whole of Louisiana, it is to the interest of the whole State that she be properly equipped. We might remark here, parenthetically, that the men who have wrought the most mightily in the past for our Church in Louisiana have been men whose training was within the walls of this, our Church college. But this article is not written to defend Centenary, but to exhort the preachers and leaders all over the State to lend an effort right now in aid of securing the $15,000 maintenance fund. It is quite likely that many pastors will fear that this offering sprung at this time will affect them in securing their other collections. But that reason may be offset by the fact that this money is not needed until December. We have men and women who are able to give largely and never feel it, and at the same time give their part to the regular collections of the Church. We have others who have to use care in handling their money in order to have something to spare for the Church. To these latter ones, we suggest that gifts be made in the form of subscriptions to be paid during the month of December. Then the collections needed before November 17 can be taken and be out of the way.

While it is small givers who, because of their numbers, count for most in maintaining the Church, in this instance the man and woman of larger means should be the one to do the heaviest giving. We have Methodists in Louisiana who could give the whole $12,500 and scarcely miss it. We have scores of them who could give $1000 and scarcely know they had given it. If we could make a ringing appeal, it would be to the men and women who really have money in large quantities. It is true that the calls upon these people are many. The needs of this age are many. But one thing remains: the Church is the fountain source of true civilization, and if her pulpits are not properly manned the fountain is apt to give forth an unsteady stream. So there is no call that should be heard above the call of the Church for adequate support.

ARE YOU A SINNER?

Have you preached a sermon on Christian Education? Have you heard one? Don't drop the paper yet; we have no notion of writing a sermon, yet we fear that sermons are needed. The thing needed most of all is the effect of sermons on Christian education. Paul told the Corinthians he would come to them and measure them by their power instead of their words. Beautiful sermons can be preached on this subject and devout Methodists can give forth fervent amens, but Centenary and Mansfield Colleges need boys and girls and cash.

To preach a sermon urging the maintenance of Church schools and the working of a system of Christian training from the Cradle Roll in the Sunday school to the last cap on the sheaf of a perfect university training, and then leave out the collection and send your own children to a secular school, is a brand of ministerial service that will make Church colleges impossible. To sit in the pew and hear approvingly Christian sermons on education, and then to fail to support to the best of your ability the institutions of your Church is, according to this writer's opinion, a sin. "He that knoweth to do right and doeth it not, to him it is a sin." It is not enough to lend your approval and take the place of a well wisher.

Accounts must be paid, new work must be undertaken, and old work continued. All this takes money. We will have just as much money at Conference as the Methodists of Louisiana give us. It is not our purpose to act as special pleaders and make our cause greater than all others, but we do object to it being overlooked. The last dollar of the assessment for Education is needed. We will not get the last dollar, but we want as much as possible. You who read this article must remember that there are places where collections will be very small, but we must have money and we are depending on you to do your best. If you give your part and do your best to bring up your assessment in full, we shall be pleased.

NOTES FROM CENTENARY.

Dr. Wynn is highly pleased with the opening and prospects for the new session at Centenary. In a recent letter, after commenting favorably upon each member of the teaching force, he says: "The faculty is efficient and harmonious."

He is planning an active campaign in the interest of the financial welfare of the college in the near future. While he is in the field canvassing for the fund of $12,000 being raised, the internal management of the school will be under the direction of the new dean, Dr. J. G. Sawyer, who is making a fine impression as to his fitness for his position.

There are six candidates for the ministry now in attendance, with at least one more to enter shortly. Most of these young men need assistance in paying the expenses of their attendance, and so far the needs of only two are provided for. Will not some one who wants to invest money in the most far-reaching way, in training young men for the work of the Christian ministry, get in communication with Dr. Wynn at once and undertake the provision for one or more of these young men?

The College has just undergone a thorough overhauling and necessary improvements made preparatory to the opening of the session.

Students are in attendance not only from all sections of Louisiana, but from several other States.

Secular News

By R. E. Meek.

The Germans are said to have lost twenty submarines since the war began.

* * *

In the United States the number of electric light companies is estimated at 5000.

* * *

The Germans are using silk and velvet for making bags of sand in the trenches in Belgium.

* * *

There are in the French army 1027 Germans, 1369 Austrians and Hungarians, and 592 Turks.

* * *

Out of every hundred male adults in Massachusetts, 65 receive less than $12 a week, and 33 out of every hundred earn between $[illegible] a week.

* * *

At the present time there are [illegible] automobiles in use in the United States.

* * *

According to an estimate made by [illegible] scientists, there are [illegible] species of fish in the world.

* * *

Instructors in New York public schools that have tuberculosis or chronic colds are not allowed to teach without written permission.

* * *

The proposal of the National Military Park Commission to erect a $150,000 Confederate naval monument in Vicksburg has been submitted to the Secretary of War.

* * *

General William C. Gorgas, who won such great distinction as the chief sanitary officer of the Panama Canal Zone, is a Southerner, having been born at Mobile, Ala., in 1854.

* * *

William J. Bryan, who has found living in Washington distasteful since his resignation from the office of Secretary of State, has left there and is now advertising his late residence for rent.

* * *

In France coffins made of paper are now in use. Inventive genius is never more alert than in the time of war, when the supply of many materials gives out or runs low and substitutes have to be provided.

* * *

The total value of the grain crop of the South for the year 1915 is estimated at $1,330,385,000, which is $196,000,000 ahead of the total amount received for the cotton crop of 1911-14, which, in point of value, broke the records.

* * *

After conducting an investigation in Baltimore, experts reached the conclusion that a single woman could live decently on $6.70 a week, but 81 per cent of the women who work in the department stores receive less pay than that.

* * *

A compulsory education law has been passed by the Legislature of Florida, so now Mississippi, Georgia, and Alabama are the only States in the Union which have not yet seen the need of such legislation, and it is a race between them to decide which shall be the first and which the last to take this very important step.

THE HOLMES STORE

OF NEW ORLEANS

is one of America's truly great department stores.

It has perfected a buying organization that reaches into every producing market of the world, maintaining offices in Berlin, London, Paris and Florence, as well as New York.

It never presents any merchandise that is not of good quality and equitably priced.

Its very efficient service to patrons in the city is supplemented by the largest and best-equipped mail order department of any store in the South. Ninety-eight per cent of all orders received are filled on date of receipt.

The aim of the store is to merit fully the confidence that has been manifested by the public during its seventy-two years of merchandising history.

D. H. HOLMES CO., Ltd.

REV. J. B. RANDOLPH,

Superintendent of the Methodist Orphanage at Jackson, Miss.

Joseph B. Randolph was born in Prentiss County, near Baldwyn, Miss., on December 13, 1871, and was reared on a farm. He attended the public and high schools, and later entered the Iuka Normal College where he took the A. B. degree. He subsequently spent two years in Millsaps College, and three years at Vanderbilt University, receiving the B. D. degree at the latter institution. His course in securing his education was not a continuous one, but was temporarily interrupted by seasons of practical work. He taught school for about four years, being at one time an instructor in the Macon (Miss.) Graded and High School. In his work as a teacher he was efficient and held a State license. He was licensed to preach on May 19, 1894, joined the North Mississippi Conference and was ordaiued a local

Rev. J. B. Randolph

deacon by Bishop Hargrove at West Point in 1894, and was ordained elder by Bishop Galloway at Kosciusko on December 11, 1904. He has served the following nppointments in his Conference: New Alhany Circuit, Guntown and Baldwyn, Second Church, Columbus, Hernando and Hinds Chapel, Myrtle Circuit, Iuka, Como, and Kosciusko.

Brother Randolph was married on June 6, 1900, to Miss Fisher Lewis, a young woman of unusual gifts and much force of character, who has been a valuable co-worker with him in all his undertakings. The Church should count itself doubly fortunate in the prospect of having Sister Randolph, in addition to her worthy husband, connected with the Orphanage work at Jackson. Brother Randolph is a brother of Chaplain J. A. Randolph, of the United States Army, and comes of a family noted for poise, clear-headedness, and discretion. His work in the ministry has been uniformly successful and he has shown where he has wrought a remarkable capacity for carrying forward new and difficult enterprises. Our beautiful new church at Como was projected and completed under his leadership. His friends feel that both temperamentally and by training he is admirably qualified for the responsible position to which he has now been elected, and that with his hand upon the helm the Mississippi Methodist Orphanage will continue to prosper and grow in its resources and usefulness.

Let the 125,000 Methodists of the Magnolia State support Brother and Sister Randolph with their prayers, their means, and in every other possible way as they take up in a consecrated spirit the large task to which they have been called.

PERMANENT ENDOWMENT FUNDS.

For several weeks past I have been collecting data to ascertain the total amount of permanent investments which are held, both as connectional and as conference funds, also preachers' aid societies and superannuate homes, for the benefit of Conference claimants. It has been difficult, in a few instances impossible, to get exact figures, and so the table below will not be absolutely accurate, but it will be correct in nearly every instance and approximately so in the few remaining. This estimate includes our connectional endowment fund, the Colvin fund, the several conference endowment funds, preachers' aid socleties and the superannuate homes. It is perfectly fair to count all these sources of income for our claimants. This method is pursued in other Churches. The M. E. Church Is, in fact, raising the bulk of the great endowment funds they are now securing as Conference funds. If they succeed in securing fifteen millions, as they hope to do, scarcely one million will be in the connectional fund.

Annual Conference Funds.

Missouri Conference	$96,975.52
Tennessee Conference	17,216.00
N. Georgia Conference	40,420.64
Louisiana Conference	18,861.67
S. W. Missouri Conference	26,032.80
Kentucky Conference	28,709.21
Western Virginia Conf.	2,650.00
St. Louis Conference	23,782.53
Memphis Conference	5,000.00
North Texas Conference	10,000.00
Virginia Conference	62,863.90
Louisville Conference	50,994.75
N. Carolina Conference	10,038.00
Texas Conference (est.)	3,500.00
Illinois Conference	350.00
Central Texas Conference	5,789.53
Holston Conference	13,381.70
Montana Conference (est.)	12,000.00
N. Mississippi Conference	2,112.25
Northwest Texas Conf.	1,360.00
Baltimore Conference	31,450.00
S. Carolina Conference	25,000.00
S. Georgia Conf. (est.)	8,000.00
Florida Conference	500.00
	$496,988.55

Superannuate Homes.

Missouri Conference	$3,500.00
N. Georgia Conference	2,000.00
Memphis Conference	4,200.00
Northwest Texas Couf.	900.00
Pacific Conference	11,000.00
Alabama Conference	20,000.00
N. Alabama Conference	72,000.00
Total Superannuate Homes	113,600.00
Colvin Fund	10,000.00
Superannuate Endowment Fund	345,000.00
Total from all sources	$965,588.55

Only the cash assets of the Superannuate Endowment Fund are counted. There are other assets to this fund, not now available, hut which when realized on will bring the above aggregate sum up to more than one million dollars.

Co-operation.

The Board handling the general fund desires co-operation, not competition, with these Conference funds. We may often he in a position to aid them in enlarging their funds and at times they will be able to help us increase the general fund. Although there has been no law enacted to co-ordinate our work, we are ready in advance of such legislation, as far as practicable, to give aid and encouragement to Conference movements. Let us have free exchange of ideas and service. We all stand for the same final achievement—ample support for our Conference claimants.

J. R. STEWART,
Sec.-Treas. Superannuate End. Fund.

A VISIT TO WHITWORTH COLLEGE.

Last Sunday, the 19th Inst., was opening Sabbath for Whitworth College, and it was my privilege and pleasure to he with Dr. Cooper and his splendid faculty and fine student body on that occasion, and take part in the exercises by preaching to a fine congregation of the Brookhaven people, including the faculty and the student body. Up to the time I left, Monday afternoon, there were 150 boarders, including the faculty, and more were expected to come in the next few days.

The change that has been wrought in the situation and condition of things at Whitworth during Dr. Cooper's incumbency as president is marvelous. The three new buildings put up, the improvement on the campus and the renovation of the old buildings has made practically all things new.

I can say that the prospects for a good year's work could scarcely be better. With one of the best educators of the South to lead and direct the affairs of the institution, an able, competent faculty, and a bright, intelligent student body, the outlook is remarkably bright.

The contribution to the education of the young womanhood of Mississippi made by Dr. Cooper in the work done at this old and honored institution brings the Church and people of the State under an obligation to him that they can never pay. An institution like this makes a permanent and an increasing contribution to civilization.

There is being much more said these days about Christian education throughout the country than ever before in the history of our Nation, and it is becoming more and more necessary for us to understand that the only education that is worth while is that which is Christian. As Mr. Mott says, "We must Christianize our Christianity and take a deeper hold on the life of our people if we are to build permanently and enduringly in the thing we call civilization." It is evident that the chaff of the old countries of Europe is being burned up in the unquenchable fires of man's wrath. The Church must take notice and learn and go forward, remembering that the only thing that will endure is Christian ideals and standards.

Dr. Meek, it would do you good to go up and see Dr. Cooper and his fine, large family.

Yours fraternally,
W. H. SAUNDERS.

CHURCH EXTENSION IN NORTH MISSISSIPPI.

Dear Brethren: We are now within two months of the session of our Conference and your Board of Church Extension is receiving almost every week an application for a donation or a loan for some needy church or parsonage, and we are entirely dependent upon the assessments made upon the charges to meet these worthy and urgent demands. In many instances we go to the relief of some good man, or of a committee who for the sake of the cause in the community has assumed more than a fair share of a just debt, and to whom it is our duty to give relief as far as we possibly can. If the full assessment is paid, we cannot meet the demands upon us. We can make no better investment than that of helping to put a church in a needy community, or to provide a parsonage for the pastor, and it should be a strong incentive to that community to give to the cause for the years to come. Out of the 624 churches within the bounds of our Conference 357 have been helped by the Board of Church Extension, and of the 160 parsonages we have helped 70. Brethren, come to the help of your Board and these needy churches and parsonages. W. S. LAGRONE.

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PERSIMMONS.

By M. Louise Baker.

Aquila Porcupine one day
Met Peter Possum by the way;
The latter seemed in haste, for he
Was going toward the 'simmon tree.

"Oh, have you heard," said Peter P.,
"What luscious fruit grows on yon tree?"
The frost we had on yester night
Will make the 'simmons taste just right.

"To fill my basket I have come,
To feed the little chaps at home,
And I must hurry, for I'm late."
And so the two improved their gait.

When Peter scampered up the tree
And shook the 'simmons—one, two, three—
Aquila stayed upon the ground
And ate the best that could be found.

At last, when Peter did descend,
He scarcely recognized his friend,
For on the end of every spine
Was stuck a 'simmon, large and fine.

To eat them all he'd vainly tried,
Then rolled himself on every side,
Till scarce a plum could Peter see
For his expectant family.

—Youth's Companion.

FROM ONE TO ANOTHER.

This happened recently in a printing establishment in a Missouri town of moderate size.

The proprietor, a tall, middle-aged man, entered a trifle late, and summoned the foreman to his office.

"Mr. Jones," he said sharply, "here's a letter from the Valley Title and Investment Company complaining about those Kenesaw County bonds. We promised them a week ago, and they say if we're not going to print them to let them know at once. Wonder why we can't get our work out on time; we pay enough."

"It's not my fault," returned the foreman. "I told you last week we were out of that Fairhaven bond paper; we can't print them until we get it;" and the printer's face gloomed with indignation from the unfair criticism.

The proprietor abruptly turned his back on the foreman.

"Miss Josie," he said, "take this letter."

The pretty young stenographer looked up in surprise at the unusual manner of the boss, but reached for her book and pencils.

"'The Riverside Paper Company, Gentlemen' — No; erase that. Make it 'Sirs.' 'Last week we placed with you a rush order for ten reams of Fairhaven bond paper, 17 by 28. Your failure to fill the order has caused us a large financial loss, for which we will hold you responsible. If you don't take enough interest in our business to prevent such embarrassments, we will put it in the hands of a concern that will. Yours.'"

The boss scowled through the letter, scratched his signature to it, and busied himself with the morning paper.

The censured foreman, with wrath in his heart, gave the pressman a sharp calling down for the failure of some display lines to "work up" properly. The pressman lit on the "job man" for selecting worn-out type, and the job man found some cause of grievance he could take out on the linotype operator.

In a half-hour's time about everybody in the shop was nursing a healthy grouch against everybody else, and was mentally considering other places of employment. Even the machinery seemed to move harshly.

The proprietor tossed his paper down, and turned to his desk. He spied something thereon that made him start. It was a small vase of wild violets. Every delicate petal seemed nodding a gracious smile.

"Who put these here?" he asked of the stenographer, as he picked up the little vase and inhaled the scent of the flowers, fresh from the country.

"Edna," replied the stenographer.

Edna was a girl who lived a mile out of town and walked in to her work. It was her duty to be down at seven every morning, and she was never known to be late. She did hand folding, type-distributing, and "proved" the galleys. Edna was the youngest employe of the office, and drew the lowest salary.

The boss's features relaxed as he reverently set the little vase back on his desk. Then he walked out into the printing room.

"Tom," he said to the foreman, "I'm not blaming you about that bond work. I guess I forgot to order the paper. If what I said hurt your feelings, please forget it."

"Oh, that's all right," returned the foreman, and he smiled good-naturedly.

The proprietor went back into his office. The foreman went over to where a man was sweating about the "make-ready" of a cylinder press.

"Bill," he said, "I guess that type's working all right; it's not your fault if worn-out faces won't come up like new ones."

The surprised pressman looked up from his grimy job, and smiled through his grease-covered face.

"All right, Tom," he replied; "I'll let her go. I don't believe it looks so bad anyhow," and he signaled for the feeder to throw on the power.

"Harry," he said, "the press is running all right with that old type; you can't help it if the edges were worn a bit. I oughtn't to have spoken to you like I did."

"Never mind, old man," replied the job compositor. "I don't cherish grudges."

When the pressman had gone, the "job man" dodged around to where the linotype machine was clicking.

"Katie," he addressed the girl before the type-board, "if that metal is giving you any bother, let me know and I'll adjust the gas better. You're not to blame if it runs sluggish, and I was a cad to light on to you about it. We're still friends, eh?" and he held out a dirty but honest hand.

"Sure thing, Harry," smiled the girl, promptly accepting the amende; "I knew your grouch wouldn't last long."

The cylinder press moved along with well-ordered cadence; the busy motor sung a cheerful tune; and the linotype clattered a merry accompaniment.

That evening, as a girl wearing a cheap, broad-brimmed straw hat and a plain dark suit was passing by the front office, the middle-aged proprietor of the establishment stood at the door.

"Your flowers were very pretty, Edna," he told her.

The girl blushed.

"Thank you, sir," she said.

"Would you mind doing a little errand for me on your way home?" he asked her.

"I should be glad to."

"Then stop at the post-office, and ask them for a letter I mailed to the Riverside Paper Company to-day. When you get it, tear it up, and mail this one instead."—Christian Endeavor World.

SENDING HIS LOVE TO CHINA.

A little boy who had been carefully taught to love the missionary cause and to think of the poor little heathen children, showed in a new way that he was thinking of them.

He looked at the sun one evening as it showed quite brightly just before it hid behind the hills. He had been told that the sun rises in China about the time it sets here. He began in a low and thoughtful tone: "Good-by, sun, good-by! Give my love to the little boys in China."—New York Christian Advocate.

A MUSICAL INSECT.

"The Japanese who come to this country to be educated say that our song-birds do not give them half the pleasure and comfort that the insect musicians of their own country do. There are many of these singing insects in Japan, ranking from the squeaking cricket to the highly prized black beetle, that is called susumushi, the name itself meaning insect bell. It is said the sound this little beetle gives forth is very similar to that of the sweetest and most delicate [illegible] ever hell imaginable. It is also said that [illegible] years ago Mr. Takahira, the Japanese [illegible] Washington, had an idea that he would [illegible] these insect musicians, so that we could hear what real music was."

THE BOY LINCOLN.

The first pen Lincoln had was made of a feather of a turkey-buzzard, by his uncle, Dennis Hanks, who also made him some ink out of blackberry briar-root and coperas. His first writing and ciphering were done with a burnt stick on the floor or on a wooden shovel, which was then shaved off, so as to be ready for further writing.

Little "Abe" was taught to read by his mother, who was distinguished because she knew how. His carpenter and farmer father thought all "larnin'" was foolishness, but the mother was wiser, and she made the Bible his reading book. He had read it through three times before he was ten, and never forgot it.—Christian Endeavor World.

PROOF.

"Mamma!" said a little boy, after coming in from a walk, "I've seen a man who makes horses."

"Are you sure?" asked his mother.

"Yes," he replied; "he had one nearly finished when I saw him; he was just nailing on its back feet."—New York Christian Advocate.

REV. J. H. MITCHELL APPRECIATED.

At the fourth quarterly conference of the Iuka Station, North Mississippi Conference, the following resolution was unanimously adopted.

Whereas Rev. J. H. Mitchell is finishing his quadrennium as presiding elder of the Corinth District and this is his last visit to this charge in that capacity; therefore be it

Resolved, That we hereby express our appreciation of the faithful and efficient manner in which he has served us during his four years' term, and that we heartily endorse his administration and commend him to the people to whom he may be appointed to serve as a most capable preacher and worker; and we pray God's richest blessings upon him and his family.

Signed: E. T. CARMACK.
E. A. PAYNE.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held in the Advocate office at 2 o'clock p.m. on Thursday, October 28, 1915.

J. M. HENRY, Chairman.

NOT THE WHOLE TRUTH.

The following is from a recent issue of the New York Christian Advocate:

"It was part of Mr. Wesley's wisdom to make entrance to the Methodist Societies easy. Our General Rules preserve the test: 'There is only one conditlon previously required of those who desire admission to these Societies—'a desire to flee from the wrath to come, and to be saved from their sins.' It is an association not of perfected souls, but of those who are earnestly seeking soul-improvement. There is a good deal to be said for Dr. George Wharton Pepper's lay warning to those ministers who take the opposite view: 'The preacher should dispel the impression of the crowd that the Church exists only for the rich in faith.'"

It is true that Mr. Wesley did not insist upon regeneration as a condition for entrance into the Methodist Societies, and that the only indispensable requirement that he prescribed for admission to membership therein was "a desire to flee from the wrath to come and to be saved from their sins." But this lacks much of being all that the great founder of Methodism had to say on this subject. On the contrary, after stating this condition, he immediately proceeded to say in the General Rules laid down for the government of his Societies: "But wherever this desire is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who **continue therein** that they should continue to evidence their desire of salvation,

"First, By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced" (here follows a catalogue of improper things that are to be shunned).

"It is expected of all **who continue** in these societies that they should continue to evidence their desire for salvation,

"Secondly, By doing good, by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men" (here follows a more detailed statement as to the kind of good works that members are expected to perform, both to the bodies and souls of their fellow-beings).

"It is expected of all **who continue** in these So-these Societies that they should continue to evidence their desire for salvation,

"Thirdly, By attending upon all the ordinances of the Church: such are, the public worship of God; the ministry of the Word, either read or expounded; the Supper of the Lord; family and private prayer, searching the Scriptures; and fasting or abstinence."

Having laid down with great care and emphasis these regulations for his Societies, Mr. Wesley concluded his statement concerning this important matter with the following weighty words:

"These are the General Rules of our Societies; all of which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule of both our faith and practice. **All these we know his Spirit writes on truly awakened hearts.** (Italics his.) If there be any among us who observe them not, who habitually break any of them, let it be known to them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us; we have delivered our own souls."

From the foregoing it will be seen that a good deal more was required of persons who **entered and continued** in the early Methodist Societies than a mere PROFESSION of "a desire to flee from the wrath to come and to be saved from their sins." They had "to evidence" that profession, to live in harmony with it, if they were to retain their membership. The truth is, if our churches in this day were brought up to Wesley's standard there would be a startling reduction in the number of their members.

We do not think that this utterance of the New York Christian Advocate is needed at this time, when worldliness is prevailing in the various Christian denominations to an appalling, and we fear in some instances to a well-nigh dominating, extent. It sounds too much like an apology for the present lamentable situation in many congregations. The Church, it is true, does not "exist only for the rich in faith"; but certainly it should not embrace in its fold people who, after having their names written upon its registers, sneer at its admonitions, violate its rules, and live in substantially the same manner as the godless thousands on the outside. And to invoke the great name of the saintly Wesley in an effort to create a tolerance for the low standard now existing in the Church is, we think, going entirely too far; especially when the facts do not at all sustain the contention.

Over against this warning of Dr. George Wharton Pepper, that too much should not be expected of church members, might well be placed the following lay utterance by the Editor of the West Point (Miss.) Times (a secular paper), which, in our opinion, is much sounder and much more timely:

"The preaching most needed these days is that directed to the sinners who have their names on church rolls. The conduct of such people tends to keep outsiders away from the churches. Church members who think more of worldly amusements, such as social functions, dominos, euchre, whist and other such clubs, either men or women, than they do of church duties and obligations, are hindering, rather than advancing, the cause of the Master. Of course, the Book says, 'Judge not, that ye be not judged'; but it also says that you are to estimate the tree by the fruit it bears. The preachers will have to get these worldly-minded church members straightened out before they can hope to reach out after the old, hardened sinners. The old sinner knows he has as much ground for hope as the silly, worldly church member has. The mystery is, why some people wish to belong to the Church, anyhow. They are on the downward road, inside or outside."

THE LOUISIANA POLITICAL SITUATION.

The Louisiana gubernatorial campaign, which had been dragging along at a listless rate, has taken on a sudden blaze of interest within the past few days. It began last week, when Attorney-General Pleasant declared himself for local option, stating at the same time that he had always voted against the saloon when the question was up in his parish. A day or two later Lieutenant Governor Barret came out strongly in favor of the extension of the prohibition unit from the parish to the Congressional district, and pledged himself, if elected, to stand for the submission of the question of State-wide prohibition to the people. Dr. Clarence Pierson, a third aspirant for the Democratic nomination for Governor, was then reported in The Item as having taken a stand for local option. Immediately after this came the announcement by Mr. John M. Parker of his candidacy for the office of Governor on the Progressive ticket. Mr. Parker, in his statement, committed himself to woman suffrage and took an aggressive position against prohibition.

Thus it will be seen that the political situation in the State is considerably mixed. The Advocate is not a secular paper, and will take no part in championing specifically the election of any candidate; but we shall watch the developments with a keen interest and comment from time to time upon the **moral phases of the issues involved** as we may adjudge to be wise and proper. There is no question but that Louisiana most urgently needs a gubernatorial administration that is pitched upon a high plane and which seeks to promote in every legitimate way the cause of moral and civic reform.

THE SUPERANNUATE FUND OF THE MISSISSIPPI CONFERENCE.

We are printing in this issue of the Advocate a statement from Rev. John R. Stewart showing the various funds that have been accumulated in the Southern Methodist Church for the benefit of superannuated preachers. The table which he exhibits contains nothing to the credit of the Mississippi Conference. Knowing that that Conference had for some years been raising a fund of this kind, we addressed a note of inquiry concerning the matter to Rev. N. B. Harmon, who has been an active worker in the movement, and in reply he wrote as follows:

"The Mississippi Conference has invested in interest-bearing notes and bonds for superannuates $17,398.58. This includes the nearly $2000 that has been raised for the Galloway Memorial Fund. Instead of now using the interest on this sum for the support of our superannuated preachers, it is being added annually to the principal and reloaned. When the fund becomes $20,000 it will be available for use in taking care of our worn-out veterans."

SOUTHERN METHODIST UNIVERSITY BEGINS WELL.

The Methodist News Bureau, of Nashville, Tenn., sends us the following statement:

"The Southern Methodist University, Dallas, Tex., began its first session on September 22 with a registration of four hundred, and with more than fifty men in its School of Theology. That is a splendid showing and one in which the entire Church will rejoice. Texas Methodists are expected to do great things, but this showing goes beyond the expectations of the most optimistic. Southern Methodist University should easily enroll five hundred or more students its first session—this with only three departments open. Dallas citizens have raised another fund of $75,000 for increased equipment, thus showing the faith of the people of that city in the Church and in Southern Methodist University."

This is, indeed, a remarkable beginning for a new institution; especially when it is remembered that all our other schools previously at work in Texas are running at full blast. With the strong Methodism of the Lone Star State and of other Annual Conferences west of the Mississippi River behind it, this institution should have a great career.

ONE WAY TO HELP THE PASTOR.

In many of our charges the work of raising the Conference collections devolves wholly upon the pastor. This is often a very laborious task and draws heavily upon both his time and strength. Why not help to make it easier for him by giving or sending him your contribution before he calls

to ask for it? Some members do not mind making him come again and again to get what they expect to pay, thus increasing his burdens. Every Methodist ought to give as generously as he can to these absolutely necessary assessments, doing it cheerfully as a privilege, and **without waiting for the minister to solicit his subscription.** If this were generally done by our people it would save much trouble all around.

PERSONAL AND OTHER NOTES.

Remember our Orphanage "Work Days": Louisiana, Saturday, October 9; Mississippi, Saturday, October 16.

Rev. J. A. Poe, of Sidon, Miss., was engaged in a meeting with Rev. E. M. Shaw at Benoit, Miss., last week. We are uninformed as to the results at this writing.

Rev. J. G. Johnson has recently held a very profitable revival meeting at Black Hawk, Miss. He was ably assisted by Rev. H. M. Ellis, of Memphis, Tenn.

The total enrollment of all our Southern Methodist schools for the session of 1914-15 was 20,380. Nearly all of these institutions have reported a better opening than they had last year.

Revival services were commenced in the Methodist Church at Leesville, La., last Sunday. The pastor, Rev. W. R. Harvell, is being assisted by Rev. W. H. Coleman, presiding elder of the Shreveport District.

Mrs. Boiling, widow of the late Dr. W. T. Boiling, who was widely known in Southern Methodism, died in the Presbyterian Hospital at Chicago on September 7. The body of the deceased was interred in Memphis, Tenn.

Dr. S. H. Werlein, pastor of the First Methodist Church of New Orleans, delivered an impressive discourse to a fine congregation last Sunday morning on "Making a World." First Church is prospering under Dr. Werlein's efficient ministry.

Brother W. T. Bynum, treasurer of the Board of Missions of the North Mississippi Conference, requests us to state that his post-office address is Webb, Miss.—not Corinth, Miss. His correspondents will please take note of this fact and govern themselves accordingly.

Brother W. E. Upchurch, of Ruston, La., wires us as follows: "Last Sunday was a red letter day in the Ruston Methodist Sunday school. Rally Day was observed with an interesting program; we also observed Work Day for the Orphanage. The attendance was 850 and over $200 was raised."

Under date of September 24, Rev. J. H. Foreman, of Silver City, Miss., writes as follows: "We have just closed a good meeting at Holly Bluff. The church was revived and there were 9 additions on profession of faith. Rev. J. E. Williams, of Gloster, did the preaching. To God we give all the praise."

Rev. W. W. Holmes, presiding elder of the New Orleans District, occupied the pulpit of the Parker Memorial Church last Sunday, and preached an interesting sermon to an attentive and appreciative congregation. Brother Holmes is deservedly popular with both the preachers and people in his "diocese."

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, spent a good portion of last week in New Orleans, and while here paid the Advocate office an appreciated call. Brother Turner is wide awake to the interests of the important work committed to his hands. He is the right man in the right place.

Writing from Port Gibson, Miss., Rev. E. J. Coker says: "On Sunday, September 12, we baptized Winans Persall Wall, the son of Dr. and Mrs. T. H. Wall, of Fitler's, Miss. The youngster is a descendant of Dr. William Winans, of Methodist fame, Dr. T. H. Wall, his father, being a great-grandson of Dr. Winans."

Rev. C. A. Battle, of Baton Rouge, La., was in New Orleans the latter part of last week. He came to meet Mrs. Battle and their little child here, who were on their way home after a visit to relatives in Alabama. Brother Battle reported that the State University at Baton Rouge had had a fine opening, and he spoke quite encouragingly of his work in that city.

Dr. A. R. Holcombe, of Jackson, La., in renewing his subscription to the Advocate, says: "It has been a visitor either in my father's home or my home for 50 years, and should it fail to come, we would miss it." The Advocate has not a few long-time friends who have supported and read it for decades. These are held in especial esteem, in our office.

Mrs. Candler, the wife of Mr. W. B. Candler, a banker at Villa Rica, Ga., and a brother of Bishop W. A. Candler and Mr. Asa Candler, was accidentally killed near her home by a train on the Southern Railway on September 23. She was an active worker in the Methodist Church, and was about 60 years of age. It pains us to chronicle this sad occurrence.

One of the livest churches in Louisiana is our First Church at Baton Rouge. The Sunday school there, of which Brother W. S. Holmes is superintendent, is superbly organized and aflame with enthusiasm. The Rally Day literature of this congregation was equal to any that we have ever seen prepared to awaken interest on such an occasion.

Prof. R. L. Flowers, of Trinity College, Durham, N. C., says: "We have had a fine opening and everything has started off with indications that this will be one of the best years that Trinity College has ever had." Southern Methodism has reason to be proud of this splendid institution, which has made such an excellent record in bygone years, and which is still forging forward."

Writing under date of September 21, Rev. W. M. Williams says: "We will leave the Orphanage at Jackson next Thursday, and will board at Mt. Olive, from which point I will serve the Seminary work until Conference. Rev. G. H. Thompson, presiding elder of the Hattiesburg District, requested me to render this service, as Brother Stepp, the pastor at Seminary, had given up his charge."

Rev. E. C. Grice, our pastor at Natalbany, La., organized a few months ago the first Methodist Sunday school that has ever been conducted at that place. He believes that the Louisiana Conference should put a Methodist Sunday-school missionary into the field and states his school stands ready to contribute to the support of such a worker. Brother Grice manifestly has this cause much on his heart.

We extract the following from a letter from Bishop Waterhouse, written from Los Angeles on September 18: "It does not seem that I shall be able to come East soon, but I am improving and believe that help is reaching me through the prayers of the Church. I am almost entirely neglecting my correspondence. Assure the brethren of my love and my desire to be constantly remembered in their supplications."

Rev. S. A. Brown, of Okolona, Miss., has issued a printed card to the members of his congregation with a view to infusing new life into the fall work in his charge. He has designated the first Sunday in October as "New Start Day;" the second Sunday as "Rally Day in the Sunday School;" the third Sunday as "Orphans' Home Day," and the fourth Sunday as "Sunday School Promotion Day." Our Okolona pastor is a hustler.

Dr. John M. Moore, Secretary of Home Missions of the Methodist Episcopal Church, South, spent last Friday in New Orleans, conferring with Rev. W. W. Holmes, presiding elder of the New Orleans District, and others concerning our mission work in this city. He found time to drop into our sanctum and spend a few minutes, and we greatly enjoyed our brief season of fellowship with him. Dr. Moore left for Tampa, Fla., on Friday night.

A meeting of representatives of the Louisiana, Memphis, Arkansas, and Mississippi Conferences was held in Memphis last Thursday evening to consider the question of uniting in the publication of a church paper, but nothing in the way of a merger resulted from the consultation. The general consensus of opinion was that it would be a serious mistake for the Southern Methodist Church to cease to issue a paper in the city of New Orleans.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate, sent in within the past few days: Rev. J. A. Goad, New Albany, Miss., 6; Rev. G. P. White, Plaquemine, La., 3; Rev. W. L. Blackwell, Van Cleave, Miss., 2; Rev. J. A. Poe, Sidon, Miss., 4; Rev. J. D. Harper, Zachary, La., 5; Rev. G. A. Morgan, Opelousas, La., 2; Rev. A. D. George, Mangham, La., 9; Rev. M. M. Black, Canton, Miss., 2; Rev. Algie O. Oliver, Eden, Miss., 2; Dr. J. M. Henry, Ruston, La., 2.

Rev. R. H. B. Gladney, Sunday School Field Secretary of the North Mississippi Conference, says: "In all the meetings that I hold I urge the people to take the Advocate. I also try to get the paper before our people by endeavoring to have extracts read from it in our Sunday schools. My work is planned ahead from now until the middle of November." Brother Gladney has been a diligent toiler ever since he was appointed to his present work and seems to be accomplishing substantial results. We appreciate his efforts in behalf of the Conference organ.

In a business letter to our office, Rev. W. S. Selman, of Mt. Pleasant, Miss., appends the following note: "I have just closed my fourth protracted meeting with fine success. I was assisted by Rev. R. L. Ellis, of the U. S. A. Presbyterian Church, at New Salem; Rev. W. N. Duncan, of Holly Springs, helped me at Union and Mt. Pleasant, and Brother Estes, of Collierville, Tenn., was with me at Marshall Institute. The meetings at Mt. Pleasant and Marshall Institute were the best that I have attended in a long time. The churches were greatly revived and there were 21 additions."

We have received from Rev. B. F. Lewis, of Crystal Springs, Miss., a neat folder that had been generally circulated in his community, which reads as follows: "This is to remind you that next Sunday, Sept. 26, is Commencement Sunday at the Methodist Sunday School, and you are earnestly requested to come and bring some one with you. We have an attractive program." We dare say that the distribution of this folder produced good results and that our Crystal Springs Sunday school was up to the high-water mark last Sunday. Brother Lewis is in the best sense a Sunday school pastor and knows how to awaken an interest among the people in this important work.

Rev. N. B. Harmon, pastor of our First Church at Gulfport, Miss., writes: "We planned a great church rally here for September 19, having with us on that day Dr. W. F. McMurry, Secretary of our General Board of Church Extension. The occasion was in every respect quite a success. Dr. McMurry used the morning hour in the interest of our church debt. He is a prince of platform orators and knows just what to do and say in meeting such an emergency. We realized in that service subscriptions amounting to $17,110, payable in five yearly installments. To this we are still adding. My time since Sunday has been occupied in getting these subscriptions into notes, some of which are bankable."

Our Church at Lake Charles, La., started four Christmas packages to Wembo, Niama, the seat of our African mission, some days ago, being especially interested in that field because two of the workers in it, Mr. and Mrs. Stockwell, went out from Lake Charles. It will take these packages, because of the disarranged mail service incident to the European war, from now until toward the last of December to reach their destination. We have in hand a clipping from the Daily American-Press of Lake Charles which gives a very interesting description of the make-up of these packages and the route by which they will go to Wembo Niama that we hope to publish in an early issue of the Advocate.

Mr. Thomas White Dean and Miss Dorothy Jessie, both of Oakdale, La., were married in the Methodist Church at that place at 4 o'clock p.m. on Sept. 12, Rev. B. H. Sheppard officiating. Mr. Dean is the efficient stenographer of the Bowman-Hicks Lumber Company, and is held in high esteem by all who know him. Mrs. Dean is a most superior young lady, whose strength of character and many attractive qualities have won for her a host of friends. Her home was formerly in Texas, but for some time she had been residing in Oakdale with her sister, Mrs. B. F. Thompson. The church was beautifully decorated for the occasion and the popular young couple were the recipients of a large number of handsome presents.

Chaplain J. A. Randolph, of the United States Army, who is now at El Paso, Texas, with the Sixth Infantry, with which he is connected, received a few days since the following message from Dr. R. A. Elwood, pastor of the Boardwalk Church at Atlantic City: "I am happy to announce to you that you were unanimously elected Chaplain-in-Chief of the United Spanish War Veterans at the National Encampment, held August 30 to Sept. 1, at Scranton, Penn." This high honor came to Brother Randolph when he was not present at the encampment and had no knowledge whatever that his name would be presented for consideration. His many friends in Mississippi and elsewhere will be gratified to learn that this distinction has been accorded him, feeling assured that he will meet worthily any responsibility which it may impose upon him.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The subject of this tribute, Mrs. MARY E. KIMBROUGH, was born on August 2, 1857, and departed from this life on August 21, 1915. She experienced faith in Jesus Christ in her early teens and ever afterwards lived a bright and happy Christian life. She was married to John N. Kimbrough on Dec. 23, 1907. This was a happy union and love was the ruling influence which made their home a happy one. She was a strong Christian character, and though she was never very strong physically and suffered a great deal, she was never heard to murmur or complain. On the contrary, she bore her afflictions patiently and had an unswerving faith in the resurrection of the just at the last day. So sleep on, dear one, and take thy rest; God took thee; He knew best. So grieve not, dear husband and children, as those who have no hope, for we shall see her again. She has entered into that rest that remains for the people of God. The taking of her away is sad—separation, it always brings sadness—but let the bereaved ones strive the harder to so live as to be able to meet the wife and mother in the sweet by and by. Her pastor, T. L. OAKS.

Mrs. MAY TIMMS QUINN, wife of D. H. Quinn and daughter of J. B. and Mrs. L. A. Timms, was born at Buena Vista, Texas, on March 13, 1869. When a small child her parents moved to Mississippi. She joined the Methodist Episcopal Church, South, in 1884; attended the I. I. & C., at Columbus, Miss., in 1886; married on April 29, 1888, and became the mother of seven children, all of whom are living. For twenty or more years she had been frail—practically a shut-in. These years were not spent in vain. She kept abreast of the times and managed her home wisely and well. She had an unusually brilliant mind, well stored with the best literature. She was a mother indeed; her children are living expressions of her noble, true life and laudable ambition. She loved her Church dearly, prayed for her pastor, and found pleasure in meeting all obligations to the cause of Christianity. God's word was food for her soul. She loved it ardently because it fed her spiritually. She also loved it for the beauty and richness of its literature. A loyal, loving wife, a devoted, wise mother, a genuine, warm-hearted friend, a valuable, helpful member of our Church left us on Sunday night, September 12, for the prepared mansions. She made the world better by passing through it. May her promising sons and daughters and the faithful, kind husband ever live the Christian principles that dominated the mother and wife. What a wholesome and inspiring heritage she left them and all others who knew her!

J. M. WYATT.

MARRIAGES.

At the bride's sister's home, at Smithville, Miss., on Sept. 16, 1915, by Rev. W. M. Young, Mr. H. M. FOWLER, of Tecumseh, Oklahoma, and Miss JOSEPHINE McKINNEY, of Smithville, Miss. They will make their home in Tecumseh, Oklahoma.

At the Methodist parsonage, in Amory, Miss., on Sept. 18, 1915, by Rev. W. M. Young, Mr. W. W. THACKER and Miss LENA OLIVE SMALLWOOD, both of Amory, Miss.

At the residence of Mr. E. E. Morgan, at McCool, Miss., on Sept. 22, 1915, by Rev. S. W. Yowell, Mr. J. M. EATON and Mrs. HENRIETTA MORGAN.

MEMOIR OF MRS. TENNESSEE COOPER WAGGONER.

About 1820 there lived in the State of Tennessee two very prominent families—the Cooper and the Thomas families. It seems that the Thomas family moved first from Tennessee to Alabama, and later the Coopers went to Alabama and settled near Florence. On Jan. 10, 1837, Mr. Thomas Jamison Cooper and Miss Mira Lewis Thomas were married and in 1839 moved to Grenada County, Miss., and later to Madison County, Miss., and settled in Couparle City, and in 1850 went to Leake County and settled between the Natchez Trace and Robinson Road, known in Methodist history. By inheritance they came into possession of Aunt Polly Warren's home, and such men as Rev. Newton Vick, John Lane, Lorenzo Dow, Tommie Owens, and other great men who traveled by the stage-coach stopped at her inn or tavern and were entertained. At Aunt Polly's death she gave to the Cooper family several hundred acres of land and several negroes.

Mrs. Tennessee Cooper Waggoner was born in Couparle City, Madison County, Miss., May 24, 1847; was married to W. C. Waggoner on Dec. 15, 1870, and spent her life on the old Polly Warren place. Six children were born to her: five boys, as noble young men as Leake County affords, and a splendid daughter, who married Brother Presley. These, with the husband and Brother Sing Cooper and one sister, Mrs. Ed. Waggoner, remain to mourn her going away. These are prominent members of the Methodist Church. Her brother, T. L. Cooper, was sheriff of Leake County for many years, State Senator from Leake County, and also State Senator from Tate County. On Feb. 7, 1915, after severe suffering, she went to heaven to join her loved ones gone before. The beautiful rites of her Church were read at the grave by her pastor, Rev. C. C. Griffin. Her body was laid underneath the sod in the cemetery at Bethel to await the resurrection. No better woman ever lived. In 1899 this writer had a schoolhouse appointment called Rocky which was the beginning of a great revival and of a church. In July, 1900, I baptized her and received her into the Church. She and her entire family became members of the Bethel Church. Her son-in-law, Brother Presley, and his boys became official members of this Church and are among the most honored citizens of Leake County. No better home could be found in Leake County. No better man than W. C. Waggoner ever lived there. He was devoted to his wife and children. Sister Waggoner was very quiet, tender, and devout, and remarkably devoted to her husband and children. It was indeed a great benediction to be in their home and to think over the past and of the great characters once there, and now it seems so hard to the devoted family to have the home broken up. The husband and children no doubt realize that they are bereft of their best friend. May God in his tender mercy sustain them and keep them loyal to the Church and on the road to heaven. Sister Waggoner is gone, but not forever. Cheer up; we shall see her again.

M. L. WHITE, ex-Pastor.

MISSIONS IN BRAZIL.

In Brazil, which occupies one-half of the continent, the oldest form of permanent Protestant work is the Church of England, which dates back to 1810. Lutheran Church worship was introduced with the coming of the first German colonist in the period of 1820-25; Lutherans are numerous in the southern states.

The present form of Protestant work in the Portuguese language dates from the year 1858. In all there are about 250 foreign and 375 native workers engaged in various forms of evangelical effort. The most prominent and successful methods of work are the regular preaching of the gospel, the circulation of the Scriptures and other religious literature, and primary and secondary schools. There is now some form of Protestant work carried on in each of the twenty states and in the federal district, though the forces are by no means adequate to the demands, and there are millions yet untouched by Christian influences. The native Indian population, scattered through the great interior of the country, affords a large, open field for missionary cultivation; up to the present, no Protestant work of a permanent nature has been done there. In many towns which travelers do not ordinarily visit there are important missionary institutions, as, for instance, the Evangelical College (Presbyterian), at Lavras, and Granbery College, the Girls' School, and the Publishing House (all Methodist), at Juiz de Fora, and others.

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THE LAYMEN'S MOVEMENT.

(Continued from Page 3.)

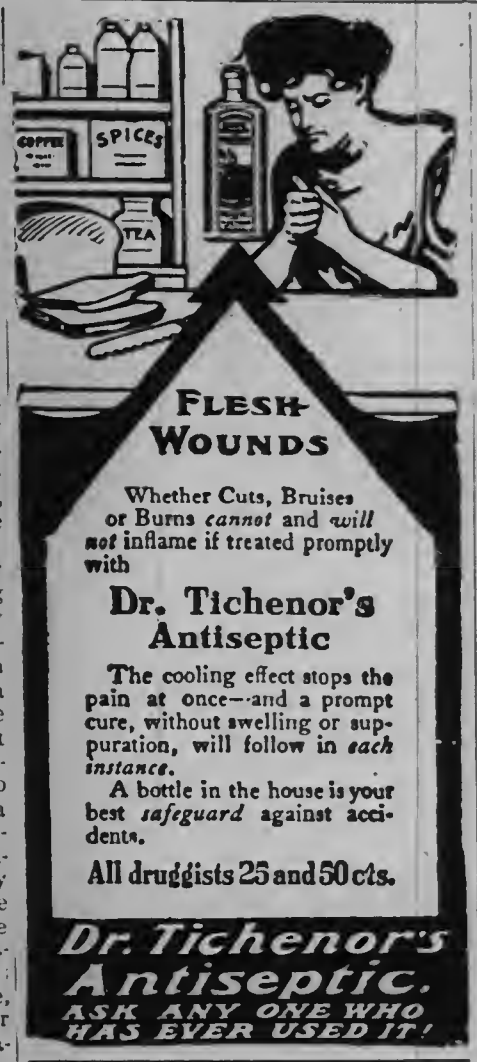
of the Church as a standing committee during the next quadrennium "to encourage our laymen to organize for effective service, to promote a systematic Church-wide distribution of literature bearing upon Christian stewardship and missionary information, to report to the next General Conference the progress made in the enlistment of our laymen in the various forms of Christian service, and to which shall be referred all matters pertaining to their work." This committee is the Executive Committee of the Laymen's Missionary Movement of our Church, and is authorized to enlist the laymen in the various forms of Christian service, and report the progress made to the next Conference.

Again it endorsed most heartily this movement in the following words: "The Laymen's Missionary Movement is recognized as a providential movement among Christian men and is welcomed as a pledge of a closer alignment of the men of the Church with the great awakening of the Church of God of to-day. The laymen of the Church are authorized to co-operate with their pastors in a more aggressive evangelism, to develop missionary interest and intelligence, and to promote lay activity and liberality in co-operation with the regular constituted boards of the Church." See Discipline (1914), Paragraph 425, Article XXX.

This Conference did not stop here, but gave more specific directions for the organization of the laymen. Paragraph 68 of its Discipline reads, "Let every Annual Conference, at its first session after the General Conference, appoint a Board of Lay Activities to consist of the Conference Lay Leader, who shall be Chairman of the Board, and the District Lay Leader from each presiding elder's district, the duties of this Board to consist of considering plans for the better support of the ministry, the larger activity of the laymen in evangelistic work, and co-operation with the other Conference Boards in executing their plans for larger service in all Church work." In paragraph 70 the District Lay Leader and the charge lay leaders were made members of the District Conference, and these constitnted the committee on lay activities for the district under paragraph 80. In paragraph 81, the charge Lay Leader, the Church Lay Leader, the chairman of the Evangelistic Committee, the chairman of the Social Service Committee were made members of the Quarterly Conference, and this Quarterly Conference was charged, in paragraph 91, item 5, with the duty of seeing that each Church had elected a Church Lay Leader and a Missionary Committee, an Evangelistic Committee and a Social Committee, and these committees are required to report to the Quarterly Conference.

From these provisions it will readily be seen that this General Conference entertained the highest ideals for the cultivation of the laymen of the Church and put them in touch with its every activity: it was no longer a mere movement but was actively incorporated in the polity of the Church; an activity for the purpose of training and equipping men for efficient service in all departments of church work and sending them forth into every field of Christian activity.

Reports from the North Mississippi Conference show that our people here have not caught this extended vision of the laymen's work, that while they are obeying the letter of the law in electing the leaders and committees, they are not obeying the spirit by making these committees of activities. It appears to be a movement without a move, and to call them committees of Lay Activities would be a misnomer. Our people are making an outward show, but will reap no beneficial results unless they do more. What has been done is truly shown in the report of the committee on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Lay Activities for the Durant District Conference (which report is a most excellent paper and deserves close study). This report states the condition in the following language: "It appears to this committee, however, from the best information at hand, that the necessary organization has been perfected in the various charges throughout this district by the appointment of the committees and leaders, as is contemplated and required by the Discipline; and while this committee does not desire in any sense to sound a discordant note, yet when this is said that about ends the chapter so far as real work and results are concerned. Like some piece of perfect machinery that has been installed for the accomplishment of some great end, but which stands useless and idle because the steam has never been applied, so stands the great field of lay activities in the Durant District to-day. We have the necessary machinery at our command, and it has been properly installed; we have the men—the field is open, the opportunity is now at our door; yet, notwithstanding all this, we seem impotent, inactive and inert; nothing, it seems, is being done, and we can see and feel no real results."

A sad story is here told, and sadder too is the fact that the same condition is prevalent throughout our Annual Conference. Outer forms of religion strictly complied with, inner grace lacking; perfect machinery installed, sufficient and needful laborers present, but steam has never been supplied, the men and machinery has not been touched with the Divine fire, so that the men have become a moving and active power bringing forth results. A dead and fruitless formalism! The Scribes and Pharisees did as well; they were very strict in their obedience to the letter of the law, but with what result? Hear the anathema of the Savior contained in St. Matthew 23:23-28: "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Shall we then have the same condemnation passed upon us, and, by our inattention, inactivity and lack of spiritual power, suffer this machinery to become full of men who are spiritually dead?

Upon whom rests the chief responsibility for the proper organization and development of the laymen in each church? Primarily the duty is imposed on the lay leader elected by the quarterly and church conferences; and these lay leaders should be the most active, intelligent and spiritual members of the church; but since the laymen have been so greatly neglected in the past so far as church work is concerned, it is often very difficult to find a layman with elements of leadership that will enable him to properly develop his fellows, and inspire them with the spirit essential to success; since the pastor is charged with the duty of seeing "that all the ordinances and regulations of the Church be duly observed," and having been moved by the Holy Ghost to preach the Gospel, and having confessed before the Church that he has the love of God abiding in him, and desires nothing but God, and that he is holy in all manner of conversation, and having been examined by a proper committee and been found to have gifts for the work, and a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith, the chief duty will fall on the pastor of each charge to inaugurate the movement and to instruct and train the men until they shall have sufficient knowledge and spirit to accomplish the work. In fact the Discipline provides that "It shall be the duty of the preacher in charge to preach frequently on the subject of missions, to organize the Missionary Committee, and to hold Missionary Mass Meetings annually in every church in his charge; to see that a canvass is made of every member early in the conference year for a missionary contribution." Yet from all reports, the laymen and pastor have done very little to put into operation the machinery provided, and as a result the thing is inert, useless, dead, and if some life is not instilled into it, it will become an incumbrance and a stench.

Then why has the pastor neglected so great a work and opportunity? Does he not see in it a great help to himself in his own labors, and a great force for evangelizing the world? Has he not already seen that the world cannot be taken for Christ without the assistance of the laymen? Therefore, why not use every effort to develop the latent powers of the laymen, secure their co-operation and bring them into action through disciplinary measures?

It has been offered as an excuse, that the pastor is so burdened with the care of so many interests to look after, that he does not have the time to devote to this new organization. Not the time to look after the spiritual interest of nearly one-half of the church membership, and that part, too, that has always been regarded as the mainstay and support of the Church. From the laymen the Church draws its entire ministerial supply, its official boards, its stewards, its trustees, and almost all of its superintendents of its Sunday schools; almost the entire administration of the Church is through the laymen; of the five conferences the laymen membership is in the minority in only one, and in the majority in three. And still other work presses the pastor so hard that he has not the time to devote to the cultivation of the great mass of laymen, who are idle for the lack of proper leadership. Besides, among the laymen will be found the heads of almost all the families of the church, and these men move and direct and influence the lives of the children of the church. These men have been neglected so long that a great cry has gone up that the family altar is fast disappearing from the homes, and the call to the ministry is on the decline. Should the laymen be properly developed and trained in proper service we would see new altars erected in the homes and the Holy Spirit would move and call more young men to the ministry. The decadence of religion in the homes is the greatest peril of the day. Yet the pastor has not the time to devote to building up these great interests!

John Wesley, the great founder of Methodism, though one of the busiest of men, travelling almost constantly and usually preaching three times a day, was not so busy that he neglected the development of his laymen. Though he traveled, mostly on horseback, 250,000 miles and preached 43,000 sermons, and wrote about 200 books and pamphlets for future generation, among them a treatise of diseases of the body, still he had the time to look after the physical and spiritual condition of the laymen. But our pastor, with all the conveniences of the 20th century, in stations and circuits, with churches not far apart relatively, has no time to look after their spiritual interest when they are crying to him to come over and help. The great trouble is not the lack of time, but the lack of ability to properly and systematically conserve the time—the lack of that system that caused John Wesley to be called "Methodist."

Some have interposed the objection that they are opposed to organization, that the church is too much organized already, and we need no more. To answer this objection would consume too much space for this article and will have to be reserved for another communication.

Greenwood, Miss.

"DEATH CANCELS THE DEBT."

Werlein Piano Club Member Dies In Lake Charles.

This clause in the "Club" contract has saved many a family the struggle with debt which comes after the "provider" has gone.

(Mrs. Hunter's Letter)

Lake Charles, Aug. 19, 1915.

Philip Werlein, Ltd.,
New Orleans.

Sirs: This comes to notify you of the death of my husband, which occurred Aug. 16, 1915. According to your contract all payments for the piano ceased at his death, as his account had never been in arrears.

Hoping to hear from you,
MRS. JOSIE L. HUNTER.

(Our Reply.)

New Orleans, Aug. 24, 1915.

Mrs. Geo. M. Hunter,
Lake Charles, La.

Dear Madam:

We are in receipt of your letter of August 19th advising us of the death of the Rev. Geo. M. Hunter.

We have looked up his account and find that the Rev. Mr. Hunter joined the Werlein Piano Club on June 6th, 1913, and that he paid his dues at all times punctually, never having gone behind a single month.

We agree with the members of our Piano Club that where they make their payments promptly every month that we will voluntarily make a present of the unpaid portion of the Piano to the family in the event of death.

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From the Field

Carthage, Miss.

Dear Mr. Editor: We recently held a meeting at Mount Horeb on the Carthage charge. Mount Horeb takes the place of the M. E. Church, South, congregation that worshiped in the Cumberland Presbyterian Church at Pleasant Hill. This congregation has built and painted as fine a little church as you generally see in the country. It was named for the place where the Lord met Moses in the burning bush. The presence of the Holy Spirit was manifest in this meeting from the beginning to the end; there were quite a number of conversions and reclamations, and 10 additions to the Church. The pastor began the meeting at 11 o'clock on August 22 and it continued until the afternoon of August 29. The meeting was said to be the best that this community had ever experienced. Rev. N. S. Loftus, of the Lena charge, came to me Monday night and did the preaching until Saturday night. Brother Loftus is what we sometimes call a live wire; his preaching is forceful and convincing. He is a native of South Africa, being of Scotch-Irish descent. He has been preaching for only about two years, but I regard him as one of our coming preachers. He is good help in a meeting and any one needing assistance would be fortunate to secure his services.—C. C. Griffin, P. C.

Sweatman, Miss.

Dear Mr. Editor: As we are through with our revival meetings on the Mar's Hill Circuit we will give to the readers of the Advocate a short account of our year's work to date. This is our third year on this charge, and in many ways it has been the best of the three. We have held five revival meetings, one at each of the five churches on the charge. We began here at Hopewell, our home church, on the fourth Sunday in July. Rev. J. E. Cunningham, of Greenwood, came to us on Tuesday following, and preached throughout the remainder of the meeting, which closed on the following Saturday with the third quarterly conference. It is needless to say that Brother Cunningham acquitted himself well. The prevailing opinion of all that heard him was that he could preach. There were some conversions, and reciamations took place, and the entire church was strengthened as a result of this meeting.....Our next meeting was at Gore Springs on the second Sunday in August. One of our own boys preachers, Rev. S. H. Coffey, assisted us for a week. We had a good revival; there were some few professions of faith and several pledged themselves to live a better life.....Our next meeting began on the fourth Sunday in August at Chapel Hill, where I was assisted by Rev. T. L. Houston, of Slate Spings, Miss., who did most of the preaching, and did it well—six members were received on profession of faith.....On the fifth Sunday in August we began at Mar's Hill. The pastor did all the preaching until Thursday, when Rev. R. H. B. Gladney dropped in on us and gave us four good and helpful sermons. As a result of this meeting we received 24 members into the Church; 21 of these were on profession of faith, all of whom were members of the Sunday school at this place, and 3 by certificate. A prayer-meeting was also started by the young men.....On the first Sunday in September we went to New Hope—a new church organized twelve months ago and located 1¼ miles east of Grenada—where we found a beautiful new church (completed with the exception of the ceiling) with a membership of 25 persons. We were greeted by a good congregation. Here the pastor did all the preaching except at one service. On Tuesday we hitched up old Charley (dear Brother T. G. Freeman), who gave us a splendid sermon. His presence was a benediction to all of us. We had with us in this meeting dear Brother Elliott of Holcomb, Miss., and he was of great help to us. We had a great meeting—I suppose that there were at least 60 people blessed by it. We received 38 members into the Church, all on profession of faith except one, organized a prayer-meeting, to be held on Thursday night of each week, and on the Sunday following organized a Sunday school with at least 75 pupils. We are expecting still greater things of the Lord. To God be all the glory!—W. J. Wood, P. C.

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ady for use. Try it in your Eyes and in Baby's for Eye Troubles—No Smarting—Just Eye t. Write for Book of the Eye Free.

Eye Remedy Company, Chicago

Pickens, Miss.

Dear Dr. Meek: We have closed our protracted meetings with good results. The Lord has been with us. We have had good revivals—about 30 additions to the Church. We were assisted in two of our meetings by two of the preachers of the Conference. Rev. T. H. Dorsey was with us at Goodman, and he is too well-known to need any words of praise from me; his preaching was of a very high order. Rev. E. N. Broyles was with us at Pickens. Brother Broyles is a splendid man—one of our best preachers—and a very bright future awaits him.

I have just returned from a few days' stay with my home people near Middleton, Tenn. I was with Brother Holland of the Memphis Conference in a meeting while there. We sometimes say that the old-time power is gone, but this is not so; and this meeting was a refutation of that notion. I do not remember to have ever seen such a manifestation of God's power as was shown. Old and young praised God together. Fifty or more were converted and reclaimed. Three old people past seventy-four were converted and received into the Church; children ten and twelve years old would stand up and tell what God had done for them. I think the result of that meeting will give the Church two or three preachers. It was truly a great meeting.

We have had a good year and will close out in fine shape. We are trying to leave things in as good a condition for our successor as we can. We have just made some improvements that were much needed. Any man should feel honored to serve such a good and loyal people.—J. D. Simpson, P. C.

Farmerville, La.

Dear Mr. Editor: As the Conference year is rapidly coming to a close we wish to give you a few items concerning our work for this year. Our work is located in what is known as "the hills," which we think one of the most pleasant places in the Conference to live in. Our people are mostly poor, but they are intellectually equal to the best. We have a splendid High School and our coming generation is getting fine mental training. God grant that their spiritual training may also be assiduously cared for. Our membership is small, but the future is promising, as we have a number of choice boys and girls coming into the Church. During the month of August we held protracted meetings at both of our appointments, Farmerville and Marion. In the former, Rev. T. H. Morris, of Mansfield, assisted and did some excellent preaching. The church was aroused by his spiritual and doctrinal sermons. People were set to thinking and searching the Scriptures. In the latter, Rev. A. R. Rogers, of Strong, Ark., assisted. Brother Rogers is a chosen vessel in the hands of the Lord. He sounded the old-time Methodistic note, insisting upon genuine repentance, regeneration (not reformation), and complete consecration. The membership was lifted to "higher ground," there were 4 accessions, and a number of certificates were sent for. While we haven't seen the results we wished for, we feel that the year's labor has not been in vain. Brethren, pray for us, that this fertile field may be properly tilled and that precious sheaves may be harvested for our God.—A. J. Coburn, P. C.

THE LEXINGTON (MISS.) REVIVAL.

(The following is from a recent issue of the Lexington Advertiser.)

What is generally admitted to be the greatest revival this community has ever experienced came to a close Wednesday night in the big tabernacle in the school yard. After almost four weeks of continuous effort, with from two to four services each day, great crowds came up to the very last, with constantly increasing interest and enthusiasm. The results already attained have been highly gratifying to the leaders in the movement, and have been of incalculable and far-reaching benefit to the town and the whole surrounding country. The number of professions of faith and reclamations will probably run well over a hundred, and yet mere figures cannot begin to measure the real significance and influence of this meeting. The whole community has been awakened, hundreds of lives have been touched and uplifted, public sentiment has been crystallized along certain very definite lines, and a number of practical reforms have already been made possible. People in the various churches have been drawn closer together, numbers of persons have agreed to bury all differences between themselves and their neighbors. The drug stores have bowed to public sentiment and have voluntarily agreed to observe the Sunday closing laws, and the slot machines which had become dangerous to public morals in the cultivation of the gambling spirit, have already disappeared, it is to be hoped never to dare lift their heads again in Lexington.

The executive committee which had in charge the management of the evangelistic campaign, consisting of the most prominent business and professional men of the town, has called a mass meeting at the courthouse Friday night to perfect the organization of a Civic League, the object of which will be to conserve by united action along many lines the general welfare of the community.

A fact worthy of note about this whole campaign is that it did not require the services of a professional evangelist to secure a great revival. The preaching has been done entirely by the local pastors—Rev. V. C. Curtis, of the Methodist Church, Rev. E. T. Mobberly, of the Baptist Church, and Rev. G. T. Gillespie, of the Presbyterian Church. The methods have been aggressive and there has been plenty of enthusiasm and profound emotions have been stirred, but there has been no objectionable excitement or sensationalism. It is felt everywhere that the results for these reasons will be permanent and far-reaching.

The success of the meetings has been due not a little to the work of Rev. S. E. Kirby, of Little Rock, the evangelistic singer, who organized and directed the splendid choir, and whose splendid solo work did much to attract and hold the enormous crowds that came night after night. His enthusiastic work among the young people stimulated them to take a very active part in the meeting and resulted in a number of conversions. The last few days of the meeting Mr. Kirby was ably assisted by Mr. Canzoneri, a young Italian, who is a candidate for the ministry and a student at Mississippi College. Both these brethren carry with them in their work the good will and grateful appreciation of the good people of Lexington.

Had Pellagra; Is Now Well.

Ringgold, La.—Mrs. S. A. Cotter, of this place, writes: "Will say that I am perfectly well and the happiest soul on earth. Wish every pellagra sufferer could know of your great remedy. I know how to appreciate health and sympathize with those that are not so blest as I. Am growing stronger, gaining in weight, and can do anything I ever could. Oh, I know I am well of that horrible disease, and my heart is full of rejoicing. I feel that I have come out of a dense cloud into the blessed sunshine. God be praised! He has spared my life for some good, and I feel that I have just begun to live."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn; skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

The number of people that were executed on the guillotine in France during the Reign of Terror is estimated at 2000.

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in the hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic drugs often seem to do as much harm as they do good, for the system rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a hundred on the average have reported "no beneficial results." This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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Box 17F, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....

Address .....

Shipping Point.....

(Please write distinctly).

"SPEECHES OF THE FLYING SQUADRON."

The great Flying Squadron campaign closed in Atlantic City, N. J., Sunday, June 6. It began in Peoria, Ill., Wednesday, September 30—lasting 8 months and six days before. Between these two dates and these two cities the Squadron left a Continental Trail 65,000 miles in length, over which it reached every State in the Union—255 cities—for a series of three days' meetings—held more than 1500 public meetings, delivered more than 3500 addresses, and spoke to a million and a half people!

These speeches, taken as a whole, lift the temperanee eause to a higher plane of discussion than it has ever before been lifted. They are epoch-making addresses—forged in the hot fires of a tremendous eampaign. Dynamic with spiritual power, big with moral truth, they are quick with human interest, and clothed withal with an eloquence that lifts them far above the commonplace. For reference purposes they are invaluable, and as reading matter, filled with entertainment and instruction. From the printer's standpoint it is a handsome volume of 400 pages, elegantly bound in gold lettered, dark red silk cloth.

It is published in answer to a widespread and urgent demand from every section of the country. In addition to the addresses there is much biographical and descriptive matter. No such a collection of temperance oratory has ever been published or assembled. The contributors are: J. Frank Hanly, four years Governor of Indiana; Oliver Wayne Stewart, former member of Illinois Legislature; Daniel A. Poling, President's Associate, United Society of Christian Endeavor; Ira Landrith, former President of Ward-Belmont College; Mrs. Ella A. Boole, President New York State W. C. T. U; Clarence True Wilson, General Secretary, Temperance Society of the Methodist Episcopal Church; Mrs. Ella Seass Stewart, former President Illinois Equal Suffrage Ass'n; John B. Lewis, Vice Chairman Prohibition National Committee; Wilbur Fletcher Sheridan, General Secretary Epworth League of the Methodist Episcopal Church; Eugene W. Chafin, twice candidate of the Prohibition Party for President of the United States; Charles Scanlon, General Secretary Board of Temperanee of the Presbyterian Church; Clinton N. Howard, publicist and lecturer; Mrs. Culla J. Vayhinger, President Indiana State W. C. T. U.; Charles M. Sheldon, author, minister and lecturer; Carolyn E. Geisel, physician and lecturer.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Eudora, at Eudora, Oct. 2, 3.
Crenshaw, at Sledge, Oct. 3, 4.
Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller; Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

Brooksville, Oct. 3, 4.
Crawford, at Shafer's Chapel, Oct. 9, 10.
Cedar Bluff, Oct. 16, 17.
Shuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Indianola Sta., October 3 (a.m.)
Moorhead Ct., at Sunflower, October 3 (p.m.)
North Carrollton Ct., at Smith's Chapel, October 9.
Belzoni Ct., at Belzoni, October 10.
Indianola Mission, at Fairview, October 16.
Isola Ct., at Inverness, October 17.
Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Greenville Dist.—Fourth Round.

Lula and Dubbs, at Lula, Oct. 2, 3.
Coahoma and Lyon, at Lyon, Oct. 3, 4.
Boyle, Oct. 9, 10.
Cleveland, Oct. 10, 11.
Shelby and Alligator, at Ducan, Oct. 16, 17.
Shaw and Merigold, at Merigold, Oct. 17, 18.
Friar's Point, Oct. 24, 25.
Clarksdale, Oct. 31, Nov. 1.
Jonestown and Belen, at Jonestown, Nov. 7, 8.
Tunica and Robinsonville, at Robinsonville, Nov. 14, 15.
Benoit and Bulah, at Benoit, Nov. 21, 22.
Gunnison, Nov. 28, 29.

H. S. SPRAGINS, P. C.

Holly Springs Dist.—Fourth Round.

Duck Hill, at D. H., Oct. 2, 3.
Water Valley, First Church, Oct. 3, 4.
Lamar, at Harris Chapel, Oct. 9, 10.
Mt. Pleasant, at Salem, Oct. 16, 17.
Holly Springs, Oct. 17, 18.
Potts Camp, at Bethlehem, Oct. 22.
Waterford, at Asbury, Oct. 23, 24.
Paris, at Pine Flat, Oct. 30, 31.
Ashland, at Ashland, Nov. 6, 7.
Randolph, at Spring Hill, Nov. 12.
Toccopola, at Toccopola, Nov. 13, 14.
Pine Valley, at Salem, Nov. 20, 21.
Coffeeville, at Coffeeville, Nov. 21, 22.
Byhalia, at Byhalia, Nov. 27.

R. A. TUCKER, P. E.
Holly Springs, Miss.

Durant Dist.—Fourth Round.

Sallis, at Hurricane, Oct. 2, 3.
High Point, at Center Ridge, Oct. 9.
Noxapater, at Noxapater, Oct. 10, 11.
Lexington Circuit, at Liberty, Oct 16.
Black Hawk, at Acona, Oct. 17, 18.
Lexington Sta., Wed., 7:30 p. m., Oct. 20.
Ackerman, at Salem, Fri., 11 a.m., Oct. 22.
McCool, at Liberty Hill, Oct. 23, 24.
Vaiden, at Columbianna, Oct. 30, 31.
Kosciusko Sta., 7:30 p.m., Nov. 3.
Kosciusko Circuit, Nov. 4.
West, at Hebron, Nov. 6, 7.
Tchula, at Tchula, Nov. 9.
Pickens, at Goodman, Wed., 11 a.m., Nov. 10.
Durant Sta. 7:30 p.m., Nov. 10.
Hesterville, at Bethel, Nov. 13, 14.
Chester at Pisgah, Wed., Nov. 17.
Matheston, at Providence, Fri., Nov. 19.
Slate Springs, at Cross Roads, Sat., Nov. 20.
Bellefontaine, at Shady Grove, Nov. 21.
Eupora-Maben, at Maben, Nov. 22.
Louisville, at Louisville, Nov. 23.
Killmichael, at———, Nov. 26.
Poplar Creek, at ———, Nov. 27, 28.

W. S. SHIPMAN, P. E.

Corinth Dist.—Fourth Round.

Mantachie, at Hebron, Oct. 1.
Mooresville, at Mooresville, Oct. 2, 3.
Sherman, at Blue Springs, Oct. 9, 10.
Myrtle, at Myrtle, Oct. 16, 17.
Hickory Flat, at Hickory Flat, Oct. 17, 18.
Wheeler, at Double Springs, Oct. 23.
Guntown and Baldwyn, at Guntown, Oct. 24, 25.
New Albany Ct., at Wells Chapel, Oct. 30.
New Albany Station, Oct. 31, Nov. 1.
Ripley Circuit, at Brownfield, Nov. 6, 7.
Dumas Ct., at Mitchell, Nov. 13.
Ripley and Blue Mountain, at Ripley, Nov. 14, 15.
Corinth, First Church, Nov. 17.
Tishomingo, at Tishomingo, Nov. 19.
Belmont, at Belmont, Nov. 20, 21.
Booneville Station, Nov. 24.
Booneville Circuit, Nov. 24.
Chalybeate, at State Line, Nov. 27, 28.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Fourth Round.

Shannon, at Pleasant Grove, Oct. 2, 3.
Okolona, Oct. 3, 4.
Nettleton Ct., at Shady, Oct. 9, 10.
Amory and Nettleton, at Amory, Oct. 10, 11.
Calhoun City, at Pine Ridge, Oct. 16, 17.
Vardaman, at Ellzey, Oct. 16, 17.
Smithville, at Greenbrier, Oct. 23, 24
Houlka, at Houlka, Oct. 30, 31
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16
Tupelo, Nov. 17.
Montpelier, Nov. '19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 22.
Aberdeen, Nov. 28, 29.

JNO. W. BELL, P. E.

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PELLAGRA SYMPTOMS: Hands red like sunburn; sore mouth; tongue, throat and lips flaming red; much mucous and choking; indigestion and nausea; diarrhoea or constipation; mind affected, and other symptoms FREE DIAGNOSIS. WRITE TO-DAY.

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Lime Against Tuberculosis

In the May 25, 1912, issue of the Journal of the American Medical Association appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis:

"Under the systematic, continued and persistent regime of calcium assimilation, Van Gelson has seen a number of his patients improve. The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alterative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alterative contains no opiates, narcotics or habit-forming drugs, so it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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RUSTON L.I. vs NORMAL NATCHITOCHES

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JERSEYS NOV. 5
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SHREVEPORT, LA.

AUTO RACES, Nov. 7. HORSE RACES Nov 3-8

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

MISSION STUDY CAMPAIGN.

October is the Mission Study Campaign month. Begin now to make a systematic campaign of your community and try to enlist every woman, girl, and child in one of these classes. The books selected for the study course are attractive reading matter, as well as calculated to stimulate missionary interest. Enroll your classes and report on the enrollment card that will be sent you; also we will esteem it quite a favor if each class is reported to us as to number of members and books used; and we trust each class will take up the books recommended in this message in the order given.

The books selected for the study of conditions at home are: Adult—"Home Missions in Action," by Mrs. John Allen; price 30 cents. Young People—"John Williams, Ship-builder," by Basil Mathews; not yet ready, but will be in plenty of time for the opening of the course. Juniors—"All Along the Trail," by Sarah Gertrude Pemeroy, 25 cents.

Study of conditions in other lands are: Adult—"The King's Highway," by Mrs. Montgomery, price 30 cents. Young People—"Comrades in Service," by Margaret Burton, price 40 cents. Juniors—"Around the World with Jack and Janet," by Norma Waterbury, price 25 cents.

With all the auxiliaries studying the same subject at the same time, a greater enthusiasm, deeper interest, and larger sense of responsibility will result. We would suggest, therefore, that each adult auxiliary take up the study of "Home Missions in Action" first; each young people's auxillary, "John Williams, Ship-builder," and each junior, "All Along the Trail." Suggestions for using these books will be given in the October Bulletin. This course can easily be finished in six weeks; then take the other books recommended, making a grand finale of a course of Bible study, all of which will be mapped out and given in the Conference Bulletin from month to month.

Trusting that every auxiliary in the Conference will make a careful and prayerful study of the Mission Study course, I am faithfully,

Mrs. WALTER CAMPBELL.

CORINTH DISTRICT MEETING.

The Woman's Missionary Conference of the Corinth District was held in the beautiful little city of Iuka, July 22-23. The unstinted hospitality of the people, combined with the fine health-giving spring water and beautiful natural scenery, made our stay pleasant indeed.

The efficient District Secretary, Miss Corinne Rogers, presided with dignity and ease. The program was interesting from beginning to end. Mrs. Vic Thompson Hoyle, of Tupelo, delivered a masterly address on "Missions," which, I am sure, gave all a broader vision of our Master's command, "Go preach the gospel to every creature." Miss Mary Massey, formerly from Iuka, but now in the service of our Board of Missions, gave a fine address on "Our Work in Mexico." Miss Olivia Pegram spoke to the Conference on "What Scarritt Has Meant to Me;" Miss Mary Daniel delivered two fine addresses—one on "Social Service" and the other on "Our Work in the Home Fields." Other prominent speakers were Mrs. Nash, of Corinth, and Mrs. Copeland, of Iuka.

On Friday afternoon Mrs. Hoyle conducted a praise service which was both inspiring and uplifting. We felt indeed and in truth that we sat together in heavenly places in Christ Jesus. I have often heard of men of vision, but this Missionary Conference impressed me as a body of women with a broad vision of the needs of man.

I am sure that great good will come from this Conference to the Corinth District, and to the entire North Mississippi Conference. May God bless and lead in the great work that our women are doing for lost humanity.

Before I close, I must speak of my visit to our Young Women's Co-operative Home in Corinth. This home is presided over by our own beloved deaconess, Miss Mary Daniel, and I found there an ideal home and Miss Daniel in great favor. I observed that the good people from several towns were responding to Miss Daniel's call for "linens," owing to our loss in the fire that destroyed the laundry. If our people more fully knew just what our Co-operative Home is, they would give it a more liberal support.

Mrs. O. P. ARMOUR.

Booneville, Miss.

MULTUM IN PARVO.

For the benefit of those who think there is no way by which we can get in a Mission Study, Bible and Prayer Circle, along with the several (?) lines of work in operation, I will give the Ruston plan.

We hold two meetings each month—one a business and one a social meeting. The business meeting is opened with a short Bible lesson, and the leader assigns a portion of Scripture for home study. The Publicity Superintendent gives a subject for prayer; we get through with the business in one hour, and then proceed to the mussion study, preferring to remain two hours one afternoon rather than one hour two afternoons, and then nearly all the members remain; whereas if we met for the study class alone only those who take the books would attend. This seems to be a good plan for getting in the opening wedge, and may develop into something better.

Mrs. A. C. McKINNEY.

MISSISSIPPI CONFERENCE NOTES.

The District Meeting of the Hattiesburg District, held recently at Petal, was an occasion of deep solemnity, as well as great rejoicing. Mrs. R. E. Johnson, our Conference president, writes: "We had such a fine meeting at Petal. Brother Neill preached the opening night and two young men joined the Church and were haptized that very night, and the next afternoon Miss Willie D. Hearst volunteered for Deaconess work. Both occasions were solemn and beautiful and all felt the presence of the Holy Spirit. The little church was full at every service, and I am praying that great good will come from that meeting." Mrs. H. O. Middleton writes of this same meeting: "Our visit to Mrs. Rawls' District meeting at Petal was indeed a blessing to us. God's Spirit was abundantly manifested there. The president of our Y. P. M. S., at Petal, Willie D. Hearst, gave her splendid young life to be used for Him. She will go into training at once for her life work. Oh, that other young lives may hear and heed the call of God, summoning them to service! The Hattiesburg District is waking up to the privilege of organizing the young people."

The Hattiesburg District is doing more than organizing the young people—it is furnishing laborers for the Master's service. Again comes a message from Mrs. Middleton, our consecrated First Vice President: "Do mention that our Mississippi Conference has another volunteer—Miss Byrdie Burnham, of Magee, Miss. Both Miss Hearst and Miss Burnham are from the Hattiesburg District. Shall we not pray that He may call yet others? 'The harvest truly is plenteous.' These young girls are so happy now that they have surrendered."

We know there is deep and abiding joy in the hearts of these young women, for they have heeded their Master's call. We do not know Miss Burnham; but we had the pleasure of meeting Miss Hearst at two annual meetings. How she has worked and toiled, prayed and planned for her auxiliary at Petal! Such devotion to service is not often manifested in the young and we feel sure she will be successful in her work wherever the Master calls her to go. Many hearts are filled with praise and rejoicing because of the step taken by these two young girls.

Now, just a word about Mrs. Middleton, the leader of our young people in this Conference. She entered upon her duties with fear and trepidation, but she has more than fulfilled the expectations of her friends. She is very winning in manner and full of enthusiasm for her work; but, best of all, she is a woman in whose heart is erected a throne wherein the Master reigns.

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EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restcrative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In cases of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

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They are sold by all druggists at 25c a box, containing 25 doses. If not satisfactory your money will be cheerfully returned.

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SCIENCE EXPLAINS POPULARITY OF COCA-COLA.

What is it that gives to Coca-Cola its remarkable popularity and success? Is it the delicious refreshing flavor, imparted by a rare combination of choice fruits, or is there something else that at least contributes to the wonderful success of this remarkable beverage?

Some have suggested Advertising, but even the most efficient publicity can do no more than induce the public to try an article once and if it proves disappointing they will never try it again.

According to our leading scientists, the most important factor in the popularity of Coca-Cola is its wholesome effect in quenching the thirst and in relieving fatigue of mind and body. They tell us that fatigue is universal and inevitable and that our modern civilization has put a premium upon the value of those articles of food and drink which nature has endowed with refreshing qualities. They point to the world-wide consumption of the caffein beverages and tell us that Coca-Cola is merely an improved coffee or tea, more delicious in flavor, more wholesome in effect, but otherwise the same; for all these beverages owe their refreshing quality to a vegetable substance called caffein, which is the active principle of coffee, tea, cocoa, mate and Coca-Cola.

Coca-Cola differs from tea and coffee in that it is carbonated, is flavored with the extracts of choice fruits, contains about one-half as much caffein and is free from tannic acid. In the last-named particular, the scientists tell us, it is distinctly superior to coffee and tea, especially when these are carelessly prepared, for overboiling dissolves the tannic acid from tea leaves and coffee grounds, thus giving these beverages an acrid taste and an unwholesome effect upon the digestion. If you have experienced any difficulty with the use of tea and coffee try the drip process and you will find them vastly more agreeable and wholesome.

The scientists also explain that the caffein beverages—coffee, tea and Coca-Cola—have the same physiological effect as the xanthin beverages—beef tea and meat extracts; for when caffein is digested it is converted into a xanthin. As xanthin (pronounced zan-thin) is one of the natural constituents of the human body, and as caffein, on entering the body, is converted into xanthin, scientists regard the caffein and xanthin beverages as the natural and physiological stimulants for tired nerves and muscles.

Desiring that the public shall know and understand the composition and quality of their product, The Coca-Cola Company has published a booklet containing the expert opinions of the world's leading authorities. Write for a copy. Read it carefully and understand how and why Coca-Cola is the nearest approach to a perfect solution of the world's great problem of fatigue. A copy may be had free by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Advertisement.

From the Field.

Clarksburg, Miss.

Dear Mr. Editor: We have closed our series of six protracted meetings on this charge. At Lodebar, in Rankin County, Rev. D. E. Vickers, of Matherville, Miss., did the preaching. The Lord was with us and gave us a great revival. There were 10 accessions to the Church by profession of faith and 1 by certificate.....Rev. C. C. Griffin, of Carthage, Miss., was with me at Zion's Grove. We had a good spiritual meeting, but there were no accessions. Best wishes to you and the Advocate. I am striving with all my might to increase the circulation of the Advocate on this circuit.—J. W. Evans, P. C.

Shannon, Miss.

Dear Dr. Meek: The revival meeting at the Methodist Church in Shannon, Miss., was conducted this week. The splendid sermons by Rev. S. A. Brown, of Okolona, Miss., were greatly enjoyed; good congregations attended both the day and night services, and there were three important additions to the Church. The influence of the meeting will linger as a benediction to the town. Brother Brown was once pastor here and was pleased to say at the final service: "Great gains have occurred at Shannon during recent years and very special prosperity is easily possible." Few towns are more happily situated and the Church is well planted in this favored section.—A. H. Williams, P. C.

September 18, 1915.

New Albany Ct., North Miss.

Dear Brother Meek: I have just finished my campaign of protracted meetings and had fine results—51 additions to the Church. Rev. R. H. Pigue, of the Memphis Conference, and Revs. W. L. Storment, C. W. Baley, and S. L. Pope, of our Conference, helped me. All of them preached strong gospel sermons which resulted in much good. Brother Pigue is a great doctrinal preacher and is also a fine revivalist. I am finishing my fourth year on this charge and I have fine Sunday schools—the best in the history of the charge. I will turn over to my successor a fine people to serve—no better to be found anywhere. I joined the Conference 14 years ago at Winona and this is my third quadrennial period. Pray that we may close out the year's work well.—J. A. Goad, P. C.

Alberta, La.

Beginning on August 29 and continuing for nine days, Old Castory Church records perhaps the greatest revival ever known in these parts. The extraordinary attendance from this and surrounding communities attested the great interest that was felt in the meeting. Men and women and boys and girls who professed to know Christ as their Savior were made to see that they were not, and had not been, doing their duty as Christians, and went to work in earnest to win souls for Christ. The preaching was done by Rev. W. B. Perritt of Shreveport, La. His sermons were complete from every standpoint and carried conviction with them. Another very important factor in the meeting was the excellent singing, which was conducted by Mr. C. L. Kennington. These two young men had a great influence for good wherever they went, and especially among the young people, many of whom were brought to Christ. The great plan of salvation was made plain to men and women during this meeting and 26 new-born souls were received into the Church.—Eugenia Koonce.

McCool, Miss.

I have closed my last meeting and will give you a short acount of the results. The following brethren rendered valuable assistance: Revs. R. G. Lord, J. D. Simpson, J. G. Johnson, E. D. Simpson, and V. C. Curtis. All expounded the Word without fear or favor and with credit to themselves and profit to all who heard them. A more consecrated set of brethren than those named above would be hard to find. As a result of their preaching we report 101 accessions to the Church—81 on profession of faith, and the others by certificate and vows. Many family altars have been renewed and others strengthened. The Sunday school work has been in good condition all the year and I have six good, live, active schools. We have four good prayer-meetings which are well attended and are doing a good work. The whole church has taken on new life and the influence of our revivals is felt throughout the entire charge. The people have been good and loyal to us in many ways and I am giving them the best service I can render. I am happy and contented and am willing for the Bishop to return us to this people if he sees fit.—T. L. Oakes, P. C.

Indian Bayou Charge (La. Conf.)

Dear Mr. Editor: Perhaps it will not be amiss to let the readers of your excellent paper know something concerning the Indian Bayou Charge. This is my second year at this place—my home church and the place of my boyhood days—and this year has been up to this time the best of the two. The work of the Church is progressing favorably along all lines. We have a splendid Ladies' Aid Society, which is growing in numbers and efficiency. The good women are planning to make some improvements on the church building, etc. We have had so far about 25 accessions to the Church. We have recently received a "pounding" from the good people of Hebron, which brought us many good things to eat. We have a fairly good mid-week prayer meeting, three Sunday schools with an enrollment of about 250, and an average attendance at Indian Bayou alone of about 100. The improvement and progress on the charge has not been due alone to the efforts of the pastor; but we have had efficient help in two meetings by Rev. Martin Hebert, Rev. F. G. McCoy and the faithful laymen have done much. We hope to go to Conference with a good report. We give God the praise for all that has been accomplished.—J. H. Hoffpaulr, Pastor.

Guntown and Baldwyn Charge, North Miss. Conf.

Dear Dr. Meek: I have just closed nine weeks' of revival work. The second week in July was spent with Brother A. J. Henry at Wheeler, Miss., very pleasantly, and I hope profitably. The third week was put in at Woodland, Miss., on Brother A. A. Martin's work. Brother Martin's wife being very ill, he was not with us in the meeting, but my stay with the good people of Woodland was very pleasant. At both of these places there were some professions. The fourth week in July was spent with Brother M. A. Burns at New Chapel on the Middleton (Miss.) Circuit. At this place the good Lord was with us in great power. There were 40 or 50 conversions and 30 additions to our Church on profession of faith. The campaign was continued the first week in August at Marvin on the Corinth Circuit with Brother A. C. Northington. Here we had a good meeting and some sweet services. From there we returned to our own field of labor.....The second week in August Brother J. H. Felts, of Corinth, Miss., was with me at Saltillo, where our people said he did some of the finest preaching that they ever heard. We had the greatest revival that the Church at Saltillo has had in several years. From this victory, we marched our forces to Pleasant Valley, with Brother R. W. Evans, of the Macon Circuit, to do the preaching, and it goes without saying that it was well done. His sermons were strong and stirring. This community was very much helped. We expect to begin to build a new church at Pleasant Valley next Monday morning. The material is all on the ground now, except the windows and pews. From Pleasant Valley we opened the fight at Guntown, with Brother W. M. Young, of Amory, Miss., to bring the messages, and he did bring us some good ones. This was a rainy week, but in spite of the rain we had some old-time Holy Ghost services. From Guntown, we went to Baldwyn, Miss., and engaged the enemy of the souls of men, with Brother L. M. Lipscomb at the gun, and after eight days of continued battle the smoke of the conflict cleared away and we found that fine execution had been done. We had a splendid meeting, the Church was revived and sinners were converted and brought into the Church. Thus the summer campaign for the salvation of souls closed. We have received in all 30 members, and we expect others to join before Conference. Our work along this line continues all the year in our pastorate. We are sending to you two subscriptions to your excellent paper.—W. C. Carlisle.

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KEEP THE LINE IN MOTION.

By Rev. W. W. Pinson, D.D.

The Emergency Fund for the Board of Missions is growing. Almost every mail brings responses. Hundreds of letters breathing love and loyalty to the cause of missions bave come to the office in the last few weeks. Often those who could offer nothing but prayer and good will so heartened us as to make us glad tbere was something better than gold and silver. Others have given with a heartiness and a spirit of self-denial that kindle fresh bopes for the triumph of the Kingdom. The quotation below from a letter received this morning from a pastor is a sample of many:

"The small offering was from a hard-working, heavily indebted farmer, with children in Christian colleges, but with a heart warm with gratitude to God for bis blessings."

Rich and poor have given with the same cheerful and thankful spirit. "I am glad to give" is a familiar expression, and the only note of sorrow or regret is at not being able to respond.

The contributions have ranged as follows: One of $2000, five of $1000, one of $500, one of $300, one of $200, one of $150, eleven of $100, one of $60, eleven of $50, eighty of $25, thirty-two of $10, fifty of $5, and many others of various amounts. All told, there have been about 250 contributions, mostly in cash. The total amount to date is $12,984.25. During the last thirty days we have received in addition to this amount $3750 on annuities account. The income from this source is increasing, and the inquirers are multiplying. We have recently had more than a score of inquiries concerning our annuity plan. A few days since a pastor, by a word in season, was instrumental in putting $3000 into our hands for an annuity bond. There are many opportunities where a similar thoughtfulness by a letter to the Board or a word to a prospective donor will do a blessed service.

The pace has been set by these generous friends. There are thousands who can and ought to follow their example. Surely those among us to whom God has entrusted means will not close their ears to the call in such an hour as this. There are no conscripts. This is a call for volunteers.

Let those who read take heed. Keep tbe line in motion. We are not set to marking time. We are called to a steady and unwavering advance. God is smiling on our Southland. We abound in all things. We should abound "in this grace also."

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THE KLEIN-BOYD REVIVAL.

There is now in progress in Meridian a great revival in which all the Methodist churches of the city are united. Rev. G. A. Klein, of Nashville, Tenn., who is one of the General Evangelists of our Church, is doing the preaching with Mr. Boyd, his singer, leading the choir. The services are being held under a large tabernacle which will, perhaps, seat 4000 people. Last Sunday night 1000 were turned away for lack of room, and every night tbe tabernacle is full to overflowing, with many lined up on the sidewalks and people seated in their automobiles drawn up along the curb.

Some years ago, when I was a boy preacher, pastor of a delta charge, a young man named Klein was sent as pastor of my old home circuit, the Blue Spring's circuit, North Mississippi Conference. I spent a part of the summer of that year at my father's home, and at his invitation I assisted Brother Klein in all his meetings. Perhaps tbe churches on that circuit have never had, before or since, such revivals, as Klein and I, both boy preachers, worked and preached and prayed together. At the close of that year he transferred to the Memphis Conference and during all these years, with one exception, I had not seen him. So, when I learned that he was to conduct the revival at Meridian I must needs go, renew my acquaintance, and hear him preach again.

Since I have done more or less revival work, it has been my practice to hear the evangelists whenever possible, to study their methods, and to try to get at the secret of their success. None of them, in my humble opinion, has touched what I believe to be the need of the Church—their work has not been abiding. So I went to hear Klein, hoping that he would prove to be of a different sort, and I was not disappointed.

One of the most serious objections the Church has had to evangelistic effort is its lack of permanency. Usually, when the evangelist is gone the revival collapses and a deadly reaction sets in, because the evangelist stirs the emotions and fails to turn them into channels of activity.

Evangelist Klein is of a different sort. To begin with, he is spiritual. He has religion. He is a man of fine judgment, level-headed. He does not go to pieces; be has no "nerves." He is not sensational, but, keeping his hand on the steering wheel, sees to it that no one else introduces sensationalism into any of his services. His style is simple, his delivery largely conversational, yet impressive and earnest. Beginning with the simple, fundamental principles of Christianity, he goes down to rock bottom, laying the foundation deep, and builds thereon the edifice of Christian life and activity. His arraignment of sin is terrific, yet kind and gentle. His appeals are irresistible, his work is thorough and will, I am sure, abide in Meridian after he is gone, telling in the life and activities of individuals and the Church. There is no doubt that he is the kind of evangelist pastors have been wanting to see. After hearing him for nearly a week, studying the man and his methods, I am convinced that he is the sanest evangelist that it has ever been my pleasure to hear, and that God has raised him up to be the pastor's ideal helper.

JOHN W. RAMSEY.

Sept. 21, 1915.

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CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 7, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

The poorest man is he who has the least of upright character.

* * *

Nothing can take the place of true prayer in the Christian's life and work. All other expedients will fail to produce abiding spiritual results when it is lacking.

* * *

Any man, no matter what may be his condition, is worth saving. The value of a human soul, even when lowest in the depths of degradation, is great beyond all computation. Do we not need a more profound realization of this truth? "God has no favorites."

* * *

He who works with God never works in vain. Even if he fails to accomplish what he undertakes and visible results among others are lacking, his own character and life are enriched. And there is ahead the glorious reward prepared for the faithful servants of the Master.

* * *

A writer in the New York Medical Journal has advanced the view that John Bunyan was a hypochondriac. With the great Bedford dreamer so afflicted and Paul an epileptic, as some have affirmed, one cannot but marvel, according to these representations, at the mighty debt that the world owes to disease.

* * *

Paul spoke of the Christians at Corinth as "coming behind in no gift and as waiting for the coming of the Lord Jesus." This was indeed great praise. Such attainments and such an attitude attested a fidelity and faith of the very highest order. To what extent are we measuring up to this lofty standard in this day?

* * *

A gentleman at Coldwater, Miss., is said to be mayor of the town, manager of the Cumberland Telephone Exchange, a barber, an undertaker, a tailor, a pressing club proprietor, an agent for tombstones, a school trustee, the owner of a motion picture show, and a candidate for the office of postmaster. We respectfully suggest that this brother ought to join the Methodist Itinerancy and place himself in the hands of the rural church specialists who are rising up among us.

* * *

One of the aspirants for gubernatorial honors in Louisiana last week objected vigorously to prohibition on the ground that it does not prohibit, advocating at the same time "strict regulation." As one of our ministers in the city said in commenting upon his position, prohibition will come as near prohibiting as "regulation" will regulating. The latter is what we are supposed to have now, yet practically every saloon in New Orleans, in plain violation of the law, sells liquor on Sunday. The dramshop is anarchistic in its very nature and respects no obligation, legal or any other kind.

THE PARABLE OF THE UNJUST STEWARD.

"The Parable of the Unjust Steward," contained in the sixteenth chapter of the Gospel according to St. Luke, has been variously interpreted and made the subject of much controversy. That an unworthy and unscrupulous man should have been held up as an example to teach others how they should act, together with the somewhat peculiar manner of setting forth what took place between him and his master, seems to have confused a great many people and to have led some to accept very erroneous notions concerning this remarkably interesting passage of Scripture. It is never wise in endeavoring to get at the true meaning of a parable to press the analogies suggested too far; common sense needs always to be exercised; and when this is done in the case of this utterance of the Savior we see little occasion for any misunderstanding of his meaning. It is not to be understood that the lord of the unjust steward commended in any sense his dishonesty; it was his realization that his opportunity was passing and his wisdom and diligence in making it count for the utmost possible that were extolled. These were the important particulars in which Jesus held him up as an exemplar for "the children of light."

One of the most amazing things about Christian people is their failure to comprehend fully the startling brevity of life and the need of fully utilizing without delay all of their talents and resources in proper service, that a rich reward may await them in the eternal world, toward which they are swiftly traveling. All of our possessions may be so employed as to convert them into heavenly treasures to bless us in the future. Wonderfully significant words were those spoken by our Lord in driving home this truth at the time that he uttered this parable: "And I say unto you, make to yourself friends of the mammon of unrighteousness that, when ye fail (die), they may receive you into everlasting habitations." One of the most luminous expositions of this verse that has come under our observation is that given by Bishop Marvin in his impressive sermon, entitled "Our Lord's Doctrine Respecting Riches." We quote briefly from it as follows:

"But is this so? Can we use money in such a way as to make friends for ourselves who will receive us after death? If this text means anything, it means just that. I confess that I was startled when I first got the vision of this truth—but why? Is it unreasonable? Take a case: When I took charge of a certain church—I will not name it—as was my custom, I hastened to find all of my members, and to know them personally, especially the poor. I found one, a widow in humble circumstances, whose youngest child was nearly grown; she told me her story. Fifteen years before she had been bereft of her husband, who was a mechanic, and left her with a helpless family without means of support. Where bread was to come from she did not see. But she had one friend who never failed her: her class-leader was a man of wealth; he kept himself informed as to her necessities; took pains to get her employment; got situations for her sons, as they grew up, in places where they would be under good influences; and whenever the pinch came, and it was necessary, he sent fuel and provisions—always doing what he could first to put her in a way of helping herself, that she might not feel dependent. This went on for years, until her sons were able to support her. He had never failed her; he had been her friend indeed—pure, generous, and noble.

"During the first year of my pastoral term she died. Her old friend was there with me under the lowly roof. Her purity, her piety, and her sorrows had all interested him in her, and he felt that he had lost a friend; his tears were silent, but came from deep fountains. He closed her eyes reverently with his own hands, and taking two pieces of silver coin from his pocket, laid them on her lids. He was with the children at the open grave, and wept almost as profusely as they when the clods fell and the officiating minister pronounced the words, 'Earth to earth, ashes to ashes, dust to dust.'

"A few months later I saw him die. It was a glorious death—rather, it was a glorious triumph over death. It was in the morning; the sun was just sweeping up from the horizon; Nature was in her most resplendent attire. It seemed as if heaven had lent something of its radiance to the scene. All at once his eye flamed with a new light, his spirit swept up through the golden gates of the morning, and left his face all beautiful with smiles that lingered still upon it when he was borne away to the grave. Tell me, did not that glorified saint whose children he had fed, and who had been a year in heaven before him, receive him with celestial friendship into everlasting habitations?

"It is said that there is a tombstone in the cemetery at Florence, Italy, bearing the inscription: **'Here lies Estella, who has gone to heaven to enter upon the enjoyment of an estate of fifty thousand florins which she transported to that world before her—in charitable deeds.'** Why not? What is there unreasonable in that?

"We are all saved by GRACE; no more acts of charity can put away sin, or merit the favor of God. Yet it is God's gracious will that his people, saved through the blood of the Lamb, shall reap the full harvest of their pious deeds in eternity."

Such are the possibilities that lie out before every child of God; and surely none could ask for opportunities more sublime and inspiring.

In the fierce storm which swept over the city of New Orleans last week the plain, unpretentious structures suffered least, while those with towers and turrets and various kinds of fancy fixings sustained the greatest amount of injury. So will the worthless tinsel that men weave about their lives and characters be torn away in the storm that shall come in the last great day. The solid things, with their foundations firmly laid upon the Rock Christ Jesus, will alone survive that awful testing time.

SUGGESTIONS.

Wouldst thou have thy life the brigbter?
Make another's burden lighter.

Wouldst thou know the joy of living?
Find it by the grace of giving.

Wouldst thou precious seeds be sowing?
Blossoms bloom, thou still unknowing.

Wouldst thou golden grain be reaping?
Trust the harvest to God's keeping.

Wouldst thou lose all fear of dying?
Each day live—on Him relying.

—Helen Elizabeth Coolidge.

BECOMING HUMILITY.

A story is told of Lord Kelvin that once when he entered a great gathering of scientists the audience arose. He wbispered to the companion wbo entered with him: "I think the prince must have come in." He had no idea tbat the demonstration of respect was meant for himself. He did not dream that he was wortby of it. He was the prince and did not know it. His humility, his love for the truth and his service in the cause of truth had given him this honor that he had expected to, be awarded only to the king's son.—Metbodist Recorder.

CONSECRATION.

Entire consecration is a clear, definite, calm taking account of stock by a man, and then giving himself, soul and body, and all that he has, over into the hands of the Lord. The man ceases to be a proprietor and becomes only a steward. It is of no use, in my judgment, to pray that God shall consecrate you. God won't do it. You must do that yourself. God stands ready to receive you, not only your heart, not only your time and talents, but all that you have. Consecration is the act of a man giving himself to God. There are many people living who think they have given their hearts to God, and yet have not consecrated themselves fully to him. A consecrated man is one whose will is surrendered to God and whose life and all that it Includes Is given into the hands of God.—Rev. W. H. Geisweit.

TWO INTERESTING LETTERS.

Mr. John Wanamaker, of Philadelphia, has long been known as one of the most actlve and useful Christian workers in the United States. His character is regarded as above reproach and in him every good cause has a friend and dependable supporter. The great Sunday school which he has bullt up in the "City of Brotherly Love" ranks witb the best to be found anywbere, and we have seen it stated that he is one of the stockholders of The Philadelphia North American, and that the high moral tone of that great daily, which is doing so much for prohibition and civic righteousness, is largely attributable to his influence. Recently, accordlng to The Richmond Virginian, a big distiller threatened to boycott Mr. Wanamaker's great stores, wbich are world famous, because of his large contributions for the extension of prohibition. As was to be expected, however, he received a prompt reply announcing Mr. Wanamaker's firm determination to continue to combat the liquor traffic regardless of any losses that might accrue to his business. The two letters referred to are so interesting and suggestive that we reproduce them below:

Mr. Meyers to Mr. Wanamaker.

New York, ———.

Mr. John Wanamaker, Ninth and Broadway, New York City:

Dear Sir: The report Is current that you contribute money to prohiblt the sale and distribution of liquor. I am reluctant to credit this report, and respectfully ask an expression from you on the subject.

If I have been correctly informed, you may be as unwilling to accept money that has been earned in the liquor traffic as I am to pay it to those who are endeavoring to confiscate the business in which I am engaged.

I have indicated my position In this matter by printing on my check, "A Check Against Prohibition," many of wbich have been received by your company in settlement of my charge account with you.

Thanking you in advance for any attention, I remain,

Respectfully yours,
H. C. MYERS.

Mr. Wanamaker to Mr. Myers.

Private Office John Wanamaker:

Philadelphia, ———.

Mr. H. C. Myers, 25 Leonard Street, New York City:

Dear Sir: Your letter of the 17th of February comes before me as I am leaving on the next train for the South.

I thank you for Its frankness, but regret its narrowness. You only buy of me what you want and I give you value for it. I think I do you good service.

As in one sense a father to from 10,000 to 14,000 employes, for many years I have suffered and lost so much from employes that killed themselves and ruined their families I could not and cannot be in favor (of the use) of intoxicating liquors as a beverage, and with nothing but good will to you as a gentleman, I will say that personal interest to serve my business can never bribe me to change my principles.

Yours very truly,
JOHN WANAMAKER.

WHEN I HAD CHARGE.

(This is one of a series of articles that Dr. S. A. Steel, of Columbia, S. C., has been publishing in the Midland Methodist concerning his experiences when he had charge of the old McKendree Church, at Nashville, Tenn.)

When I had charge of McKeudree Church I had under my pastoral crook Rev. J. D. Barbee, D. D., our Book Agent, and his family. Dr. Barbee had been pastor of the church himself, and a very popular one. I doubt if any man in Nashville had more friends or stood higher in the esteem and confidence of the best people than Dr. Barbee. Now, the relation between one who has been pastor of a church and one who follows him is a very delicate relation. This is especially true If the retiring pastor retains an official relation to the church and attends it. Another pastor had, it is true, been there for one year, between my coming and Dr. Barbee's leaving; but the Doctor had kept up his connectiou with the church, knew everybody, was respected by everybody, and devotedly loved by many. Under such circumstances a man can greatly embarrass his successor. In the matter of weddings and funerals and disgruntled members, if he hasn't got what Bishop McTyeire aptly called "quitting sense," he can be a serious handicap.

Any man fit to be pastor of such a church as McKendree, perhaps of any church, is sure to arouse antagonism, provoke criticism, and have his hands full of trouble with members who are highly endowed with the talent for finding fault. If a preacher does not make enemies he is most likely a mollycoddle, a clerical mollusk, a sort of theological invertebrate whose popularity is hardly an asset of the kingdom. He is certainly not like the Master, who made enemies on every hand, and said to his disciples: "Woe unto you, when all men speak well of you!" Now, I had a lively time at McKendree. And I know well that Dr. Barbee took a different view of many things from the one I took. Each of us, I think, thought the other a heretic on many points. But it affords me pleasure to say that from no one did I receive more uniform, cordlal, and earnest support than from Dr. Barbee. During the four years that I spent there he held up my hands and, while frank in his counsel, he never obtruded it, was always brotherly in giving it, and frowned on the criticism that shoots from cover. As I was a transfer, this sympathetic and friendly attitude on the part of one of the leading men of the Conference was of great value to me.

I always attributed Dr. Barbee's conduct toward me to two things: First, he was a great big man. He despised everything little and mean and had that native nobility of soul, penetrated with the aura of divine grace, that lifted his mind above the petty prejudices and jealousies of small men. And secondly, to his conception of the dignity of tbe position I filled. To be pastor of McKendree Church, in Dr. Barbee's view, was to hold not only a highly honorable office, but one of sacred responsibility, demanding the respect and prayerful support of every member. In his opinion, it would not do to impair the reputation and influence of a man who had such a weight to carry. It was the same sentiment that restrained David from doing anything against Saul, "the Lord's anointed." What a pity we do not have more of this wholesome respect for the office of the minister of Christ! We would be more guarded in our criticism that often destroys usefulness.

I came to McKendree from Kansas City. That misshapen cult, a sort of philosophical centaur, part truth and part error, called Christian Science, had begun to spread in Kansas City, and like the rank weeds growing in the deep alluvial soil about the mouth of the Kaw where it mingles with the muddy Missouri, found a congenial field in that city of fads. In sizing up my new work in Nashville, I happened to ask Dr. Morrow about Christian Science. "You need not bother about that," he said; "Dr. Barbee killed that snake. But you ought to have seen the flowers in the yard when he got through." That was Dr. Barbee's way. When he found a snake in the yard he went for it with hoe, rake, spade, fence rail, or whatever he could get hold of, and did not stop till the venomous reptile was dead, dead, dead! True, the flower beds might be mashed, and the rose bushes broken, and the geranium pots turned over. All that could he righted—the important thing was to kill the snake.

The most beautiful thing about Dr. Barbee's character was his devotion to his family, and especially his boundless and chivalrous worship of his wife. Mrs. Barbee was a little mite of a woman, frail in person and delicate in health. Dr. Barbee was a man of large and massive physique, the very picture of robust health and manly vigor. But he fairly worshiped that little woman, and I expect she returned his devotion with equal ardor. When the Conferences were being held, his duties took him away from home a great deal; but he wrote every day to his wife. I never heard him refer to her except in the most considerate terms, and he seemed to think she was the sum of all perfections. I know nothing in this wicked world that is more divine than that sort of love. It is inconceivable that Dr. Barbee's children should have called him "Daddy!" His whole family life was built up on a basis of mutual respect and affection which rendered such vulgar speech impossible.

If Dr. Barbee had had the advantage of early collegiate training he would have made his mark, perhaps, in the world of letters, for he has a large mind and a decided originality of thought. But he was what we call "a self-made man," and his attitude toward liberal culture was betrayed, perhaps, by his reference in one of his strong discourses to "that infamous old Dutchman, Go-e-the!" The range of his reading was narrow. He thought for himself. But he was a close student of the Bible and understood Methodist doctrine and history thoroughly. He had a habit of thinking aloud as he walked, and I have seen him going along on Spruce Street, his eyes fixed on the pavement, and every now and then making a gesture that betrayed his mental exercise.

He and Dr. Tigert were together at one of the Conferences, and both were appointed to preach at the same church, one in the morning and the

other in the evening. Neither knew what the other had preached about, and both preached on Jacob. They took exactly opposite views of Jacob's character. Tigert made him out a shrewd grafter, a good representative of the unprincipled business man who, if he had his deserts, would be behind the bars and wearing the stripes. Grace in the end saved him, but left deep scars of evil in his soul. Barbee made him out a good man from the start, ingeniuosly justified his dealings, or laid the blame on Rebecca, and held him up as a chosen and elect man. The people who heard them both could take their choice of the two opinions.

Take him all in all, Dr. Barbee was a typical Southern gentleman. It was born in him to be a gentleman. He stood erect in any presence, and those who knew him knew that he walked in his integrity. He bore himself with the dignity and patience of a Christian hero when enveloped in clouds of affliction and detraction and, though crushed with sorrow, stood firm as a rock. I was always glad to see him in my audience, for I knew he came to listen, and the stimulus of his alert attention was a fine pulpit tonic.

OBITUARY—GEORGE ALAXANDER GUICE.

Born October 6, 1852; died April 8, 1915. Admitted on trial by Annual Conference, December, 1890. Served under Episcopal assignment 24 years, and part of the 25th year. Active service recorded in Journals of the Mississippi Conference cover ten charges, as follows: 1891-2-3, Rocky Springs; 1894-5, Hermanville; 1896-7, Warren; 1898-9, Utica; 1900-01, presiding elder of Meridian District; 1902-3-4, Shubuta; 1905-6-7, Angullla; 1908-9-10, part of 1911, Saucier; part of 1911-12-13, Poplarville; 1914, and to April 8, 1915, Bay St. Louis.

To write the life of a busy man should cover the many pages of a book. A biography such as this brief note must be, can be only an outline. When the tree has come to be mature, strong-limbed, ripened fruit upon it, it is profitable to turn the mind back to where the young tree springs—where limb on limb push out in leaf and bloom; until, mature and fruitful, it stands a glory to its grower and a nourishment to men. We turn, then, to early years in the life of Brother Guice, to where he came in young manhood upon the paternal plantation.

In September, 1874, he was married to Medora Abigail Costly, daughter of an old Franklin County family. Inclining to the profession of law, his mind active and logical, we learn of him preparing, on his farm, for the practice of his profession, which he began in 1882.

This paper cannot admit detailed results of his career as lawyer; yet it cannot omit admiring reference to it, since the practice of law amply disclosed the quality of the man Brother Guice later proved himself to be. Adverting occasionally to this part of his life, he has spoken to this writer of experiences moving him. Spoke his pleasure in serving poor clients, mentioning particularly negroes whose crops were threatened by rapacious merchants, they helpless to resist extortion. With ready sympathy he defended such clients with the vigor of inborn love of justice and fair dealing. Spoke of repugnance and reluctance in defending the bad cause. Distinction in his profession and practice of law resulted in his election to the State Senate. At the Capital and concerning his service there, the following high praise from the press of the city, relative to Brother Guice's conduct in handling an important measure will attest his characteristic adherence to principle:

An editorial in the Clarion-Ledger of Jan. 28, 1888, under the caption, "Two Men With Manhood," says: When the bill first passed, and Senator Guice saw all the men who voted with him change their votes in favor of the bill, he remained alone the opponent of the bill, until finally, with the aid of the Governor and fifteen Senators, his ideas were victorious. Such men as these give us assurance that all the powers of appointment and coveted political position cannot crush out the manhood that remains, for there are Spartans yet alive."

As Chairman of Judiciary, his work distinguished him during a session memorable for the trial of a State official. Sympathetic, attentive, just, his public life bore clearly attested value.

God's call for him into his ministry must have been unequivocally clear and strong, for his answer was prompt, unqualified, undelayed. He was admitted on trial into the Mississippi Conference in 1890. Humility and modesty were large characteristics of this lovable man. He coveted the best gifts and appreciated his selection for positions of importance; but unholy ambition, spurring sometimes the pastor to seek prominence of place, held no attractions for Brother Guice. Circuits were welcomed, and his full force went toward saving and serving his people. On the death of Doctor Charles G. Andrews early in 1900, Brother Guice was appointed to supply the position of presiding elder of the Meridian District. Here, the office brought no altered demeanor. Prompt, loyal, indefatigable, the presiding elder went upon his field, his single purpose the progress of his district. Modest, sympathetic, careful of points of law, he left the district bearing permanent impress of consecrated, effective energy. From Shubuta Bishop Key appointed him to Anguilla. Hardly knowing where the new field was, he spoke with me about it on the train leaving the seat of the Conference. The kind face showed no change, only a bit of uncertainly as to the mind of his brethren towards him in his voice, as he said: "When the Conference finds it cannot use me, it needs only to suggest it, and I will make way for the better man." And for three following years his clean, holy influence was strikingly felt among that delta people. They learned profoundly to revere the true, just, tender-hearted pastor, who rarely plead with them to seek their Savior without deepest emotion and flowing tears.

Each year marked growth in preaching power with Brother Guice. It was no uncommon comment to have his hearers asking why so strong a preacher was sent to comparatively weak charges, when abilities and spirit marked such fitness for more responsible appointments. More and more he was in demand for revival work. Evangelistic of spirit, convincing and direct, sympathetic and yearning, his Savior was his ideal, and in fulness of his Lord's Spirit, he preached Christ with increasing effect. Many Christians, under his pastorate, date conversion and the new life in Jesus from his ministry to them.

What more need be said? Here was a man whose ministry wholly absorbed him. Looking neither right nor left, he gave all he was and had in glad donation to his Church. His warm heart drew the young people and all children loved him. With like wide-heartedness he stopped to hear every troubled story, and his big, kind hand went often to his pocket for temporary relief. He gave special attention to the collections imposed by the Conference, particularly Missions and Conference pensions. These he would not fail to clear, while not neglecting the others—I have known him to pay more than half the total himself, where he believed his people overburdened.

At his best, in the prime of his service, this soldier fell, and as we say, untimely. Vainly we strive to penetrate many mysteries, incidents, consequences of life. Injured fatally by a speeding passenger engine which was to take him to his weekly pastoral work and night sermon at Lake Shore Station, of the Louisville and Nashville Railroad, he lived but two hours, intensely suffering. Word of the tragedy spread quickly over Bay St. Louis and sadness clouded the day. With Roman Catholic and Protestant alike his name was high as a man of God.

Following is an extract from the city paper, its editor not a Methodist, which pathetically speaks the general feeling: "It requires a more facile pen than ours to number the many virtues which dominated the gentle soul and kindly heart of him whose daily life and work so truly proclaimed him 'a man of God.'

"To know him was to love him, and no one could come within the radius of his influence without feeling that he or she was made better by contact with one whose very life was a shining example of pure and undefiled Christianity.

"Dr. Guice's earnest, quiet and unobstrusive labors in the community were being crowned with success, but his zeal and loyalty to his own creed were never permitted to interfere with or serve as a bar to his friendships, and for that reason there are to-day many tear-stained eyes and hearts heavy with sorrow outside those of his own flock.

"Truly, a tragical death has removed from our midst a saintly man; one whose consecrated life surely found favor in the eyes of God. But the shock of its suddenness is in a measure softened by the thought that no one was ever better prepared to meet his Maker with so little warning—for 'It was well with his soul.'"

Death stilled the husband and the father's heart, and mourning darkened the home. The devoted, delicate wife, a daughter, Mrs. P. B. Bell, two sons, Carroll and Hubert, with many other sorrowing relatives will remember him.

His brethren of the pastorate also will remember him; and we will remember him as one—

"Who marched breast forward,
Never doubting that the clouds would break;
Never feared though right were worsted, wrong would triumph;
Held, we fall to rise, are baffled to fight better
—sleep to wake."

Gulfport, Miss. W. H. HUNTLEY.

MILLSAPS COLLEGE NOTES.

Millsaps College entered upon its twenty-fourth session on the morning of September 15. Several members of the two Conferences were present. Those participating in the opening exercises were Rev. B. P. Jaco, presiding elder of the Winona District; Rev. M. M. Black of Canton; Dr. W. H. Huntley, presiding elder of the Seashore District; Dr. J. M. Sullivan, of the Faculty; Judge Sydney Smith of the Law Faculty, and the President, Dr. A. F. Watkins.

Each speaker sounded the note of optimism in predicting the success of the present session, and all were made to believe that the college is entering upon one of the most prosperous years of its history.

Major Millsaps occupied his accustomed place upon the platform. He returned just a few days before the opening from Battle Creek, where he had spent the summer regaining health and strength after his illness in June, which prevented him from being present to hear the Commencement Sermon, the first one that he has missed since the college was founded. All were glad to have him present again and to see him looking so well.

At this writing the enrollment is somewhat in excess of that of the same date last year. The student body seems to be the most serious-minded of any that we have had in a long time. They have evidently come with the expectation of doing good work. The work is now under good headway.

The classes are organizing and electing officers for the year. The societies have had their first meeting with good progress in getting new members.

The Lamar Society had an open meeting on the night of October 1, at which time a new picture of Justice Lamar was placed on the wall in their hall to replace the one destroyed in the fire when the Main Building was burned. Mr. R. H. Thompson, of the local bar, was the principal speaker on this occasion. The Galloway Society is planning to place a picture of Bishop Galloway in their hall.

The officers of the Athletic Association have been elected and everything seems to be moving along smoothly in that line. It is to be hoped

that the same political factionalism that existed last year will not be evident this year and that all will work together for a greater Millsaps.

We have the promise this year of the best weekly that Millsaps has ever issued. The method of selecting the staff has been changed. The staff this year was selected for merit, determined by the amount and character of the contributions to the paper last year. The honor of Editor-in-Chief fell to Mr. Julian Feibelman, who is in his second year at the college. There will probably be an annual published this year.

Professor Key, who comes from the Southern University, at Greensboro, Ala., to take the chair of Ancient Languages has entered with great enthusiasm upon his work and is winning for himself a place high in the affections of the college folk.

On last Friday evening the meeting of the Young Men's Christian Association was given over to the hearing of reports from Messrs. O'Donnell and Parks, two of the three delegates sent to the Conference at Blue Ridge, N. C. At the close of the meeting Dr. Kern, as is always the custom, presented the cause of Bible study and secured the pledges of those present to devote ten minutes each day to the reading of the Bible.

From every view-point this promises to be one of the best sessions in the history of the college. We wish that we might inspire every alumnus and old student to join in doing something great for the college. It is not too soon to begin work for the success of the session of 1916-'17. Let every man in the two Conferences and every old Millsaps man and friend of the college work together to make that, the twenty-fifth session of the college, the greatest in its history. Then at the end of that session let everybody come to Jackson for a great celebration upon the completion of the first quarter of a century of the college's life.

Why not send four hundred students that year to the college? It can be done if we will try.

Jackson, Miss. G. L. HARRELL.

CALLED TO NEW WORK.

Unsought and unexpected by this writer, while pursuing the even tenor of his way as pastor of a most delightful charge and elegant people at Kosciusko, be was called by the Board of Trustees to the superintendency of the Mississippi Methodist Orphanage.

Fully appreciating the honor of the position, yet realizing the tremendous responsibility, he hesitated before accepting it. After carefully considering the need of these unfortunate and helpless children and having faith in God and the 125,000 Methodists in Mississippi, besides other friends of the orphans, he accepted the trust.

He realizes his limitations and asks your earnest prayers and hearty co-operation in this great work. Yours faithfully,

J. B. RANDOLPH.

A WORD OF EXHORTATION.

Brother W. M. Williams, the retiring manager of the Methodist Orphanage, and bis good wife have wrought well in this institution and have made a great success of the work. They know the needs here now better than anybody else. They both make statements in this issue of Our Home which I hope you will read and heed. I wish to emphasize the importance of "Work Day," Saturday, Oct. 16th. Our needs are many.

Let every pastor and Sunday school superintendent in Mississippi use the program in this issue of Our Home and prepare a special service for Sunday, Oct. 17th, and reap the harvest of "Work Day." Let all who wish to have envelopes for use on "Work Day" have them printed and pay for same out of the proceeds of the "Work Day" collections.

Let all remittances be made to J. B. Randolph, Manager.

We expect to have free cars to run on the roads where they have been running in the past to carry contributions made to the Orphanages at Jackson.

Fraternally,

J. B. RANDOLPH.

Secular News

By R. E. Meek.

Last year 8 counties in Indiana raised $171,251 worth of sugar beets, and this year the production is likely to be much larger.

* * *

There were 180 members of the British House of Commons in the English army at the front on January 1, 1915.

* * *

American manufacturers of cotton cloth are troubled over the scarcity of dye, which is said to be due to the war.

* * *

The total assessment of property in Louisiana for the year 1915 is $586,878,016, which is $475,287 less than it was for 1914.

* * *

On September 28 occurred the death of Mrs. Henry Cabot Lodge, wife of Senator Lodge, who died at the age of 65 years from heart disease.

* * *

California has her first woman judge in the person of Mrs. Aletha Gilbert, who will hear virtually all the cases of women defenders and juvenile offenders.

* * *

A large portion of the 1915 crop of sweet potatoes in the South will be canned and sold to the Allied Nations of Europe, who will feed their armies on them.

* * *

As a means of expressing their sympathy for the cause of the Teutons a large number of Turks of moderate means have subscribed $500,000 to Germany's third war loan.

* * *

The Germans have put upon the people of Lille, in French Flanders, a tax of $75,000 for sand bags, which the factories of the city refused to make, and a war tax of $3,200,000.

* * *

Government-owned equipment for hauling mail, which until recently was done by contract, is expected to save Uncle Sam $170,000 a year in Chicago and $62,000 a year in St. Louis.

* * *

A re-union of the veterans of the Grand Army of the Republic began in Washington, D. C., on Monday, Sept. 27. The number of old soldiers that have died during the past year is estimated at 33,255.

* * *

German troops on the East African coast have no poisonous chlorine gas, and in its place have confined swarms of bees which they let loose when attacked by British soldiers or natives of the country.

* * *

Imports of gold to the United States during the year ending August 1, 1915, amounted to $244,004,045 as against $59,312,328 last year, and the exports amounted to $97,749,270 as against $153,984,944 the previous year.

* * *

Foreigners residing in the United States temporarily without any intention of becoming citizens will not hereafter be exempt from the income tax law, as they have been hitherto. The law is intended to prevent actors, singers, and other persons from obtaining exemption as resident aliens.

* * *

Twelve thousand cremations take place annually in the United States, where the first crematory was established in 1876. This is the most sanitary method of disposing of dead bodies, though it is usually distasteful to the dead person's loved ones, and this accounts for the fact that it is not more generally used.

Church News

It is stated that the Epworth-by-the-Sea property of the Texas Methodists, near Corpus Christi, will be sold, and that a similar encampment will probably be provided for elsewhere in the Lone Star State.

* * *

The Life of L. Q. C. Lamar, by the Hon. Edward Mayes, of Jackson, Miss., is practically out of print. This is much to be regretted, as this magnificent volume ought to be within the reach of the future generations of the South.

* * *

The late Dr. Gross Alexander gave to the Church one of the ablest volumes ever issued by our Publishing House when he brought out the work entitled "The Son of Man—Studies in His Life and Teaching." This book was placed in the course of study of the Northern Methodists.

* * *

Rev. W. F. Quillian, formerly President of the Methodist Training School of Nashville, Tenn., declined to accept the presidency of Paine College, to which he was recently elected. Mr. D. E. Atkins, who had been associated with Dr. Hammond in the institution for some time, was then named as its official head and has signified his acceptance.

* * *

All the presiding elders in Texas recently met in a conference at Dallas. Much good ought to result from such a consultation. We think that other States would do well to follow the example of Texas and have a general meeting of the district superintendents within their bounds. More solidarity and concert of effort would probably help Methodism in most of the commonwealths embraced in our territory.

* * *

We had at the opening of our two Schools of Theology, at Atlanta and Dallas, more students than were ever enrolled during any one year in the Theological Department of Vanderbilt, and this opening will likely be increased by at least fifty before the session ends. And this has been done with but meager resources in loan and help funds. The men and women of our Church who are able to give help should see that the needed funds are provided for these two schools.

* * *

To the beginning of last week there were in Emory College and Emory University Academy, at Oxford, Ga., sixty more students than were in Oxford at the same date last year. The college had forty-five more students than at the corresponding date one year ago; the academy bad forty students, its capacity being fifty. And the boys were still coming into Oxford. More new students are in Oxford than perhaps ever before at any one time in the history of the college.

* * *

Dr. John S. Frazer, Commissioner of Emory University, reports that his success thus far in raising funds for that institution has been beyond his expectations. He has been in the field less than two months, has visited a number of places in Alabama and Mississippi, and finds the preachers and people in hearty sympathy with the work and ready to contribute. He would be pleased to hear from any person interested in this worthy cause. His address is 210 State Street, Mobile, Ala.

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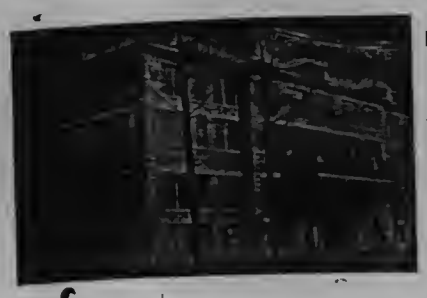

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(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

TAINTED MONEY? NO!

Money is a magnet which draws material things. Giving is a virtue. To exhort an unsaved person to keep the Sabbath day holy is but asking him to do a pious deed. To ask him to sign a temperance pledge is but asking him to do a pious thing. To ask him to give money to aid the Church or an institution of the Church is but asking him to do a pious thing. The money he gives is no more tainted than the pledge he signs or the Sabbath day he keeps. But there is this difference: the keeping of the day blesses himself only; the signing of the pledge accrues most largely to his own good, while the giving of the money puts into the hands of the Church a magnet with which it can work, and thus the act of giving blesses the giver and is a blessing in the hands of the Church.

Why the foregoing paragraph? There are men who have no church relations in your town whose money is now being used for pleasure or traffic. A visit from you would bring from that unsaved man or woman a gift that would benefit the giver, help the Church, and possibly spring an interest in the man for the Church that would ultimately result in his salvation. Cornelius, the Roman, was a charitable man, and his alms preceded his prayers and antedated his conversion. It would be a great thing if the whole unsaved world could be induced to put their money into the hands of the Church, for in so doing their gifts would lead many of them to the altar.

AN EXAMPLE WORTH FOLLOWING.

Our Baptist brethren a few years ago consolidated their educational interests in the Louisiana College at Pineville, which was located and started near the same time that Centenary was opened at its new location at Shreveport. With their usual habit of loyalty the Baptists of the State rallied to their institution, and as a result, in spite of the fact that they were once burnt out, they have erected buildings that have probably cost more than our Centenary buildings, and in addition have finished raising an endowment fund of $100,000. This endowment, if we are correctly informed, was raised from the various congregations of the State largely in annual installments payable in three years.

When we compare this result with what the Methodists of Louisiana have done, or rather have not done, for Centenary, the comparison is enough to make us ashamed of our negligence, or, better, to inspire us to rise to the demands of the situation. If it is true that the Church which provides for the Christian education of its sons and daughters holds the leadership of the future, as is confidently believed by many of those who have thought earnestly on this subject, the fact that the Baptists of Louisiana seem to be outstripping us in their provision for this essential arm of service, together with the fact that the Catholics of the State are not only maintaining but constantly increasing their equipment for education under the direction of that Church, does not offer much encouragement for the hope that Methodism shall be a leading factor in the future development of the State. It is time for us to arouse ourselves to the need of the hour and claim our place in the forefront for the future conquest of Louisiana by a united and generous rallying to Centenary and Mansfield.

A STATEMENT BY THE LOUISIANA ANTI-SALOON LEAGUE.

Now that each candidate for the office of Governor in Louisiana has announced his platform on the liquor question in unmistakable terms, there should exist no longer any doubt as to what all true enemies of the liquor traffic should do. So far as the Anti-Saloon League is concerned, it stands always and everywhere for principle above all other considerations. From its view-point, our only hope at any time to administer a knock-out blow to the liquor traffic is for the friends of prohibition to waive all questions of personal friendship and business relations in the interest of the triumph of the issue, just as the liquor man never fails to do.

The Anti-Saloon League has given each candidate an equal opportunity to declare himself in favor of the principles for which it stands. Of the four men in the race, all are credited with being honorable gentlemen who would undoubtedly keep their pledges on this question.

Hon. R. G. Pleasant has committed himself to local option with the parish as the unit, has ignored the matter of the Congressional unit, and has pledged himself to veto any State-wide submission bill if elected Governor. He thus not only would close the door of hope for a dry Louisiana for the next four years, but even opposes the democratic right of the people to a vote on the question.

Dr. Pierson and Hon. John M. Parker are also unalterably opposed to submission of a State-wide measure. Dr. Pierson, while opposed to the Congressional unit, expresses his willingness to sign such a bill if passed by the Legislature, but promises no support to such a bill. Hon. T. C. Barret, on the other hand, has come out boldly and unequivocally for the immediate extension of the prohibition unit to the Congressional district so as to eliminate the entrenched liquor interests in such centers as Monroe, Alexandria, Baton Rouge, Opelousas, Crowley, Slidell, and others. In addition, he pledges himself to use his best efforts to secure the submission of a State-wide bill during his term of office, if elected. For these principles and measures which he makes paramount in his platform he is already beginning an active and vigorous campaign, and we who have known him intimately for many years have not the slightest doubt of his sincerity. Certainly the liquor interests and their sponsors, the ward bosses, do not doubt his sincerity.

As between men the Louisiana Anti-Saloon League would take no position, but this is clearly a fight for principle and platform and not one for men, and we would be no credit to the high trust committed to us if we did not announce to the friends of our cause throughout the State our purpose to work for the complete overthrow of the liquor traffic.

We will stand with the man and for the measure which offer the only hope of progress for our cause. After many years of waiting and praying, the battle is now on to a finish, and we earnestly hope that all Christian laymen and ministers will present a solid front in this crucial hour. It is strongly urged that steps be taken in every parish to send men to the Legislature who will agree to support the issues set forth in Mr Barret's platform. This is a crusade for the home and the boys, and we call upon the Christian women of the State to aid in every possible way

Signed by. CLAUDE L. JONES,
A. W. TURNER.

OUR LAST CALL.

We have been calling for nearly nine years for help for the orphans. You, that is, a great many, but not all, have heard and heeded my calls. Now this last call is for an enthusiastic observance of "Work Day."

We have economized in every way that we knew how this year. On account of the financial stringency we postponed improvements and repairs and the payment of some accounts until we just had to have the money to meet the obligations. Besides our current expenses, we had to buy two new washers for our steam laundry at a cost of over $300, and furniture, seats, desks, etc., for one school room; also two carloads of coal. So we had to borrow $1500 with which to meet our obligations until "Work Day."

So the new manager, Brother Randolph, coming in at this time, and under these circumstances, needs your co-operation. With it he will receive the $5000 needed; without it he and the Church will be burdened with debt. In this last appeal I call upon every one of the 125,000 Methodists in the State to give at least the proceeds or value of one day's work to the Orphanage. We have faith in our people doing great things. This will encourage Brother Randolph and help you.

W. M. WILLIAMS.

NOTICE.

Please let every one make all money orders, checks, etc., intended for the Mississippi Methodist Orphanage payable to J. B. Randolph. Don't be sending money to me, like some did to Brother Oats, for months after he had left the Orphanage.

My address until Conference will be Mt. Olive, Miss. I will serve the Seminary work until Conference. I preached three times last Sunday on my new work. What a privilege to preach the gospel of Christ! W. M. WILLIAMS.

The raven, which according to the ancients was noted for unusual longevity, does not live over 70 years.

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REV. ERVIN ROBERTS.

Rev. Ervin Roberts was born on August 10, 1838, and came to the end of his earthly career on April 7, 1915. Ervin was one of thirteen children born to Mr. James Roberts and Mrs. Mary Ann Roberts. He moved with his parents from Mobile County, Alabama, to Vancleave, Jackson County, Miss., in 1842.

He was a lad of twelve years when first he heard a gospel sermon, which was preached by the Rev. Mr. Geo. Gregory of the Alabama Conference, the discourse being delivered in what was known as a sheepcote, or pen, after some good people had fixed it up for that purpose. This sermon found a lodging place in the heart of this youth which produced fruit in after years. He was a man of prayer and great faith. So much so, that he almost took God literally at his word. Several instances could be given to establish this fact.

While Brother Roberts was a man of limited education he was by no means an ignorant man, but was well posted on most any subject you would bring up. His life was no doubt the outcome of a sound and thorough conversion.

He was the first Sunday school superintendent that Old Mount Pleasant Church ever had, which office he filled for about sixteen years. It then fell to the lot of a younger brother, who is a local preacher in the bounds of this charge, and, a faithful good man, too, to succeed him in that responsible position.

Brother Ervin Roberts was married to Miss Martha Cates in 1861. There were born of this union thirteen children—nine of whom, with a loving wife, a brother and two sisters, and many friends, survive to mourn his departure. But our loss is his gain. We miss his kindly face, genial smile and fatherly counsel.

Brother Roberts was converted after uniting with the Church, under the pastorate of Rev. Jas. Tolle, a local preacher, doing supply work. He united with the Church while Rev. J. F. Randle was pastor.

He was called to the ministry in early life. He received license to exhort under Rev. Irqet, presiding elder, Rev. U. B. Philips being at that time his pastor. He was licensed to preach in 1860 under Rev. Thos. W. Dorman, presiding elder. (This all took place in his own home.)

He preached his first sermon at Old Salem Camp Ground from Matt. 11:28: "Come unto me all ye that labor and are heavey laden." And his last sermon was delivered just twelve miles south of Salem, at Caswell Springs last year, the text heing Gal. 6:9: "Let us not be weary in well doing; for in due season we shall reap if we faint not." This was a fitting text with which to close a successful life, as his had been.

Brother Roberts was ordained a local deacon by Bishop Kavanaugh in 1879 at Meridian, Miss. He was in the itinerancy as a supply at several different periods of life, rendering acceptable service in that capacity.

He was in the strife of the sixties, rendering faithful service as a private soldier and as courier part of the time. He came through it all without a mark on his body or a blotch on his character. During all this time he found time to read the Word of God, which was to him the man of his counsel and the sword of the Spirit. The last official act of his life was to haptize an infant baby, John William Davis, on his fifty-third marriage anniversary.

During the entire period of his illness, he never grew despondent, but was buoyant in faith, for he endured as one who was sure of his reward. There was no fear, for love casteth out all fear. No dark shadows crossed his path, for it seemed as though there was a ray of sunshine in his path. Indeed, the Son of righteousness shined in his soul.

His was a triumphant ending. He died practically with the shouts of praise on his lips, for sweet deliverance had come as we closed up the song, "The touch of His Hand on mine," we began at his former request—for death was on him—to sing "Jesus is all the world to me." Thus he swept out into the everlasting kingdom to receive a crown of life and his garment of righteousness. Thus ended the life of one who was a good citizen, and a consecrated minister of the local ranks of the M. E. Church, South.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combined to say,
How blest the righteous when he dies!"

W. L. BLACKWELL, Pastor.

Vancleave, Miss., Sept. 24, 1915.

GALLOWAY MEMORIAL CHURCH, JACKSON.

Dear Dr. Meek: We have just closed a week's study of the polity, doctrines, and history of Methodism. The attendance on the lectures by our Galloway Memorial congregation was fairly good. The lectures were given in the Sunday school room of the church. The subjects and speakers were as follows:

"Methodism a Providential Movement," Rev. M. M. Black; "Some Great Bishops and Their Contribution to Methodism," Judge J. M. Stevens; "The Rise of the Methodist Movement," Mrs. A. F. Watkins; "Some Outstanding Values of Methodist Polity," Rev. W. H. Lewis; "Some Great General Conferences," Dr. A. F. Watkins; "The Distinctive Doctrines of Methodism," Rev. R. Bradley; "The Beginnings of Methodism in Mississippi," Professor R. S. Picketts; "The Opportunities of a Present-Day Layman," Dr. J. M. Sullivan; "Some Methodist Hymns and Their Authors," Dr. A. A. Kern; "Methodism a World Force for the Kingdom," by the Pastor.

Among other things growing out of this meeting, we will ask that the College of Bishops appoint some one to prepare a biography of the Bishops in encyclopaedic form, this sketch of each Bishop's life and labors to be published in separate volumes, so that each life-work can be bought by any person who desires a special one.

Again, we are going to have a "Hall of Fame" in Galloway Memorial Church. In this room we hope to place on a roll the names of all who have been licensed to preach by this Church. In a similar way we will record the names of any who have gone to the foreign fields. Another roll will contain the names of all who have served as pastors of the Church.

Lastly, we will have the pictures or mural tablets of illustrious Mississippi Methodists, such as Drs. Winans and Drake, and many other like celebrities who have adorned the gospel of Christ and given prestige to our Church.

This latter feature will be of lasting value in teaching Methodist history. When visitors come to our Capital City, we can not only show them a beautiful church but a room which contains the names and pictures of men who have helped to make one of the greatest States in the Union.

We will begin our revival here in October. We are expecting great results. Sincerely,

W. G. HENRY.

THE ORGANIZATION OF THE LAYMEN'S MISSIONARY MOVEMENT.

By Judge E. Y. Hughston.

Among the objections urged against the Laymen's Missionary Movement, the most common is that the Church needs no further organizations, that it is over-organized now.

In answer to this objection it may be said that nothing can be over-organized in the true organic sense, and until the organizations of the Church reach every member, to train, prepare and cause him to become active in the Kingdom, a live member, the organizations are insufficient. Organization is but the act of systematizing, of getting into working order; an organization in its true sense is an active, moving, living thing; there can be no life without an organism, and no organism without life, since when the life becomes extinct, the organism disintegrates and decays. It has been asserted that nine-tenths of the membership of the Church is inactive and lifeless; it therefore seems that some organization that will enlist some of these into active life and develop the powers that have so long lain dormant, buried beneath commercialism and pleasure, is very needful and opportune; and the objection that it is not needed bears the ear-marks of that old serpent that deceived our first parents.

The ultimate goal of the Church is to disciple all nations; teaching them to observe all things whatsoever Christ has commanded. This can only be done by so effective an organization of its forces that its every member will have a part in the work. The Church that can enlist only one-tenth of its membership can not expect to make much headway in discipling other people; the Church that has only effectively taught one-tenth of its own membership cannot expect to be very effective in its teaching of other nations; the Church that has nine-tenths of its membership either positive sinners or negative Christians can not successfully claim that it is fully organized and needs no other organization; it can not make such a claim until it has enlisted every member under the banner of Christ, and given him a definite work to do.

But some brethren say that they are opposed to man-made organizations and we have too many of them in the Church, and that this is the cause of the lifeless condition of the Church. Oh, that old serpent again! More "suhtil" than any beast of the field! Man-made organization for the evangelization of the world! This deceiver would have us forget that God has made man his vicegerent on earth; forget that Christ said, "And, lo, I am with you alway, even unto the end of the world;" forget that in the spiritual life man is a partner with God in the great work of advancing his kingdom on earth; forget that man is given the task of preparing his bride, the Church, for the coming of the bridegroom, and in that sense all earthly organizations for the spread of the Gospel are of men and through men; and when the spirit of Christ moves and works through the organization of men, the power is irresistible, and a lifeless condition cannot exist. The lifeless condition of the Church is not due to the fact that we have too many man-made organizations, but because of the fact that too many of them are forgetting God, and are worked in the interest of men, in secular life and not for spiritual life, and for the purpose of giving place, power, and influence to men and not to God.

In the material universe we find no strength, power or life without organization. When the earth was without form and void the Spirit of God moved upon the face of the waters and began to systematize matter and to get it into working order—in other words, to organize matter. The first result of this organization was light; God continued the process of systematic arrangement until the earth brought forth vegetable life and the earth and sea brought forth animal life, beginning with the simplest form of life until it reached the most complex organization, culminat-

(Continued on Last Page.)

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WALTER'S TROUBLES.

I thought when I'd learned my letters
That all my troubles were done;
But I find myself much mistaken—
They only have just begun.
Learning to read was awful,
But nothing like learning to write;
I'd be sorry to have you tell it,
But my copy-book is a sight.

The ink gets over my fingers;
The pen cuts all sorts of shines,
And won't do at all what I bid it;
The letters won't stay on the lines,
But go up and down and all over,
As though they were dancing a jig;
They are there in all shapes and sizes,
Medium, little and big.

There'd be comfort in learning
If one can get through; instead
Of that, there are books awaiting
Quite enough to craze my head;
There's the multiplication table,
And grammar, and—oh, dear me!
There's no good place for stopping,
When one has begun, I see.

My teacher says, little by little
To the mountain top we climb,
It isn't all done in a minute,
But only a step at a time.
She says that all the scholars,
All wise and learned men,
Had each to begin as I do;
If that's so—where's my pen?

—The Lutheran.

PUTTING ONE'S MIND TO IT.

Royal Merryman wanted to be a Boy Scout, but was only eleven years and three months old. Ned and Lester Gordon, Frank Rines and Lee Webster had the same ambition and, also, were not yet twelve. So they formed a society of their own and practiced getting ready for scout service. They could learn to do many things that the Boy Scouts did, and they could take tramps and play camp-out. They called themselves "The Junior Hikers," built a hut of spruce boughs in Gordon's field, and spent most of their time exploring Webster's wood-lot.

"We're going to play bear hunt to-day," said Royal one morning. "Lee has a book about hunting bears, and we're going to follow it."

Royal's brother, Jamie, who was only seven years old, listened eagerly. "Oh, Royal," he pleaded, "Can't I belong? Please, Roy! I won't bother a bit."

"You couldn't help a bit," replied Royal. "You'd get tired before we'd gone two miles. Wouldn't he, mother?"

"He couldn't go on long tramps; but can't you take him into camp with you?"

"Well, some time, when we're not going on a hike, I will," Royal agreed, rather reluctantly.

"Don't forget to water the chickens before you go," said his mother. "And I want you to run up to the store and get some steak for dinner and then go over to grandpa's for the apples."

"All right, I won't forget," promised Royal. But when, five minutes afterward, he heard the Gordon boys' whistle, he did forget, and, seizing his bow and arrows, ran to join them. He was pretty well worn out when he reached home in time for supper.

"Hallo!" was his father's greeting, "where's that bear steak? I had my mouth all made up for a bite."

"He got away from us," said Royal soberly, and he added, with some show of pride, "We got lost, but we found our way home all right; it's easy enough if you just put your mind to it."

"How did you do it?"

"Why, we knew that tallest spruce tree in the lot over by the south corner of Gordon's field, and we climbed trees and saw it, and then pointed our course accordingly."

"Oh," said his father, "I see. So you think you are learning scout craft?"

"Yes, sir."

"And how about the other requirements obedience, attention to duty and being a man of your word? You obey your mother, I suppose, and don't forget things or neglect your regular work?"

For the first time since morning Royal remembered his mother's bidding and his promise. He looked embarrassed.

"And that other qualification," continued his father, "the disposition to do a good turn to somebody every day? What deed of kindness have you done to-day?"

Royal considered. "There hasn't been any chance to do a deed of kindness to-day."

"Well," said his father, "I know a boy who has found some of those chances that you have missed. He not only went after the steak that you forgot, and the apples that you forgot, but he took care of the baby while you were off enjoying yourself, and weeded your mother's flower bed, which you hadn't time to look after. It seems rather a one-sided arrangement for him to be doing all the unselfish deeds while you do all the hiking and scout craft."

Royal remembered Jamie's pleading face and his own rude refusal. He felt ashamed, and looked so. "Where is he?" he asked.

"He is coming when I ring," said his mother, touching the tea bell. "He is going to give you a surprise."

The door opened and Jamie came in, very happy and excited. He had on a khaki suit with fringes down the seams, a scarlet neckerchief, a leather belt and pouch, and a hat with a leather band. In his hands he held a beautiful toy rifle.

Royal sprang up, quite as excited as Jamie. "Where did he get it?" he asked.

"Grandpa and I bought it this afternoon," answered Jamie. "Say, Roy," he anxiously besought, "can't I belong now? If you don't want me to hike with you I can stay and guard the camp."

"I guess the boys will be only too glad to have you," answered Royal heartily. Jamie flung himself, gun and all, upon his brother. "You shall carry my rifle half the time!" he cried.

"You see, Royal," said their father, "like scout craft, it's easy enough if one just puts his mind to it."—The Congregationalist.

IN THE CORNFIELD IN JULY.

One hot July morning a boy was hoeing corn in a field. Apparently oblivious of the heat and indifferent as to the exactions of his toils, he whistled while he worked. A dust-laden traveler stopped his horse, drew up to the fence, and called out, "Hello, my lad, I am curious to know how you can hoe corn on a day like this and whistle while you work."

"Well, sir," replied the lad, "I don't know unless it is that I feel somehow that I am a doin' somethin' that even the Almighty couldn't do if I wasn't here to help Him."

What a fine faith is that! In partnership with God! So is every honest, earnest man who does well some work that needs to be done. How the task is dignified! There is no drudgery to the man who feels that he is working with God.—George L. Perrin.

THE CATBIRD IS A JOKER.

He has more whimsies than a minor poet, more streaky humors than a circus clown. He can't even make love seriously. And he's a loafer. He sits on a bough at a brookside out in the country, at early morning right about now, his hat over one eye and his head cocked sportily at an angle; so sitting, he whistles love lyrics to his little gray mate busily engaged collecting materials for a nest.

The redbird, nor even the mockingbird, has nothing on him in respect to purity of tone, caressing grace or sheer joyousness, however much they may excel him in range of repertory. And he knows it. And his little gray mate knows it. And she's proud of it.

But he can't behave; just as his passionate love notes have lured her momentarily off the job of nest-building, to turn and regard him with pleased eyes, the whimsical rascal throws his head back and meows like a cat, or caws like a crow, it's all a joke to him. Little gray mate turns her tail indignantly, turns her back on his love-making and resumes work. Then he flies around to the other bough where he can catch her eye again and begins a new serenade. Her sudden wrath does not worry him a particle. He knows women.—John B. Gorgan, in National Magazine for September.

TOO MANY OF THE KIND.

Judge Flourney, of Washington, D. C., tells this story: A new preacher down in rural Kentucky called on one of his fold, an aged bedridden lady, to sound her out on questions of creed.

"Sister," he inquired, by way of a starter, "do you believe in the doctrine of Falling from Grace?"

The old dame's eyes rolled heavenward.

"Brother," she said, "I not only believes in hit, but I bless the good Lord that I practizes hit!"—Methodist Recorder.

NOT SCRIPTURAL.

At a recent session of the Federal Suffrage Association, held at San Francisco, Rev. Mrs. Brown, president of that organization, is reported as saying: "We must encourage our girls to study for the ministry." The reason she gives for her utterance is that the men have been lured away from their duties as ministers by ping pong, tennis and pink teas, and that there is more brawn than brains in the pulpit of to-day. Of course, all well informed people know that the ground upon which she would encourage girls to study for the ministry are false. If they were altogether true, there is no Scriptural authority for such encouragement, either by precept or example. On the other hand, there are Scriptural reasons why women should not enter the ministry. The Rev. Mrs. Brown's utterances show conclusively that she should have never entered it, and that having entered it she ought to quit it.

"We rejoice greatly in the splendid work that has been done and is being done by the women of the churches, and few women of any denomination have made a more excellent record than have our Baptist women. They are certainly as loyal to the truth as any women in the country, and fortunately, none of them have had such distorted views of their duties, in the light of the New Testament, as to give any expression to having felt called to enter the ministry."—Christian Index.

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Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held in the Advocate office at 3 o'clock p.m. on Thursday, October 28, 1915.

J. M. HENRY, Chairman.

THE GREAT STORM.

New Orleans and the surrounding country were on Wednesday, Sept. 29, visited by the most severe storm of which there is any authentic record in the history of this section. It originated in the tropics and warnings that it was sweeping northward were published two or three days in advance of its arrival; but hurricane predictions are so frequent hereabout and so often fail to be verified that, with the exception of safeguarding the shipping interests, but little attention was paid to them in this instance.

A strong wind was blowing early Wednesday morning, which steadily increased in intensity until it maintained for about seventy minutes a velocity of 96 miles an hour, and for a few seconds reached a velocity of 120 miles. The barometer reading was 29.13, which is said to be the third lowest in the world's record of storms, having been exceeded at False Point Lighthouse, Bay of Bengal, India, on Sept. 22, 1885, when the reading was 25.15, and at Royal, Porto Rico, on Aug. 14, 1899, when it was 27.60. The wind was accompanied by a constant downpour of rain, and though it blew continuously, it came at times in spiral gusts of varying fierceness. It was practically an all-day storm, and the scenes presented on the streets while it was raging were such as one can never forget.

After the early morning hours practically no business was attempted and it was with the utmost difficulty that one could go anywhere. By noon fences, walls, trees, and weak structures were falling, the air was filled with slate, glass, and other flying material, and it was dangerous to be out of doors. From 1 to 6 o'clock, when the hurricane reached its maximum, substantially all travel of every kind was stopped; nor was it resumed to any considerable extent after the wind began to subside at the latter hour. The street cars were out of commission, the "jitneys" were afraid to operate because of the live wires that were down, and the danger of undertaking to walk the barricaded streets was generally recognized. Thousands of people were unable to reach their homes, all the hotels were crowded, and many spent the night in stores and office buildings. Three hundred young ladies were cared for in the new Post-Office.

The spectacle which the city presented on Thursday morning was a most striking one. Wreckage was everywhere; not a car was in motion; the wires were down in every direction, and there was no communication to be had with the outside world. The various conveyances that were rigged up to transport people to and from Canal Street were well worth seeing. The old-time [illegible] reason was not [illegible] exhilaration [illegible] was [illegible] experimental [illegible] entering [illegible]

[illegible] the severity and duration of the great storm, the loss of life in New Orleans was [illegible] small. According to the information at hand at the time [illegible] persons were killed and some two score were injured. The property loss, however, was [illegible] and will probably reach up into the millions. A number of churches were wrecked or damaged, the most conspicuous of these being the First Presbyterian Church, which was made famous by the ministry of its former pastor Dr. B. M. Palmer. The roof and front inner walls of this noted edifice were demolished and the organ, which was located in that part of the building, was completely destroyed. Of the extent to which our Southern Methodist Churches suffered, Rev. V. V. Holmes, presiding elder of the New Orleans District, has written elsewhere in this issue of the Advocate.

The storm also wrought great havoc in the country bordering on the Louisiana and Mississippi Gulf Coast. A large amount of property was destroyed there and quite a number of lives were lost. The total number of the dead in the wake of the storm is estimated at from 150 to 175. At Lake Catherine about 20 were killed, at Bizolers 15 or 20, at Pleasure about the same number, at Delacroix 20, and at Point-a-la-Hache 11. There has been considerable suffering for the want of food and shelter at some of these outlying points. The city of New Orleans has been endeavoring to relieve all such distress as far as possible, and Governor Hall also has been lending a helping hand in the matter. Up to the present, voluntary subscriptions amounting to about $[illegible] have been made for this purpose. The rains, which began last Sunday and are still continuing at this time, Tuesday, are adding much to the discomfort of the people in the stricken areas, and are increasing considerably the damage to injured property. Even in New Orleans there are hundreds of buildings with shattered roofs which have little protection against the prevailing weather.

This widespread disaster has fallen upon not a few with well-nigh crushing weight. Let the readers of the Advocate remember them at the throne of grace.

NOT A MARK OF THE TRUE PROPHET.

One speaking to us a few days since of a certain distinguished minister and ecclesiastical dignitary commented enthusiastically upon his imposing and beautiful home in a great city. Alas! not so have lived the mightiest prophets of the Lord. When the great Wesley fell on sleep he had scarcely enough money to bury him. It has been by self-sacrificing toil among outcasts in lowly places, and not by the recognition of princes and presidents, that General William Booth has won an imperishable place among the real leaders of the Christian Church. Of palaces and soft raiment the flaming Baptist knew nothing, and our Lord himself had not where to lay his head. There is a wonderful amount of meaning in Paul's words to Timothy: "Thou therefore endure hardness as a good soldier of Jesus Christ." Men may be made officials by mere election at the hands of those who have such honors to bestow (this includes Churches), but true heroes are self-made out in the fields of actual conflict. What a reversal of the world's estimates of men there will be when the all-knowing and unerring Judge takes his seat upon his throne in the day of the great assize, with the assembled universe before him!

HEROINES OF THE STORM.

During the recent terrific hurricane that swept over New Orleans the honors for fidelity and courage were won by the telephone girls. The Times-Picayune on the day following the storm thus referred to the splendid service which they rendered:

[illegible] a wonderful number of [illegible] were at the [illegible] Telephone [illegible] when [illegible] was at its height. Despite the [illegible] the [illegible] and flying glass [illegible] at their posts, trying [illegible] alls handed from the [illegible] the [illegible] wires.

"When [illegible] fell [illegible] about [illegible] a number [illegible] rooms gave way on both the [illegible] streets sides of the building and [illegible] glass were hurled through the [illegible] The [illegible] of the falling glass [illegible] to the hearts of [illegible] young women, but they [illegible]. The majority [illegible] remained [illegible] at their boards, [illegible] [illegible] of probable persons [illegible]

"So few of the girls were [illegible] that many [illegible] at their boards, but [illegible] only slightly injured. Several members of the male force were also [illegible] the [illegible] and one male operator [illegible] at [illegible] on the head, but he was treated at the exchange. It was not necessary to move any of the injured to the hospital.

"The management of the exchange raised the work of the girls Wednesday evening. Sixty of the young women were unable to return to their homes owing to the high wind, and these were kept down town at the company's expense."

This is only another example of how women are given to showing themselves equal to great emergencies when they come. They are termed 'the weaker vessels,' but often in perplexing crises they prove themselves quite as strong as men and even more capable of enduring suffering. The people of New Orleans should not soon forget the noble exhibition of heroism in the service of others that these young women gave in the recent disaster that overtook our city.

A RESULT OF WRONG METHODS.

Rev. Charles Stelzle, who is widely known as a leader in Christian work, is quoted as having made the following declaration in a recent address at Winona Lake, Ind. "Speeches and sandwiches have killed the brotherhood movement in the Churches. The brotherhoods have literally dug their graves with their teeth. Instead of being inspired by Mazzini's call, 'Come and suffer,' they were fooled by the swan song, 'Come and eat.' We rather suspect that Dr. Stelzle is correct in his autopsy. We have never had much faith in a banqueting Christianity. We had rather pin our hopes to the prayer-meeting type. So-called religious movements that are stirred by appealing to wrong motives may have a spurt for a time, but usually they are short-lived and barren of substantial results. Neither Jesus nor his Apostles ever resorted to such methods to win followers and workers. On the contrary they appealed to the deep needs of the human soul and challenged the heroic in men.

PERSONAL AND OTHER NOTES.

The presiding elders of the Louisiana Conference will meet in Alexandria on Tuesday, Oct. 12.

Rev. A. W. Turner, Superintendent of the Louisiana Anti-Saloon League, addressed the New Orleans Protestant Ministers' Association last Monday.

We are in receipt of an attractive picture card from Rev. J. S. Duke, of Jackson, Miss., which reads as follows: "To announce the arrival of Sadie Elizabeth Duke on September 27, 1915; weight eight and one-half pounds." We extend congratulations to the happy parents.

We are publishing this week a statement concerning the new course of study for our Sunday school teachers and leaders from the pen of Rev. John W. Shackford, our new Superintendent of Teacher-training. We trust that it will be given careful attention by all the readers of the Advocate.

Bishop Cranston's great address on the "Unification of American Methodism" is to be issued in pamphlet form.

Next Saturday will be "Work Day" for the Louisiana Methodist Orphanage. See that it is observed in your community.

Rev. John Paul, formerly a member of the Mississippi Conference, has retired from the editorship of The Way of Faith (Columbia, S. C.), and has been asigned by Bishop Denny to the Hampstead Square Church of Charleston, S. C.

Hon. W. J. Bryan delivered a free address in the interest of peace in New Orleans last Monday evening, being greeted by a large and enthusiastic audience. Mr. Bryan's lecture was for the benefit of the Charity Hospital—the Crescent City's greatest benevolent institution.

Brother S. Taylor Jackson, of West Carroll Parish, was in New Orleans last Friday and did us the kindness to drop into our sanctum. He spoke in terms of appreciation of his pastor, Rev. G. D. Purcell. Brother Jackson is an ardent Methodist and is deeply interested in the present political situation in Louisiana.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions to the Advocate sent in within the past few days: Brother J. J. Fike, Pleasant Hill, La., 6; Rev. R. V. Fulton, Greensburg, La., 2; Rev. W. J. Porter, Bienville, La., 5; Rev. J. M. Brown, Haughton, La., 2.

Rev. N. G. Augustus, our pastor at Houston, Miss., who has a choice and large library, has recently given Millsaps College a file of the Minutes of the North Mississippi Conference from 1882, the year that he became connected with that body, up to the present time. He has also generously offered to present the Editor of the Advocate with a similar file.

Brother W. L. Tucker, of Tucker, La., was an appreciated visitor at our office Friday of last week. He represents the Tilden Company, Pharmaceutical Chemists, of New Labanon, N. Y., and St. Louis, Mo., and stands up and talks for Christ as he goes about over the country. We are always glad to grip the hand of such a disciple of the Master.

Dr. C. B. Baker, of Amory, Miss., in a letter renewing his subscription to the Advocate, says: "Our pastor, Rev. W. M. Young, has lately been delighting us with some doctrinal sermons. He preached on water baptism on the second Sunday in September. His discourse was Biblical and, though convincing, was of a kind not to give any one offense." Brother Young usually does admirably whatever he undertakes to do.

Rev. Robert Selby, presiding elder of the Brookhaven District, writes: "It seems now that we will make a good report at Conference on all claims and also as to conversions and accessions. We are doing what we can to enlist the co-operation of the people in winding up the year's work satisfactorily." Brother Selby believes in using printer's ink in promoting the important interests that have been committed to his hands. In this we think he is wise.

From Atlanta, Ga., where he is attending the Candler School of Theology, Rev. Olin Ray, a promising young member of the North Mississippi Conference, writes as follows: "Our school has had a most encouraging beginning. The new members of the Faculty, Dr. F. N. Parker and Dr. Magath, have won their way into the hearts of the students and are greatly appreciated. The Faculty, as a whole, are spiritual and thoroughly consecrated to the work of the Church."

The Executive Committee of the Board of Education of the North Mississippi Conference and Rev. T. H. Lipscomb, the Conference Secertary of Education, who have had in hand the work of arranging for the Educational Anniversary at the approaching Annual Conference session, have engaged Dr. J. S. Frazer, of Mobile, the Financial Commissioner of Emory University, to make the principal address on that occasion. The anniversary will be held on Thursday evening, December 2.

Rev. E. Nash Broyles, who is winding up his second year at Durant, Miss., has had a remarkably successful pastorate there. During his incumbency about 40 infants have been baptized, more than 90 persons have been received into the Church, and approximately $9000 has been expended on the beautiful new house of worship which he enterprised. Under Brother Broyles' progressive leadership, Durant is fast becoming one of the best appointments in the North Mississippi Conference.

Writing under date of September 28, Rev. T. H. Lipscomb, of Starkville, Miss., says: "We had 350 in actual attendance at Sunday school last Sunday, which was a record-breaking number. There were 123 college boys in one Bible Class. The Mississippi A. & M. College has opened unusually well. There is a fine spirit among the 1100 students enrolled. President Hightower let the students see from the start that a firm but kindly discipline would be exercised, and the year promises to be one of the very best in the history of the school."

A dispatch to the Times-Picayune from Springfield, La., on September 30, said: "Yesterday at about 10:30 a. m. a considerable storm struck this place, doing considerable damage to fences, crops, out-houses, and a few residences. The Methodist Church at this place was completely demolished."

The New Zealand Methodist Times says of Bishop E. E. Hoss, who was one of the speakers at the centenary celebration of Australian Methodism at Sydney August 10: "The lion here and elsewhere at the centenary gatherings was Bishop Hoss. He came with a big reputation, and he lived up to it. He seemed to crowd in every quality necessary to make sermon and speech effective, and the reports lead us all the more deeply to regret that we have not had the chance of hearing him in New Zealand."

This issue of the Advocate has been brought out under very adverse circumstances. The roof of the building in which our paper is published was considerably damaged by the fierce storm that swept over the city last Wednesday, and since then conditions about the office have been more or less disturbed. Our mails also have been interrupted and delayed. In view of the foregoing facts, we trust that persons who expected their communications to be printed this week will be patient with us. We have done the best we could in view of the situation.

At the fourth quarterly conference of the Kossuth Circuit, of which Rev. D. R. McDougal is pastor, resolutions highly complimentary to the work of the presiding elder, Rev. J. H. Mitchell, who is finishing his fourth year on the Corinth District, were introduced by Brothers J. W. McAnulty, F. A. Dilworth, and R. F. Dilworth, and were unanimously adopted. Brother Mitchell is manifestly much appreciated by the people of his "diocese," and we doubt not deservedly so. He has never failed to give a good account of himself where he has wrought.

A communication from Rev. W. B. Hogg, of Meridian, Miss., Chairman of the Publicity Committee of the Klein-Boyd revival meeting, which for some weeks has been in progress in that city, brings the good news that a great work is being accomplished for the Master in that evangelistic campaign. Due doubtless to delayed mails, this report reached us too late for this issue of the Advocate, but will be published next week. We are pleased to know that the East Mississippi's growing metropolis is being blessed with so gracious a season of spiritual refreshing.

Though we mentioned the opening of Trinity College last week, we cannot refrain from extracting the following statement from a personal letter just received from Dr. W. P. Few, the President of that institution: "We have had the largest opening in Trinity's history, and the prospect in every direction, so far as I can see, looks good. **We are trying our best to serve the Church and the Kingdom of God, knowing that thereby we best serve the cause of mankind.**" We like the ring of this last sentence. This ideal that our great North Carolina College has adopted is indeed a worthy one.

We are printing elsewhere in this issue of the Advocate a communication from Hon. W. A. Belk, of Holly Springs, Miss., anent the "Doctor of Divinity" problem. Since Brother Belk seems to be in doubt as to whether our recent brief editorial on that subject was serious or jocular, perhaps we ought to state that we were writing in a facetious vein. We assumed that our views concerning the matters that we touched upon were so well known that our readers would understand that we were very largely indulging in ridicule. There are few things that we are more opposed to than we are to the increase of offices and machinery in the Church.

We acknowledge the reception of the following wedding invitation: "Mrs. Frances Pauline Mosser requests the honor of your presence at the marriage of her daughter, Emma Ernestine, to Dr. Maury Johnson Perkins, on Wednesday evening, October 20, 1915, at seven o'clock, in the Methodist Church at Alice, Texas." This announcement will be of interest to many in North Mississippi, since the groom is a son of the Rev. and Mrs. C. W. Perkins, who resided there for a number of years. Dr. Perkins, if we mistake not, is a graduate of the Medical Department of the University of Texas, which is located at Galveston. The Advocate extends congratulations and best wishes.

A busy man is Rev. R. H. B. Gladney, the Sunday School Field Secretary of the North Mississippi Conference. Under date of October 1, he writes: "Last week I visited 8 churches, made 28 addresses, and traveled over 100 miles. We still have a great opportunity in the Mississippi Delta, but much false teaching is now being scattered through that section to re-enforce Satan in his work. I hear on all sides that we need a sweeping revival among our people. May the Lord put us on our faces, so that he can send it'"

Rev. W. W. Hartsfield, of Golden, Miss., who is in his third year in his present field sends us 5 trial subscriptions, and in his business letter appends the following note: "We are rounding out a successful year's work. A goodly number have been added to the membership of the Church, and a neat house of worship costing $950 has been constructed at Golden. The indications are that everything will be reported 'in full' at Conference."

After spending several weeks at Battle Creek, Michigan, Major R. W. Millsaps has returned to his home in Jackson, Miss., much improved. From a personal letter from this honored layman, we take the following: "You ought to come up and see our new church building (the Galloway Memorial). We will begin a revival meeting tomorrow, October 3; the services will be held in the Sunday school room, as the main auditorium is not quite finished. Dr. J. D. Simpson, President of Birmingham College, will do the preaching." We should like very much indeed to spend a few days in the Capital City of Mississippi and see the beautiful Galloway Memorial Church, which is now nearing completion, as well as to have the privilege of hearing Dr. Simpson's stirring messages; but our hands are quite full of work in the Advocate office. We hope, however, to give our readers in the near future a picture and a somewhat extended description of this finest church edifice in the Magnolia State.

NEW ORLEANS CHURCHES SUFFER FROM STORM.

The Methodist Church in New Orleans has never sustained a greater loss than that caused by the devastating hurricane of last week. Of all our churches only the Carrollton Avenue escaped without damage. The Felicity and Aiglers churches were totally wrecked and all of the others were so badly damaged that there is no way of estimating the loss at this time. In addition to the wreckage caused by the storm, a continuous downpour of rain for the past twenty-four hours has flooded the churches, ruining organs and furniture, weakening the standing walls, and in every way making the outlook very gloomy.

With practically every home in New Orleans more or less damaged, the repair of which will engage the city's working force for at least thirty days, the repairing and rebuilding of our churches becomes a greater undertaking.

We are grateful to God that there has been no loss of life among our people.

W. W. HOLMES.

October 5.

FROM THE FRENCH MISSION.

Rev. C. F. Starnes, formerly of Asheville, N. C., has come to our State to become an addition to our French Mission force. He will work in the Houma and Lafourche Missions.

The storm of last week destroyed the only real church building in the Houma Mission. It was blown down during the 1909 storm, but was restored. The work of reconstruction will begin at once.

Brother Anatole Martin received 6 members into our Church at Foport on Sept. 26. Brothers Breithaupt and Martin have had more than 70 accessions to the Church this year.

C. V. BREITHAUPT.

October 4.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. A. J. DAWSON was born on Oct. 18 1824, in Mississippi. In early life she became a Christian and united with the Methodist Episcopal Church, South, remaining a consistent member until she went to join the Church Triumphant. She was married to Rev. Samuel Dawson on March 25, 1847. He departed this life one year after their marriage, leaving her with one child—a girl. Her granddaughter became the wife of Mr. C. M. Copes, of Delhi, La., and with them she made her home for fifteen years. It was from this place, after a long illness, on August 25, 1915 she ascended to be with her Lord. As she was crossing over the last words caught by the sorrowing ones behind were, "Home, sweet home."

Her PASTOR.

Our hearts were indeed saddened and our eyes were flooded with tears when the message came to us that the death angel had visited the home of Brother and Sister A. C. Marr and had carried to the beautiful home above the spirit of little ISOM, their baby boy, aged [illegible] years. Isom was a bright, sweet child and was loved by all that knew him, and oh, how he will be missed by all, and especially by his dear mother and playmates! We are sometimes made to wonder why it pleases God to pluck the tender buds from our homes, but we know that He knoweth best and doeth all things well. Isom was sick only a short while and his death was a shock to his loved ones and friends. His remains were placed in the Grub Hill cemetery on Sept. 5. A large congregation of friends and relatives attended the funeral service, which was conducted by Rev. W. W. Bruner, the pastor, and Rev. D. M. Floyd. We extend our heartfelt sympathy to the bereaved father, mother, and brothers, and commend them to the Heavenly Father who knows how to comfort the sorrowful and heal wounded hearts.

LIZZIE BRUNER.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round.

Lafayette, Oct. 9, 10.
Crowley, Oct. 10 (7:30 p.m.)
Houma and Lafourche, Oct. 16, 17.
Morgan City, Mon., Oct. 18.
Patterson, Tues., Oct. 19.
Jeanerette, Wed., Oct. 20.
New Iberia, Thurs., Oct. 21.
French Mission, at Kaplan, Oct. 23, 24.
Gueydan and Abbeville, at Abbeville, Oct. 24 (7:30 p.m.)
Bell City, Wed., Oct. 27.
Lake Charles, Thurs., Oct. 28.
Evangeline Mission, Oct. 30, 31.
Jennings, Wed., Nov. 3.
Acadia, at Maxie, Nov. 6, 7.
Eunice, Nov. 7, 8 (7:30 p.m.)
Franklin, Wed., Nov. 10.
Rayne, Nov. 12, 14.
Indian Bayou, at Indian Bayou, Nov. 14 (3 p.m.)

Boards of trustees will please answer correctly and in full question 15.

JAMES I. HOFFPAUIR, P. E.

New Orleans Dist.—Fourth Round.

Plaquemine, Oct. 10, 11.
Donaldsonville, a. m., Oct. 17.
First Church, p. m., Oct. 17.
Orange Grove, at Daisy, Oct. 20.
Rayne Memorial, a. m., Oct. 24.
Mary Verlein Mission, p. m., Oct. 24.
St. Marks', Oct. 27.
Second Church, a.m., Oct. 31.
Slidell, Oct. 31, Nov. 1.
Bogalusa, Nov. 2.
St. Tammany, Nov. 3.
St. Paul's, Nov. 4.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Bastrop, at Bastrop, Oct. 10.
Winnsboro, at Winnsboro, Oct. 17.
Gilbert, at Gilbert, p. m., Oct. 17.
Mangham, at Mangham, 10 a.m., Oct. 18.
Oak Grove, at Oak Grove, 10:30 a. m., Oct. 21.
Sicily Island, at Vidalia, Oct. 24.
Waterproof, at Waterproof, Oct. 25.
Francisville, at Marion, Oct. 28.
Tallulah, at Delhi, Oct. 31.
Rayville, p. m., Oct. 31.
Lake Providence, Nov. 3.
Monroe, Nov. 7, 8.
West Monroe, Nov. 10.

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Bienville, October 9, 10.
Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgold, October 20 p.m.
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 3.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Baker, at Baker, October 10, 11.
Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Ida, at Ida, Oct. 9, 10.
Grand Cane, at G. C., Oct. 14.
Noble, at Benson, Oct. 16, 17.
Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolle, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.
Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Standard and Rochele, Oct. 10.
Longville, 8 p.m., Oct. 14.
DeRidder and Mission, Oct. 16 and 17.
Bon Ami and Carson, at Bon Ami, 8 p.m. Oct. 17.
Harrisonburg, Oct. 21.
Oak Grove and Hineston at Tardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

H. W. MAY, P. E.

STOPS TOBACCO HABIT.
Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

CITY PREACHERS' DIRECTORY.

Rev. W. W. Holmes, presiding elder; residence, 1014 Camp[illegible] st., phone Walnut 93.

Rev. R. M. Brown, pastor Algiers Methodist Church; residence, 220 Pelican Ave.

Rev. A. J. Gearheard, pastor Louisiana Avenue Methodist Church, residence, 3413 Laurel St., phone Uptown 2305.

Rev. W. E. Thomas, pastor Second Methodist Church; residence, 913 St. Charles St.; 'phone Main 735.

Rev. W. L. Doss, Jr., pastor Epworth Methodist Church; residence, 202 S. Pierce St.

Dr. S. Halsey Werlein, pastor First Methodist Church; residence, 3830 Prytania St.; 'phone Uptown 329.

Rev. R. H. Harper, pastor Parker Memorial Methodist Church, residence, 734 Nashville Ave.; 'phone Uptown 447.

Dr. F. R. Hill, pastor Felicity Methodist Church; residence, 1325 Chestnut St.; 'phone Jackson 1753.

Rev. F. R. Hill, Jr., pastor Rayne Memorial Methodist Church; residence, 1421 Constantinople St., 'phone Uptown 954.

Rev. W. W. Drake, pastor Carrollton Avenue Methodist Church; residence, 1125 Fern St.; 'phone Walnut 1238.

Rev. Hugh W. Jamieson, pastor Mary Werlein and St. Paul Methodist Churches; residence, 7821 Zimple St.; 'phone Walnut 1071.

Rev. T. V. Peters, pastor McDonoughville Methodist Church; residence, McDonoughville, La.; 'phone Algiers 305.

Rev. J. L. Sutton, Supt. Boys' Orphanage; residence, 5220 St. Charles Ave.; 'phone Uptown 128.

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Dr. R. A. Meek, Editor Christian Advocate; residence, 5914 Coliseum St.; office 'phone Main 4373.

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Without Internal Medicine.
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W. Edwards & Son, London, England.
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TEACHER-TRAINING ANNOUNCEMENT.

By John W. Shackford, Superintendent of the Department of Teacher-Training.

New Course of Study.

The General Sunday School Board, at its meeting at Lake Junaluska, July 22-24, ordered the selection of a new course of study for the Teacher-training circles. For months prior to this action the whole question of a new Teacher-training course and of text-books for the new course had been under consideration by a special committee of the Board. The report of this committee to the Board recommending a new course of study was adopted and the recommendations of the committee regarding the text-books of the new course were referred to another special committee composed of the Sunday School Editor, the Superintendent of the Wesley Bible Class Department, and the Superintendent of the Department of Teacher-training.

The new Superintendent of the Teacher-training Department did not enter upon the duties of his office until September. The consequent lateness of the hour, together with the absence of other members of the committee at the Annual Conferences, makes an early announcement of the complete course impossible. But in order that no circles may be delayed in beginning their work we are announcing at this time the first book of the First Year Course. Circles planning to begin Teacher-training studies should order this at once and begin work. The full course with all particulars will be announced as soon as possible, and before circles beginning now will have need of the second book.

"The Pupil, The Teacher, and The School."—Barclay.

The above is the title of the first book of the First Year Course. The other book in our First Year Course will be on the Bible, but the Committee is not yet ready to announce the text on the Bible.

The price of "The Pupil, the Teacher, and the School" is thirty-five cents, or forty-two cents postpaid. The book should be ordered from our agents, Smith & Lamar, Nashville, Tenn., Dallas, Texas, or Richmond, Virginia.

Point of View.

It will be noted that the new course of study begins with the pupil and not with the Bible, as have former courses. The new course begins with the pupil and will center about the pupil. The teacher and the Sunday school exist for the pupil. Even the Bible in the school is not an end in itself. It, too, is a means to an end, and that end is the religious development of the pupils until they all "attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

The teacher who has gained this point of view and who has arrived at some understanding of the developing mind and of the needs of the pupil will have a new vision of Sunday school responsibility and of the vast opportunities afforded to the Sunday school of fashioning the character of the pupil after the stature of Christ.

The study of the pupil, therefore, constitutes the proper introduction to that course of training that later is to deal with the teacher in relation to the pupil and then of the school in relation to both, and, finally, of the Bible as a source of moral and spiritual truth. This truth is to be used by the teacher as a means of inspiration and nourishment to the pupil and as the material for the building up within each of a character after the Divine Ideal. And this Ideal is increasingly unfolded in the Bible, and, at last, is set forth in its perfect beauty and fullness in Christ Jesus. The Bible, therefore, we believe, will be studied with a new interest by the student who has caught a vision of the high calling of the Sunday school teacher.

Serious Work.

The entire course of the First Year will contain about fifty lessons. These lessons will be longer and will call for more work than did those in previous courses. But this is as it should be. Sunday school work is becoming more serious, and the ideals for the school leader and for the Sunday school teacher are far in advance of what they were a very few years ago. Likewise, the vocation of the Sunday school teacher is a more honored and a more important one than ever before.

It follows, then, that those who are offering themselves for service in the Sunday school ought to covet the opportunity of taking a course of study that will afford them the best possible equipment for their great task.

The lessons are longer, but for that reason we believe this course will be more interesting, more thorough-going, and more vital than the mere outline courses could possibly be. This method of more mature and fuller treatment of the subject matter is approved by the foremost leaders in religious education and teacher-training work. In announcing this new course we are confident that those who master it will receive a new vision of their vocation in the Sunday school and will desire to continue the course of study in further preparation for their greater efficiency and a larger service within the Sunday school and for the Kingdom.

TRY THIS FREE SAMPLE.

Try a free sample of Gray's Ointment on any sore, boil or skin wound—then you'll understand why American families have used this remarkable preparation year after year, for ninety-four years, for the cure of boils, sores, ulcers, wounds, bruises, cuts, burns, and all skin abrasions and eruptions. Gray's Ointment speedily heals all these skin troubles. It has cured many obstinate cases that for years refused to yield to any other treatment. It prevents all danger of blood poison, which frequently develops from a neglected wound. 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

The best evidence of the inspiration of the word of God is found in the Word itself; when studied, loved, obeyed and trusted, it never disappoints, never misleads, never fails. It always satisfies.—Rev. J. Hudson Taylor.

CHRISTMAS BOX TO WEMBO NIAMA.

One can somewhat appreciate the distance and the time required to get first-class mail to Central Africa to the missionaries at the Methodist mission at Wembo Niama, when last night four packages were started on their journey to reach there for Christmas. They contained a great many articles for use by missionaries and for play by the dear little girl and baby boy so isolated, from dresses made by loving hands to the much-treasured safety-pin. Several friends and members of the church contributed beautiful hand-made articles for the ladies and the children. Mr. Stockwell wrote in a postscript some time ago that the envelopes that contained the letters were often worn entirely through around the edges and since then Mr. Mayo has been enclosing all of his letters in linen-lined envelopes. The overland trip from the post office, Lusambo, to the mission station at Wembo Niama, about two hundred and fifty miles, is made on foot and the articles carried on the backs of natives, through rain, equatorial sunshine, African jungle, streams, and primitive camp, so packages must be well protected. Mrs. Mayo, after very tightly packing, rolling and tying the parcels, then sewed unbleached cotton around them and around that sewed rubber sheeting. The route that will probably be taken by the parcels will be to New York and thence to Lisbon, from which point there is a vessel sailing about every three or four weeks to the Congo and as far up the Congo as Matadi. At Matadi it is taken by railroad to Leopardville; this land route is taken to avoid the great fall in the Congo river. The State boat makes a trip to Lusambo postoffice about once a month. This territory is in the Congo Belge, formerly a part of the great Congo Free State and under the Belgian government. Prior to the European war the communication was very direct through Antwerp and the time required for mail to go was sixty days. The chief of the tribe, Wembo Niama, was not forgotten, and the two native evangelists, Mudimbi and Lufaka, were also remembered. The addresses on the parcels were written with India ink, so as not to be affected by water. The amount required for postage was $5.51.—Lake Charles (La.) American Press.

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Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

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CRAMPS and **DIARRHOEA** are both *painful* and *dangerous.*
Prompt and permanent relief follows one or two doses of Dr. Tichenor's Antiseptic. You should never be without it.
At all Druggists
25 and 50 Cents
Dr. Tichenor's Antiseptic

How To Make the Quickest, Simplest Cough Remedy

Much Better than the Ready-Made Kind and You Save $2. Fully Guaranteed

This home-made cough syrup is now used in more homes than any other cough remedy. Its promptness, ease and certainty in conquering distressing coughs, chest and throat colds, is really remarkable. You can actually feel it take hold. A day's use will usually overcome the ordinary cough—relieves even whooping cough quickly. Splendid, too, for bronchitis, spasmodic croup, bronchial asthma and winter coughs.

Get from any druggist 2½ ounces of Pinex (50 cents worth), pour it in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you—at a cost of only 54 cents—a full pint of better cough syrup than you could buy for $2.50. Takes but a few minutes to prepare. Full directions with Pinex. Tastes good and never spoils.

You will be pleasantly surprised how quickly it loosens dry, hoarse or tight coughs, and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

To avoid disappointment, be sure and ask your druggist for "2½ ounces Pinex," and don't accept anything else.

A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 23 Main St., Fort Wayne, Ind.

What Causes Tuberculosis

In the opinion of many medical authorities, tuberculosis is aided, if not actually caused, by a loss of lime from the system. "Where there is a decalcification, the lime salts must be supplied medicinally," says Dr. J. W. Carhart, of San Antonio, in the May, 1913, issue of "Medical Progress."

To supply these salts often is difficult, since in some forms they are not easily assimilable.

In Eckman's Alterative, however, calcium (lime) is so combined with other valuable ingredients as to be assimilated by the average person, and to this, in part, is due its success.

We make no boastful claims, but many cases of tuberculosis apparently have yielded to it. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

Rev. T. L. Porter has organized a new school at Tirzah and Rev. L. A. McKeown reports a new school on his circuit. When we start people to studying the Bible we have done something worth while.

Rev. H. S. Spragins selected the towns, wrote to his preachers, and did many other things that made it possible to get the best of results from institute work in his district. The Greenville District is not only rich in material resources, but it is a most promising field for the development of strong men of God.

There is such a thing as being embarrassed with success. This is the condition of the Sunday school at Greenville. Their church building is too small to accommodate the classes already in attendance. The preacher and superintendent are planning to make room enough to care for all who want to study God's word.

An institute was held for the churches near Lula. Brother McCorkle represented Tunica. The people at Lula resolved to make their school take rank with those in the first class. Brother Halfacre has put his big heart behind the different departments and means to stay by them until the work is done. This school is guided by a Presbyterian and the one at Rich is looked after by a Christian.

The question is often asked, "How can we get others interested?" The answer cuts to the quick. Be so interested yourself that your enthusiasm will be catching. Religion is caught easier than taught. The closer we live to God the more we are interested in others. God's unflagging interest is expressed in the Cross—touch that and some of His love will be let into the soul. Most of the difficulty is nearer than we care to think.

The institute held at Gunnison was well attended. Rev. J. R. Bright, his wife, and three teachers from Friar's Point added much to the occasion by their presence and excellent work. Mr. McKnight, a Presbyterian, and cashier of the bank, superintends the Gunnison school. The minute you go into the church you can see good business sense invested for God. This school and the one at Friar's Point made some good promises, and they will go right on to the Standard of Efficiency.

The institute held at Leland had representatives from Arcola and Hollandale. You can always find a few people who are not too busy to look after the most important things during the busiest season of the year. The Leland church is fortunate in having a man like J. T. Mathis at the head of its Bible study work. This school under his guidance will take the full program of a real Sunday school. The schools at Arcola and Hollandale are doing excellent work, but they believe they can do more and better work. Brothers Cain and Lester are doing fine work in this part of the district.

The leading laymen and a few of the preachers of the Columbus District met at West Point recently, at the call of Prof. Dabney Lipscomb, district lay leader, and Rev. W. W. Woollard, presiding elder, for the purpose of looking at our condition squarely and honestly. We all saw something, and went away from that conference determined to let Christ have the right of way in our lives more fully than ever. Judge E. V. Hughston made the speech of the occasion; others made excellent speeches, and not a few made some frank confessions. Brother Woollard sees and feels the need of a great awakening among our people, and he is throwing himself into the work and means to lead the people of his district to victory.

Murine is prepared by our Physicians, as used for many years in their practice, now dedicated to the Public and sold by Your Druggist. Try Murine to Refresh, Cleanse, and Strengthen Eyes after exposure to Strong Sunlight, Wind and Dust and to restore healthful tone to Eyes Reddened and made Sore by Overwork and Eye Strain.

Some broadminded Physicians use and recommend Murine while others perhaps jealous of its Success, talk and rush into print in opposition; those whose Eyes need care can guess why, as there is no Prescription fee in Murine. Just hand your Druggist 50c and you have a Complete Pkg. Eye Book—Murine—Dropper—and Cork Screw—ready for use. Try it in your Eyes and in Baby's Eyes for Eye Troubles—No Smarting—Just Eye Comfort. Write for Book of the Eye Free.

Murine Eye Remedy Company, Chicago

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and ¼ oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

REVIVAL AT THE METHODIST ORPHANAGE.

As was announced in the last issue, we opened our school with revival services continuing for a week. The preachers of the city did the preaching, except one sermon, by Brother D. W. Babb, of Crawford. Every service was good. The children and adults all seemed to be benefited. Twenty-five applied for church membership as a result of this meeting. We praise God for his Spirit's presence. Continue to pray for the spiritual life of this Home.

W. M. WILLIAMS.

JUST ONE SURE WAY TO CONQUER RHEUMATISM.

If you have tried to get relief and failed, take "RENWAR," the one sure remedy for Rheumatism, and be well. "RENWAR" is a scientific formula that goes directly to the root of the trouble and kills Rheumatism by neutralizing the uric acid in the blood, thereby removing the cause of the trouble. It is a non-effervescent salts, easy and pleasant to take and sure and quick in results. Guaranteed to give relief or your money back. Mr. W. P. Williams, Bank Cashier, of Irving, Ky., writes: "Renwar" is the best remedy for rheumatism I have ever found." For sale by all druggists. 50c or sent postpaid on receipt of price. WARNER DRUG CO., Nashville, Tenn.

OUR NEW MANAGER.

We have been helping Brother J. B. Randolph, our new manager, in the Orphanage for two weeks. He is taking great interest in every department of the work. He is showing himself quite a good student and an apt scholar. I am sure he will do his very best. I bespeak for him the prayers and co-operation of the Methodists of Mississippi and all other friends of the Orphanage. The children are delighted with Sister Randolph. May God's richest blessings rest upon the new management!

W. M. WILLIAMS.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Courtland, at Pope, Oct. 9, 10.
Oakland, at Oakland, Oct. 10, 11.
Charleston, Oct. 11.
Olive Branch, at Miller, Oct. 15.
Pleasant Hill, at Pleasant Hill, Oct. 16, 17.
Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

9, 10.
Cedar Bluff, Oct. 16, 17.
Sbuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

North Carrollton Ct., at Smith's Chapel, October 9.
Belzoni Ct., at Belzoni, October 10.
Indianola Mission, at Fairview, October 16.
Isola Ct., at Inverness, October 17.
Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Greenville Dist.—Fourth Round.

Boyle, Oct. 9, 10.
Cleveland, Oct. 10, 11.
Shelby and Alligator, at Ducan, Oct. 16, 17.
Shaw and Merigold, at Merigold, Oct. 17, 18.
Friar's Point, Oct. 24, 25.
Clarksdale, Oct. 31, Nov. 1.
Jonestown and Belen, at Jonestown, Nov. 7, 8.
Tunica and Robinsonville, at Robinsonville, Nov. 14, 15.
Benoit and Bulah, at Benoit, Nov. 21, 22.
Gunnison, Nov. 28, 29.

H. S. SPRAGINS, P. C.

Holly Springs Dist.—Fourth Round.

Lamar, at Harris Chapel, Oct. 9, 10.
Mt. Pleasant, at Salem, Oct. 16, 17.
Holly Springs, Oct. 17, 18.
Potts Camp, at Bethlehem, Oct. 22.
Waterford, at Asbury, Oct. 23, 24.
Paris, at Pine Flat, Oct. 30, 31.
Ashland, at Ashland, Nov. 6, 7.
Randolph, at Spring Hill, Nov. 12.
Toccopola, at Toccopola, Nov. 13, 14.
Pine Valley, at Salem, Nov. 20, 21.
Coffeeville, at Coffeeville, Nov. 21, 22.
Byhalia, at Byhalia, Nov. 27.

R. A. TUCKER, P. E.
Holly Springs, Miss.

Durant Dist.—Fourth Round.

High Point, at Center Ridge, Oct. 9.
Noxapater, at Noxapater, Oct. 10, 11.
Lexington Circuit, at Liberty, Oct. 16.
Black Hawk, at Acona, Oct. 17, 18.
Lexington Sta., Wed., 7:30 p. m., Oct. 20.
Ackerman, at Salem, Fri., 11 a.m., Oct. 22.
McCool, at Liberty Hill, Oct. 23, 24.
Vaiden, at Columbianna, Oct. 30, 31.
Kosciusko Sta., 7:30 p.m., Nov. 3.
Kosciusko Circuit, Nov. 4.
West, at Hebron, Nov. 6, 7.
Tchula, at Tchula, Nov. 9.
Pickens, at Goodman, Wed., 11 a.m., Nov. 10.
Durant Sta. 7:30 p.m., Nov. 10.
Hesterville, at Bethel, Nov. 13, 14.
Chester at Pisgah, Wed., Nov. 17.
Matheston, at Providence, Fri., Nov. 19.
Slate Springs, at Cross Roads, Sat., Nov. 20.
Bellefontaine, at Shady Grove, Nov. 21.
Eupora-Maben, at Maben, Nov. 22.
Lonisville, at Louisville, Nov. 23.
Killmichael, at———, Nov. 26.
Poplar Creek, at ———, Nov. 27, 28.

W. S. SHIPMAN, P. E.

THE CREOLES OF LOUISIANA, the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods: La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET-MANSFIELD DRUG CO., Memphis, Tenn.

Corinth Dist.—Fourth Round.

Sherman, at Blue Springs, Oct. 9, 10.
Myrtle, at Myrtle, Oct. 16, 17.
Hickory Flat, at Hickory Flat, Oct. 17, 18.
Wheeler, at Double Springs, Oct. 23.
Guntown and Baldwyn, at Guntown, Oct. 24, 25.
New Albany Ct., at Wells Chapel, Oct. 30.
New Albany Station, Oct. 31, Nov. 1.
Ripley Circuit, at Brownfield, Nov. 6, 7.
Dumas Ct., at Mitchell, Nov. 13.
Ripley and Blue Mountain, at Ripley, Nov. 14, 15.
Corinth, First Church, Nov. 17.
Tishomingo, at Tishomingo, Nov. 19.
Belmont, at Belmont, Nov. 20, 21.
Booneville Station, Nov. 24.
Booneville Circuit, Nov. 24.
Chalybeate, at State Line, Nov. 27, 28.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Fourth Round.

Nettleton Ct., at Shiloh, Oct. 9, 10.
Amory and Nettleton, at Amory, Oct. 10, 11.
Calhoun City, at Pine Ridge, Oct. 16, 17.
Vardaman, at Elizey, Oct. 16, 17.
Smithville, at Greenbrier, Oct. 23, 24.
Houlka, at Houlka, Oct. 30, 31.
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11.
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16.
Tupelo, Nov. 17.
Montpelier, Nov. 19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 23.
Aberdeen, Nov. 28, 29.

JNO. W. BELL, P. E.

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Ready aid for pastors of all denominations. Contains Scripture Selection, Topics, Texts and Outlines, Suggestive Themes and Prayers, Quotations, Illustrations, Form of Service, etc. Over fifteen hundred suggestive themes and texts for every possible occasion. A limp leather-bound, gilt-edge book, pocket size, 214 pages, for 75c. and 4c. postage. Guaranteed the best on the market.
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Every Movement Hurts

When you have rheumatism. Muscles are stiff and sore and joints are painful. Hood's Sarsaparilla goes right to the spot in this disease, neutralizes the acidity of the blood and radically cures. Accept no substitute.

No. 666

This is a prescription prepared especially for MALARIA or CHILLS & FEVER. Five or six doses will break any case, and if taken then as a tonic the Fever will not return. It acts on the liver better than Calomel and does not gripe or sicken. 25c

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Goodwater, Oct. 9, 10.
Heidelberg, Oct. 10, 11.
Oloh, at Clyde, Oct. 16, 17.
Prentiss, at Carson, Oct. 17, 18.
Lucedale, Oct. 23, 24.
McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattiesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattlesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.

Will You Accept This Relief for Your Catarrh If I Send It FREE?

Send No Money—Take No Risk

Merely sign and mail the coupon and I will send you, fully prepaid, a large trial of my new Combined Treatment and valuable information on:

C. E. GAUSS.

How to prevent nose from stopping up.
How to avoid constant throat clearing.
How to stop bad breath.
How to relieve shortness of breath.

I ask not a single penny of you. I require not a single promise.

I merely say—if you have Catarrh or any form of Catarrhal trouble, for your own sake find out if my method of treatment will help you. I do not say it will—anyone can make claims. But I send you an effective treatment free and leave it to you to say.

Can I make a fairer offer?

Please let me have a chance to prove to you how quickly, how effectually, how naturally my Combined Treatment goes right to the root of your trouble and begins to bring you relief and comfort from the start.

I say again—send no money, make no promises. Sign and mail the coupon and give your health, happiness and welfare a chance to realize what Gauss' Combined Treatment will do for you.

Send the Treatment and Book FREE

If your New Combined Treatment will relieve my Catarrh and bring me health and good spirits again, I am willing to be shown, So, without cost or obligation to me, send, fully prepaid, the Treatment and Book.

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Address .....

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Mail to C. E. Gauss, 7497 Main St., Marshall, Mich.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

Hattiesburg, Main Street, Nov. 22.
GEO. H. THOMPSON, P. E.

Brookhaven Dist.—Fourth Round.

Gallman, at Gallman, Oct. 9, 10.
Crystal Springs, Oct. 10, 11.
Buford, at Foxworth, Oct. 16, 17.
Adams, at Adams, Oct. 23, 24.
McComb, Centenary, Oct. 24, Nov. 17.
Meadville, at Meadville, Oct. 27.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at China Grove, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.
ROB'T SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—Fourth Round.

Crawford Street, Vicksburg, 11 a. m., Oct. 10.
Gibson Memorial, Vicksburg, 7:30 p. m., Oct. 10.
Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.
T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Yazoo City, Oct. 10.
Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at Byram, Nov. 11.
Florence, at Monterey, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at Soule's Chapel, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.
PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.
W. H. HUNTLEY, P. E.

Meridian Dist.—Fourth Round.

Buckatunna, at Buckatunna, Oct. 21, 22.
Matherville, at Winifred, Oct. 23, 24.
DeSoto, at DeSoto, Oct. 24, 25.
Waynesboro Circuit, at Hebron, Oct. 30, 31.
Waynesboro, Oct. 31.
Clark, at Theadville, Nov. 3.
Shubuta, Nov. 4.
Vimville, at Coker's Chapel, Nov. 6, 7.
Meridian, at South Side, Nov. 7, 8.
Porterville, at Portervillie, Nov. 10.
Meridian, at Poplar Springs, Nov. 11.
Meridian, at 7th Ave., Nov. 12.
Enterprise and Stonewall, at Enterprise, Nov. 13, 14.
Meridian, at 5th Street, Nov. 15.
Meridian, at East End, Nov. 16.
Moscow, at Clark's Chapel, Nov. 19.
DeKalb, at DeKalb, Nov. 20, 21.
Scooba, at Scooba, Nov. 21, 22.
Meridian, at Central, Nov. 22.
J. T. LEGGETT, P. E.

Newton Dist.—Fourth Round.

Raleigh, at R., Oct. 12.
Laurel, Second Ave., Oct. 13.
Laurel, Fourteenth Ave., Oct. 14.
Homewood, at Carr's, Oct. 16, 17.
Decatur and Union, at Decatur, Sept. 20.
Forest and Morton, at M., Oct. 24, 25.
Carthage, at C., Oct. 31, Nov. 1.
Leake, at Conway, Nov. 2.
Walnut Grove, at Zion, Nov. 3.
Lena, at L., Nov. 4.
Harperville, at H., Nov. 5.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Choctaw Indian Mission, at Union, Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22.
C. F. EMERY, P. E.

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ALL-DAY MISSIONARY RALLY AT AMORY.

Mrs. J. H. Haughton, Secretary of the Aberdeen District, claims the honor of holding the first all-day missionary rally in the North Mississippi Conference, at Amory, on August 6. The Methodist women of Amory extended open-hearted hospitality to the women of the Aberdeen District, and their elegant new church is one of which they are justly proud. It is modern and complete in its every detail, and at noon a most delicious luncheon was served in the dining room. Forty-one out-of-town guests partook of this hospitality, among whom were a number of distinguished visitors, who added much to the interest of the occasion, namely: Mrs. Vic Thompson Hoyle, Conference President: Mrs. J. F. Evans, Honorary President, Tupelo; Mrs. T. M. Clark; and Mrs. W. C. Hinds of Guntown, who nine years ago organized the Amory Missionary Society. Three ministers encouraged us by their presence: Rev. J. C. Park of Tupelo, Rev. I. D. Borders of Aberdeen, and Rev. W. M. Young of Amory. There were also a number of lay brethren present.

Reports from volunteer women who are promoting the organization and membership campaign in the Aberdeen District showed that much active interest is being taken throughout the district, which has already begun to bear fruit, there having been organized recently four adult auxiliaries, viz: At Troy, Cedar Grove, Ebenezer, and Egypt; and two Young People's Societies, one at Houston and the other at Shannon. Quite a number of new members were reported as added to societies already organized, there being reported a net gain of 75 persons since the inauguration of the campaign at the district meeting held at Shannon the first week in June.

A praise and testimony service was feelingly conducted by Mrs. Hoyle at the 11 o'clock hour. This was preceded by a short memorial service in honor of the late Mrs. T. J. Binford, of Water Valley, who passed into the "Great beyond" only the day before. Tributes were paid this faithful woman, who had served the Conference Society efficiently for a great number of years as secretary of the Holly Springs District. The afternoon was devoted to institutes on each and every department of the work. These were conducted by efficient leaders and proved very instructive. The closing consecration service conducted by Mrs. Haughton was very impressive. The entire band of women knelt around the church and in brief voluntary prayers asked God's blessings upon the work projected, after which they joined hands in a circle that extended around the entire auditorium and sang "God be With You Till We Meet Again."

Before closing I must not fail to say that Mrs. Hoyle appealed for some one to volunteer to organize a Junior Division at Amory, and Mrs. J. H. Mullens volunteered to do this work. Plans were perfected for this society to be organized on the following Sunday.

MRS. C. W. HALL.

Tupelo, Miss.

NATCHITOCHES, LA., HAS A LIVE SOCIETY.

The Publicity Superintendent, Mrs. Gaiennie Hyams, writes that their meetings have been very enthusiastic and inspiring during the summer. They have tried to hold a good attendance by having attractive, helpful programs.

During August a splendidly prepared program was rendered on Wednesday night, taking the place of the regular prayer service, an earnest effort being made to broaden and deepen the missionary spirit, and to gain new members and sympathizers. Of this special service Mrs. Hyams writes: "The Rev. Mr. Lummis, of the Baptist church, conducted an inspiring devotional, giving a ringing call to brother-service to extend to the ends of the earth. 'China for Christ,' the song to become China's national anthem, was sung.

"By the use of a mirrorscope, the pictures of little working children of all nationalities were presented, followed by a picture of Jesus blessing the little children, while Mrs. W. T. Cunningham sang 'Suffer the little Children to Come Unto Me.' So sweetly and softly did she sing this exquisite song that it seemed like the Master was speaking to us in the darkness.

"Pictures were then presented of the Virginia K. Johnson Home in Dallas, Texas, and Mrs. Hargrove very touchingly told the pitiful story of some of the rescued girls.

"Korean scenery was presented, after which Mrs. Cunningham gave a forcible account of the enthusiasm and sacrifice of Korean Christians which destined Korea to become the greatest mission field of the East. 'Whispered Love' was exquisitely rendered by Misses Cassidy and Cunningham."

Several other beautiful and touching numbers were upon the program, but we have mentioned enough to give you an idea of its character and to stimulate others to follow this most excellent plan.

This is not all that the Natchitoches auxiliary is doing, for Mrs. Hyams further writes that they have prayer circles which are always in operation. They have a circle of shut-ins (old ladies and invalids) praying for the prayer meeting which has become a joy and blessing to many. "There is a large circle praying daily that the emergency in foreign fields may be met, that God will show us what we can do, and that he will touch the hearts of those who have wealth, or, who can, to contribute to the pressing need."

MISSISSIPPI CONFERENCE NOTES.

Mrs. Middleton writes: "Mendenhall had its All-Day Meeting in August, and would recommend it to all the auxiliaries as being a splendid plan. Delegates came from five churches. Mrs. B. F. Lewis and I were the only Conference officers present, but every phase of our work was discussed and all the delegates expressed themselves as determined to go forward more earnestly in the future. The beautifully decorated church, the good dinner, and the social hour added greatly to the day's success. Surely every auxiliary will be greatly benefited by bringing the neighboring communities together to study ways and means of improving our work so that we may be 'workmen that needeth not to be ashamed.'"

Meridian District is now ahead in the number of Young People's organizations, with the Jackson District a close second.

Mrs. B. F. Lewis, our Corresponding Secretary, writes that twenty-two new auxiliaries have been reported to her thus far this year.

She also sends a statement of the amount paid on our pledge during the first and second quarters.

Pledge paid 1st quarter.....	$ 779.79
Pledge paid 2nd quarter.....	576.66
Total	$1356.45

This is not nearly one-half of our pledge, for, if you remember, at our annual meeting in February we raised our obligation to $5500. Unless the third quarter brings the figures up very much, we will have to do some "pretty tall hustling" during the last quarter. Why is it we always delay paying our obligations to God?

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Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists, or by mail from Shuptrine Co., Savannah, Ga.

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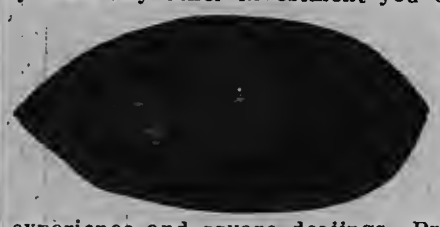

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From the Field.

Como, Miss.

Some weeks later the pastor conceived the idea of raising an Educational Loan Fund with which to educate a worthy young boy or girl who desired to go to college. The people responded cheerfully. In a meeting of the official Board the matter was presented and the Board started the subscription at once. A few minutes a day for a few days resulted in securing $96. Miss Jeanie Brewer, one of our brightest girls, is now at Grenada pursuing her studies, preparing to become a teacher. When she completes her course she expects to pay the money back and some other boy or girl will get the benefit of it. .....We had the pleasure of a visit from Rev. J. R. Countiss on a recent Sunday, who gave a good account of himself in the pulpit. He preached at the morning hour on Christian Education, and also preached again at night. Our people were delighted with him. Why could not many stations help fill up the rooms at Grenada in the way our people have done?

W. D. WENDEL.

Calhoun City, Miss.

Dear Dr. Meek: The backslider has indeed been reclaimed and the sinner saved around the Big Creek neighborhood. We closed a meeting of ten days' duration there last night and oh, what a glorious victory for our dear Lord we had! Several hundred lukewarm church members had the "joy of salvation restored unto them", and sinners by the dozens embraced salvation. We added 33 to our Church roll there, and other denominations got quite a number, too. We have added in all 100 this year and will get others yet. On Sunday afternoon the good women had a cottage prayer-meeting and there were 67 in attendance. The glorious thing about our meetings all over the charge this year is that they have put the saved and reclaimed to work. They have become zealous for the salvation of other souls and they are also giving of their funds. We have raised our Conference collections and each church has been very considerate of the visiting preacher, and they have also assured me that the salary will be brought up in full. We came here this year asking and expecting great things, and praise the dear Lord, he has given them to us and is going to do greater things still. We are now in a meeting here, which began last night. Things have started off finely. Brother W. L. Graves is still with me. He is a most faithful Gospel preacher. If you want results you had better get Graves, brethren. Pray for us.—W. V. Shearer.

Sept. 28.

McGowan's Church (De Soto Circuit, Miss. Conf.)

Many of God's servants in our beloved Mississippi Conference are acquainted with what is generally known as McGowan's Chapel, on the De Soto work, and in order to familiarize them with some of the conditions existing at this church this is written. The Sunday school, the foundation of the Church, seems to be pushing forward with renewed vigor. Brother J. H. McGowan, who for many years has served as superintendent, continues his example of fidelity and zeal and we believe that the work will be honored and that many will be saved by the work of this school. During the past summer money was raised to buy curtains and the church was partitioned off into several Sunday school rooms, the good results of which are quite manifest. The Bible class, composed mostly of men, at times has a large attendance and invariably a few "stand by the stuff," inspiring the teacher to further effort. Some modern methods in the different departments are proving helpful, and with the Holy Spirit's guidance achievements worth while may be expected in the future. Our devout pastor, Rev. A. J. Davis, hoped, trusted, and prayed for ministerial aid for the revival recently held, but repeated effort on his part to secure such failed, and when it became evident that no arm of flesh could be depended upon, he leaned upon Jesus and was led himself to preach some heart-searching sermons. Prayer and fasting were observed, and, true to His promise, the Lord gave a number of additions. This time, there were eleven accessions—some of them strong young men. Let us pray that they may be earnest in the cause. It is with somewhat of heartache that we relinquish Brother Davis, who is closing his quadrennium, but those to whom he will be sent may count themselves happy with such a Spirit-filled, zealous, and sweet-spirited pastor. His life, under God, is an inspiration, and with the thought of the great help he has been the means of giving to our members, we are concerned that they shall show their appreciation by having a full Conference report.—Bessie B. Hardie, Trevecca College, Nashville, Tenn.

AN APPRECIATION.

(Recently adopted by the Woman's Missionary Society at Kosciusko, Miss.)

The Woman's Missionary Society of the Kosciusko Methodist Church wish to express their appreciation to Mr. and Mrs. J. B. Randolph for their good work during the few months they were with us. Both will be missed in the church, the Sunday school, and the missionary auxiliaries. We will especially miss Mrs. Randolph from the Sunday school and Study Circle, where she was always an efficient teacher.

Both had endeared themselves to the people, and while we regret to give them up, we rejoice in their promotion and wish them much success and real pleasure in their new field.

We wish also to thank Mr. Randolph for the gavel which he presented to the society just before leaving. The gavel was made from wood taken from the house in which our beloved Bishop Galloway was born. Kosciusko is justly proud of being the birthplace of so famous a man, and we will cherish this memento for its historic interest as well as a reminder of a beloved pastor.

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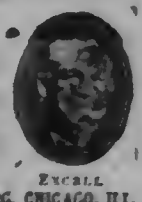

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LAYMEN'S MOVEMENT.

(Continued from Page 6.)

ing in man, the most complex form of life, made in the image of God, and into whom he hreathed His Spirit. If God works only through organisms in order to produce life and power on earth, how can we expect to have life and power without organization? If he produces the highest power and life only through the most complex organization how can we hope to have high life and great power hy anything less?

A study of life in the material universe will he helpful in getting at the causes of faiiure to accompiish more than we have. It will he noted that in animal life there are two classes, the vertebrate and the invertebrate, those having backbones and those without backbones. The higher organizations are vertebrate and the lower invertehrate. The backbone is the cable through which all the nerves of the body pass to and from the brain, the great nerve center; therefore only the vertehrates have brains or intelligence. It is feared that one great trouble of many of the organizations is that they are without hackbone, and are not putting forth strong and intelligent efforts to promote the Kingdom of God on earth. The enemies of the Laymen's Missionary Movement are attempting to so weaken it so that it will be a nerveless invertehrate, with ail of its energies centered not in the hrain but in the pocket as a capacious maw of men.

It will be further observed that in the material world the physical hasis of all life is a chemical compound called protopiasm, an active agency, constantly going through chemical reactions, buiiding up the tissues of the hody, and throwing off the life fluid, which permeates the entire body; if any part of the body is cut off from this protopiasm it dies, and the organism disintegrates and decays. The hasis of the spiritual life of the Church is also a compound, composed of the Spirit of God and the spirit of man, and it permeates the entire body so long as the connection is uninterrupted, and a complete organization of the Church is the union of all persons who have been horn of God and are working to increase his Kingdom on earth. If the connection between either man or God is interrupted so that this spiritual compound does not reach every member of the organization, then the memher not reached dies and is cut off.

Another fact well known is that when an organism decays it throws off noxious and poisonous gases and germs that attack and destroy living organisms; a single speck on an apple will cause the whole apple to decay, and a decayed apple in a barrel of sound ones will cause the destruction of the whole harrel in a short time. Human heings are often afflicted with blood poison, ptomain poison, and a number of other poisons due to the decay of organic matter; decomposed organic matter in our food and water often produces disease and death. Can not the same he said of spiritual life? Will not the disintegration of the spiritual life have a similar effect, sending forth a stench to the nostrils of God, and spiritual disease and death to man? Besides, inactivity produces death germs; a pool of water becomes stagnant and laden with poison by inaction. Are we not in danger of stagnation by having such great numbers of our membership inactive? And if continued in that state of inactivity will we not become cesspools of sin and corruption? It must be just such dead organisms that our brethren oppose.

The Laymen's Missionary Movement is intended to be a movement of activity, fiiied with life, with the Holy Spirit moving on the face of the waters, guiding and directing it and filiing it with power. Such an organization will accomplish much and the gates of heli will not prevaii against it. No Christian can object to such an organization, and the Church commands its members to aid in making it effective in its co-operation with all the activities of the Church.

Greenwood, Miss.

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AT BREWER.

Dear Dr. Meek: The Brewer special meeting near Shannon was an all-right occasion. Great crowds packed the church at night and the attendance upon the services at 10:30 a.m. was good. A splendid interest prevailed and co-operation was the order. Twelve people were added to the Church and large benefits came to the general membership, with awakenings, more or less, among the outside element and the backsiiders. Mr. Moody said: "Some people cannot backslide because they have never slid forward;" but the backslider is a Bible character and is even found at times in Methodist circles. The neighboring pastor, Rev. W. N. Dodds, of Verona, was present and preached six times with great earnestness and with substantiai value to the movement. The Verona people take stock in this newly-fledged North Mississippi preacher, as was true also of Brewer, and the indications suggest that God may find it possible to make of him a still greater power for good. .....This was the finai 1915 revival effort on the Shannon charge. Every meeting was a pronounced benediction to many people, and valuable members have been added to the congregation at every point. The additions of last year are doing well and the churches are in good condition.

A. H. WILLIAMS.

Shannon, Miss.

To Drive Out Maiaria And Build Up The System

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 14, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

HOW AN ARTIST PAINTED IT.

The following from "The Christian" is, we think, worth reproducing:

"Some one tells a story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained glass windows.

"Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshipers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box bearing the legend,

'For Foreign Missions,'

but right over the slot through which contributions ought to have gone he had painted a huge cobweb!"

This conception of the artist is in harmony with the teaching of the Gospel. A fine building, artistic music and singing, eloquent and scholarly preaching, and a cultured and wealthy congregation do not constitute the true glory of a church. It may have all of these and yet be destitute of spiritual life and power, and in consequence dead, so far as exerting a really helpful influence for the upbuilding of the Divine Kingdom is concerned. In his messages to the Churches, spoken from the skies through the Apostle John, our ascended Lord said to the congregation at Smyrna in the midst of its poverty, "But thou art rich;" and to that at Laodicea he said, "Thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

A church that is not missionary in spirit and which does not seek to help others beyond its own narrow confines cannot possess much religious vitality; and if no penitents throng its altars, the larger and more splendid its equipment is the more outstanding and inexcusable is its failure. If the Master should give his estimate of your church, what would it be? His is the verdict that will count.

FEARS NOT REALIZED.

Some months ago a considerable stir was made over the "war babies" in Europe and it was suggested that the present deplorable upheaval there was about to sweep away the bulwarks of chastity. The newspapers in the United States had much to say on the subject and various remedies for the alleged menacing situation were proposed. It now appears, however, that conditions were greatly exaggerated and that the war has not made them worse, as it was feared and predicted that it would. In touching upon this subject in its issue of October 1, The Independent (New York) says:

"Now we know that this was much ado about nothing. The report of the Registrar General gives the number of illegitimate births in England and Wales for the months of April, May and June as 9611. This is a deplorably large number, but is 333 less than for the corresponding period in 1914. This is to say the call to arms has reduced the evil instead of increasing it. The same result is observed in France. The improvement shown in both countries is in part due to the 'war brides' movement, which encouraged the soldiers to marry before going to the front and removed the legal obstacles to such marriages."

This is gratifying news. Nothing has done so much to undermine and wreck nations in the past as the vice on unrestrained sensuality. These figures indicate that the foundations of society are yet secure in Great Britain and the French Republic. But they also show that there is still vast room for improvement in the morals of their citizenship.

AN OVERWORKED BUGBEAR.

Whenever a movement is launched to close up the saloons anywhere one of the objections invariably put forward against it is that it would decrease municipal and State revenues and pile up taxation on the people. We remember that when war began to be made upon the dramshops in Mississippi, where a large part of the money received from the liquor licenses went to the maintenance of the public schools, it was loudly affirmed by the advocates of the rum traffic that if prohibition won the terms of these schools would have to be shortened, or else that the taxes necessary to keep them going would become unendurably burdensome. But when the State went dry nothing of the kind happened. On the contrary, the schools there have steadily improved in every respect; they have had a better financial support and their duration has been extended. Nor was it necessary to make taxes heavier to accomplish this gratifying result.

There are several reasons why the prevalence of prohibition does necessitate an increase of taxation to make good the revenues previously obtained from licensing the sale of liquor. 1. Because the amount of crime is decreased and the cost of maintaining the courts, which are expensive in their operations, is enormously reduced.

2. Because the accumulation of money and property, which are taxable, is rapidly and largely augmented. Most of the profits on the liquor business go to the manufacturers and wholesale dealers, who, as a rule, do not reside in this section of the South. This is a constant and heavy drain upon a State like Louisiana. With the suppression of the saloon and a lessening of the consumption of intoxicants this money would be saved and deposited in the banks of the State. This accounts for the reason why the per capita wealth of Kansas is to-day greater than any other State in the Union.

3. The extent to which the liquor traffic impairs the efficiency of labor, increases pauperism and insanity, and impedes the progress of legitimate business, makes it a tremendous burden upon any city, community, or commonwealth. Look how the nations of Europe have been trying to suppress it since the outbreak of the present great war and the need has arisen for them to throw off all hindrances, that they may do their best in a supreme crisis. If the liquor business is an impediment in the time of war, it surely cannot be anything less in the time of peace. The truth is, it is at all times the mightiest vampire that feeds upon and weakens the social order.

The rum traffic is Louisiana's greatest curse. More than anything else, it is blighting her prosperity and retarding her progress. It would be the proudest and most meaningful day in her history if her citizens would rise up in their might and strike it down. No other issue before her people is comparable in importance to this.

United States Senator J. Z. George of Mississippi, whose masterful work on "Slavery" is reviewed in this issue of the Advocate—a profound lawyer, an eminent statesman, an analytical thinker who knew how to go to the bottom of things, and a financier who amassed a considerable fortune—though by no means a "fanatical prohibitionist," said that **the dearest revenue that ever came into the treasury of any town, or city, or State, was that derived from licensing the sale of intoxicating liquors.**

ANOTHER LEADER TAKEN.

Rev. Clarence F. Reid, D.D., Secretary of the Laymen's Missionary Movement of the M. E. Church, South, died on October 7, at the home of his sister, Mrs. G. N. Buffington, at Erlanger, Ky. Dr. Reid was born in the State of New York on July 19, 1849. He later lived for a time in Michigan, but finally went to Kentucky, where he was licensed to preach and entered the Methodist Itinerancy. He was for a number of years an efficient missionary in China and Korea, having been appointed to that field by Bishop Pierce in 1878. He was elected Secretary of the Laymen's Missionary Movement in 1910, and had since held that position. He was twice married—first to Miss Mary Bowman Wightman on May 1, 1877; then to Mrs. Blanche Miller on January 7, 1903. There are six living children—four sons and two daughters. For the past several years he had been a member of the North Alabama Conference. Dr. Reid had been in failing health since early in the year, and was last May granted an indefinite leave of absence from his work by the Board of Missions. He subsequently returned to Nashville, hoping that he would be able to resume his labors, but found that he was not. He was a strong, resourceful, and consecrated man, and will be much missed.

THE WORLD WAR.

By Rev. W. S. Harrison.

A calm, sweet peace o'er all the earth
Lay softly as a sleeping infant's rest;
When crashed the bolt of war, the knell
Of fate, as if ten million bombs immense,
By one fuse lit—the discharge shook the earth
From pole to pole! T'was thus the world received
The sudden blow; and nations stood aghast
With bated breath and tightening nerves, with hands
Upraised, beheld the awful rush of war!
Then, peace, betrayed, was like a wounded dove
Thrown crumpled in the dust, the nesting place
Of grief and woe, the hell of sin and death.
Alas! that man should bear the guilt of war,
And answer at the bar of God and man
For such a crime. Yes, Teuton, Slav, and Frank,
And Briton, all; the share of each is far
Too large. Deserted reason once more recall;
Combine to tie with chains the hounds of war,
No more to tear a Christian brother's flesh;
And with the might of equal trust and love,
Hold back the savage hordes untaught, and thus
Compel the peace of earth. Atonement thus
You have the skill to make, if you but see
The worth of chance the mighty God now gives.
Unborn millions in ages all to come
Would rise to call you chief among the blest.

Starkville, Miss.

THE BIBLE THE BEST SELLER.

The one best seller among hooks continues to be the Bible. It is the greatest of all books and will always be. Other books are regular sellers in the book market and are recognized as good sellers, but the Bible has never been surpassed. However neglectful of religious matters the average man may become, he feels that it is necessary to have a copy of the Bible in his home. Cost does not figure, especially in the sale of the Bible. Copies can be purchased for ten cents. Ten thousand dollars was the recent purchase price of a rare edition.

Now that the panic of war prevails in Europe there has been a renewed demand for the Holy Book. Mothers wish their sons to march to the front with a copy of the Bible in their pockets, wives and sweethearts seem to feel that the chanees of escaping death are more certain if their dear ones carry the Bible with them, and feel equally certain that if they are fatally wounded the Bible will be a source of comfort to them.

The Bible has been the greatest source of comfort to the afflicted. It brings renewed hope to the despondent. It shows the way to a greater and more spiritual future.—Memphis Commercial Appeal.

"MODERN METHODISM NEEDS A GOOD SHAKING."

Rev. Samuel Chadwick, a recognized leader in Wesleyan Methodism, member of the Legal Hundred, for sixteen years superintendent of the Leeds Misslon, editor of Joyful News, and perhaps the most earnest and successful exponent of the Methodism of John Wesley, thus exhorts the Methodism of to-day:

"Modern Methodism needs a good shaking. The prophets sleep while the vessel drifts. The ministers must tighten their belts, and gird themselves for leadership. The work of the church must be organized for advance. Trenches must be stormed, but they must be assailed strategically, systematically, and enthuslastically. A mere flare up dies out in a fizzle. The situation must be thought out, carefully planned, and doggedly worked.....To the church, aggression is the law of life and the very breath of her nostrils..... Aim definitely at advance. Focus all energy upon increase. Utilize all resources, and success is sure. .....Addition must be by conversion. We must preach for conversions, work for conversions, pray for conversions, and organize for advance by aggressive evangelism. There is no other way in which Methodism can live and thrive."

No truer, more pertinent and convicting message than this was ever spoken. Every Methodist minister of experience in bringing souls into the kingdom and in building up the churches knows within himself that Mr. Chadwick is wholly right. Methodism has lost its ideals. It is not living up to its inheritance and standards. Where is the minister burdened with the salvation of the unsaved about him? Where is the clergyman who is crying out of the depths with John Knox, "Give me Scotland or I die." Burdening of soul for the salvation of the people always does, as it always must, precede spiritual awakening. We must be more with God and have more of God in us, if we are to move men. We must come out of the closet with the passion and intonation and assured presence of the Holy Spirit in heart, voice, and touch before we can move men to come into the kingdom of our Lord Jesus Christ. We are mistakenly putting new methods, campaigns, and movements in the place of the Holy Spirit in its chief ministry of salvation. Indeed, "Methodism needs a good shaking."—Zion's Herald.

THE SHADOW OF THE ROCK.

By Rev. John T. Sawyer, D.D.

To God's children, as to others, this world is at times "a weary land." The labors they have to undergo makes it so, for it is essentially a laboring world. Man was given employment in Eden, and in itself labor is a real blessing to him. However, at the close of every day millions are faint and weary, being overworked; and for many of them there can be no sufficient rest until they are in their graves. It is an especial cause of weariness for God's children that they are compelled to give so much of their time laboring for "the meat which perisheth," leaving them so little time for meditation and for communion with God.

This world is a weary land because of the troubles to which all are exposed. Says Job: "Man is born unto trouble, as the sparks fly upward." There is no stage nor condition of life wholly free from troubles. They are national, domestic, personal. The pains and attendant evils of life generally increase as its length is protracted. Scarcely aught can come upon us more wearisome than trouble. Many persons who can stand hard labor can not stand much trouble. Trouble makes the heart ache, and weakens the mind as well as the body. A troublesome world is of necessity a wearisome world.

To God's children this world is a weary land by reason of perplexities by which they are harassed. The life we are living is full of mystery. Strange and unexpected events are often happening, disappointing the hopes and frustrating the designs of the wisest. Providence sometimes baffles interpretation and tests the faith of even the most devout. Wickedness seems very often to triumph while virtue is trodden down; and even good men may sometimes be tired of living subject to continual anxiety and suspense.

God's children find this a weary world because of the sin by which they are surrounded. The moral atmosphere of this world is wholly uncongenial to Christian believers. The principles and practices with which they are daily brought into contact fill them with disgust, indignation, and grief. Just as was Lot, they are "vexed with the filthy conversation of the wicked." As it was with Paul at Athens, whose "spirit was stirred in him when he saw the city wholly given to idolatry," so is it with believers to-day.

Blessed be God, whenever his children are from any cause weary of the world they may find comfort in Christ, for the Son of Man knew fully what it was to be faint and weary. He knows the heart of a pilgrim and stranger, and has the most tender compassion for all in their distress and want. He is as compassionate now as he was when he was on earth, and he feels all that his followers feel. He is the sympathizing Friend and Brother. "We have not a high priest which can not be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin." Believers find comfort in the intercession of Christ. As he prayed for Peter and for all his disciples before his crucifixion, so he still makes intercession for his followers according to their necessities, and his intercession must always prevail. They find comfort in the strength of Christ. Weakness is the cause of weariness, and the weary may find the strength they want in Christ. Paul wrote the Philippians: "I can do all things through Christ which strengtheneth me;" and to the Corinthians: "My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me."

Comfort is found in the fact that Christ is Lord over all and sits as King in Zion, having control over the darkness, tumults and confusion of the world, and governing all things for the benefit of his people. Nothing can hurt his Church or really harm his believing children. How complete is the comfort that we may find in the promises of Christ! He has promised to give his followers peace even in this world, and all along in their journey to heaven. His very words are: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Again: "These things I have spoken unto you, that in me ye might have peace." And again: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." These are great and precious promises, and they are **sure** promises. Since our blessed Lord, as "the shadow of a great rock," will comfort and sustain us under all the weariness and troubles of life, we should come to regard the happenings which weary and trouble us as being, after all and indeed, blessings. Christians enjoy more real satisfaction and happiness in adversity than in prosperity, because while prosperity leads them to the enjoyment of the world, adversity leads them to the enjoyment of Christ. Believers in Christ in this life enjoy more solid happiness than sinners do, or can. Though sinners may often seem to be happier than saints, yet theirs is a loud and transient mirth, while the people of God have a deep and lasting joy. Here and now, believers (and only they) are filled with that peace of God which passeth all understanding, affords joy in sorrow, and gives rest to the weary.

This is a world of sorrows, troubles, afflictions; and, even as others, Christians have their share; but there is for them "strong consolation" in their Savior God, their Kinsman Redeemer. Isaiah declares of our Lord: "And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." All of us have need to shelter under the shadow of our great Rock, set up for our comfort and rest. A traveler tells of having toiled for hours under a scorching sun, over a hot, white, marshy flat, seeing nothing but a beetle or two on the way, and no shelter anywhere from the pitiless beating of the sunshine. At last, he and his two companions came to a little retem bush only a few feet high, and flung themselves down and tried to hide at least their heads from those "sunbeams like swords," even beneath its ragged shade.

There was very small comfort in that. They had sore need for the shadow of a great rock, restful in its blue dimness, with likely a fern or two in its moist crevices, where there is rest indeed and a man can lie down and be cool, while all outside and beyond the shade of the rock is burning sun, and burning sand, and dancing mirage. How thoroughly refreshing and strengthreviving is it to rest in the cooling shade of a great rock! How often, amidst the toils, and troubles, and misunderstandings, and persecutions, and injustices of life do we need just such rest and refreshment! We can have rest to our souls only in Christ, the Rock of Ages, and his invitation is as follows: "Come unto me, all ye that

labor and are heavy laden, and I will give you rest." Christ Jesus is the Rock in whose shadow there is perfect rest for weary travelers on their way to heaven. None are invited to the shadow of a tree, through which the sun or rain may beat upon them, but to the shadow of the Rock, the great Rock, which reaches a great way, and all the way, for the shelter and succor of Christians bound for glory.

THE POLITICAL HISTORY OF SLAVERY IN THE UNITED STATES. BY J. Z. GEORGE, OF MISSISSIPPI.

Under the above title there has just come from the press of the Neale Publishing Company of New York a book which, in my humble judgment, is destined to take rank as, perhaps, the ablest defense of the South upon the questions and issues of the War of Secession that has appeared up to this time. Certainly it is one of the most valuable contributions which has been made to the literature of the War from the Southern side.

It was the purpose of Senator George to discuss the issues and events relating to the War in three Books: I. The Political History of Slavery in the United States. II. Legislative History of Reconstruction. III. Constitutional Deficiencies of Reconstruction. But before the third part of his plan had been touched death called him from his task. And the lateness of publication of that which had been reduced to manuscript is due to the difficulties encountered in bringing out a work which the author was unable to put in final shape for the press. For its appearance now, the South is debtor to the author's son-in-law, William Hayne Leavell, Envoy Extraordinary and Minister Plenipotentiary from the United States of America to Gautamala.

To the work as it is published, Dr. Leavell contributes a biographical sketch which is necessarily brief, but is so discriminating as to give in small compass a splendid survey of a great life. Indeed, nothing which helped to bring him to eminence or secure his fame seems to have been overlooked. The introduction to the work is contributed by John Bassett Moore of Columbia University. He modestly claims to "yield" to the solicitation of a friend, but does two things happily and well. He pays a splendid tribute to the mental and moral integrity of the author; and gives a very felicitous interpretation of the spirit and purpose of his writing.

The style of the book is direct, simple, and clear. It mirrors the man. Without apology, explanation, or preliminary he begins, and the very first sentence counts toward achieving the purpose of the book. In Book I the writer deals with the Political History of Slavery in the United States. In a hurried survey of history as to the genesis of slavery as an institution, he shows that it had existed from time immemorial, and that no one thing was responsible for the enslavement of men. Inferiority in arms, social convulsions, religious differences, and personal avarice and ambition have furnished victims from all races. This against the scornful characterization: "The oligarchy of the skin."

Then the development of the institution in the United States, and the bearing of the anti-slavery agitation are exhaustively gone into. He brings no personal opinion, nor ex parte interpretation of action except as these are recorded as the utterances of leaders in Congress, or recorded in public documents, including State statutes and constitutions. In other words, he has so chosen his proof as to put its genuineness and validity beyond question. He takes up the Acquisition of Louisiana; The Hartford Convention; Missouri Question and Compromise; Annexation of Texas; Lincoln and Douglas Debates; John Brown's Invasion; Secession; and The War and its Purposes. Here he shows conclusively that slavery was but the occasion for asserting a difference that was in reality natural and inevitable. Soil and climate were such as to make one section commercial and the other agricultural, and so a perpetual conflict of interest. Then there was to be added to the natural differences the social unrest and sensitiveness occasioned by the manifest superiority of the South in statesmanship and political genius. The influence of the Southern States from the foundation of the Union had been predominant, and the dissatisfaction on this account was so marked as to find expression through the Hartford Convention.

But Senator George did not start out simply to neutralize the caustic impeachment of Southern morals as respects slavery. He meant also to defend Southern statesmanship and to vindicate Southern honor in politics. From these same Congressional Records he shows that the South was true to its political doctrines, and true to the terms of the compromises to which it became a party; while the North, as soon as the balance of power had been broken by the admission of a free State, which was not counter-balanced by a slave State, was never true to any agreement, and held no political principle if by its repudiation it might be helped to an ascendency which it had not been able to secure through statesmanship. The North opposed the acquisition of Louisiana and the annexation of Texas because their location threatened the possibility of its ultimate ascendency. It was to them a violation of the terms of the constitutional compact; but when California came without an enabling act, but with a free constitution, the insuperable difficulties of the compact were lost to view. The author shows that while the North was parading its virtue and sanctity in the interest of humanity that Illinois, Indiana, Connecticut, Oregon, and other States had stringent statutory and constitutional discriminations against the negro both politically and socially. He also sets out the facts that the terminology used in political utterances at the North, even down to the election of Mr. Lincoln, maintain the Southern doctrine as to the nature of the Union, while the Hartford Convention explicitly asserted it.

Now we come to Part II—Legislative History of Reconstruction. Here we have the bald and unbridled assertion of that which had been cropping out with increasing frequency for fifty years. A Congress representing a medley of power-worshiping humanity and benevolence sought to perform the miracle of excepting their Goshen from the plagues they would inflict upon the South. First, there was denial of the fact that the Confederate States had ever been out of the Union, but this offered little opportunity for the hate, vengeance, jealousy, and ambition which were to be gratified by a program of humiliation and ultimate ruin. So the States were out; and to make sure of an undisturbed and uninterropted course, the President was ignored, the Attorney General was squelched, and the Supreme Court was abolished so far as reconstruction was concerned. The disclosures of this study of reconstruction are that neither wholesome public policy nor principle constituted any part of the basis of readjustment—not even a sense of justice and equity, to say nothing of magnanimity, to a people who had shown themselves as great in the field as they had been in the forum. "Ruin to the South" was the word of Garfield, and he was undoubtedly as good as Thad Stevens, Sumner, Sherman, Conklin, and Blaine.

As we come to the end of the book we can but wish that a good Providence had spared the author to accomplish his larger purpose. And, yet, it is accomplished in a measure through the very discussion of the chaos of action that resulted from the effort to avoid the political doctrines of Jefferson, Calhoun and others of the South. And through the Minority Report on the Bill for holding National Inquests, which was written by Senator George himself and is appended, there is a recitation of cases decided by the Supreme Court of the United States which shows conclusively that force suppressed for a time, but has not settled adversely to Southern contention the question of State sovereignty; and even though the fourteenth and fifteenth amendments have been inserted in the Constitution, the interpretation of that instrument by the highest tribunal is not materially changed.

Copies of this work are already in the Millsaps and A. & M. libraries, and will be placed in all the college libraries of the State. I wish that the book might be included in every course on the South, and that it might have place in the working libraries of our public schools. It is worth something for our children to know that their fathers violated no compromise, held but one side of a great governmental doctrine, came through the vicissitudes of war and the infamies of reconstruction with unstained honor, have lived to disprove the most sanguine prophecies of Edmunds and others as to the permanence of the injuries which they inflicted upon the South, and to defeat the undisguised purposes of Stevens, Sumner, Garfield, Conklin, Blaine, Sherman, and the rest of the sponsors of the reconstruction legislation. I commend it to the parent who would have his child fortified as to the honor and integrity of the South. I commend it to any one who would have an answer for every impeachment uttered against the South touching slavery and the war. I commend it to those who would measure the virtue of those criticisms of the South coming from New England, where the Hartford Convention was held during the War of 1812, and through whose banks the army of the enemy was being paid. I wish for the book a phenomenal sale.

WM. L. DUREN.

Columbus, Miss.

CONCERNING DR. HILLIS.

Dr. D. S. Kennedy, the brilliant editor of The Presbyterian (Philadelphia), in a recent issue of his paper comments as follows upon Dr. Newell Dwight Hillis and his present financial troubles:

"By his own public statement and by the wide discussion through the press, the financial misfortune of Dr. Newell Dwight Hillis has become a matter of public discussion. We confess to a good deal of sympathy with him as he passes through this trial. We were fellow-students in old McCormick Seminary, and we knew and admired him for his brilliancy, clean manhood, and kindly fellowship. We came to McCormick Seminary from the most decided liberal connections, the stronghold of the New Theology. Dr. Hillis came from orthodox and evangelical associations. Our lines crossed at McCormick. The New Theology, when first presented to us in our early twenties, seemed attractive. As we knew it better, it became too subjective, rejected evidence, despised logic, and rested too much upon inner consciousness and special critical faculties, while perhapses, possibilities, and ipse dixits were too prevalent, and with strong disappointment in the closing years of our university life, we turned away from it. At McCormick Seminary, the testimony of Cyrus H. McCormick, Sr., and the strong faith and solid scholarship of such men as Herrick Johnson, Willis Craig, David Marquis, Thomas Skinner, and Le Roy Halsey greatly helped us, and we moved forward to the high grounds of a divine, infallible revelation, and the everlasting gospel of the unchangeable Christ. Dr. Hillis went the other way, and turned his face toward the New Theology and liberalism. For these reasons our lines diverged, and while we have maintained our cordial feeling all these years, yet our opportunity for fellowship has been small. For this reason we have little knowledge of the facts of his present financial difficulties, and are not competent to pass judgment. But we feel confident that the Christian public will find that whatever mistakes have been made, they are of the head and not of the heart. They are in judgment and not in motive. We ask for patience and consideration for this good man, and we most earnestly hope that means will be found by which he may be able to honestly discharge all his obligations and may escape hardships and needs so difficult to bear at his time of life. We also hope that he may find the Lord Christ, his God and Savior, a present help in time of need."

Ninety-nine per cent of the timber in the Philippines is owned by the Government.

Secular News

By R. E. Meek.

In Turkey an attempt is being made to make the growth of cotton extensive.

* * *

The boys of Australia begin their military education at the age of twelve years.

* * *

Last year 1471 strikes occurred in France, in which 230,646 laborers participated.

* * *

Courses in journalism are taught in 31 colleges and universities in the United States.

* * *

The number of bales of cotton consumed by American mills per year is estimated at 5,000,000.

* * *

The helmets worn by the German soldiers are very light—they weigh almost as little as straw hats.

* * *

In Pennsylvania $60,000,000 is invested in the breakers and other machines used in preparing coal for consumption.

* * *

In Siam banana leaves or the petals of the royal lotus flower are used instead of paper in rolling tobacco into cigarettes.

* * *

Between 23,000,000 and 24,000,000 sheep are raised in New Zealand every year and about 25 per cent of them are exported.

* * *

In Sicily gold fish are colored artificially to meet the demands of popular taste by keeping them in water that contains certain chemicals.

* * *

The Germans claim that they captured 96,000 Russians, 37 cannons, and 298 machine guns on the Russian front during the month of September.

* * *

The Trinity Church corporation of New York owns 359 houses, and the income which it receives from renting them defrays all the expenses of the church.

* * *

A portrait and the famous hatchet of Mrs. Carrie Nation have been placed in the State Historical Museum of Kansas, which is located in the city of Topeka.

* * *

Oregon spruce, which formerly sold for $32, is now worth $40 per thousand feet. The wood is used in the manufacture of aeroplanes. Large quantities of it have been shipped to the warring nations in Europe, and this accounts for the increase in the price.

* * *

According to a dispatch received from Berlin by the New York American the present cost of the European war to the nations engaged in it is estimated by the Imperial Treasurer of Germany to be nearly $3,000,000 an hour, which means over $2,000,000,000 a month, and more than $25,000,000,000 a year.

* * *

In Massachusetts a law has been passed as a result of a decision of the Minimum Wage Commission of the State which places the minimum salary of women clerks, eighteen years old and over, who have had one year's experience in the department stores at $8.50 per week. The law will go into effect on January 1, 1916. This is a wise piece of legislation, and the example which the Bay State has set ought to be followed by all the other States of the Union which have as yet passed no law on this very important subject.

* * *

The wealth and debt of the seven richest counties in Mississippi is shown in the following figures: Adams—wealth $7,866,217, debt $356,000; Bolivar—wealth $9,174,844, debt $417,000; Hinds—wealth $19,355,644, debt $780,000; Lauderdale—wealth $14,706,745, debt $540,000; Washington—wealth $10,900,000, debt $300,000; Yazoo—wealth $8,191,997, debt $77,500; Warren—wealth $11,979,075, debt $637,000.

* * *

Indications are that France is about to exhaust her supply of men. A bill is about to be introduced into the French parliament in the name of the President of the Republic which, if passed, will call out 400,000 young men, 18 and 19 years of age, who under ordinary conditions would not begin their term of compulsory military service until 1917. The bill also provides that men of 48 years of age shall be held as reserves instead of being placed on the retired list as in normal times.

* * *

As a result of a recent conference held at Baton Rouge, La., between the State superintendent of education and the twenty parish superintendents in whose school districts the highest percentage of illiteracy exists, it was determined that afternoon and evening schools should be established in 16 parishes for the purpose of teaching adults who have never had an opportunity to learn how to read and write and are capable of being taught. This is a good plan, and let us hope that it can be carried out. It is well to remember that one of our Presidents never learned to read and write until he was grown and married and that possibly there are others in the present day with great talents which will never be discovered unless they are given some educational advantages.

A NOTE OF THANKS.

I knew that many would be surprised when I sent in my resignation as manager of the Home. But I had considered the step prayerfully and was fully decided that it was the thing to do.

We appreciate the kind words of approbation from the Board of Directors, the many kind letters of appreciation which we have received since our resignation, and the many kind words of friends and business men in Jackson and elsewhere. All these things sweeten the bitter that is in the cup that we have to drink. The approval of God and friends and our own conscience is worth more than all the gold.

Wife and I have loved these children with a parent's devotion and have given them our unstinted service. We have made many mistakes and blunders, for which we ask forgiveness. We shall always love the Home and the children and continue our services for them. Pray for us as we return to the pastorate, that we may be more useful and more efficient in winning souls than ever before.

W. M. WILLIAMS.

TO THE METHODISTS OF MISSISSIPPI.

Dear Brethren: We have to-day 216 children in the Home. All are well and seem to be happy. They are looking to us for food, shelter, education, and Christian training. We are doing the best we can with the means at hand. We have just finished compiling our bills and outstanding obligations, which amount, to date, to $1645.13. Fifteen hundred dollars having been borrowed to pay debts—the total is now $3145.13.

I am giving you these figures that you may know our real needs. We have nothing to conceal. This is your institution. Will you please request churches, Sunday schools, and private individuals in your district to rally to our support at once? Be sure to insist on a universal observance of "Work Day." Also, insist on regular monthly contributions to the Home.

Brother and Sister Williams have gone to live at Mount Olive. Brother Williams will serve the Seminary charge until Conference. They are very much missed in the Home.

We are getting straight with our new duties, and find the work very pleasant, indeed. We have a good corps of helpers and teachers.

We need your sympathy, prayers, and co-operation. May we count on you? We need $5000 on "Work Day." Yours fraternally,

J. B. RANDOLPH, Manager.

Jackson, Miss.

Church News

Dr. George R. Stuart, the well known ex-evangelist, raised $1500 for the Junaluska enterprise at the recent session of the Kentucky Conference.

* * *

Rev. Walter W. Peele, of the Trinity class of 1903 and for four years headmaster of the Trinity Park School, has been elected Professor of Biblical Literature, the place lately filled by Dr. F. N. Parker, now of Emory University.

* * *

Siloam Springs, Arkansas, seems to be a city of evangelists. The following ministers belonging to that class of workmen reside there: J. B. Andrews, J. E. Brown, C. P. Curry, E. S. Phillips, L. P. Law, T. B. Priee, and C. F. Stillman.

* * *

Dr. S. A. Steel, of Columbia, S. C., will deliver addresses on three afternoons during the approaching session of the North Georgia Conference at Rome, discoursing upon the following themes: "The Rise of Methodism," "The Pioneers of Methodism," and "The Resurrection."

* * *

Dr. E. G. B. Mann, one of the editors of The Central Methodist, our Kentucky Southern Methodist paper, has expressed the hope that it will be possible for that journal and the Midland Methodist to combine. This was the recommendation of the Book Committee at its last meeting in Richmond, Va.

* * *

The North Carolina Christian Advocate of September 16 says: "A great tent meeting began at Concord, N. C., last Sunday. Bishop Kilgo is doing the preaching and great crowds are in attendance." The Bishop seems to be in much demand as a revival preacher, which is a high compliment to him.

* * *

The Western Methodist (Little Rock) says: "Dr. S. D. Gordon, author of several books called 'Quiet Talks,' who delivered a series of talks at the Woman's Council in our city last spring, conducted the devotional services of the Kentucky Conference, using the periods from 8 to 9 and from 3 to 4 o'clock every day. To employ a man of another denomination for this purpose is an innovation, but the Kentucky brethren seemed pleased." Not a few unusual things are going on in Methodism in these upsetting days.

LOUISIANA CONFERENCE ENTERTAINMENT.

In preparing for the entertainment of the Conference, I can get, of course, most of the names from the Minutes of the last session. Will the presiding elders and any others who may have the names of those who have business with the Conferenee, please send me such names at once? Also any who desire to bring their wives will please notify me at once, and, if possible, I will provide homes for them. In due time notices will be sent to all for whom entertainment can be provided, giving the names of their hosts. A schedule of Educational and other anniversaries will be published as dates are asked for and fixed.

THOMAS H. MORRIS.

Mansfield, La.

Carranza, the Mexican chieftain, has sent sixty Mexican school teachers to Boston to study the Boston school system and to learn the English language.

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BOARD OF EDUCATION

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Rev. W. W. Drake,
Conference Sec'y

Rev. C. A. Battle, Treas.,
Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

WHO WILL LEAD US?

Again and again we need to emphasize the fact that one of our greatest needs in the Centenary campaign is a leadership in generous giving that challenges our loyalty and assures success. In a crisis in the history of Mississippi Methodism nearly thirty years ago the leaders of the two Conferences saw that a college, accessible to the Methodist boys of the State, was necessary to the further progress of the Church. This demand of the times was met by the generous spirit of a great layman, Maj. R. W. Millsaps, whom God had blessed with prosperity, who offered to give $50,000 to found a college, provided the Church would raise an equal amount. The challenge was taken by the Methodists of the State, and from that beginning Millsaps College has grown to be one of the strongest Institutions in Southern Methodism. It stands as a perpetual monument to a man who is honored throughout Mississippi as a great philanthropist. But more important than this is the fact that, in making his great offer, as well as in later gifts, Maj. Millsaps has made investments that mean more in the development of manhood, and in the ultimate salvation of his State, than almost any other investment that he could have chosen. Such dividends, in trained and efficient manhood, are worth more than any other to the man who values humanity above the dollar.

While we in Louisiana rejoice in this successful and creditable movement in our neighbor State, we realize that a crisis like that which faced Mississippi Methodists is facing us to-day. We are wondering if Louisiana Methodism has not a man (or woman) with vision to perceive our need, and with generous spirit, into whose hands God has put large possessions, who will meet this crisis in our history by leading our liberality with an investment that will pay human dividends through all the passing years.

We cannot advance much farther without such magnificent leadership in actual giving. We must have a GREATER CENTENARY. We must find some one who will inspire the smaller gifts of the many by a great gift as an inspiration. WHO WILL LEAD US?

OUR CONFERENCE RALLY.

A great educational rally is being planned for Friday night of the Louisiana Conference session at Mansfield. Efforts are being made to secure Bishop Atkins for the principal address on that occasion, and while he has not yet definitely consented to make the address, it is confidently hoped that he will do so. Bishop Atkin's successful experience in the educational work of the Church, as president of both the Emory and Henry Colleges, and the Asheville Female College, has prepared him especially to appreciate and help to solve the problems of both our Conference colleges. He will doubtless lay upon the consciences of both preachers and laymen with new vigor and clearness the pressing importance of our educational work.

Dr. Stonewall Anderson, General Secretary of Education, has also promised to be present to assist the Board in whatever way he can by his counsel and experience, as well as to present the educational obligations of the Church on the Conference floor.

Let all interested in this vital interest of the Church pray that the work of the Conference, and the rally on Friday night, may be the means of inspiring a great educational forward movement.

CENTENARY COLLEGE NOTES.

A patron of Centenary, not a Methodist, recently said that he got better results from it than from any other school he had had anything to do with.

The College management is making special efforts to make the atmosphere home-like, refining, and attractive. Many friends in Shreveport are assisting in this effort. Hutchinson Brothers sent out recently one of their fine Victrolas which furnished several evenings of entertainment. One of the professors commented on each record.

Once or twice a week talented vocalists and readers come out and give delightful entertainments during the forty-five minutes between supper and the study hour. Some of the best musicians of the city also are giving the benefit of their talent.

Mrs. J. J. Booth, a reader of marked ability and helpful personality, has agreed to give a reading once each week. Another lady who gave an interesting entertainment in impersonation recently has offered to give later on evenings with Eugene Field, J. Whitcomb Riley, and Thomas Nelson Page.

Other forms of social entertainment for the students and faculty are being planned by a committee of ladies in the neighborhood. Residents of the college neighborhood and others from the city are invited to these entertainments, and a college atmosphere is rapidly being built up.

CAMPAIGN NOTES.

Dr. Wynn is actively at work canvassing for the fund of $12,500 to meet Mr. Blair's proposition. In spite of various hindrances, he is meeting with some success. Somewhere near $5000 is definitely in sight, of which about $1500 comes from the city of Shreveport. The complete canvass of that city has been temporarily postponed on account of certain circumstances that make it inopportune at this time.

The canvass that had been planned in the interest of the fund in New Orleans for about this time has also been postponed on account of the disastrous effects of the storm. Mr. J. M. Davis, a prominent and useful member of the church in Ruston, has joined the number of those who will contribute $100 to this fund.

TREASURER'S REPORT.

Report of the Treasurer of the Mississippi Conference Board of Missions for the Quarter ending September 30, 1915:

	For. M.	Dom. M.
Brookhaven District—		
Hazlehurst	$ 4.78	$.....
Pleasant Grove	8.20	.....
Wesson	19.35	10.00
Brookhaven	50.00	50.00
Buford	.....	2.00
Bayou Pierre	.....	8.00
Totals	$82.33	$70.00
Hattiesburg District		
Sumrall	$21.78	$.....
Green Co. Mis.	1.00	1.00
Collins	10.00	10.00
Lucedale	9.65	9.65
Richton	7.80	7.80
New Augusta	10.00	10.00
Broad Street	15.00	17.50
Magee	9.10	11....
Main Street	.....	10.00
Totals	$81.07	$85.95
Jackson District		
Millsaps Memorial	$ 2.50	$
Terry	25.00	20.00
Brandon	15.00	15.00
Canton	.....	12.00
Totals	$42.50	$47.00
Meridian District		
South Side	$10.00	$
Lauderdale	7.00	6.50
Porterville	.....	5.00
East End	.....	20.36
Totals	$17.00	$31.86
Newton District		
Philadelphia	$12.00	$30.00
Clarksburg	3.10	.....
Fourteenth Avenue	10.00	10.00
Lena	15.00	.....
Raleigh	8.00	8.00
Shiloh	.....	10.00
Totals	78.22	$58.00
Port Gibson District—		
Washington	$21.00	$22.00
Port Gibson	36.87	.....
Silver City	10.00	10.00
Gibson Memorial	25.00	25.00
Crawford Street	25.00	.....
Woodville	10.00	.....
Nebo	17.50	5.00
Jefferson Street	25.00	25.00
Oak Ridge	12.50	12.00
Hermanville	.....	16.00
Rocky Springs	12.50	.....
Harriston	12.50	.....
Totals	$210.87	$115.00
Seashore District—		
Saucier	$10.00	$10.00
Coleville	5.00	5.00
Wiggins	8.00	10.00
Carriere	5.00	.....
Poplarville	10.00	15.00
Lumberton	50.00	50.00
N. Gulfport & Ly.	.....	8.00
Miss. City & Biloxi	.....	10.00
Vancleave	.....	15.00
Pascagoula	.....	15.00
Totals	$88.00	$138.00

As will be seen from the figures, the Port Gibson District leads the Conference for the quarter.

CHARLES W. CRISLER,
Treasurer, Miss. Conf. Board of Missions.
Hattiesburg, Miss., Sept. 30, 1915.

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WORDS.

By Rev. W. A. Hays.

Let the words of my mouth * * * be acceptable in thy sight, O Lord, my strength and my redeemer.—Psalm 19:14.

Little word, thou winged sign of thought,
What good or harm by thee is wrought
As from lip to heart you speed!
You strike the chord of love or hate,
And lift the latch to action's gate
For a bad or kindly deed.

Thy purpose, true, is not to curse,
Nor to make the world one whit worse;
But to help poor struggling men
By ministering helpful cheer,
And pointing the way true and clear
To good hope and life again.

A word can ease an aching breast,
And thus may hearts of two be blest—
Goodness doth so much repay;
And, too, a word can love arrest,
And fiendish passions give full zest,
And man against man array.

Thus words are balm or arrows sharp,
To soothe the soul or pierce the heart,
According as we may will.
Then let us offer earnest prayer,
And always guard our lips with care;
That love's good purpose they fulfill.

STORM DAMAGE IN HOUMA AND LAFOURCHE MISSION.

From a financial standpoint it would have been hard for the storm of last week, together with the rains of Sunday, Sunday night, Monday, Monday night, Tuesday, and the greater part of Tuesday night, to have done more damage to our people than was done. We are very thankful, though, that no lives were lost.

Leeville is the nearest place to the coast identified with our work. We have about thirty members in that neighborhood. They lost everything but their lives, as the tidal wave reached there, and I am told there was about 9 feet of water.

About nine miles below Lockport, where Brother Anatole Martin was being assisted by his brother, Robert Martin, in a meeting when the storm came, one of our members had taken the partitions out of his house and had converted all of his rooms in the main part of the house into an auditorium for the meeting. The storm laid this house flat while our people were in there with the family. All escaped unhurt. We have about 20 or 30 members in that neighborhood.

Fayport is another place where we have about 25 members. There were about fifteen houses on the island where these people lived, and there were only two houses left standing. These people did not own their own homes in this case, but not a member of our Church in that section has a home standing at this writing.

Raceland Prairie.—This is a place where we have an American congregation of 26 members. A card from Brother Anatole Martin tells me that two houses were destroyed there, and the rains, on top of the wind of last week, have literally driven some of these people from their homes.

Bourg is the oldest organization we have down here, and it had the best building of all our chapels and preaching places in the Mission. Five houses in that section were torn down, and our church, worth about $600, was torn into ten thousand pieces.

None of these people had more than 50 per cent of a crop before this storm and rain hit them. Now we have about 33 per cent of our people out of doors for the present, a 50 per cent crop, where the members were cropping, again reduced by one-half, and, as Brother Martin says, "Lafourche, the densest section of farming country in the United States, simply has no crop in the lower section, where we work. The storm will ultimately cost those serving in this field at least $1000—perhaps more—and this is a great deal on a mission.

Our people were already behind with the portion of the French assistant's salary which they pay, and some behind on the purchase price of the property, building projects, etc., and this simply leaves us flat in so far as finances are concerned in the country.

From the standpoint of accessions, gaining in prestige, strengthening our organizations, etc., this has been our best year.

Very truly yours,
C. V. BREITHAUPT,
Pastor of the Houma Mission.

Oct. 5, 1915.

DOCTORS OF DIVINITY.

Dear Dr. Meek: I have just read your editorial headed "Time To Do Something." I must confess that I am a bit puzzled to know whether you wrote that editorial in a jocular mood merely to emphasize the extravagant use of the "D. D." title or whether you were really in earnest. I am inclined, however, to the former view. Be that as it may, you have done well to call the attention of the public and of the Church to this habit which is daily growing on us at large. I had observed it on several occasions. The fact is the term "Doctor," as applied to a minister, has become so common that it has no definite or real significance. It is as apt to be applied to some young fellow who is yet in his ecclesiastical "swaddling clothes" as it is to one who has labored well and long and has actually earned the title. Not long since I heard a certain Presbyterian minister reply to one who addressed him as "Mr." that he preferred to be called "Doctor"—that he had worked hard for twenty-five years to earn that title and that he now wanted to wear it and to be so recognized.

In my opinion the public is responsible for the free use of this term. Recently I heard a splendid superintendent of one of our Methodist Sunday schools refer to his pastor as "Doctor" when in fact no such title was due him. He had never "earned" that title. The secular press, too, is largely responsible for this "custom." It is done in a spirit of politeness to the ministry by the press and in an effort to magnify the calling. But, as you have so wisely pointed out, this habit of dubbing every preacher as "Doctor" has greatly depreciated the degree. I once knew the head of a large school to insist that his teachers and pupils call him "Mister" instead of "Professor," saying that the title had now so degenerated that any tyro who was teaching even with a second grade license was called "Professor." I rather admired his position.

I am writing this short article to try to help emphasize this unfortunate habit or custom and to insist that when a minister has in fact earned his title he should have it, but until he has done so let us not deceive him by making him believe that we think he is a "Doctor," and let us not deceive the public by trying to cram off on it one who is only a "Rev." or a "Mr." and make it believe he is a "D. D." It is nothing short of a real sham to make such pretensions.

Holly Springs, Miss. W. A. BELK.

MRS. LIZZIE THOMPSON.

Mrs. Lizzie Thompson (nee Holloman), consort of Judge D. N. Thompson of Harrisonburg, La., departed this life in Monroe, La., on Sept. 20, 1915, after a protracted illness of seven months' duration. She was born on Dec. 15, 1857. She came from an old and very highly respected family of Catahoula parish; was a daughter of Jesse P. Holloman and his wife, Sarah Waggoner. She is survived by her husband, five sons and one daughter, as follows: M. C., H. N., W. H., D. N., Jr., Fred and Lizzie Thompson; and by two grandchildren and by two brothers, W. H. Holloman of Harrisonburg, La., M. F. Holloman of Alexandria, La., and one sister, Mrs. F. M. Mills of Olla, La., and many nieces and nephews of pre-deceased brothers and sisters.

The home of Mrs. Thompson was in Harrisonburg, La., but she left it some months since with the hope of recovering from her long affliction, and it was her sad lot to die away from her home, though at the residence of her son, H. N. Thompson, where all possible loving care was bestowed.

Mrs. Thompson united with the M. E. Church, South, in 1887, and ever afterward lived the life of a true Christian. She was a member of Chapter No. 15, Order of Eastern Star, of Winnsboro, La.

In the passing of this noble woman, another true Christian has gone to her reward—one whose upright walk in life, unpretentious, humble demeanor, happily blended with Christian charity and goodness, endeared her to all her friends and acquaintances.

Another happy household has been invaded by the grim destroyer, and a faithful wife, a loving mother, sister, relative, and friend has been the victim, causing an aching void the world can never fill. But we can take consolation in these sad bereavements. In this particular instance, the family and friends of the subject of this sketch can feel assured, after everything which human power could do to restore their loved one was done, all to no avail (there being no earthly hope of recovery), that death surely was a happy deliverance from her long suffering, and that her spirit passed on through the gates ajar for her to a glorious immortality and a blissful Elysian with her loved ones and friends gone before.

Let us all remain steadfast and indulge the fond hope that, with pure, sincere action on our part, we may survive the grave and, beyond, find a haven of eternal rest with this loved one—with all our loved ones and friends who have hidden us good-night in this life. And, finally, when we leave the cemetery, after depositing the bodies of our loved ones and friends in the tomb, let us take with us the assurance that we have seen nothing but the grave-clothes. "All our dead have arisen; death is swallowed up in victory."

FRIENDSHIP.

Harrisonburg, La.

THE REVIVAL OF DANCING.

A few years ago, according to newspaper reports at the time, a large proportion of the male members of society had got tired of dancing, and hostesses often found it difficult to get enough men to keep the dance going. But there does not seem to be any ground for such complaints now, and the reason of the revival of interest in dancing seems to be that more seductive, more sensuous, dances have been introduced to stimulate the jaded passions of the men.

The Editor of the Witness has no personal knowledge about dances or dancing, either from experience or observation; but judging from remarks on the subject which appear in daily papers that are far from being austere moralists, he is strongly impressed with the idea that dancing as conducted in fashionable society must be a great hindrance to the development of the spiritual life, if it does not make that life impossible.—New York Weekly Witness.

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LEARNING TO PLAY.

By Abbie Farwell Brown.

Upon a tall piano stool
I have to sit and play
A stupid finger exercise
For half an hour a day

They call it "playing," but to me
It's not a bit of fun,
I play when I am out of doors,
Where I can jump and run.

But mother says the little birds
Who sing so nicely now,
Had first to learn, and practice, too,
All sitting on a bough.

And maybe if I practice hard,
Like them, I, too, some day,
Shall make the pretty music sound,
Then I shall call it "play."

—New York Christian Advocate.

BALLINGER'S NINE.

Billy came in from the street that first afternoon looking very sober. The tiny living room seemed strange and unfamiliar in spite of the familiar furniture, but he did not mind that, for his mother was in it, and that made it home. It was something else that bothered him.

Mother Ballinger was making biscuits for supper.

"What's the trouble, Billy?" she asked, as she caught sight of his face. She had had bothers enough of her own since the moving from quiet Elmdale into Plum Alley, on the edge of quite another sort of town, but not so many that she could not take notice of Billy's.

"It's the boys," said Billy slowly.

Mother Ballinger nodded. The Alley was full and running over with boys—that was one of her bothers, spelled with a big "B," but she had not told Billy so.

"Aren't they friendly?" she asked.

"Friendly enough. It isn't that," Billy hesitated. "It's—it's the way they talk," he burst out at last. "I'm not a prig or mollycoddle—you know I'm not, mother—but I've managed to keep pretty clean, and the fellows down here don't; not their mouths, at any rate, and they don't play fair, either. I guess they're a good sort underneath, but—you know, mother."

"Yes, I know," she said sadly. "I was afraid of it. They haven't had our chances, Billy. Anybody that has lived in Plum Alley always—"

"That's just it, mother. You don't suppose any one who lived in Plum Alley awhile could catch—"

"Come here, Billy," Mother Ballinger interrupted gently. "You see this pinch of salt? I'm going to put it into this water and see what happens."

It was only a second before the salt had disappeared.

"Where is it, Billy?" asked Mother Ballinger.

"Gone; dissolved."

"Yes, the water has taken it up so you can't see it at all. Nobody would know it was there by the looks. That is what might happen to a boy in Plum Alley. He might get so mixed in with the other boys that nobody would know the difference. But he wouldn't have to, Billy. See, here is some baking powder. I'm going to put a spoonful into the flour I make my biscuits of. It mixes in with it, and by and by you know it's there, because the whole thing begins to rise—to get light. That is the nature of the baking powder to rise, and when it does, the other things just have to rise with it. That is what a boy might do in Plum Alley, seems to me—mix in and yet keep so clean and true that the others would have to come up with him. It all depends upon the boy."

There was a long silence in the little room before Billy squared his shoulders and said, almost solemnly: "I'll try it, mother; honest I will."

Now, it happened that Billy had been a crack ball player on the school nine in Elmdale, and the next day, which was Saturday, Mother Ballinger advised him to carry his bat and ball when he went out. It did not take long for the Alley boys to collect about him when they saw him. You could afford to put up with a fellow's brushing his hair, or even blacking his boots for the sake of an outfit like that.

"Pick out your nine and we'll have a game," offered Billy good naturedly.

"Guess we ain't up on the frills," said Joe Green, handling the bat with awkward, respectful fingers. "Sticks like this never growed down here, I reckon."

"Oh, it's easy when you know how," Billy assured him modestly. "I know a little about it, and I'll pass it on if you say so."

It was plainly evident that they "said so," and the same game was soon in full swing. Billy proved a good teacher, and the boys' respect for him grew apace.

It was in the middle of an exciting play that one of the boys let slip an oath that fairly turned Billy's blood cold. Instantly he dropped the bat and stood still, the color flushing over his sensitive face.

"Aw, cut it out!" exclaimed Joe Green angrily. "Can't you see the kid ain't use to it?"

"Seems to me you're mighty particular all of a sudden," sneered the other boy, repeating the oath.

The color came and went in Billy's face while he summoned his courage, but his voice was clear and firm when he spoke.

"Fellows," he said quietly, "Joe's right. I'm not use to it, and I hope I never will be. It isn't straight to talk like that, and you know it as well as I do. Now, the whole thing is right here, you fellows have the making of fine players in you; inside of six months I could have you playing as good a game as anybody need put up, and I'll do it if you say the word. But, understand this, it's got to be a clean game, no cheating and no shady talking. That's all I've got to say—you can take it or leave it."

It was a bold stroke, and Billy quaked inwardly while he made it, but perhaps because it was so bold, it won. The new bat lay shining enticingly in the middle of the road, the ball hung loosely in Teddy Barse's limp hand, and ahead of the boys lay the alluring prospect Billy had outlined. The combination was too much for Joe, even if something in Billy's frank manliness had not tugged suddenly at the place where Joe's heart was always hidden.

"The kid's all right!" he decided abruptly. "Every fellow that's willin' to keep a civil tongue in his head and give a square deal from now on, go up an' shake with him."

He held out his own hand with the words, and half reluctantly, half eagerly, the boys filed up, thrusting grimy paws into Billy's clean grip.

"It's a bargain, fellows," he said heartily. "I'll do my best and we'll beat the town yet."

In five minutes the game was on again, and "Ballinger's Nine" was an established fact. But only Billy, and the angels knew that the baking powder was beginning to get in its work and Plum Alley had begun to rise.—Marion Mallett Thornton, in What To Do.

WHY CAPTAIN JACK CRAWFORD DID NOT DRINK.

A crowd of drinking frontiersmen urged Captain Jack to drink with them. He agreed to do so, if they insisted, after he had told them a story. This is the story, and it is absolutely true:

"Boys, it seems but yesterday that I was a barefooted boy at my mother's knee; wild, reckless, impulsive, misunderstood and abused by everybody but her. She understood me, and, although the wildest, I was her favorite. My father's intemperance deprived me of even the rudiments of a school education, and, when on her deathbed, she said to me: 'My poor, wild boy, did you know that your mother was going to heaven?' Boys, that was the first great sorrow of my life. Down on my knees by her bedside I wept as I had never wept before. As I sobbed, 'Mother, dear, no one cares for me but you; no one in all the world understands me. Oh, I am afraid I will go wrong.' How beautiful she looked her [illegible] brown eyes aswim in tears, her white cap [illegible] on the pillow, and as she placed [illegible] head, she said, 'Don't cry, [illegible] mother will meet her boy Johnny in [illegible] will give her a promise to take will [illegible] promise you anything you ask, mother, and I will try to keep my promise.' Their promise not to ever to touch intoxicants and then it went on to say to leave these two little sisters in your care. Boys, I gave that promise to mother, and she went to heaven with a smile on her face, still holding my hand, and, as God is my judge, amid all the temptations of a frontier, army or social life, I have kept that promise, even when men who were called bad men have put a six-shooter in my face, when they considered it an insult to refuse to drink with them. I have folded my arms, and, looking into the muzzle of a gun, said, 'You can shoot and you can kill me, but you can't make me break a promise that I gave to a dying mother,' and I've seen a man who had killed his man put his six-shooter back in his belt, take a glass of liquor he had poured out and throw it on the floor, after I had mentioned that word 'mother,' and then take my hand and say, 'Pard, I beg your pardon. I had that kind of a mother,' and walked out of the saloon. That man is living today. He never took another drink.

"As I concluded my story I picked up the demijohn, and, holding it up, said, 'Boys, I said I would drink if you insisted, shall I?' Quick as a flash, there was a shot, the demijohn was shattered; part of the liquor went into the fire, a blue blaze leaped up. I pulled my own six-shooter, for I did not see where the shot came from, when, from behind the fire and smoke, Bill Wild stepped out, the smoking pistol still in his hand and tears on his bronzed cheeks, as he said, 'Nobody can drink when you talk like that. Say, Jack, that's the kind of a mother I had back in the sunrise country. I was jest like you, a wild, reckless boy. I started wrong when I smoked my first cigarette as a newsie; then I got to readin' dime novels, and one time I went to see a Wild West dime novel play, with real western men killing Indians. Later I got to drinking, and one day, when crazed with liquor, I shot a man and had to run away. The only consolation my good mother had was that the man did not die. But I never saw her again. She's up thar with your mother, and when that shot goes ringin' through the canyons of heaven, she'll hear it, Jack, and it will tell her that her wild boy has signed the pledge at last. There's my hand. I swear to God an' mother an' you I'll never touch the poison stuff again.' And he never did." The Amethyst

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

MEETING OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the New Orleans Christian Advocate will be held in the Advocate office at 2 o'clock p.m. on Thursday, October 28, 1915.

J. M. HENRY, Chairman.

BROTHER HOLDER AND PONTOTOC LEAD.

On October 7, Rev. J. H. Holder, our pastor at Pontotoe, Miss., sent us 75 subscriptions to the Advocate, in addition to those which had already been renewed in his charge, the larger portion of these being for six months, according to our "trial offer." In forwarding this fine list, Brother Holder said: "This puts the New Orleans Christian Advocate in every home in Pontotoe in which there are members of our Church. Pontotoe is at the front. We have a great church here."

So far as our knowledge extends, this is the first church in our patronizing territory which has succeeded in getting the Advocate into every Methodist home, and this achievement is well worth noting. We take off our hat to Brother Holder and Pontotoe. We are going to try to form an "Honor Roll" of pastors and churches accomplishing this result, and of course the first place on it belongs to Brother Holder and his worthy flock. Many other congregations ought to join this list at an early date. Few things are worse needed in the average church than to get our authorized Church papers into the hands of its members. We believe that it would be a wise expenditure of money if our official boards would in some way manage to place funds in the hands of their pastors for this purpose. In Brother Holder's letter announcing that he was ordering the Advocate to be sent into every Methodist home in his town was this suggestive sentence: **"A generous layman helped to make this possible."** There ought to be hundreds of such laymen in Mississippi and Louisiana.

We need more enthusiasm in the work of circulating our Conference organ. We have no more important duty than this, because its successful performance would help every other deserving enterprise both in Church and State. There is a vast significance in the fact that whenever any new cult, or ism, or organization desires to make progress it immediately has recourse to the printing press. The Church has been far too slow to learn this lesson, and what her loss has been in consequence eternity alone can reveal.

What names shall we next place beside those of Brother Holder and Pontotoc?

NO GROUND FOR SUCH A HOPE.

There has lately appeared in the public prints some writing about Vanderbilt University coming back to the Church, and the Church going back to Vanderbilt University. In our opinion, most of the utterances that we have seen bearing upon this matter have been superficial and ill-timed.

According to the way we see it, the gulf between Vanderbilt University and the Methodist Episcopal Church, South, is too wide and deep ever to be bridged. It has been suggested that the Vanderbilt trustees, since a recent enactment of the Tennessee Legislature, made for other purposes, might so amend the charter of the institution as to place it under the legal control of the Church. We very much doubt whether they could take a step that would set aside the solemn obligations which the Supreme Court of Tennessee has declared they owe Commodore Vanderbilt, the adjudged founder of the University, and administer the funds in a manner different from that which he and those co-operating with him are said to have intended—their purposes having been interpreted by the Court. Certainly this could not be done if any trustee or interested person on the outside should raise an objection and insist upon litigating the matter, for surely the Court would stand by its own decision. Such an amendment to the charter, which perhaps the passage of the measure referred to would have made easy before the Court rendered its elaborate opinion, would in all probability be practically impossible now, in view of the situation, since it would be a nullification of authoritative law safeguarding the trust of a dead philanthropist. The questions of retroaction and constitutionality relative to a new bill would doubtless arise here. There are quite a number of men who are not Methodists on the Vanderbilt Board, and it is unthinkable that, after having battled for years to destroy the power of the Church in the University, they would now consent to its re-establishment. Moreover, as we have already stated, any interested outsider could block such a proceeding. Federal issues would, furthermore, likely become involved.

Nor is it conceivable, after their pleadings in the litigation and their acceptance of the decision of the Court as a righteous determination of the issues involved, that the Vanderbilt trustees would now reverse themselves and do the very thing which, after the lawsuit was begun, they contended would be an indefensible betrayal of a sacred trust reposed in them. So much for the obstacles that stand in the way of any action of consequence upon the part of the trustees.

Of the obstacles in the way of the Church's return to Vanderbilt University we shall mention only one: **Mr. Carnegie's Million Dollars.** That money was given in a manner and upon terms that the Church by a practically unanimous vote declared to be dishonoring to her and which rendered its acceptance by her impossible. She was insulted by being told, in effect, that she had no business in the field of higher education, and the fact that $800,000 of this donation was virtually conditioned on a verdict against her, while her litigation with the trustees was pending in the Supreme Court, was nothing short of a scandal. The Church could not enter into partnership with Vanderbilt University **while this money is in the treasury of that institution** without repudiating her former action and discrediting herself in the eyes of the civilized world. All of the accompanying utterances and attending circumstances of Mr. Carnegie's donation show that he did not desire or intend for her to have or control it—the major portion of it was not turned in until the Court had given assurance that she had no legal rights of consequence in the institution. And if the trustees should now evince a disposition to break faith with Mr. Carnegie by trying to set up again Church control, the honesty and honor of the Church would not, under the existing conditions, permit her to consent to the retention of this large gift.

But could not the trustees return to Mr. Carnegie his million dollars? Even if they were willing to do this, a considerable portion of it has been expended in buildings and apparatus and would not now be available; and as to the trustees replacing this amount, it may be said, as Bishop Hoss has more than once observed, they have never distinguished themselves by generous giving to that institution. So, it is safe to conclude that this barrier will forever bar the way of the Church in any approach that she may be solicited to make toward Vanderbilt University; **or at least that it ought to do so, if she cares to retain her own self-respect and the respect of the moral and intelligent public.**

There is no good reason to cherish any hope that a co-operative relation of any kind will ever be renewed between Vanderbilt University and the Southern Methodist Church. The severance of their relations is complete and wears every aspect of finality. Such is the declaration of all the lawyers who have passed upon the matter, of the Vanderbilt Board of Trustees, and of the general Educational Commission, which was given plenary power to act for the Church. For any Annual Conference to accept **the merely nominal relation** which the General Conference pronounced impossible would be a highly disloyal and culpable act—one which the General Conference certainly ought not to tolerate; and this talk of the Church and University yet getting together is, as we see it, wholly without justification and harmful in its effect. It tends to unsettle the minds of our people and to distract them from the great and urgently needed work of concentrating upon and building our two new Universities in Atlanta and Dallas. **When the Vanderbilt Board of Trust shall in an OFFICIAL AND AUTHORITATIVE MANNER present something definite and of real value for the consideration of the Church,** it will, in our opinion, be ample time to begin the discussion of the question of a re-establishment of their relations. And while we do not claim the gift of prophecy, we do not hesitate to express the conviction that this will never be done by that body.

FORTUNATE, IF TRUE.

In a recent issue of the Texas Christian Advocate, Dr. W. D. Bradfield, in an editorial, made the following utterance:

"There is nothing which the Church in Texas will so quickly resent as an effort to make our State schools a political asset of any man or any party. The positions in the faculties of these institutions shall never become a part of the political spoils of any man or party. We demand that the politicians of Texas keep their hands off the schools of Texas. And the indignation and righteous wrath of the people are sure to be visited upon any man who attempts to discharge a political debt by bartering the positions of influence in these schools."

It is rather a remarkable claim which is here made for the Lone Star State. If the educational institutions of that commonwealth have been kept out of politics, they are more fortunate than those of most of the other Southern States. However, Dr. Bradfield is clearly right in his position that such schools ought to be operated entirely free from political influences of any kind. But the problem is how to accomplish this result. In most of our commonwealths the power of the Churches is apparently inadequate to effect it, even if they were to make a united effort to do so. For a number of years the gravest menace that some of the leading State colleges in the South have had, has been the disturbing hand of the artful politician. If our confrere has correctly interpreted the spirit of the Texans concerning this growing evil, we earnestly wish that it could be spread abroad over the whole Nation.

THE PROHIBITION STATES.

South Carolina makes the nineteenth prohibition State in the Union. The entire list is as follows: Washington, Oregon, Idaho, Arizona, Colorado, Kansas, Oklahoma, Iowa, North Dakota, Tennessee, Arkansas, Alabama, Georgia, North Carolina, Virginia, West Virginia, Maine, Mississippi, and South Carolina.

Ten States have gone for prohibition within the past twelve months. Of the commonwealths now under the prohibition flag nine are in the South.

PERSONAL AND OTHER NOTES.

Bishop Murrah is holding the Tennessee Conference at Murfreesboro, Tenn., this week.

Every church should now catch the brisk autumn step in its work. The Annual Conferences are almost upon us, and there is not a day to lose.

Revival services are being conducted at the Parker Memorial Church of this city this week. The pastor, Rev. R. H. Harper, is being assisted by Rev. A. J. Gearheard.

Brother G. W. Hodges, of Felixville, La., was in New Orleans last Saturday and called at the Advocate office to renew his subscription. His brief visit was appreciated.

A revival meeting began in the Methodist Church at Starkville, Miss., last Sunday. The pastor, Rev. T. H. Lipscomb, is being assisted by Evangelist J. O. Hanes, of Birmingham, Ala.

Every good Methodist wants to contribute something to the Conference collections. **Don't be a shirker in this respect.** Without these funds the Church would have to go into bankruptcy.

Our congregation at Soso, Miss., one of the appointments on the Taylorville charge, has recently completed a nice new house of worship. The pastor of this enterprising flock is Rev. B. F. Crook.

Bishop E. E. Hoss is at this time presiding over the annual meeting of the Korean Mission. He will remain in the Orient until after the session of the Japan Mission Conference, which will convene on November 17.

In a business note to our office, bearing date of Oct. 8, Dr. J. W. Price, of Rome, Miss., says: "We have just closed a good meeting. Rev. O. L. Savage did the preaching and helped in the singing. Brother Savage is good help."

A local option election has been ordered in Rapides Parish, of which Alexandria is the county-seat. It will be held on November 16. It is to be hoped that the outcome will be to place that flourishing parish in the dry column.

Reports last week from Atlanta and Dallas were that more than six hundred students were enrolled in the several departments of Emory University and that the Southern Methodist University had enrolled more than five hundred students.

Rev. W. W. Holmes, presiding elder of the New Orleans District, preached at Plaquemine, La., last Sunday, and left Monday to meet the other Louisiana presiding elders in the conference that was to be held at Alexandria on Tuesday of this week.

Captain Hunter Sharp, of Columbus, Miss., came to New Orleans for medical treatment some ten days ago and last week underwent an operation at the hands of Dr. Matas at the Touro Infirmary. He stood the ordeal satisfactorily and seems to be rapidly recovering.

Mr. A. E. Miller, of Wilson, La., a steward in our church at that place and a brother of Rev. C. C. Miller of Monroe, La., came to the Charity Hospital in New Orleans a few days since for medical treatment. We hope that his physical condition will soon be much improved.

Rev. R. F. Harrell, of Centerville, Miss., was a visitor in New Orleans last week, and favored the Advocate office with an appreciated call. Brother Harrell spoke encouragingly of his work, which has made steady progress toward better things during the past two years.

We regret to learn that Rev. L. W. Cain, our efficient pastor at Leland, Miss., is ill with a severe malarial attack. We pray that he may soon be rid of his malady and able to buckle on his armor again. Brother Cain is a hard worker and feels ill at ease when he cannot be energetically about the Master's business.

We take the following from the Lincoln County Times (Brookhaven, Miss.) of October 7: "Rev. J. M. Morse is at Lumberton, Miss., assisting in a meeting, and will be absent about ten days. The Methodist pulpit here will be filled next Sunday by Rev. C. C. Gibson, and on the Sunday following by Dr. I. W. Cooper."

The Klein-Boyd meeting at Meridian, Miss., an account of which appears on another page, closed last Sunday evening, several days after our published report was written. Definite information as to the final outcome of this series of services is not at hand at this writing. From Meridian Brother Klein went to Cleveland, Miss.

Rev. T. J. Warlick, of Bogalusa, La., has recently closed an excellent meeting at that place, in which he had the capable assistance of Rev. D. E. Kelly. There were 40 accessions to the Church. Brother Warlick has had over 80 additions during the present Conference year. He is obviously keeping up in his present field his usual record of a fruitful ministry.

The following note is from Rev. G. H. Thompson, the official head of the Hattiesburg District: "Rev. S. E. Stepp, who was admitted on trial at the last session of the Mississippi Conference, and who was assigned to the Seminary charge, has given up his appointment, and Rev. W. M. Williams, until recently manager of the Methodist Orphanage at Jackson, has succeeded him on that work."

Rev. H. W. Cudd, of Baton Rouge, La., sends us a club of 11 "trial subscriptions," and adds, "I will send in more before the month is out." We are grateful for this good service. Brother Cudd further says: "My work at Keener Memorial Church is progressing as well as could be expected. We have finished our church, and about 50 members have been received by certificate and on profession of faith."

We acknowledge ourselves indebted to Rev. W. W. Hartsfield, of Golden, Miss., for an additional club of 5 trial subscriptions. Brother Hartfield states that since he had last written us he has received 12 members into the Church—9 on profession of faith, and 3 by certificate. His letter also brought the news that Rev. R. H. Pigue, of the Tennessee Conference, was to begin a meeting at Belmont, Miss., on October 1.

Brother W. S. Holmes, Conference Lay Leader of the Louisiana Conference, has announced that during the approaching session of the Annual Conference at Mansfield the Laymen's Anniversary will be held at 3 p.m. on Friday. Let all the brethren co-operate with Brother Holmes in making this occasion a profitable and memorable one. He will have more to say on this subject in the next issue of the Advocate.

In a personal letter, dated October 7, Rev. H. N. Brown, of Lake Arthur, La., who, it will be remembered, came to New Orleans some weeks ago for medical treatment, says: "I am improving slowly, and am getting the brethren to preach for me. I have learned the value of a local preacher this year." We have in hand from Brother Brown's pen an interesting report of his work, which will be published next week.

After Nov. 10 the time when six months trial subscriptions may be sent to the Advocate for 50 cents will have expired. So it behooves the brethren who may wish to avail themselves of this offer to increase the circulation of the Conference organ in their charges to take the matter up at once. This is a golden opportunity which none should let pass by unimproved. Read our offer at the bottom of the last column on this page.

Since the severe damage of their church in the great storm which swept over New Orleans on September 29, the members of our Felicity Street congregation have been invited by the Misses Wright to hold their services at the Home Institute near-by, and have accepted the invitation. It is stated that it has not yet been definitely decided what course will be pursued toward the restoration of the Old Felicity edifice.

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions, sent in within the past few days: Rev. J. L. Lay, Simsboro, La., 2; Rev. M. M. Black, Canton, Miss., 2; Rev. J. B. King, Vaughan, Miss., 2; Rev. H. B. Vandenburg, Ringgold, La., 2; Rev. George Fox, Waterproof, La., 2; Rev. E. M. Shaw, Benoit, Miss. (from Pace), 5; Rev. W. W. Nelson, Pleasant Grove charge, Miss. Conf., 3.

Rev. W. H. Saunders, of Fernwood, Miss., is due to be at the New Prospect Camp Meeting, in South Mississippi, from Oct. 13 to Oct. 17. In a letter written on the 5th inst Brother Saunders says: "Rev. Robert Selby was with us yesterday and held our fourth quarterly conference. Everything was reported in full and will be more than full by the time that I have to leave for our annual meeting at Laurel. Brother Selby thinks that the Brookhaven District will make a showing fully equal to that of last year."

Our Board of Missions has recently received several substantial bequests that were left for the establishment of permanent funds. From the estate of Mrs. Kate T. Borders, of Ashland, Ky., there is a gift of $2000, this amount to provide a fund the income of which is to be used for the education of ministerial students in Brazil. The late Mr. William T. Finchan, of Madison County, Va., leaves to the Board of Missions his estate, valued at $8,000 to $10,000. This bequest is subject to the life interest of his widow.

The Christian Commonwealth, the organ of the Anti-Saloon League of Georgia, carried last week a picture of Dr. H. M. DuBose, pastor of the First Methodist Church of Atlanta, and paid a high compliment to the service which he has rendered the cause of prohibition in that State. Dr. DuBose is easily one of the most versatile, brilliant, and useful ministers in the Methodist Episcopal Church, South. We are inclined to think that he possesses more literary genius than any preacher in our Connection.

We extract the following from a personal letter from Rev. H. T. Young, of Pleasant Hill, La.: "I shall be very busy from now until the Annual Conference meets in Mansfield. This has been a very strenuous year for me. I have preached more than an average of two sermons a day since April 1, and have seen more than [illegible] persons accept Christ. My charge will make a good report at Conference. Among the things accomplished was the building of a new parsonage. This is indeed a fine record.

Rev. W. W. Holmes, presiding elder of the New Orleans District, has an engagement at Isabel, La., within the next few days, to dedicate the new church which has lately been erected there. This is one of the appointments of the St. Tammany Circuit, of which Rev. J. S. Rutledge is the energetic pastor. This new house of worship is said to be quite an attractive one, and Brother Rutledge and our people at Isabel are to be heartily congratulated upon having brought this worthy enterprise to so speedy a completion.

Rev. T. W. Adams, the presiding elder of the Port Gibson District, spent last Sunday and Monday in Vicksburg, where he had engagements to hold the quarterly conferences of the Crawford Street and Gibson Memorial Churches. The charges in that territory are making a remarkable showing under Brother Adams' capable leadership. An indication of this may be seen by referring to the report of Rev. C. W. Crisler, Treasurer of the Board of Missions of the Mississippi Conference, which we are publishing this week.

In the Advocate of last week we spoke of Hon. W. A. Belk's article on "Doctors of Divinity" as being carried in that issue, when it was not. The explanation of this is that at one time his communication was in the forms of our paper, but was later removed to make room for urgent matter which had to be published at once. As was stated, our last number was brought out amid much confusion in consequence of the storm. What Brother Belk has to say about the "D.D. degree" appears on another page in our present issue.

Rev. Geo. H. Thompson, presiding elder of the Hattiesburg (Miss.) District, writes as follows: Rev. H. R. Caldwell, one of the most loved superannuates of the Mississippi Conference, has been confined to his bed for nearly three weeks, and fear is entertained that he will be there for some weeks yet. He says that he lives among the best people in the world." We are sorry to be apprised of the illness of this esteemed veteran, and we pray that the Heavenly Father may have him in his gracious keeping in this time of affliction and trial.

Brother James H. Ramsey, of Houston, Miss., in renewing his subscription to the Advocate, says: "Brother and Sister Augustus have done a fine work in this charge this year. On account of the trying times, they have had many obstacles, but have been equal to the task confronting them. The superior service rendered by Brother and Sister R. P. Neblett in this field during their stay here is remembered with appreciation, and they have in Houston many warm friends who wish them success and who will never cease to love them."

From Fulton, Ky., under date of October 7, Rev. J. H. Felts, our pastor at Corinth, Miss., writes as follows: "For eight weeks I have been all but constantly at the bedside of my eldest son at my father's home at this place. He has been critically ill with typhoid fever, but is now convalescent. This will explain my failure to examine certain papers and delay in replying to correspondents. My people have been patient and kind." We regret to know that Brother Felts has had affliction in his family, but are pleased to be informed that the stricken one is at present thought to be on the way to recovery, and we trust that the restoration of his health will be speedy and complete.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

W. C. LINDSEY was born in Scott County, Miss., on January 11, 1851. He was converted at the County Line Church early in life and became a member of the Methodist Episcopal Church, South. Brother Lindsey was married to Miss Burger, of Smith County, with whom he lived happily until the day of his death. The death angel carried away our beloved brother on August 8, 1915. The funeral services took place at the Morton (Miss.) Cemetery, being conducted by Rev. C. W. Crossley. He leaves a wife, three sons, and a host of relatives and friends to mourn their loss.

J. W. EVANS, P. C.

Mrs. REBECCA WINNETT BUTLER passed to her peaceful rest on May 27, 1915, at her home near Booneville, Miss., surrounded by her children and a number of her friends. She was born in Cannon County, Tenn., on July 6, 1834, and was married to Mr. L. L. Butler on January 11, 1854. Of this union were born nine children, the three oldest of whom died in infancy. Sister Butler gave her heart to God while in the prime of life and joined the Methodist Episcopal Church, South, and remained a faithful and devoted member of it until her death. She was a loving wife and a kind mother. Mrs. Butler was a woman of beautiful character—strikingly modest and unassuming. Her gentleness of spirit won the love of old and young alike. Her daughter,

HATTIE E. NORTON.

Our hearts were indeed saddened and our eyes flooded with tears when the news came to us that the Angel Reaper had visited the home of Mr. and Mrs. W. R. Guln at Quincy, Miss., on the morning of August 30, 1915, and had carried to the beautiful home above the sweet spirit of little ALDEN, aged 11 years. He was one of the brightest and best little boys in our community. He joined the Church at the age of nine years, and had attended Sunday school and church regularly. To know Alden was to love him. With bowed head, we extend our heartfelt sympathy to the bereaved family and commend them to our Heavenly Father, who does all things well, and knows how to comfort the sorrowful and heal wounded hearts. A friend and schoolmate,

MATTIE SUE HOLLINGSWORTH.

MR. LILBURN CUNADY BUTLER passed peacefully to that rest that awaits the redeemed on Feb. 4, 1915, surrounded by his family and friends. He was born in Franklin County, Ala., on Jan. 26, 1833, and moved with his parents to Coffee County, Tenn., when four years old. He was married to Miss Rebecca Winnett on Jan. 11, 1854. In 1861 he joined the Fourth Tennessee Regiment as a volunteer and served in it for four years, making a good record as a soldier. He gave his heart to God in 1871 and joined the Methodist Church. He loved the Church and its work and gave liberally to its support. He moved to Booneville, Miss., in 1873. Mr. Butler and his wife had lived together sixty years and twenty-four days. Mr. Butler had many sterling qualities. His religious life permeated his home.

His daughter,

HATTIE E. NORTON.

On Sunday night, September 26, the death angel came into the home of Mr. and Mrs. Martin Smith and took away one of their darling little boys, ALLEN, aged about four years, who died at 11 o'clock in the night. He was sick only a few days. Everything that the physician, kind neighbors, and loved ones could do was done, but without avail. Little Allen had scarcely ventured out on life's journey through this world, when Jesus bade him come unto him and enjoy a home where he would not know sorrow or pain. He was unusually bright; his face was full of sunshine and he was always ready with a smile. This home has been made sad, and fond parents mourn their loss. You cannot call him back, dear friends, but you can go to him. Try not to complain, since God thought it best. But let your aim be to meet him in heaven. Remember that he is in the presence of Christ and has no share in pain or sorrow. May God's presence take the place of the little one, and may those who weep remember that the Savior said, Blessed are they that mourn, for they shall be comforted!

A friend, Mrs. J. T. WILLIS.

LETA MAY DENNING was born on Sept. 25, 1897, and received the "crown of life" on Sept. 22, 1915, lacking but three days of being eighteen years of age. She leaves a host of loved ones and friends to mourn her departure, but chiefest among those are her dear parents, Brother and Sister Denning, and her heart-broken, youthful husband, Brother H. A. Sheppard, and his parents, Brother and Sister B. H. Sheppard. She was married to Brother "Gus" on Sept. 26, 1914. They were so happy together that it takes faith to understand why God called her away. Her life was a beautiful commentary on the teachings of Jesus. The immense crowd of people that attended her funeral and the many tears shed by, it seemed, every one of the great crowd, attested Oakdale's affection for this beautiful life and showed that this almost child's life had gripped the hearts of the people of the whole town for her Lord and Master. Those who feel her going most are looking to Him who can help; but, Christian people, let us ask our Lord for special blessings for them. God is good, dear friends, and we will understand fully some day.

HENRY T. YOUNG.

Mrs. ELIZA ANN STANFORD (nee Taliaferro) was born in Alabama in March, 1844, and moved with her parents, while yet a child, to Carroll County, Miss., where she grew to womanhood. In 1871 she was married to A. D. Stanford and moved with him to Warren County, Miss., where they lived happily together until about four years ago when he went away to be with God. Of this union three children were born—two boys and one girl—only one of whom survives, W. T. Stanford of Warren County, Miss. Mrs. Stanford was a faithful member of the Methodist Church from childhood, and her life was a benediction to many. Her heart, her hand, and her home were open to any who were in need of what she had to give. It was the writer's privilege to know her for nearly two years and he wishes to give testimony to the beauty of her life and character, and her fidelity to God and the Church. She lived a Christian life, and on July 4, 1915, she died in the triumph of a living faith and went home to be with God and the loved ones who had gone on before. Her body rests in the family graveyard, hard by the home in which she spent the whole of her married life. Her pastor,

L. L. ROBERTS.

IN MEMORIAM.

Mrs. Lizzie Thompson, daughter of Brother and Sister J. P. Holloman, was born in Catahoula Parish in 1867, and her father moved to Harrisonburg in 1874. She died in Monroe on Sept. 19, 1915. She was married to Judge Newton Thompson in 1881, by whom she had seven children; six are living. She and her husband joined the Methodist Episcopal Church, South, in 1887. For twenty-eight years she was an acceptable and efficient member of the Church in Harrisonburg. May her children follow her example! The attendance at her burial was very large.

Her last illness was very severe and long. She was confined to her bed for eight weeks, and many times during the time she was thought to be dying. She was taken to New Orleans for special treatment and from there to Monroe, where she died. All that could be done by a devoted and effectionate husband (I never saw one more so), family, and friends and medical skill was done for her comfort and restoration, but God saw fit to take her. No family could be more devoted to the mother than was this one.

I was often with her before she was taken to New Orleans. She was satisfied in the love of her Redeemer and was ready and willing to go, though she had so many precious ties here. She was patient and uncomplaining and was grateful for every kindness and expression of affection. She was generous and very amiable in Christian character. During her latter illness she had visions of dear ones who had been dead for years—her father and mother among others—and doubtless these dear ones, with the angels, at the last attended her home.

Her husband, the children, grandchildren and many friends are greatly bereft by her leaving. May they be ready to join her when the summons shall come. May God comfort and sustain them until then.

ROBERT RANDLE, Pastor.

CITY PREACHERS' DIRECTORY.

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THE MARKS OF A METHODIST.

Bishop F. J. Mc Connell, in a recent address, undertook to give "the marks of a Methodist," and these are what he deemed the peculiar characteristics which differentiate the Methodist from his fellows (1) The Methodist has a conscious living and personal relation to God. (2) He lays emphasis upon entire sanctification, which means, the bishop thinks, "an unresting quest and a conviction that the grace of God can come to us in greater measure than anything we have yet possessed." (3) He also emphasizes the saving and holding of young life from the beginning. (4) The Methodist insists that the one supreme interest is spiritual experience, the inner life; and this has right of way above everything else in the Church. (5) The Methodist has also a special mission to the toilers of earth, especially to the ones who are bearing the heaviest burdens.

THE REAL DEFINITION OF LIFE IS NERVE FORCE.

People often wonder what the difference really is between the living and the dead body. Apparently nothing has been taken away, but still the complicated machinery of the body has stopped and cannot be started again. What is missing is "life" and the modern definition of life is "nerve-force."

This nerve-force must be distributed regularly all over the body. Directly it does not run smoothly ill health will follow.

Dr. Miles' Nervine benefits the health by evening up the distribution of this vital force of life, and by taking all the "jars and jolts" out of the system.

In this conjunction the Rev. C. H. Cox, of Mason City, W. Va., has stated:

"I have found Dr. Miles' Nervine to be unexcelled in all nervous disorders and I have always recommended it to anyone whom I hear is suffering in this way. We also always keep Dr. Miles' Anti-Pain Pills on hand as we feel they are invaluable. No words can truly express the real merit of Dr. Miles' Restorative Remedies."

Dr. Miles' Nervine can be used with advantage in all ailments which have a nervous origin or which have affected the nervous system. It is particularly beneficial in case of sleeplessness, nervousness, epilepsy, hysteria, chronic headache and neuralgia.

Dr. Miles' Nervine is on sale at all drug stores and is strictly guaranteed to benefit you or your money will be refunded by the druggist.

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GREAT TABERNACLE MEETING IN MERIDIAN.

Dear Brother Meek: September will go down in history in Meridian, Miss., as a memorable month. The city is stirred as it has not been in a decade, and possibly in its history. With the Klein evangelistic party leading, the Methodist forces of Meridian have swept everything else into obscurity and insignificance and have focused the city's thought on God and his Church.

The Methodist ministers of Meridian, with their laymen co-operating, invited the Klein evangelistic party to conduct a revival campaign here and erected a tabernacle that will seat approximately 3000 persons. From the very first service on Sunday night, September 5, the tabernacle has been filled, and many times hundreds have been turned away.

The preaching of Rev. G. A. Klein has been clear-cut, sane, and attended by the Holy Spirit in such power that the messages have been simply irresistible. The ministers are unanimous in the statement that a series of such soul-searching sermons has never before been heard in this city. Brother Klein has demonstrated that it is possible to find an evangelist who scorns the bizarre and sensational in appealing to the hearts and minds of his audiences. He relies solely upon the Word of God and the Holy Spirit. There has not been said or done a thing that would not be acceptable in any pulpit at any eleven o'clock service, and at the same time there has not been a service at which an invitation was given that scores were not converted or reclaimed. It is amazing to see a meeting run a month without a fruitless service, but such has been the case in this meeting. The emphasis is laid not upon the power of the evangelists, but upon God. And the work has raised up a band of saved, active workers with a robust faith who will be a great power in Meridian when this series of services is finished. Brother Klein's preaching has emphasized personal work, Bible study, loyalty to the leaders in the Church, tithing, and attendance upon the ordinances of the Church. As an illustration of the work done along these lines, a few facts are noteworthy:

At one service, the evangelist never had an opportunity to preach because the personal workers simply swarmed over the great crowd and led about forty souls to the front for instruction and prayer; again, the Sunday schools of the city made unprecedented gains during the month, differences between members and officials have been adjusted in many cases, and a spirit of fellowship prevails. In one church, a class of forty tithers was organized last Sunday. The report of the secretaries has not been made, but hundreds have been saved and entered into a life of activity for the Church and God.

Brother P. M. Boyd, the musical director, is unquestionably the greatest gospel singer that Meridian has heard. There is a power and simplicity in his messages in song that grip the great audiences, as many of our greatest gospel singers do not do. The playing of Mrs. P. M. Boyd has not only the perfection of art but is accompanied by the power of the Holy Spirit. These two have built up a chorus of a hundred voices that makes the tabernacle ring with melody and lifts the hearts of the great throngs up to God.

It is the prayer of the Methodist preachers of Meridian that every large town and city may have these Spirit-filled workers for a great campaign. It is really our bounden duty to let the other earnest preachers who are praying for just such a gospel team know what God has done in Meridian.

Brother Klein's address is Nashville, Tenn.

And the end is not in sight yet. Only God knows the possibilities of this meeting if it continues to grow in interest and power. In the two weeks that lie before us, it is evident that the greatest work of the meeting will be done. We are praying and expecting the number of saved persons to reach or exceed a thousand before the meeting closes.

W. B. HOGG,
Chairman of the Publicity Committee.

Tabernacle at Meridian, Miss., in Which the Klein-Boyd Meeting is Being Held.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

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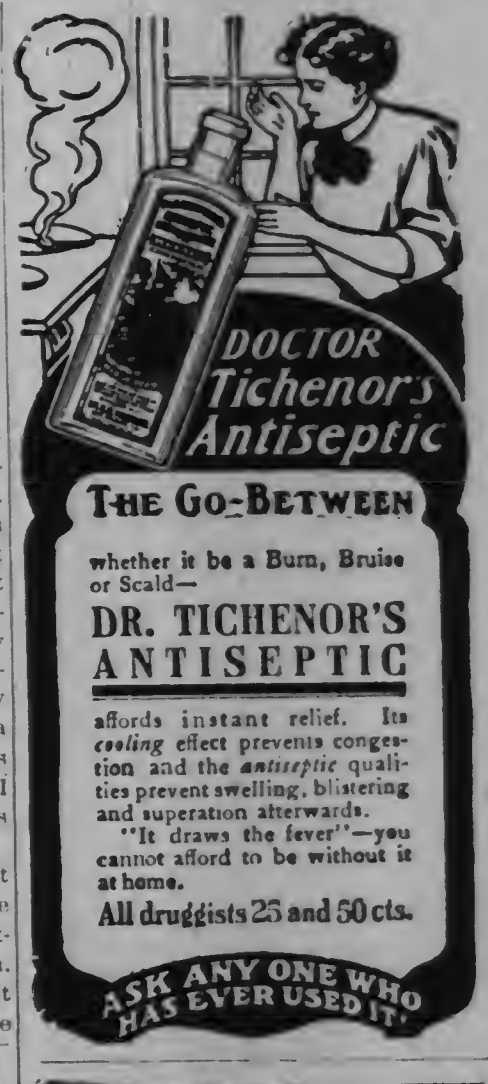

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affords instant relief. Its *cooling* effect prevents congestion and the *antiseptic* qualities prevent swelling, blistering and superation afterwards.

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Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

One of the best helps sent out by our Publishing House is the Workers' Council, a monthly magazine full of bright, practical suggestions that the best of Sunday schools can use to advantage. Send for a sample copy and be convinced.

If you have any Childrens' Day money put away in some good man's cash-drawer for safe-keeping, please get it out and send it to Rev. V. C. Curtis, Lexington, Miss., to-day. If you only knew how badly it is needed, you could not forget to look after this important matter.

The Presbyterians have a school at Batesville and one at Independence, a country church, that come up to the Standard of Efficiency. Four years ago the country school had 40 in attendance; now it has 185 enrolled. This school will capture a lot of Methodist children. What is the secret of its success?

The Methodists at Batesville have one of the best church buildings in the Conference, and they are using it to advantage. Brother Lockhart is one of the best loved men anywhere. His Sunday school is moving to the front. The Teacher-training course is their next step toward the Standard of Efficiency.

The Sunday school at Grenada is using the Graded literature in all the departments with great success. The superintendent has promised to order ten copies of the Pupil, the Teacher, and the School for his Teacher-training class. Brother Hall wonders if there is another place like Grenada, and Grenada wonders if it is possible to get another preacher they can love so well.....Brother Freeman attended the services held for the teachers and other workers in the Sunday school. He lingers in the twilight of the heavenly world and waits patiently to enter in. His life is a benediction to the people of this church and community. .....It was a pleasure to speak to the young women at Grenada College on the Teacher-training work. Of course, Brother Countiss will encourage his girls to take advantage of a teacher-training course and be in line with the other leading colleges of Methodism.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

Lafayette Dist.—Fourth Round.

Houma and Lafourche, Oct. 16, 17.
Morgan City, Mon., Oct. 18.
Patterson, Tues., Oct. 19.
Jeanerette, Wed., Oct. 20.
New Iberia, Thurs., Oct. 21.
French Mission, at Kaplan, Oct. 23, 24.
Gueydan and Abbeville, at Abbeville, Oct. 24 (7:30 p.m.)
Bell City, Wed., Oct. 27.
Lake Charles, Thurs., Oct. 28.
Evangeline Mission, Oct. 30, 31.
Jennings, Wed., Nov. 3.
Acadia, at Maxie, Nov. 6, 7.
Eunice, Nov. 7, 8 (7:30 p.m.)
Franklin, Wed., Nov. 10.
Rayne, Nov. 13, 14.
Indian Bayou, at Indian Bayou, Nov. 14 (3 p.m.)

Boards of trustees will please answer correctly and in full question 15.

JAMES I. HOFFPAUIR, P. E.

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Murine Eye Remedy Co., Chicago

New Orleans Dist.—Fourth Round.

Donaldsonville, a. m., Oct. 17.
First Church, p. m., Oct. 17.
Orange Grove, at Daisy, Oct. 20.
Rayne Memorial, a. m., Oct. 24.
Mary Werlein Mission, p. m., Oct. 24.
St. Marks', Oct. 27.
Second Church, a.m., Oct. 31.
Slidell, Oct. 31, Nov. 1.
Bogalusa, Nov. 6, 7.
St. Tammany, Nov. 7, 8.
St. Paul's, Nov. 14.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Winnsboro, at Winnsboro, Oct. 17.
Gilbert, at Gilbert, p. m., Oct. 17.
Mangham, at Mangham, 10 a.m., Oct. 18.
Oak Grove, at Oak Grove, 10:30 a. m., Oct. 21.
Sicily Island, at Vidalia, Oct. 24.
Waterproof, at Waterproof, Oct. 25.
Francisville, at Marion, Oct. 28.
Tallulah, at Delhi, Oct. 31.
Rayville, p. m., Oct. 31.
Lake Providence, Nov. 3.
Monroe, Nov. 7, 8.
West Monroe, Nov. 10.

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Plain Dealing, October 16, 17.
Haughton, October 19.
Ringgold, October 20 (p.m.)
Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Franklinton Ct., at Hackley, October 16, 17.
Franklinton and Zona, at Franklinton, October 17.
Covington, at Covington, October 18.
Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Noble, at Benson, Oct. 16, 17.
Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolle, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.
Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

DeRidder and Mission, Oct. 16 and 17.
Bon Ami and Carson, at Bon Ami, 8 p.m., Oct. 17.
Harrisonburg, Oct. 21.
Oak Grove and Hineston, at Gardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

H. W. MAY, P. E.

When the Baby Is Fretful, out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

Oloh, at Clyde, Oct. 16, 17.
Prentiss, at Carson, Oct. 17, 18.
Lucedale, Oct. 23, 24.
McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattiesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattiesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.
Hattiesburg, Main Street, Nov. 22.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.

Homewood, at Carr's, Oct. 16, 17.
Forest and Morton, at M., Oct. 24, 25.
Walnut Grove, at Zion, Fri., Oct. 29.
Carthage, at C., Oct. 30, 31.
Leake, at Conway, Mon., Nov. 1.
Lena, at L., Tues., Nov. 2.
Harperville, at H., Wed., Nov. 3.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Decatur and Union and Choctaw Indian Mission, at Union, Wed., Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22 (p.m.)

C. F. EMERY, P. E.

Brookhaven Dist.—Fourth Round.

Adams, at Adams, Oct. 23, 24.
McComb, Centenary, Oct. 24, Nov. 17.
Meadville, at Meadville, Oct. 27.
Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at China Grove, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.

ROB'T SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Oak Ridge, at O. R., Oct. 17.
Rocky Springs, at Carpenter, Oct. 23, 24.
Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Fannin, Oct. 16, 17.
Brandon and Pelahatchie, at Pelahatchie, Oct. 17, 18.
Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at Byram, Nov. 11.
Florence, at Monterey, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at Soule's Chapel, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Vancleave, at New Prospect Camp Ground, October 16, 17.
N. Gulfport and Lyman, at L., October 23 (a.m.), 24.
Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

W. H. HUNTLEY, P. E.

Meridian Dist.—Fourth Round.

Buckatunna, at Buckatunna, Oct. 21, 22.
Matherville, at Winifred, Oct. 23, 24.
DeSoto, at DeSoto, Oct. 24, 25.
Waynesboro Circuit, at Hebron, Oct. 30, 31.
Waynesboro, Oct. 31.
Clark, at Theadville, Nov. 3.
Shubuta, Nov. 4.
Vimville, at Coker's Chapel, Nov. 6, 7.
Meridian, at South Side, Nov. 7, 8.
Porterville, at Porterville, Nov. 10.
Meridian, at Poplar Springs, Nov. 11.
Meridian, at 7th Ave., Nov. 12.
Enterprise and Stonewall, at Enterprise, Nov. 13, 14.
Meridian, at 5th Street, Nov. 15.
Meridian, at East End, Nov. 16.
Moscow, at Clark's Chapel, Nov. 19.
DeKalb, at DeKalb, Nov. 20, 21.
Scooba, at Scooba, Nov. 21, 22.
Meridian, at Central, Nov. 22.

J. T. LEGGETT, P. E.

Lime Combats Tuberculosis

"It is difficult to escape the conviction that lime starvation and lime assimilation are the real issues behind the masks of vulnerability and resistance in tuberculosis," wrote the late Ira Van Geison, M. D., in the N. Y., Medical Record, May 11, 1912.

Ordinarily, lime is not easily assimilated, but Eckman's Alterative contains it in such form and combination as to insure assimilation by the average person. This explains its success in many cases of tuberculosis which apparently have yielded to it.

Containing no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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A NOTE FROM BROTHER CAIN.

Dear Advocate: Of the 274 months of my life that have been given wholly to the pastorate, the past ten have been the most strenuous. Trying to meet honestly and faithfully my obligations to God and man in a responsible Delta charge this year, with the bad effects of the cruel war on men's souls and pocket-books to contend with extra, with much severe sickness in my home (one operation for appendicitis resulting in the absence of my family in search of health), and with a large amount of outside revival work, my whole being has been constantly wrought up to the highest pitch. But we are called to "endure hardships." With me the time is too short and the work too urgent to be idle in the Master's kingdom. God's work has come to be my work; I know nothiug else and want to do nothing else. He has graciously and tenderly spared and restored my family to health, blessed our work, and my soul is at peace—great peace. There are many things we will never understand. Just why at this time, when pastors in this section need to be out and most active in collecting the finances, I should find this to be my 7th day in bed, a victim of malaria, I shall not attempt to explain. I have had a hard battle to fight, but with the wonderful skill of the Great Physician and the fiue medical aid of Dr. Dobson and the best of nursing, we have old Mr. Malaria on the run, and it now looks as if the Lord's humble servant will soon be at his post again doing full duty. We are hopeful within the next two months of making a happy landing at New Albany.

By the way, our brother in Christ, Rev. R. H. B. Gladney, came down a few days ago and did us lots of really good service. He has a splendid message and is making a tremendous impression in his work as a Sunday school specialist.

Rev. H. S. Spragins is a very busy presiding elder. He knows when and how to strike to make things count, and as a result has his district in fine shape. He is pure gold and we like him. In fact, I have never had a presiding elder I did not and do not love—they are all good men of God.

L. W. CAIN.

Leland, Miss., Oct. 8.

CEDAR BLUFF, MISS.

Dear Brother Meek: Please give space in the Advocate for a few words from Cedar Bluff. We have had a very good year so far, and hope to make a good report at Conference. However, our people are complaining of hard times, etc., but we have some as good Christian men and women as you will find anywhere.....We held our meeting at Pearson's Chapel on the fourth Sunday in July, the pastor doing the preaching. The results of the revival were 5 additions to our Church, all of whom are grown people. We believe that there are better things in the future for these people; for there seems to be a real desire on their part for more of the things of God and less of the things of the world.....Our next meeting was held at Siloam Church, with Rev. W. W. Jones, of Coahoma, Miss., doing the preaching. We were greatly hindered at this place by rain; but we trust that some good was accomplished, and believe there was.....Brother Jones also assisted us in our meeting at Cedar Bluff the following week, and to say he did good preaching would be to say the least of his work. His sermons both here and at Siloam were such as we hear only from men who know God, and know how to rightly divide the truth. As a result of this meeting six of the choicest young ladies in the town joined our Church. .....The next meeting was conducted at Pheba, where we were assisted by Rev. W. E. Guthrie, of the North Alabama Conference. Brother Guthrie's one theme is, "Turn from sin to God and live; for to die in your sins means to be damned." At our request, he preached (Sunday and Sunday night) at the close of the meeting on "The Origin of the Church" and "The Possibility of Apostasy." These subjects were handled ably and to the satisfaction of all. This meeting resulted in 15 persons being added to our Church, 12 of them on profession of faith. One joined the Baptist Church. Also a Woman's Missionary Society and prayer-meeting were organized.....I assisted in three meetings away from home this year, and God blessed my efforts by giving me souls as seals to my ministry. Some have been converted at our regular monthly appointments, for which we are indeed very grateful and give to Him all the glory.—G. W. McLain, P. C.

Invokes God's Reward For Pellagra Cure.

Jumbo, Va.—J. H. Setterwhite writes: "I want to thank you for what you have done for me. You have cured my wife. God bless you in your work. I hope some day to see you; if I never see you I hope to meet you in heaven. God will reward you for your grand and noble work."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red, with mucous and choking; indigestion and nausea, either diarrhoea or constipation.

There is hope; get Baughn's big Free book on Pellagra and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., box 587-X, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

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The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

PROMOTION DAY AT CRYSTAL SPRINGS, MISS.

The last Sunday in September is Promotion Day in all Graded Sunday schools. Promotion Day in the Sunday school corresponds to Commencement Day in college. On this day, all pupils in the graded departments of the Sunday school who have successfully completed the prescribed course of study are advanced from a lower class to a higher, and from a lower grade to a higher. This day was most delightfully observed by our Sunday school in Crystal Springs, on Sunday, September 26. The church was simply yet beautifully decorated, and a simple but appropriate program was rendered. The school opened at nine o'clock, thirty minutes earlier than usual, and thirty minutes was given to class work before the promotion exercises were begun.

The attendance was probably the best in the history of the school, being ninety per cent of the total enrollment for the entire year. Eleven classes reported every enrolled member present. Three others reported only one member absent. Out of the eight classes now in the Elementary Division, only one pupil was absent. This does not include the many visitors who honored us with their presence.

A bouquet was presented to the youngest baby on the Cradle Roll who was present. When the name of this babe was called, the father, who is our superintendent, brought the little fellow forward and handing him to me, said, "Please present this babe to this Sunday school and to God." As the bouquet was handed the parents, the Beginners' Department rose and sang that beautiful Cradle Roll song, "Happy welcome, dear baby, to you."

A bouquet was also presented to the family having the largest representation on the floor of the school. One of our stewards having eight members of his family present, each a member of the school, was presented the bouquet. The choir for the day was composed of a class of young men, whose teacher is a young man scarcely older than his pupils, and who rendered for the school that very suggestive song, "A Saloonless Nation in Nineteen Twenty."

It has been the custom of this school to raise every year not less than $100 for missions. The Sabbath previous, it was announced to the school that there was lacking $36 of the one hundred. When the secretary made his report, it was found that $40 had been raised. This all came from class contributions, taken in the ordinary way. No offering was asked of our visitors.

At the conclusion of these exercises, the superintendent, in accordance with paragraph 263 of the Discipline, appointed teachers for the ensuing year, after which promotion cards and promotion certificates were given, and the school closed with everything in readiness for another year.

B. F. LEWIS.

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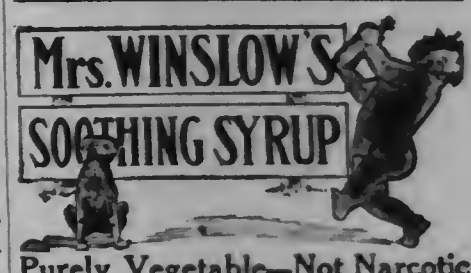

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HORSE RACES Nov. 3 4 5

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

GREENWOOD, LA.

We started out this year with the double dues and felt a bit anxious as to the outcome. Ten cents a month was a fixture with us, and to depart from the good old way was rather trying, we thought. Sometimes we allow the good to become an enemy to the best.

The third quarter's report shows we can do things if we will only try. I believe every one will try to meet the responsibility. We have 36 members, besides a Young People's auxiliary. Our Junior and Baby Roll is a credit to any place. Mrs. Phillips has worked with the children for eight or nine years, and it is a treat to visit one of their meetings.

We used to meet at the church, ring the bell until it would turn over, and long after meeting time some four or five would come. This was so discouraging that Mrs. Alexander, our president, said, "Let's try meeting in our homes." Two years ago we started this plan and it has proven both pleasant and successful. Two ladies serve together, so it is not hard to manage. Our attendance is good and all enjoy the social hour after the program is over. We gained two members this month.

We have organized one society at Bethany, La. Unfortunately for us, this church belongs to the Texas Conference and they will gain this new organization. Bethany had never had a Woman's Missionary Society. Our society here was organized in 1883 by Mrs. J. T. Schumpert of Bethany, and now our society goes over and helps them to organize. "Cast your bread upon the waters," I guess explains this double blessing of ours.

The church at Bethany had been made ready and sweet flowers and cordial faces greeted us when we arrived. Ten gave their names for membership.

Our society supports a scholarship and is a liberal contributor to the Ruston Orphanage; besides we have our local work. We pray God to help us to do more. Mrs. J. M. TROSPER,
Cor. Secretary.

TO THE PRESIDENTS OF AUXILIARIES OF THE NORTH MISSISSIPPI CONFERENCE.

The Week of Prayer literature is being sent to you from my office and will be in the hands of all auxiliaries within a few days. It is being sent in sufficient quantities for you to prepare your program, and we trust that you will make use of it. Mrs. Lipscomb writes: "I am sure that you will think that the literature is very attractive. A great deal of care has been put into the effort to make it, and it justifies the outlay. As I send it out I am feeling an unusual burden of responsibility that it shall reach every missionary society in every Conference with its inspiring message. I am asking you to share this responsibility with me and to make a most determined effort to have it reach those for whom it is prepared." As I send it to my auxiliary presidents I am feeling this responsibility, and trust that they each will feel so burdened with this responsibility that it will be carefully preserved and prayerfully used in the Week of Prayer services of November 7-13. The literature is arranged for each day:

Monday, November 8, "Four questions: Answered—Why."

Tuesday, November 9, "Japan the Key: Some Facts about Orientals in the United States."

Wednesday, November 10, "The Lambuth Memorial Bible School: Our Churches and Circuits for Orientals on the Pacific Coast."

Thursday, November 11, "Japan's Back Door: Friendship in Action Among the Orientals of the Pacific Coast."

Friday, November 12, "The Appeal of the Council to the Missionary Society: A Little Argument with Myself."

Friends of the North Mississippi Conference, may we give ourselves, our time, our prayers, and our money to this season of prayer! May no auxiliary in the Conference from the largest to the least, the oldest to the newest, fail to observe this prayer season. Mrs. WALTER CAMPBELL.

NOTES FROM THE TYLERTOWN AUXILIARY.

We have 31 members, and meet in a centrally located place every Monday afternoon. The first Monday is devoted to business; the second, to Mission Study; the third, to the Voice program; the fourth, to Bible study. In addition to regular dues, we pay ten cents per member monthly for local dues to be used at the discretion of the society.

We have done and are doing a good deal of local work in the way of furnishing the parsonage and helping in church work generally. Have obligated ourselves to pay $1000 on the new church that our people contemplate building in the near future. Our pledge is $40 this year, as it was last, and we are paying it quarterly.

The Young People have a membership of 13 in their division, and the Juniors 48. Some good work is being done by both of these.

On the 5th of October we are expecting our district secretary, Mrs. W. H. La Prade, to be with us, at which time we are to have an all-day meeting, and we are anticipating a very pleasant and profitable time.

Our faithful president, Mrs. Josie Misom, is ever ready with her presence and helpful suggestions to encourage us in the work. We are hoping and praying for an increase in interest and membership in the future.
Mrs. T. B. COTTRELL,
Pub. Supt.

REPORT OF SECOND VICE PRESIDENT OF NORTH MISSISSIPPI CONFERENCE.

Second Quarter.

Number of Junior Divisions organized, 9; number of Junior Divisions reorganized, 1; total number of Divisions, 47; number of members in Junior Division, 996; number in Baby Division, 528; number of letters written, 58; post cards sent out, 165; number of pages literature distributed, 1328; Junior mite boxes distributed, 257; baby certificates, 73; baby mite boxes, 78; subscribers to Young Christian Worker, 56; Junior pins sold, 24; pennants sold, 12.

New Junior Divisions: Shannon, Sardis, R. F. No. 3, Vaiden, Noxapater, Benoit, Mineral Wells, Lamhert, Webb, Senatobia, Elizabeth.

New Baby Divisions: Starkville, Brookville, Indianola, Vaiden, Elizabeth, Durant, Boyle.

Mrs. T. W. WOODWARD.
Starkville, Miss.

REMEMBER THE MISSION STUDY CAMPAIGN FOR THIS MONTH!

Let every Conference and Auxiliary Superintendent endeavor to make this the most enthusiastic campaign we have ever had. Let all work to attain our goal: **"A mission study class in every auxiliary, and every woman and child a member."**

The study of a new book entitles a class to a new enrollment. Please do not forget this. You can secure the enrollment cards from the Conference Superintendent of Study and Publicity. Fill out the card and mail it to Mrs. H. R. Steele, Educational Secretary, 810 Broadway, Nashville, Tenn. Report the study of each new book to the Conference Superintendent.

Mission study classes for young people should be reported by the superintendent of the Young People's Auxiliary to the Conference superintendent. The enrollment card should be sent by the leader of the class to the educational secretary.

Mission study classes for juniors should be reported by the superintendent of the adult auxiliary to the Conference superintendent of Study and Publicity. The enrollment card should be sent by the leader of the class to the educational secretary.

Rheumatism Conquered.

R. L. Eastman, Sec. Nashville Board of Trade, Nashville, Tenn., writes: "My attention was called to your remedy, 'Renwar' for rheumatic troubles. I gave it a trial and have been permanently relieved. It is with pleasure I endorse the merits of 'Renwar' for rheumatism."

"RENWAR," the new, scientific remedy, relieves quickly and permanently rheumatism, by removing from the blood the cause of the trouble, uric acid. Many wonderful cures of cases of long standing are being reported. If you suffer with rheumatism you cannot afford to miss this opportunity to be well again. "Renwar" is sold by all druggists, price 50c. per bottle, or sent, postpaid, on receipt of price. WARNER DRUG CO., Nashville, Tenn.

PUBLIC WORSHIP AND LONG PRAYERS.

Our longest prayers should be in secret—but are they? Public prayers may be too long, but rarely too short. Indeed, it is highly probable that the spirit of devotion may be prayed out of one. More than once, the writer has been the subject of such torture. One preacher—I heard him several times—prayed over all the American continent; went over to Europe, Asia, Africa, and the uttermost parts of the earth, and then came back and "rehashed" the American continent. And when he finally reached the end, I was not very devotional.—John W. Allen in Pacific Methodist Advocate.

YOUR HEART

is closely connected with your nerves, so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, smptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reilable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"A sinless world will evolve as the result of individual regeneration and not otherwise. Until then a world without war in some degree is hardly possible."

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Dr. Oswald Schmiedberg of Strassburg, Germany, generally regarded as the greatest living authority on such matters.

Dr. John W. Mallet, Fellow of The Royal Society, and for forty years Professor of Chemistry at the University of Virginia.

Dr. Victor C. Vaughan, Dean and Professor of Physiological Chemistry and Hygiene in the Medical Department of the University of Michigan.

Dr. Horatio C. Wood, Jr., Professor of Pharmacology and Therapeutics in the Medico-Chirurgical College of Philadelphia.

Dr. Hobart A. Hare, eminent author of medical text books and Professor of Therapeutics and Material Medica in the Jefferson Medical College of Philadelphia.

Dr. H. L. Hollingworth, Director and Experimenter in Psychology in Columbia University and in Barnard College.

Dr. R. L. Emerson of Boston, a chemist of national reputation.

Dr. John Marshall, Professor of Chemistry and Toxicology in the University of Pennsylvania.

Dr. Samuel P. Sadtler, Consulting Chemist and Professor of Chemistry in the Philadelphia College of Pharmacy.

Drs. Haines, Hecktoen and LeCount of the University of Chicago, also Drs. Wesener and Moyer of Chicago.

Drs. Witthaus and Hamilton of Cornell University.

Dr. Chas. E. Caspari of St. Louis.

These are only a few of the distinguished scientists whose opinions in reference to Coca-Cola are reproduced in booklet form for free distribution. Write for a copy. Read it carefully and you will understand how and why Coca-Cola is the most wholesome and efficient beverage for the relief of physical and mental fatigue. A copy may be had by addressing the Advertising Managers of this paper, Messrs. Jacobs & Company, Clinton, S. C.—Adv.

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From the Field.

Donaldsonville, La.

Rally Day was a great occasion with the Methodists of Donaldsonville, La. A fine program was arranged in advance, being issued in a very attractive form, and the exercises measured fully up to expectation. Writing of the observance of the "Day" Rev. T. D. Lipscomb, the pastor, says: "We had eighty present, 76 being members of the Sunday school, which is said to be the largest attendance in this school in its history. There were twenty-one men present. There were no men in this school until last year. Mr. H. L. Baker is our superintendent. Captain Newton, a Government employee, who is a member of the Salem Evangelical Church of New Orleans, is the live teacher of our men's class."

Sulphur and Vinton, La.

An attractively planned affair was the shower given by the Woman's Missionary Societies of the Methodist churches of Sulphur and Vinton at the parsonage as an evidence of appreciation of Brother and Sister Bonnette, who are soon to leave for another field of work. The Vinton ladies motored over and were met at the parsonage by the Sulphur ladies. All proceeded to the dining-room where Sister Bonnette, amid laughter and surprise, opened package after package containing lovely table linen, towels galore, hand embroidered pillow-cases, and many dainty and useful articles. For Brother Bonnette the shower brought ties, handkerchiefs, etc. After singing "Praise God from whom all blessings flow," and a prayer by Brother Bonnette, the Sulphur ladies spread a delicious luncheon on the lawn, which was greatly enjoyed by all present.—Mrs. R. S. Andrus.

Tupelo, Miss.

Dear Editor: Our Sunday school has reached the high tide in our "Rally Day" and "Promotion Day" work.

The Rally Day record shows some interesting facts. There were present 652. In the Alpha Wesley class there were 134 present; in the Baraca class, 105. The number of adults present in all classes was 346.

In the Beginners' Department there were 90 present. The Cradle Roll was represented, when the "Cradle Roll" superintendent introduced to the school Miss Margaret Bonner Maynard, who was just nine days old. The oldest person present, hale and hearty, is 87. We had 18 "100-per cent" classes.

Promotion Day finds us thoroughly graded, 100 per cent in efficiency, with a congestion in our great church and annex that is calling for more room. We will have one class in the pastor's study and eight in the main church auditorium. Brother Gladney's visit to our school helped us.

Conference will find us ready.

J. C. PARK, Pastor.

Porterville, Miss.

We have completed our round of revival meetings. We had some good meetings and plenty of good preaching. We were assisted by Brothers Barry, Alford, Clegg, and Ferguson. The work, as a whole, is not what we want it to be, but it is, we believe, on the upward grade. There were 16 accessions to the Church—2 by certificate and 14 by vows. In one of our meetings we received a man 84 years old into the Church; he had never made any profession of faith before and had always been very wicked; but he has quit his old ways and is following the Lord now.

We finished our course of study in June. We took the course through the Correspondence School and enjoyed the hard study and close questioning very much. I have baptized 9 children this year, and have others to baptize before the close of the Conference year. I have made between 225 and 250 pastoral visits. The finances of the charge are behind somewhat. We have been receiving good things from the people all the year; and we feel very grateful for the nice little box of groceries found on the parsonage porch a few nights ago, just before retiring. We are happy, and are praising the Lord this morning, because he always makes the dark places light.—R. H. Clegg, P. C.

Clinton, La.

Dear Dr. Meek: I wish to state a few things concerning a revival meeting held at Clinton, La., which closed a few days since. The meeting opened with Brother Bowman, our beloved presiding elder, in charge. He did some fine preaching for us, though his stay was short. I feel perfectly free to say that much good was accomplished through his efforts and that the great interests of the Church seem to occupy the highest place in his mind. He was relieved by Rev. H. W. Cudd, of Baton Rouge, La., who came to us on Wednesday and remained about one week. We had what I pronounce a good meeting, though there were only two accessions and both of these were little girls, one being my daughter. The Church, however, was greatly revived and seemed to take on new life, and the congregations were good, considering things in general. Brother Cudd is a very fine man, but that isn't all; he is also very religious and is devoted to his calling. He preaches with considerable power, relying upon God for results. He is a man of force and seems to drive the truth home to the people. At the close of the meeting the good women of the church started a movement which resulted in a nice little pounding for the pastor. This was greatly appreciated and I thank all those who had a part in it. May the good Lord bless my people and lead them on to a higher life!—C. Powell, P. C.

Eucutta (Miss.) Charge.

Dear Dr. Meek: We began our revival meeting on Sunday, August 29, at the John Dan schoolhouse, an afternoon appointment, and closed the Friday night following. This community has had a reputation similar to "Sullivan's Hollow," in Covington County. However, we are glad to report that the moral and spiritual life is somewhat improved. The attendance was excellent and there was no disturbing element. Rev. F. O. Bell, a local preacher from Goodwater, assisted me. Brother Bell is a consecrated man, possessing many qualifications that will render him able to give even more efficient service in the future. He won the confidence of the people, and through his earnest messages the Holy Spirit's presence was visible in moving many to lead a more godly life. There were 12 accessions by faith and 10 infants were baptized. Owing to the death of my wife's sister, which occurred at Jackson, Miss., I was called away during the first part of the meeting. Much substantial good was accomplished. .....The initial service of our meeting at Eucutta was on the night of Friday, September 10, and the services closed on September 17. We were assisted by Rev. O. S. Lewis of Shubuta, Miss., whose able preaching and messages in song were prompted, we are confident, by the Holy Spirit and were used, with the hearty cooperation of the Christian people of the community, to carry the campaign on to a reasonable victory. One unsolicited remark to the writer was: "This is the best meeting, in a general way, that we have had in fifteen years." Be that as it may, there were 9 accessions by faith and as many or more reclamations, with several new resolutions to establish family altars. While there are yet many "stumps" to be dug up where sin prevails, we are made to rejoice in the knowledge that the spiritual tone of the community is now upon a higher level. To God be given all the honor and praise!—Chas. E. Downer, Pastor.

THE GREATEST DAY IN LIFE.

By J. M. Pilcher.

Ofttimes in meditation, with unspeakable joy, I recall the day of my conversion. The greatest day, the supreme moment, the most momentous epoch in any man's life is the day when he has renounced the devil and all of his works and has become a child of God and an inheritor of the blessed promise through the cleansing of regeneration. I would rather be a regenerated man than the hero of Macedon or Waterloo. I would rather be the meanest subject of a nation, with conversion, than the grandest emperor of the grandest nation without it. The world may not understand it, but the humblest child of God can. It gives the possessor an assurance which will bear him upward to the smiling face of his Redeemer.

Marksville, La.

FLORIDA Reclaimed upper Everglades, richest land in the world; level prairie; saw-grass muck soil ten feet deep; best location for general farming, tropical fruits and winter vegetables; pure water; good health; easy terms; free booklet; sample of soil; near new railway; agents wanted. J. Bare, Box 107, Ritta, Fla.

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Renew Your Health At Nature's Fountain

Without the Expense and Loss of Time Necessary for a Visit to the Spring

THE CRISIS

There comes a time in the life of practically every man and woman when their digestive or eliminative organs, or both, fail to respond to drugs prepared by human skill. In fact drugs seem to do them about as much harm as good for their systems rebel against all drugs. These are the cases which physicians call "stubborn" and "chronic" for the reason that they persist in spite of drug treatment. I do not refer to incurable diseases such as cancer and consumption, but to that larger class of functional disorders which we meet every day, where the organs of digestion and elimination are impaired.

For this class of cases our best physicians and our big city specialists send their *wealthy* patients to the mineral springs where, in the great majority of cases they are permanently restored or decidedly benefited. But what about the *poor* man who has not the money or the *busy* man or woman who cannot spare the time to spend several weeks or possibly months at a health resort? Shall circumstances deny them the restoration to health which Nature has provided? Read my answer in the coupon at the bottom of this page.

I have the *utmost* confidence in the Shivar Mineral Spring Water for to it I owe *my* Restoration to Health and probably my Life. It has made me tens of thousands of friends in all parts of America and even in foreign countries, whose faces I have never seen. Yet I count them *my friends* for the Shivar Spring Water has bound them to me by lasting gratitude.

I ask you to read their letters, a few samples of which I publish below for *your* benefit, and if *you* find among them any encouragement as to your own health do not hesitate to accept my offer which has no limits or conditions except those shown on the coupon. If you could read the letters that come to me daily, numbering about ten thousand a year, and the vast majority of them similar to those printed below, you would not wonder that I make this offer displaying *my absolute confidence* in the restorative powers of Shivar Mineral Water.

INDIGESTION

Savannah, Georgia.

I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.

La Grange, Ga., Nov. 25, 1914.

I feel it my duty to suffering humanity to make public announcement of the benefits I have derived from Shivar Spring Water. I have been a sufferer for the past twenty-five years from indigestion and dyspepsia. After one week's trial of Shivar Water I commenced to improve, and after drinking it for four weeks I gained fifteen pounds. I feel better and stronger than I have in twenty-five years. I strongly recommend this Water to any one with stomach trouble of any character, and truly believe it will cure ulcer of the stomach. I am writing this voluntarily and trust it will fall in the hands of many who are so unfortunate as to be afflicted with indigestion and nervous dyspepsia.

C. V. TRUITT.
President Unity Cotton Mills.

Johnston, S. C.

I wish to add my testimony to the wonderful curative powers of the Shivar Mineral Water. For a number of years my wife has been a sufferer from indigestion and nervous debility, and her condition had reached such a stage as to baffle the skill of our most eminent physicians. Her extreme nervousness and heart troubles at times were alarming and she had become almost a nervous wreck. The latter part of last May she began using the Shivar Water, which she has continued to this date with most satisfactory results.

H. C. BAILEY,
Editor Johnston News-Monitor.

DYSPEPSIA

Blaney, S. C.

I have suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients.

W. D. GRIGGSBY, M. D.

Baltimore, Md., April 30, 1914.

For many years I suffered with stomach trouble as a direct result of asthma. I consulted the very best specialist in this country, and spent quite a large sum of money in my endeavor to get relief. However, I had about come to the conclusion that my case was hopeless, but by accident I happened to get hold of one of your booklets, and decided to try Shivar Spring Water. After drinking the water for about three weeks I was entirely relieved, and since that time have suffered but little inconvenience from my trouble. I cheerfully recommend the use of your Water to any one that may be suffering from stomach trouble.

OSCAR T. SMITH,
Vice-Pres. Young & Selden Co., Bank Stationers.

RHEUMATISM

Leeds, S. C.

I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.

Fredericksburg, Va.

Mrs. Carter has had enlarged joints upon her hands, caused by rheumatism. Shivar Spring Water removed every trace of the enlargement.

WM. C. CARTER.

Roper, N. C., Oct. 30, 1914.

I am anxious to get more of the Water. It has done me more good than anything I have ever tried for rheumatism.

MRS. H. C. EDWARDS.

Florence, S. C., Dec. 1, 1911.

I suffered with indigestion and kidney trouble, and a year ago was stricken with acute articular rheumatism; was helpless for months, and since using your Spring Water I am walking without any crutch and improving daily. Indigestion much relieved. I wish I could write Shivar Spring Water in the sky so that the world could become acquainted with it.

MRS. THEO. KUKER.

Warrenton, Va., Nov. 24, 1914.

It is doing my rheumatism so much good. My limbs are beginning to feel like new ones.

MRS. JAMES R. CARTER.

BILIOUSNESS

Greenville, S. C., Feb. 26, 1914.

For over two years, following a nervous breakdown, I have suffered with a liver so torpid that ordinary remedies were absolutely powerless. Under such circumstances, I came to Shivar Spring, and began drinking the Water. Upon advice however, the first night I took a laxative; the second night a milder one. Since then I have taken none at all. The effect of the water has been remarkable—its action on my liver most marked, and my health and spirits greatly improved. I am satisfied that the laxative, followed by the Water, was the proper treatment in my case. My condition is now perfect.

S. A. DERIEUX.

Buena Vista, Va., Oct. 2, 1914.

It is a great pleasure to tell you that your Water has been a great benefit. I may say a great blessing, to me. My wife says it has helped me more than anything else I ever tried. I have been, for thirty years, a sufferer from stomach trouble.

REV. E. H. ROWE,
Co-President Southern Seminary.

LIVER AND KIDNEY

Ohoopee, Ga., Aug. 21, 1914.

I feel that it is due you that I should give my testimony, unsolicited, as to the benefits derived from the use of your Shivar Springs Water. I was unable to do my work, and had been under the treatment of physicians for six months for kidney and liver troubles when I decided to try your Spring Water, and now after using it for about thirty days I am able to do my work, feel good, and have gained about twenty pounds. I most heartily recommend its use to all who suffer from disorder of the liver and kidneys.

M. L. STEPHENS.

Carlisle, S. C.

It is fine for liver troubles, also for constipation. I cheerfully give you this information as to beneficial results in my case.

REV. A. McA. PITTMAN.

RENAL AND CYSTIC

Columbia, S. C.

I suffered for eight years with kidney trouble and inflammation of the bladder to the extent that I would have to get up during the night some five or six times. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

J. P. D.

Virgilina, Va., March 28, 1914.

Your Water has done me more good than anything I ever tried for bladder trouble.

A. R. F.

Wesley, Ga., May 12, 1914.

I had been down with bladder trouble. Couldn't stand on my feet three minutes at a time. In three days after I commenced drinking your Mineral Water my pain was all gone, could walk where I pleased, and felt like a new man.

S. B. D.

High Point, N. C., Oct. 6, 1914.

My wife has had a bad kidney trouble for several years. She has been using the water only about three weeks and it has already made her a new woman. Her color is much improved her appetite is all that she could wish for, her digestion seems to be perfect. We give Shivar Springs credit for it all.

T. G. S.

GALLSTONES

Greenville, S. C.

Shivar Spring Water cured my mother of gallstones, or, I might say, it snatched her from the hospital door, as the doctors had said nothing short of an operation would do her any good. After drinking the Water she was able to get out of bed, and is today stout and healthy. I hope these few lines will be of help to some one suffering as my mother did.

W. J. STRAWN.

Williamston, N. C. Oct. 3, 1914

My doctor said I would have to be operated on for gallstones, but since I have been drinking your water I haven't had to have a doctor.

W. H. EDWARDS.

Columbia, S. C.

My wife was a chronic sufferer from gallstones. She was stricken critically ill, and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers

J. P. DRAFFIN.

URIC ACID & DIABETES

Chancellor, Ala.

I have been for many years affected with uric acid and kidney trouble, and the Mineral Water has helped me more than anything I have ever done for them and therefore heartily recommend same to all who need a speedy relief and cure.

W. F. MATHENY, M. D.

Lexington, Va.

I can recommend your Mineral Water for disorders caused by uric poison. I suffered and have been relieved. It affords me pleasure to recommend this Water to all sufferers.

J. H. WHITMORE.

Roxboro, N. C.

I have used ten gallons of your Mineral Water, and it has done me worlds of good. My disease is diabetes. I lost two years out of three from my work, and your Water is putting me back on my feet again.

JOHN R. PETTIGREW.

Derma, Miss., May 8, 1914.

Have suffered for several years with diabetes. I feel almost cured. Have recommended the Water to others.

Mrs. J J.

Sanford, N. C., April 15, 1914.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water, began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

Mrs. J. D. H.

Sanford, N. C.

Have been down eight weeks with diabetes. Ordered Shivar Spring Water began drinking it, and keep improving. Showed my doctor the analysis and he said it was just what I needed, with a lithia tablet added.

MRS. J. D. H.

Derma, Miss.

Have suffered for several years with diabetes I feel almost cured. Have recommended the Water to others.

MRS. J. J.

Fill Out This Coupon and Mail It Today.

Shivar Spring,

Box 17T, Shelton, S. C.

Gentlemen:—I accept your offer and enclose herewith two dollars ($2.00) for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you agree to refund the price in full, upon receipt of the two empty demijohns, which I agree to return promptly.

Name.....P. O.....

Express Office.....

☞ Please write distinctly.

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 42. Official Organ of the Louisiana, Mississippi, and North Mississippi Conference Methodist Episcopal Church, South. Whole No. 3113

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 21, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

HELP GREATLY NEEDED.

The great storm of September 29 that swept the Louisiana and Mississippi coast wrought havoc with our churches in New Orleans and the French Mission. Rev. W. W. Holmes, the presiding elder, writes: "The Felicity Street and the Algiers churches were totally wrecked, and all the others, except Carrollton Avenue Church, were so badly damaged that there is no way of estimating the loss at this time. In addition to the wreckage caused by the storm, a continuous downpour of rain for twenty-four hours has flooded the churches, ruining organs and furniture, weakening the standing walls, and in every way making the outlook very gloomy. With practically every home in New Orleans more or less damaged, the repair of which will engage the city's working force for at least thirty days, the repairing and rebuilding of our churches becomes a serious matter and a great undertaking."

Rev. C. V. Breithaupt, in charge of our French Mission, writes that one church costing $600 was utterly demolished, while a residence in which services were being held was destroyed. No lives were lost. The crops of the people in the territory of the mission were almost completely destroyed.

We present these facts to the Church at large with an appeal for help. We should send to these and other stricken Churches at least $5000. Without outside help they cannot restore their buildings for many months, if ever. The treasuries of the two Boards are without funds for this emergency. Will not many individuals, Sunday schools, Epworth Leagues, societies and congregations send some contribution to Mr. J. H. Hamilton, Treasurer of the Board of Missions, 810 Broadway, Nashville, Tenn?

JAMES ATKINS,
Bishop in Charge.
W. F. McMURRY,
Secretary of Church Extension.
JOHN M. MOORE,
Secretary of Home Missions.

HOW HE WAS UPSET.

The departure of Rev. B. Fay Mills from the orthodox faith and his somewhat spectacular return have been the subject of not a little comment in the religious press of the country. In discussing a few weeks ago the influences that led the once noted evangelist astray, a writer in the New York Christian Advocate said:

"Some twenty years ago, when Mr. Mills was in full career among the Churches as a revivalist, he came into the study of a prominent clergyman and flung a heavy valise on the floor. He had just completed the last series of meetings for the season and was starting for his vacation. He explained to his friend that the satchel was full of books for summer reading, and ran over the titles, a list of the 'advanced' works in biblical criticism, speculative philosophy, liberal theology, etc. 'I know those books,' said his friend. 'I've read them all within the last ten years. If you try to read them all in six months' time, they'll upset you!' It proved to be a true prophecy, in which perhaps may be found a moral for some ministers who are just now selecting the books which they will read in such leisure as the summer may bring."

After reproducing this statement, the Christian Intelligencer (New York) thus comments upon it: "The moral here is applicable to laymen as well as ministers. Most of us have all too little time for the reading we would like to do. Better far to read books which furnish true expositions of the Bible and which afford spiritual nutriment than to put ourselves in touch with volumes that tend to confuse us and leave us with a weakened faith."

We heartily endorse this utterance. There is little profit in trying to follow the giants of unbelief in all their speculations and flounderings. A Christian has something better to do than this. There could scarcely be a more foolish notion abroad than that the fledgelings of our theological seminaries may be trusted to make all sorts of mental excursions into the domain of skeptical philosophy and liberal theology and yet remain untainted. Doubt, like disease, is catching.

Are we afraid that error is mightier than the truth? Nay, not so. When the combatants are equally trained and skilled we do not fear the outcome. But let us not expect undeveloped and unanchored young men to read undirected the works of the ablest and most ingenious of unsound teachers, and always discover their fallacies so as not to be wrongly influenced by them. If they wish to traverse these realms it should be in the company of veterans who can rightly guide and safeguard them. Satan nowhere fights more fiercely than he does out in "the bloodless fields of thought," and in them he has well-nigh innumerable snares.

John Wesley was wonderfully wise when he wrote down as one of the things to be avoided by Methodists: "The reading of those books which do not tend to the knowledge or love of God." For the average person, minister or layman, this is an admirable rule; and even scholars would do well to beware of clashing with it too much. A man can no more escape being affected by the company he keeps in the world of letters than he can by his associates in actual life.

FIFTY MILLIONS TO FIGHT PROHIBITION.

According to the press dispatches, Mrs. Frances P. Parks, Corresponding Secretary of the National Woman's Christian Temperance Union, made the following statement in her report to the Forty-Second Annual Convention of that organization, held in Seattle, Wash., a few days ago: "The Wholesale Liquor Dealers' Association has appropriated $50,000,000 for the fight against the prohibition amendment to the Federal Constitution. Other liquor associations are piling up funds for the same purpose. Our opponents were never so alert and aggressive."

The liquor forces of the United States undoubtedly realize that the existence of the nefarious rum traffic is threatened throughout the Nation as never before. This is shown not only by the large sums of money that they are raising to safeguard it and their tremendous activity in its behalf, but also by the fact that they have begun to advocate a policy of saloon reformation. Their usual disregard of all law and morals, and their present preachment in favor of "model barrooms," lead us to recall the following somewhat homely but suggestive lines:

"When the devil was sick, the devil a monk would be;
When the devil was well, a devil of a monk was he."

A FLASHLIGHT ON THE SITUATION.

We frequently hear one speak as if the Northern Methodist Church had solved the Church paper problem, and that all we Southern Methodists need to do in giving shape to our publicity work is to follow their example. But is this true? Has our sister denomination really found a solution of this perplexing question? The following brief statement, which we take from the Western Christian Advocate (Cincinnati) of September 15, does not so indicate:

"There are 2168 Western Christian Advocates taken within the bounds of the Northeast Ohio Conference, the total membership of which is 156,982. * * * The district taking the largest number of 'Westerns' is Mansfield, with a total of 877, averaging one subscriber for every nineteen members."

So far as the matter of circulation per member is concerned, this is a very poor showing. For the entire Annual Conference, according to these figures, there is 1 paper taken to every 59 members. Nearly all the Church journals in Southern Methodism, if we mistake not, have a circulation more than twice as large as this in proportion to membership, and with some of them the ratio reaches the number of about 1 to every 11 or 12.

The chief papers of the Methodist Episcopal Church, being backed by the General Conference and supplied with ample funds, are superior to ours in quality, and most of them are issued at the low price of $1; but from the foregoing it would seem that a success is not being made in getting these connectional weeklies into the homes of the people; and this is the real end to be achieved by the Christian Church in the handling of its press.

Two other things are also worth noting in this connection: (1) A large sum of money has been lost in the maintenance of the weekly journals of our Sister Church as they are now issued; (2) the establishment of a chain of connectional organs has not prevented other papers confined to a narrower area from springing up.

We mention these things that due consideration may be given them as we continue to face and wrestle with this difficult problem of how to create an effective periodical literature and get our people to take it and read it.

THE CHURCH AND THE WORLD.

(This impressive poem was printed in a recent issue of The Presbyterian, of Philadelphia. The Editor stated that a subscriber had found it in a scrap book and had sent it to him, the author being unknown.)

The church and the world walked far apart
On the changing shore of time;
The world was singing a giddy song,
And the church a hymn sublime.
"Come, give me your hand," said the merry world,
"And walk with me the way;"
But the good church hid her snowy hand,
And solemnly answered, "Nay;

"I will not give thee my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me a little space,"
Said the world with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there.

"Your way is narrow, and thorny, and rough,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in rounds of joy I move.
My way, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me,
And we'll travel side by side."

Half shyly the church approached the world,
And gave him her hand of snow;
And the false world grasped it and walked along,
And whispered in accents low:
"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lip,
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the church, with a smile of grace;
Then her pure white garment drifted away,
And the world gave in their place

Beautiful satins, and fashionable silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Waved in a thousand curls.
"Your house is too plain," said the proud old world,
"Let me build you one like mine,
With kitchen for feasting, and parlor for play,
And furniture ever so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold,
And fair and festival—frolics untold,
Were held in the place of prayer;
And the maidens bewitching as sirens of old,
With world-winning graces rare,

Bedecked with fair jewels, and hair all curls,
Untrammeled by gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous cause.
The angel of mercy rebuked the church,
And whispered: "I know thy sin;"
Then the church looked sad and anxiously longed
To gather her children in.

But some were away at the midnight ball,
And some were at the play,
And others were drinking in gay saloons,
And the angel went away.
And then said the world in soothing tones:
"Your much-loved ones mean no harm,
Merely indulging in innocent sports,"
So she leaned on his proffered arm,

And smiled and chatted and gathered flowers,
And walked along with the world,
While countless millions of precious souls
To the horrible pit were hurled!
"Your preachers are all too old and plain,"
Said the gay world with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

"They talk of judgment, and fire, and pain,
And the doom of endless night;
They warn of a place that should not be
Thus spoken in ears polite!
I will send you one of a better stamp,
More brilliant and gay and fast;
I will show how men may live as they list,
And go to heaven at last.

"The Father is merciful, great and good,
Loving and tender and kind;
Do you think He'd take one child to heaven
And leave another behind?"
So she called for pleasing and gay divines—
Deemed gifted, and great and learned,
And the plain old men who preached the cross,
Were out of her pulpits turned.

Then Mammon came in and supported the church,
And rented a prominent pew;
And preaching and singing and floral display
Soon proclaimed a gospel new.
"You give too much to the poor," said the world,
"Far more than your ought to do;
Though the poor need shelter, food and clothes,
Why thus should it trouble you?

"Go, take your money and buy rich robes
And horses and carriages fine,
And pearls and jewels and dainty food—
The rarest and costliest wine,
My children they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the way,
The flowery way they're in."

Then the church her purse-strings tightly held,
And gravely lowered her head,
And simpered: "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from the door in scorn;
She heard not the orphans' cry;
And she drew her beautiful robes aside
As the widows went weeping by.

And they of the church, and they of the world,
Journeyed closely hand and heart,
And none but the Master who knoweth all
Could discern the two apart.
Then the church sat down at her ease, and said:
"I am rich, and in goods increased;
I have need of nothing, and naught to do,
But to laugh and dance and feast."

The sly world heard her, and laughed within,
And mockingly said aside:
"The church has fallen—the beautiful church;
Her shame is her boast and pride."
Thus her witnessing power, alas! was lost,
And the perilous times came in;
The time of the end, so oft foretold—
Of form, and pleasure, and sin.

Then the angel drew near the mercy seat,
And whispered in sighs her name,
And the saints their anthems of rapture hushed,
And covered their heads with shame.
A voice came down from the hush of heaven,
From Him that sits on the Throne,
"I know thy works, and what thou hast said,
But, alas! thou hast not known

"That thou art poor, and naked, and blind,
With pride and ruin enthralled;
The expected Bride of the heavenly Groom
Is the harlot of the world!
Thou hast ceased to watch for that blessed hope,
Hast fallen from zeal and grace,
So, now, alas! I must cast thee out
And blot thy name from its place."

DR. ABBOTT ON THE RESURRECTION OF CHRIST.

In The Outlook of September 29, Dr. Lyman Abbott, under the caption, "Letters to Unknown Friends," publishes the following inquiry, with his accompanying answer:

"'Will you have the kindness to tell me if I am, in your opinion, right or wrong in believing in the resurrection of Jesus Christ? A. T. F.'

"Right. I do not think there is any fact in ancient history better attested than the resurrection of Jesus Christ. I cannot compact into a paragraph the reasons which have led me to this conclusion. Among them are the following:

"1. The extraordinary change wrought in the disciples in the few days which intervened between the death of their Master and their going forth to proclaim him the world's Messiah.

"2. The gradual change wrought in the sacred rest day of a large portion of mankind from the seventh to the first day of the week. It requires a great deal to make such a change. As the Fourth of July is a continuing witness to the Declaration of Independence, so the first day of the week is a continuing witness to the resurrection which it celebrates.

"3. Christianity. Whatever may be thought by skeptics concerning Christianity, there is no doubt that it is the greatest moral force the world has ever known, and no doubt that historically it is founded upon faith in the resurrection of Jesus Christ. If there had not been this vital faith, Christianity would have perished in the death of its Master. It is wholly inconsistent with the moral order of the world to believe that the greatest moral force in the world is founded on either a fraud or a delusion.

"4. That Jesus Christ is a living force in the world is evident by the power which his personality is at the present day exerting. Says Harnack: 'Not only in the beginning was the Word, the Word that was at once Deed and Life; but the living, resolute, indomitable Word, namely, the person, has always been a power in history, along with and above the power of circumstance.'

"'Whether Jesus Christ reanimated his body nineteen centuries ago or whether he appeared to his disciples as a spirit, but so seen and realized by them that they were convinced of his continuing existence, is a question of secondary importance. The fundamental fact is that millions of men and women are to-day living on a higher plane and actuated by a nobler purpose because they are inspired by the spirit of Him who lives in his disciples and manifests his presence by the life which he inspires in them."

(This statement concerning our Lord's resurrection, with the exception of the closing paragraph, we consider strong and admirable. We cannot concur in the opinion that it is a matter of little consequence whether Jesus "reanimated his body nineteen centuries ago, or whether he appeared to his disciples as a spirit." The latter view would discredit the testimony of the disciples and the writers of the New Testament to a considerable extent, and if they were untrustworthy as to this important occurrence, their account of other things must be accepted with more or less questioning. Nothing is more clearly taught in the Holy Scriptures than that Jesus arose bodily from the tomb. And obviously such a resurrection carries with it a significance and a teaching very different from the assurances that our Lord's reappearance as a spirit would have given.—Editor of the Advocate.)

THE "TEN COMMANDMENTS," OR "THE MORAL LAW."

By Rev. M. B. Sharbrough.

Note, first of all, that these Commandments are not a part of the "Law of Moses." They are rather the basis of the Law of Moses—related to it somewhat as the Constitution of a State is to the laws based upon it. The Law of Moses is that body of legislation, religious and secular, mediated by Jehovah through Moses for the government of the Jewish State, and which passed away with the dissolution of Jewish Theocracy, only as it may contain principles immutable and eternal. While these principles abide, the form perishes. This law, being mediated through Moses, must have partaken more or less of his personality, and hence were more or less imperfect.

On the other hand, the Ten Commandments were not mediated through Moses. They were first uttered by the voice of God from Sinai, and then written by the Divine hand upon the tables of stone. Hence they were perfect, except as they were limited. They are, therefore, immutable, only as they may have been enlarged, in extension, or spiritualization. There is one sense in which they may be fulfilled. They may be transcended through the gospel by the perfect realization of the law in the Christian consciousness and life. When thus fulfilled, every element in them is preserved, while their scope is extended and their spirituality enlarged.

These Commandments are called the "Moral Law," because there are reasons for each of them which are essential and eternal—reasons grounded in the very nature of man, and growing out of his relations to God and to his fellow-man. This law was provisional only in that it lacked completeness, and hence awaited the fulfillment above mentioned. In this fulfillment it passes away

only as the stars are obscured by the greater light of the rising sun when the sun has set they are still there, with all their power and majesty undiminished.

Can these commandments be kept? Not by man in his unregenerate state. For the law is holy, just, and good. To the unregenerate man it can only bring condemnation. There must be covering in his case the voice of God, saying: "Cursed be every one that abideth not in all the words of this law."

But the regenerate man can keep it and will keep it, while abiding in the regenerate state; for he, being born of God, is put into conformity with God, and with his holy law. The law of love is within his heart, and "Love is the fulfilling of the law." He keeps the Ten Commandments, and more, for he who keeps the law of love keeps them enlarged in scope and in spirit. His only failure can be from a lack of perfect knowledge of this perfect law, growing out of the limitations of his nature, which failure does not concern the will nor involve character, and it need be, is covered by the blood. It certainly does not preclude practical holiness.

While the Moral Law cannot, in the nature of the case, ever be a means of justification, it must needs be an expression of Christian life. The saved man must keep it, or his salvation is forfeited, for its violation necessarily brings condemnation. For "sin is the transgression of the law," and "he that is born of God doth not commit sin." ..... "He that committeth sin is of the devil, for the devil sinneth from the beginning." ..... "For this purpose was the son of God manifested, that he might destroy the works of the devil."

THE PUBLIC SCHOOL TEACHER AND THE CHURCH.

By Rev. P. O. Lowrey.

The public school is the most important agency in molding our national and social life, and is the peculiar glory of our American civilization. Here all nationalities are fused into the oneness of Americanism, all social castes are obliterated, and the children of the rich and poor alike are trained for patriotic citizenship. And in no State in the Union, perhaps, has more been done in the same length of time to make the public schools effective in their sphere of work than has been done in Louisiana during the last ten years. What a contrast with the schools of our childhood is the modern, comfortably seated, well lighted, and ventilated houses, the psychological course of study, and the army of well trained teachers! The changes are almost unthinkable, and still the progress goes on.

But in this splendid system of common education there is one serious defect that sooner or later must command more consideration. The present policy of keeping sectarian religious teaching out of the public schools seems to have been interpreted by many to allow a total disregard for religion on the part of some, and to have licensed the teachers to all manner of worldliness without regard to the religious sentiment of the patrons of the schools, and this defect must be corrected.

It is no unusual thing for public school teachers in Louisiana to be found enrolled as members of dancing clubs, often reveling all night with their brain and passions aflame with the lustful excitement of the modern "tummy tickling" dances, and even from a physical standpoint are not, in consequence, capable of earning the wages paid them by the taxes of the people. They would not be allowed to thus dissipate in many of the common callings of modern business life, but since they are servants of the State, and the State puts no religious restrictions on its servants, they consider this form of indulgence as all right for public school teachers. That mystic term "State" seems to be the scape-goat for their every lapse. I pray, what is the State but its voters and citizens?

[illegible] the community they are too often found "wanting." Like the Italians or Chinese who come to America solely to horde their earnings for transport to the fatherland, many of our public school teachers seem to have no further interest in the communities in which they live than to pocket the proceeds of a hearty tax budget and then beg themselves to their own places that had no part in paying the taxes to consume it on themselves.

The reader must not however, infer that we are intimating that they are too well paid, for they with the preachers are the poorest paid of any skilled labor that puts a like amount of time and expense in preparing for the work of life. We simply mean to say that they, owe their time to the Lord, just as do all other people who are thus blessed with position and income, and that they are not justified in doing only what they are paid to do. And as far as we are concerned if the Methodist teacher of the State expect us to stand by them in seeing that they have equal recognition in the faculties of the public schools of the State we are in turn going to expect them to stand by us and the interests of the Church that we represent, and we shall not hesitate to let this be known. And as in the past if those who teach Methodist children shall wantonly either by precept or example cast aside the moral precepts of their Church, a rough house is going to be raised and most likely the offender will not be permitted [illegible]

For [illegible] education in America the Church has no school but the public school and for this relation to continue to exist the school must respect the sentiments of the Church. And we are informed that more and more the Church is going to demand [illegible] State Normal for teachers who will help in the Sunday schools and Church life of the communities where they teach, and this should encourage us to the work, and there are [illegible] be found there a number of normal graduates [illegible] public schools [illegible] of our country. Day school teachers have too great an influence over their pupils for their

[illegible]

LIFT UP THE STANDARD

[illegible] pure and holy a life [illegible] the Holy Spirit [illegible] Spirit of God beareth witness with the spirit of the believer that he is beyond all doubt a child of God. The reasons are [illegible] for lifting up a standard.

1. Because God requires it. He who "be ye holy for I am holy." Heaven is a holy place and nothing impure or unclean can ever enter there. And there shall in no wise enter into it anything that defileth neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." (Rev. 21:27).

2. Because of the influence it has on others. If a godly life [illegible] be lived in a community of ungodly people the transforming power of the gospel will be seen in that consecrated life be lived long enough among them. It is said that the tower of Modely England where the sainted John Fletcher and his consecrated wife lived on [illegible] was so [illegible] very wicked place, but that at his death it had been transformed to be a godly place and a desirable town in which to live. It is said that the effects of the godly life and lifting up a standard for the people by those faithful servants of the Lord can be seen until this day in that town.

3. Because it is the only way to reach the sinner and the ungodly and turn them from the error of their way. Christ said: "And I if I be lifted up from the earth will draw all men unto me." John 12:32. And when He is revealed in the lives of Christians the world will take knowledge of them that they have been with Jesus" and will be convinced of their sins. They do not need their Bibles but they watch closely the professed Christian. Oh Christian are you lifting up the blood-stained banner of the cross and showing to others around what a dear Savior you have found? Let our daily efforts be to live the life described in the immortal hymn of Charles Wesley:

"O may I keep on Calvary
In this gracious land I am
Make me Savior what I want
I live devoted wholly to Thee

I shall then show forth Thy praise
Serve Thee all my days long
Then the world shall always see
Christ the Lord [illegible]

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THE STORM AND NEW ORLEANS METHODISM.

The Crescent City has weathered the worst storm, and the greatest calamity, in all its history. The Carnival City has passed through another carnival, but not of its own making, a mad revel of wild winds. All the turbulent sons of Aeolus, escaping from their dismal cave, wreaked their pent-up fury upon our fair city. The press has told the story of our travail to the world. But we suspect that even yet those outside our city do not realize the magnitude of our disaster, while we are still counting our losses, and trying to repair and rebuild our damaged and ruined homes and houses of worship.

Methodism shared heavily in the common loss. Only one church building in the city escaped without damage—Carrollton Avenue. The roof of the Mary Werlein Mission was destroyed. The furniture, etc., of St. Mark's Hall was damaged. The building does not belong to our Church.

Other churches suffered far more severely. Rayne Memorial was damaged to the amount of $19,000. The congregation will rebuild and remodel their building at the same time. The cost will be $20,000. First Church had an approximate damage of $2000. The walls of the splendid auditorium are streaked and discolored by water. In the center above, the art glass dome is riddled as if by hailstones. A large sum must be expended upon the roof. The organ was damaged, as were nearly all the organs in the city.

Algiers and Felicity were practically destroyed. The upper story of Algiers was blown away. The great organ which in other days filled "old Carondelet" with a volume of melody was converted into a mass of broken fragments. But the howling winds, which stifled an organ's voice, did not leave the stricken congregation without a place of song; for that most brotherly Episcopal clergyman, Rev. S. L. Vail, offered his own house of worship, and the Methodists of Algiers are now assembling regularly in Mt. Olivet Church. The Algiers congregation had long needed a new building, and had planned to undertake its erection. Now the issue is forced upon them. Let us hope, then, that their loss will be a blessing in the end.

But old Felicity needed no new house of worship. Its building was one of the largest and most imposing in New Orleans. To some it was the finest piece of church architecture in the city. It looked every inch a church. All its lines seemed in beautiful harmony and proportion. But the glory of Felicity was its tower. Rising far above the gothic roof, it dominated all that part of the city. Yet the beauty of its excellency was not in height alone. But the glory of the building was its destruction. The distance of the tower above the earth, the unobstructed winds must have rushed with terrific momentum. The lofty tower fell with a crash, and bore nearly all the front portion of the building to the street in one common ruin, while the driving wind and rain swept into the church and wrought greater havoc. A structure which cost $40,000 was damaged to the extent of half that amount.

One looks with sadness upon the ruin of the old stately building. About it cluster sacred memories of other days. Men, whose names are known all over Methodism, have been among its pastors, such as Holland N. McTyiere, Linus B. Parker, S. H. Werlein, and Chas. W. Carter. It is served at present by one of the most successful pastors Southern Methodism ever had—Felix R. Hill.

Felicity, a landmark of Methodism in New Orleans, is no more. The congregation will rebuild their dismantled house of worship. But it will not be the same; the commanding tower is doubtless gone forever. The work necessary will cost $7000, or more. And the raising of that amount will prove a heavy task to the present membership. Time was when Felicity ranked well with Carondelet. That time is past. Conditions have changed. Many of the congregation of other days have moved further uptown, and have united with other churches. Some have passed to an eternal "Fellcity," unchanged by the storms of earth.

The material damage to Methodism can not be measured by the damage to its churches alone. For few Methodists in the city escaped without property damage. The business of a wealthy and liberal member of one church was ruined. The comfortable home of a family, connected with Parker Memorial Church, was entirely destroyed, and the collapse of the building seriously injured the mother. Loss to our people can but add to the heavy loss to our church buildings.

Naturally, the havoc of the storm has interfered with the work of the Church at an important time of the year. Churches not destroyed have had to forego many services because they had no lighting. Picture a Methodist preacher burning candles in his church at a wedding! It may not have been the "abomination of desolation" spoken of by the prophet, but the burning of tapers in a Methodist church was surely an innovation.

Mention must also be made of the gloom which settled upon the people because of the rain. On the memorable day of the storm the wind blew its worst about five in the afternoon. Then, for a few seconds, it drove madly upon us at the astounding rate of 120 miles an hour. Something had to give way under the strain. Fortunately there was little rain after that, while the wind howled on through the inky blackness. And the full extent of the damage was not realized until the following Sabbath. Then the rain began. It dripped and poured down through the big sieves of roofs, ruining walls, carpets, and furniture, and making men miserable. The continual dripping of rain affected their nerves, when they could hardly find a dry spot in their homes, and could not get their houses repaired, then at any price. From September 29 to October 12 New Orleans had 20 inches of rainfall. In one day there were 7 inches.

The damage to municipal buildings was nearly $500,000, and the city will borrow that amount to repair and rebuild its schools and other structures. Methodism has suffered a proportionate loss, and the pastors of the city have asked the writer to tell the readers of the Advocate the full extent of our disaster. We believe you hardly realize the loss to our Methodism.

We are staggered at the extent of our loss, and at the magnitude of our calamity. This greatest Southern city, with a population of 350,000 or more, gateway of the Mississippi Valley, and port of entry for the shipping of the world, this city destined to be one of the chief in our country, is alien to our Methodism. And while that accounts for our struggles, it is all the more reason that we should plant ourselves firmly here.

While we have had a struggle to maintain ourselves, and while we are staggered by a calamity which doubtless outweighs any one calamity that ever befell Methodism in any other city, we do not pity ourselves, and ask others to do what we can do. The record will prove that we have not shirked. New congregations have been formed, and beautiful houses of worship have been built. Last year the Methodists of New Orleans paid to all purposes $22.40 per capita. That was no mean showing, and would excel that of thousands of churches. But now churches already burdened with heavy obligations, some with debt, have had their burdens made heavier. To help retrieve losses, which in reality belong to all Methodists, the Church would do well to put thirty or forty thousand dollars into this greatest city of Southern Methodism. And it is hoped that the appeal in the Nashville Advocate, of recent date, will find a response, in seven or eight fold the amount asked.

R. H. HARPER.

THE REPRESENTATIVE CHURCH AT WASHINGTON, D. C.

The General Conference Commission, charged with the erection of the Representative Church in Washington City, held a meeting on October 6 for the purpose of taking steps to proceed at the earliest possible moment with the work of erecting the building proposed. After going over carefully all the facts in the case, it was judged necessary that an agent be appointed to collect outstanding subscriptions and pledges, and prosecute further the campaign in this interest, and to represent the Commission in the work of erecting the building. Accordingly, Rev. S. S. McKenney, of the Texas Conference, was chosen for this work, and Bishop McCoy has confirmed the appointment.

The attention of subscribers is called to this appointment and Brother McKenney is commended to the Church at large for sympathetic and generous co-operation in the important work to which he has been assigned.

It is earnestly desired that all subscriptions and pledges of every sort be paid at the earliest possible moment, in order that the work of building may proceed without further delay. The speedy completion of this enterprise is important to our cause at the National Capital, and to the credit and welfare of our Church throughout the connection.

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Church News

Two blind boys are attending Mississippi College (Baptist) at Clinton, Miss. They will employ some one to read their text-books to them.

* * *

A Bible was presented to the Emperor of Japan by the Japanese Christians of America on October 9, through Dr. L. A. Sturge, of San Francisco.

* * *

In order to conform to the regulation that the streets of London, England, be kept dark at night, evening services have been discontinued at St. Paul's Cathedral.

* * *

The colored Northern Methodists of Washington, D. C., are erecting an $80,000 church in that city. It is claimed that it will be the most complete Negro house of worship at the National Capital.

* * *

Mrs. Thirkield, the accomplished wife of Bishop W. P. Thirkield, of New Orleans, was re-elected president of the Woman's Home Mission Society of the Methodist Episcopal Church at the recent annual meeting of that organization in Seattle, Washington.

* * *

Bishop W. R. Lambuth will preside at the Western North Carolina Conference, which will convene at Reidsville, N. C., on November 17, instead of Bishop Waterhouse, whose physicians deem it best for him not to undertake yet the long trip to the East from Los Angeles.

* * *

According to the Wesleyan Christian Advocate, the late session of the St. Louis Conference of the Methodist Episcopal Church voted in favor of electing Negro Bishops for that denomination. It is not stated that they would be restricted to Negro churches in their work; but we presume that would be done in an administrative way, if not by a formal legal enactment.

* * *

Plans have been completed for the new edifice of our Mount Pleasant Church, Washington, D. C. This building will occupy a most convenient and desirable site, the lot alone costing $23,000. When completed the building will cost $80,000—the present plans call for the erection of the chapel at a cost of $20,000. Dr. Forrest J. Prettyman, Chaplain of the United States Senate, is pastor of this Church.

* * *

The Atlanta District (M. E. Church, South) will report at the approaching session of the North Georgia Conference more than 1100 additions to the Church on profession of faith. Our new University east of the Mississippi River is situated in the center of a wonderfully virile Methodism. This is as it should be. The atmosphere surrounding an institution of learning counts for much.

* * *

The Publishing Committee of the Alabama Christian Advocate met on October 6, and adjourned to have another meeting after the sessions of the two patronizing Conferences. In a public statement it was announced that all prospective plans are based upon the expectation of continuing to issue a Church paper in the State of Alabama. The Editor and Publisher, Brothers Glenn and Whitehead, were commended for their faithfulness.

* * *

The Young Men's Christian Association in the cities of the United States owns property consisting of 729 buildings, with libraries and other equipment, which are valued at more than $100,000,000. The expense of conducting the work last year was $13,000,000 in the United States and $433,100 in foreign lands. The total number of members of the organization is estimated at 620,789, which is a gain of 40,000; employment was furnished 53,257 persons, and 447,000 were enrolled for the purpose of receiving physical training.

The Louisiana Educational Campaign

LOUISIANA CONFERENCE
BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

READ THIS!

We want this article read. You now have the paper in hand and it is open at the proper place. Just linger long enough to read all that is here written. Solomon says: "There are three things that are never satisfied, yea, four things say not, It is enough." If some of our preachers had written the next verse in the Bible we are afraid they would have included the Louisiana Conference Board of Education. For a number of years we have noticed that when the reports of Boards are being read, members of the Conference take occasion to leave the room and to limber up a bit and exchange friendly gossip. When the anniversary programs were rendered, roll call would not find more than half the preachers present.

We are anxious to emphasize the fact that the Board of Education does not wish to go forward with plans that are not familiar to the pastors of the churches; it has no desire to make assessments that are not approved by a majority of the preachers; but it has a right to expect, after it has carried on its work for a whole year and then summed up the results in a report, that that report should be heard by the brethren. It has a right to expect that when a man rises to speak to that report he should be heard by every one. It has a right to prepare a program for the purpose of developing a co-operative spirit among all the members of the Conference and has a right to expect that no preacher will neglect to attend that service. These things we expect.

The reason this article is published is this: At Shreveport last year the Board of Education made plain its works and plans. Yet all the year we have been hearing from preachers to the effect that they were opposed to certain plans. These same objections were not stated on the floor of the Conference, and no votes were cast against the reports or assessments. We do not know that the objectors were absent when the report was read, but we do know that if they were not, and then did not lift their voice or vote in protest, they are morally bound to support the actions of the Conference, as recommended by the Board. If they purposely left the room when reports were read, then they are just as much responsible for carrying out the actions of the Conference during their absence as they would be had they been present and voted.

This fault of ignoring the reports of Boards is not restricted to the Board of Education alone—it extends to every other Board that reports. Last year, when a certain report was about to be read, so general was the exodus that Bishop Candler called out from the Chair that the Conference had not adjourned. For five days in the year we are expected to sit as one body and deliberate on the welfare of the Church in our State. The length of those days that we sit as one body are but three or four hours each, at the most. Considering the little the best of us do in the course of a year's time, we should be so used to sitting around that a few hours' siege would not make us tired.

ATTENTION, PASTORS!

Many inquiries have come to the Secretary and Treasurer of the Board of Education as to the crediting of amounts collected on the subscriptions taken by Brother P. M. Brown last year in the Educational campaign. The understanding when those subscriptions were taken was that they were to be credited on the regular educational assessment, and the Board at its meeting this year authorized the credits to be made in that way. They can not, however, be credited on the Centenary Special. It is to be hoped that all these subscriptions for the current year will be collected, and pastors are requested to assist the Board in collecting them. The needs of the educational work are so great and pressing that it is hoped that these collections on the Brown subscriptions may be used as a surplus over and above the assessment, while being credited on the assessment.

Secular News

By R. E. Meek.

It has been ascertained that Scotchmen are the tallest of the inhabitants of Great Britain.

The number of eggs that are wasted in the United States every year is estimated at 50,000,000. This is probably one reason why eggs are so high priced in large towns and cities.

The sweet potato crop in Texas will amount to 10,000,000 bushels. Though the yield is considered large by outsiders, the Texans claim that it falls far short of what their State ought to produce.

The State of Kansas does not consider men addicted to the drink and cigarette habits eligible for public employment. We wonder how she finds enough persons to carry on the work that has to be done.

Vilhjalmur Stefansson discovered an Arctic continent, or a vast tract of land, on his northern expedition. It is thought to be located at 77 degrees, 43 minutes, north latitude and 115 west longitude.

John Kipling, the son of Rudyard Kipling, the noted English writer, who is a soldier in the British Army, is "reported missing and is believed to have been killed." The young man was only 18 years of age.

The people of the United States consumed more than four hundred million pounds of peanuts last year, which was about four pounds for each inhabitant's use. The country's annual production of peanuts has doubled since 1910.

On October 5, Gov. Hall was notified by the President of the United States that an effort would be made by the Federal Government to come to the aid of sufferers in the territory in Louisiana that was so severely dealt with by the storm which occurred on September 29.

In Belgium boys begin the use of tobacco at a very early age. Commenting upon this, a newspaper correspondent says: "One often sees youngsters of seven or eight puffing away at little brown cigars as they walk out with their parents." Such a state of affairs is most deplorable.

A seat in the Stock Exchange of New York City recently sold for $62,000. That sum ought to have been enough for a person to retire from business on, and it would have been in the South where one can almost count the millionaires on [illegible] fingers.

The pledged membership of the Women's Christian Temperance Union in the United States is 1,815,911, including the 224,[illegible] added during the past year. The number of others [illegible] are pledged to total abstinence is [illegible]

The Russians attribute their repeated defeats in the European war to a lack of ammunition. General Soukhomlinoff, the late Russian minister of war, was removed from office by the decision of a superior court, which was appointed by the Czar, because he allowed the Russian forces to get out of ammunition.

The following statement is ascribed to Col. George W. Goethals, the well known governor of the Panama Canal zone: "The best results are secured through the co-operation of men who are contented and who have respect for and confidence in their leaders."

There is at present a tendency on the part of the up-to-date navies of the world to use oil as fuel instead of coal. In our own navy all the torpedo boat destroyers that have been built since 1897 have been constructed so as to use oil exclusively; the battleships "Delaware," "Florida," "Utah," "Wyoming," "Arkansas," "Texas," and "New York" are built so as to be able to burn either coal or oil, and the "Nevada" and "Oklahoma" burn oil only.

Major General George W. Goethals has withdrawn his resignation as governor of the Panama Canal, which was to have become effective on November 1, on account of the landslides which recently took place in the Gaillard cut, and will continue to hold his position indefinitely. In General Goethals the Federal Government has a faithful and efficient servant and it is to be hoped that the time when the country shall be deprived of his services is far distant.

American carelessness is shown in the statement recently issued by the postmaster of Chicago, in which he said that "[illegible] per cent of the mail handled in the Chicago postoffice is improperly addressed." The cost of correcting these unnecessary errors entails upon the postoffice of that city an expenditure of $[illegible],000 per month, which is not at all unreasonable when one considers the millions of pieces of mail that are handled and the large percentage of mistakes that are made. Care always costs little and carelessness much.

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The Home Circle

ALONE WITH GOD.

(Written by Mrs. H. B. Perritt on October 9, 1915, while convalescing from an operation in the Baptist Hospital at Jackson, Miss.)

Alone with God! The door is closed,
No other eye can see,
No other ear can hear the words
That pass to him from me.

Alone with God! He lends his ear
To hear the words I speak:
He reaches down and lifts me up,
And gives the rest I seek.

Alone with God! His loving hand
Is resting on me now:
The living waters quench my thirst
And cool my burning brow.

Alone with God! These painful days
To me are blessings sweet:
They purify and make me fit
To sit at his dear feet.

Alone with God! He teaches me
That everything is best
That comes to those who trust in Him
For life and peace and rest.

HOW CECIL WON.

Z. Elton Irvin.

Every Sunday morning, with his sixty-page illustrated Sunday paper before him, Sam Glover—hail fellow well met—sat in his easy chair or stretched his tired body on the comfortable sofa in the corner of the cozy sitting room, regaling himself with the latest sensational news of the day.

It was nearing nine o'clock, and as Cecil, his ten-year-old daughter, came through the room, her father cast a sly glance at the clock and said in his kind, fatherly way: "Cecil, my dear, it will soon be Sunday school time, and you are not near ready yet. Do hurry, or you will be late, and you know papa does not want that."

Now Cecil was a very kind and dutiful daughter, but she had heard these very words Sunday after Sunday for many, many weeks past, and they were beginning to very dangerously encroach upon her good nature. To tell the truth, she had begun to detest this stereotyped form of speech from one who made no pretensions at Sunday school attendance, although a member of the church and a well-known and supposedly good Christian. It was now a little past nine o'clock as Cecil again came through the room. She dropped a book, which very quickly aroused her father from the doze into which he had fallen, and he addressed his little daughter rather harshly, "Cecil, do hurry up or you will be late to Sunday school!"

Cecil, be it said, was a good Christian child, and she loved her father deeply, and many times as she trudged off to Sunday school under these trying circumstances a great lump would come in her throat because of her loneliness, for she had prayed many times that her father might go with her, and she had begun to doubt that the Lord would answer her prayer. This morning her little heart was almost full to bursting, and uttering a little silent prayer as she faced her father, she spoke in childish language that could not be misunderstood:

"Papa," she said, "every Sunday morning it's hurry, hurry the children off to Sunday school. We are hustled off while you lie here at home lounging, reading, and sleeping when you should set the example for us children. You could go to Sunday school just as well as us children, and I think you are about the biggest, laziest, loving papa I ever saw." And Cecil hastily left the room with the hot tears coursing down her cheeks.

Her father was astounded at his daughter's outburst of language. It made him angry, and yet he knew that every word she had uttered was only too true. He began to see things just a little different.

Cecil came into the room, ready to go, and casting a longing look at her father, she went to him, planted a kiss on his rough cheek, put her chubby arms around his big, burly neck, and bade him good-bye. She had reached the door when she heard her father's voice. Ah! could she be mistaken? No, it was her papa speaking, and his voice was somewhat husky and there was a tear in his eye:

"Cecil, if you can wait a moment, papa will go to Sunday school with you not only today, but every Sunday hereafter." And taking the child's hand, they, father and daughter, trudged off down the street together in a bright, happy mood, while watching them from the window was the wife and mother. She, too, was happy, and as she uttered a prayer of thankfulness, just two tiny, crystal tears trickled down over her cheeks. And Cecil's prayer was answered. Western Christian Advocate.

TRUTHFUL NED.

A group of boys stood on the walk before a fine large drug store, pelting each other with snowballs. In an unlucky moment, the youngest sent his spinning through the frosty air against the large plate glass of the druggist's window. The crash terrified them all. Ned now stood pale and trembling, with startled eyes, gazing at the mischief he had wrought.

"Won't old Kendrick be angry? Run, Ned! we won't tell. Run quick!"

"I can't," he gasped.

"'Run, I tell you, he's coming' Coward! Why don't you run? I guess he wouldn't catch me."

"No, I can't run!" he faltered.

"Little fool! he'll be caught! Well, I've done all I can for him," muttered the elder boy.

The door opened; an angry face appeared.

"Who did this?" came in fierce tones from the owner's lips. "Who did this, I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near; the little, delicate-looking culprit faced the angry man, and in tones of truth replied.

"I did it, sir."

"And you dare tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused, he saw the pale cheek, the frightened eyes, wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what's your name?"

"Edward Howe, sir. Oh, what can I do to pay you? I'll do anything." His eyes filled with tears—"only don't make my mother pay it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant, as he answered,—

"All winter, sir. I'll do it every time, and more too, sir. I'll do anything."

"Well, that's enough, and do you know why I let you off so easily? Well, it's because you're not afraid to tell the truth. I like a boy that tells always the truth. When the next snow falls, be sure you come to me."

"I will, sir."

"We'll all help him!" shouted the others; and, as they turned away, three hearty cheers rose for Mr. Kendrick, and three more for the boy that dared not run away. The Sunbeam.

NOT TO THAT SCHOOL.

A boy of seven protested earnestly after his vacation against being sent back to school. "What!" said his father, "don't you want to go to school?"

"Yes, but not that school."

"And why not to that one?"

"Because they want to teach me a lot of things that I don't know anything about." Youth's Companion.

JEFFERSON DAVIS.

Judge Peters, of Mt. Sterling, Ky., was a classmate of Mr. Davis at Transylvania. He says of him: "He was a good student, always prepared with his lessons, very respectful to the president and professors. He was never reprimanded for neglecting his studies or for misconduct of any sort, during his college course. He was amiable, prudent, and [illegible] whom he was associated and beloved by [illegible] and students."

SOME FACTS ABOUT THE TOAD.

The toad lives from ten to forty years [illegible] can lay over a thousand eggs a year. It can live two years without food, but cannot live long under water. It never takes dead or motionless food. It captures and devours wasps, yellow jackets, ants, beetles, worms, spiders, slugs, bugs, grasshoppers, crickets, weevils, cutworms, potato bugs, etc. In twenty-four hours the toad consumes enough food to fill its stomach four times. A single toad will in three months destroy over 10,000 insects. If every ten of these would have done one cent damage, the toad has saved ten dollars. Evidently the toad is a valuable friend to the farmer, gardener, and fruit grower, and can be made especially useful in the greenhouse, garden and berry patch. Our Dumb Animals.

THE METHODIST REVIEW QUARTERLY.

The October number of this interesting periodical spreads before the reader an inviting table of contents. The opening contribution, entitled "A Plea for an Alliance between Philosophy and Theology," from the pen of Dr. Henry W. Clark, of England, is a cogent and thought-provoking discussion. Other leading articles are "The Mission Populaire de France" (the McAll Mission) by Louise Seymour Houghton, "Christianity and the War," by Rudolf Eucken, "Educational Possibilities and Responsibilities of the Local Church" by Dr. J. A. Rice; "The Cotton Mill Problem from an Operative's Standpoint," by Thomas J. Carter and "Personal Religion and Social Work," by Charles A. Ellwood. Especially entertaining are the papers, "Personal Recollections of My Father and Mr. Lincoln and Mr. Davis," by Sophia Bledsoe Herrick, the accomplished daughter of the late Dr. Albert Taylor Bledsoe, and "My Old Servant, 'Uncle Cy,'" by Bishop H. N. McTyeire, with the note appended by his daughter, Mrs. Tucker Hill. The issue contains the usual number of book reviews, several of which are from the brilliant pen of the lamented Dr. Gross Alexander, an excellent picture of whom adorns one of the first pages.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

OUR HONOR ROLL.

On this roll will be placed the name of every church and pastor that succeed in placing the Advocate in every Methodist home. So far it stands as follows:

1. Pontotoc, Miss., Rev. J. H. Holder, Pastor.

SUNDAY CLOSING IN CHICAGO.

The Saturday Blade, of Chicago, comments as follows upon the recent shutting up of the dramshops of that city on the Sabbath:

"For the first time in forty-three years the saloons of Chicago were closed on Sunday (Oct. 10), as a result of the order of Mayor Thompson to enforce the long-ignored State law. Only 6 of the 7152 saloons were found open, and in only two or three of these did the police have evidence of actual sales. Only 16 arrests for drunkenness were made during the day, as opposed to the usual Sunday average of 150. Automobile accidents were markedly less. Crimes and tragedies of every character traceable to drink were practically missing. Twenty thousand saloon employees enjoyed an unusual rest. * * * Church attendance was greatly increased. On the streets the Salvation Army meetings had the biggest crowds ever known. Drug stores did a heavy business, but turned away victims of 'cramps,' 'toothache,' and similar ailments. The first 'Sahara Sabbath' had none of the dire results predicted by the wets."

We quote also the following utterance bearing upon this matter by the Memphis Commercial Appeal, one of the South's greatest daily papers: "'We lost $400,000 that one dry Sunday,' say the disconsolate saloonkeepers. And their loss, in the main, was a family gain. Multiply that by 52 Sundays, and see how much the households of the city would be benefited in a year—how many grocery bills would be paid, how many children would be clothed and shod, how many men would go clear-brained to the beginning of the week's work."

But why restrict this calculation to the Sabbaths? Would not the gain in helpful things be equally as great on any other day? Why not do away with the saloons altogether? They cannot be a curse during one portion of the week and a blessing during another portion.

The population of Chicago is more than 2,000,000; that of New Orleans about 375,000. Yet we are told that the law requiring Sunday closing cannot be enforced here. That, of course, is the emptiest balderdash. Prohibition laws can be enforced anywhere as well as any other legal enactments if there is only some one vested with the requisite authority, who will execute them. Here is the first and paramount duty of Louisiana prohibitionists, namely, **to see that men are elected to office who want the laws pertaining to the liquor traffic, whatever they may be, respected and observed.**

WOULD CELEBRATE MISSISSIPPI'S CENTENNIAL.

December 10, 1917, will mark the one-hundredth anniversary of the admission of the State of Mississippi into the Union, and there is considerable sentiment in favor of celebrating the centennial birthday of that commonwealth with elaborate ceremonies. Dr. Dunbar Rowland, the accomplished Director of Mississippi's Department of Archives and History, was recently called upon to express his views concerning this proposal, which he did in a somewhat extended manner in the Memphis Commercial Appeal of September 19. Among other things, Dr. Rowland said:

"The appropriate observance of our centenary would fill the minds and hearts of our people with veneration for the past, pride in the present, and confidence in the future. It would result in making us better, broader, and more patriotic citizens. On the other hand, a failure to celebrate would be a disaster, the evil effects of which we could hardly estimate. Such a failure would be a new precedent among American commonwealths." Referring to the progress that the State has made in its nearly one hundred years of history, Dr. Rowland, furthermore, declared: "From a pioneer outpost in 1817, with a population of 60,000, the State in 1917 will have grown to over 2,000,000 of inhabitants. No State in the Union for the same period has had a more marvelous record of achievement in every field of endeavor."

Dr. Rowland also discussed the question as to how to celebrate, as follows:

"How to celebrate our centenary is a question that interests all of us, and since I have been requested to make some suggestions as to the best manner of doing so, after careful consideration and study of the nature of such celebrations, I am of the opinion that the celebration of Mississippi's centenary should be State-wide. Every county in Mississippi should have a part in the anniversary. Beginning in April or May, 1917, every town and supervisor's district should conduct celebrations in some central school building. These community observances in the counties of the State should be concluded with a grand celebration at the county-seat, with addresses, recitations, patriotic songs, pageantry, etc. There should also be exhibits of historical objects, such as Indian relics, household articles of pioneer days, old firearms, early methods of transportation, such as the family coach, covered wagon, ox wagon, etc. A display of Confederate relics should be made, such as uniforms, flags and all makeshifts of the war—in fact, everything that would give the people a clear idea of the struggles, hardships, privations and daring of those who made the commonwealth. Finally, on Dec. 10, 1917, a celebration for the entire State should be held at some place selected by the Legislature. It should be made possible, if practicable, to strengthen up the Old State Capitol for the purpose, that being the oldest public building in the State, and such action would of itself be a worthy commemoration."

We are in hearty accord with Dr. Rowland's views both as to the propriety of the proposed centennial celebration and as to the plan of procedure which he has suggested. And especially would we like to see this occasion result in effecting the restoration and preservation of the Old Capitol, which has inseparably associated with it so many rich historic and inspiring memories. The prospect of having that noble old structure to continue to crumble into ruins and finally cease to exist has never been to us a pleasing and satisfactory one. On the contrary, our heart has unvaryingly protested against such a fate for it, if it could possibly be avoided. Other sections of the country are given to honoring patriotically their great men and preserving the interesting shrines connected with the memorable achievements of their past. The South needs more such sentiment. Unsurpassed in her record, and having produced sons who wrought as worthily as any who have lived and labored elsewhere, she owes it to herself and to future generations to see that the splendid story of her vanished years is not allowed to pass into "dumb forgetfulness."

One thing more: If the proposed celebration materializes, as doubtless it will, it is to be hoped that the Churches in Mississippi will avail themselves of the opportunity which the occasion will furnish to set forth impressively the salient facts of their history in the State and emphasize the part which they have had in its upbuilding. In our judgment, steps looking to the accomplishment of this end should be taken by the two Mississippi Conferences at the proper time. Methodism was planted in the Mississippi Territory as far back as 1799; it has grown steadily as that commonwealth has developed, and it is to-day one of the most virile and influential forces that exist within its borders. (It is said that the first Sunday school in the United States south of Philadelphia, Penn., was organized in the Methodist Church at Natchez.)

A DESERVING APPEAL.

We are publishing this week an appeal signed by Bishop Atkins, Dr. McMurry, and Dr. J. M. Moore to the Church at large for a $5000 fund to help churches in New Orleans and in the French Mission field in Louisiana which were wrecked or injured in the disastrous storm that swept over this section on September 29. The extent of damage done is indicated in the statement made by these officials and in the article from the pen of Rev. R. H. Harper, which also appears in this issue. We sincerely hope that the Methodists of Mississippi and the parts of Louisiana that were untouched by the cyclone will respond generously to this call. Let every congregation and every Sunday school take an offering for this worthy cause and either send the money to Mr. J. P. Hamilton, Treasurer of the Mission Board, being certain to state plainly what it is for, or to Rev. W. W. Holmes, presiding elder of the New Orleans District, New Orleans, La., who will report it to the connectional officers who are leading in this movement.

Some may think that because New Orleans is a large city the churches here ought not to be helped. That is a great mistake. Protestantism has a hard struggle to maintain itself in this strongly Roman Catholic center, and our Church here is no exception to the rule. The Methodists of this city are a heroic people, and they never fail to do a worthy part for local and connectional Methodism.

New Orleans is by far the largest of our distinctively Southern cities; it is the second port in the United States, and is one of the Nation's great immigrant gateways. To allow our Church to suffer here for the lack of adequate facilities to meet its tremendous responsibilities would be a serious and hurtful blunder—one that would be powerfully felt in many directions. The Northern Methodists are already on the ground here with a resident Bishop, a weekly paper, and money to carry on their work. By every token, we need to be up and doing unless we are willing to be outstripped by other denominations.

LET US BE METHODISTS.

We have been told that, because the Louisiana Conference will meet this year a little more than three weeks earlier than it did last year, there has been some talk in a few places of paying the pastors their salaries for only eleven months. Such action upon the part of the membership of any church would be unprecedented and un-Methodistic. It is not unusual for the sessions of an Annual Conference to vary two or three weeks and the preachers' salaries are always expected to begin and end with the Conference year. If that year extends over a period of twelve months a pastor does not expect additional pay and makes no demand for it: why then should his salary be shaved if his term of service happens to be a little shorter than the full year of the commercial world? There is also this fact to be considered:

most of the charges will not think of adopting this cutting-down suggestion; therefore, if any of them should do so, some pastors would be unfairly discriminated against as compared with others. Let us be loyal Methodists and stick to our time-honored way of doing things. Our preachers are far too meagerly paid at best.

PERSONAL AND OTHER NOTES.

Rev. B. P. Fullilove, of Rienzi, Miss., writes: "Rev. L. M. Lipscomb will dedicate our new church at Pisgah on the first Sunday in November. All former pastors are invited to be present."

Do not overlook the message of Brother W. S. Holmes, of Baton Rouge, to the Laymen of the Louisiana Conference which appears on page 14 of this issue. It deals with matters of importance.

After an absence of three months, during which he held our Conferences in Brazil, Bishop E. D. Mouzon has returned to his home at Dallas, Texas, in good health. He was booked to occupy the pulpit of the Oak Lawn Church of Dallas last Sunday.

Rev. W. E. Thomas, pastor of the Second Methodist Church and of St. Mark's Hall, this city, is winding up a very successful quadrennium, and is held in high esteem by those among whom he has labored. His flock will give him up with not a little reluctance.

Referring to the late session of the Holston Conference, the Midland Methodist says: "The brethren were delighted with the presidency of Bishop Murrah and will be pleased, if in the providence of God, he is selected to preside over the Conference again."

Writing from Southern Methodist University at Dallas, Texas, on October 8, Rev. R. A. Bozeman, of Louisiana, says: "Our new school here is something to be proud of. Over 500 students have enrolled up to the present, and they are still coming. The theologues are numerous."

Rev. J. L. Lay, of Simsboro, La., continues to bring us under obligations to him for good work done in behalf of the Advocate. He has sent us during the year about 20 subscriptions. He believes in taking care of all the interests of the Church, and is making a fine record in his present field.

The legal Conference of the Louisiana Annual Conference will meet in New Orleans on Tuesday, October 26. This body is composed of the following brethren: Dr. J. M. Henry, Dr. R. H. Wynn, Rev. P. M. Brown, Rev. R. W. Tucker, Dr. J. T. Sawyer, Mr. S. H. Meyer, Mr. W. B. Thomson, Mr. J. C. Foster, and Mr. W. W. Carre.

Miss Cora Godat, of this city, who is a graduate of the Scarritt Bible and Training School of Kansas City Mo., will conduct a course of Bible study in connection with the Young Women's Christian Association of New Orleans this fall. She will use as her text-book, "Jesus, the Man of Galilee," prepared by Elvira Slack of New York.

A card from Rev. J. W. Priee, our pastor at Benton, Miss., brings information of the arrival in the parsonage at that place on October 14 of a baby girl, who has been given the name of Mary Lucile. May a kindly Providence watch over the mother and infant, and may the latter prove a great blessing to her fond parents in the days and years to come!

Rev. Seth R. Steel, pastor of the M. E. Church, South, at Butte, Montana, in renewing his subscription to the Advocate, says: "Please state in your paper that I would like to correspond with some evangelist of our Church with a view to getting him to hold some meetings in the Montana Conference. It would be a treat for a Southern man to visit out here."

Rev. W. C. Carisle, who serves the Guntown and Baldwyn charge, North Mississippi Conference, writes: "My work is moving along nicely. Our Pleasant Valley Church is nearing completion. We will get in it before Conference. At Saltillo nice pews have been placed in the church at a cost of $400. We have had up to this time 32 additions to our membership."

Rev. W. A. Bowlin, of Sherman, Miss., in writing our office about a business matter, adds the following: "Things are going on well hereabout. Everybody is in a good humor, and at the parsonage we are happy over the arrival of a nine-pound boy, David Anderson, on October 10, 1915." We extend congratulations to the father and mother and pray God's blessings upon the little one.

Writing from Jackson, Miss., on October 15, Rev. W. Fred Long says: "Mother went home at Rochester, Ky., on Oct. 12. Rev. T. E. Lewis will doubtless send you the particulars." Brother Long will have the sympathy of a large circle of friends in the great bereavement which has come to him. May the Heavenly Father comfort and sustain him and all others who have been touched by this sorrow!

Rev. R. P. Neblett, our hustling pastor at Ripley, Miss., sends us a copy of the program of Adult Bible Class Day, which was observed in his church on Sunday, Oct. 10, with marked success. His letter also brings to hand a printed announcement of Orphanage Work Day, which was observed on the 10th inst. Brother Neblett believes in taking care of all the interests of Methodism where he has charge.

Rev. C. J. Nugent, an esteemed member of the Kentucky Conference, died at Lagrange, Ky., on October 5. He was a brother of the late Col. W. L. Nugent, of Jackson, Miss., and was formerly a member of the North Mississippi Conference. We knew Brother Nugent and appreciated him as a friend, and we regret to learn of his decease. He was a scholarly and accomplished minister, and a brave, true, and manly man.

Dr. I. W. Cooper, of Brookhaven, and Rev. W. H. Saunders, of Fernwood, Miss., spent a part of last Monday in New Orleans. They had been attending the New Prospect Camp Meeting in the Seashore District, and were en route home. We scarcely need to say that we greatly enjoyed the brief season of fellowship that we had with these brethren. They were both in excellent spirits, and stated that the camp meeting which they had been attending was an interesting and profitable occasion."

The general public will be gratified to know that the congregation of the First Presbyterian Church of this city has decided to restore its well known house of worship facing Lafayette Square. It is estimated that it will cost about $25,000 to do this, not including the tower or the replacement of the organ. This church was made famous by the brilliant ministry of the late Dr. B. M. Palmer and has the most desirable site of any down-town Protestant Church in the city.

Mr. Marion Lawrance, General Secretary of the International Sunday School Association, with a number of strong associate workers, will visit Hattiesburg, Miss., Saturday and Sunday, Nov. 13 and 14; Laurel, Nov. 15, and Meridian, Nov. 16. Prior to this the same party of Sunday school experts will fill engagements in Louisiana as follows: Minden, Nov. 5; Shreveport, Nov. 6 and 7, Monroe, Nov. 8; Alexandria, Nov. 9; Lake Charles, Nov. 10 and 11; Crowley, Nov. 12.

We acknowledge the reception of the initial numbers of "The Purple and White," a bright weekly published by the students of Millsaps College. They indicate that the work of the session is well under way and that there is much of interest going on about the campus. The student body was recently favored by an informing and helpful lecture by Dr. Winfield Scott Hall, Professor of Medicine in Northwestern University (Illinois), whose theme was "Social Ethics in College Life."

Ex-Governor Hodges of Kansas, who has been delivering a series of speeches in Louisiana in the interest of the prohibition cause, spoke in New Orleans twice last Sunday. He addressed a fair audience at the Athenaeum in the afternoon, at which time Rev. A. W. Turner, superintendent of the Louisiana Anti-Saloon League, also made an impressive speech, and at night he was heard by a fine gathering of people at the First Methodist Church. Gov. Hodges handles the financial aspects of the liquor problem in a very able and convincing manner.

The Bulletin of our First Church at Baton Rouge, La., of which Rev. C. A. Battle is pastor, says: "Last Sunday, Oct. 10, Rev. W. W. Holmes of New Orleans, on his way to the presiding elders' meeting at Alexandria, dropped in at the parsonage and upon the earnest solicitation of the pastor preached for us on Sunday night. The message delivered was unusual in character and force; it was evangelical and practical, tending to make one think seriously of his soul's salvation. His subject was, 'The Tragedy of an Empty Life.' The sermon held the congregation throughout."

We extract the following from a personal letter from Rev. E. Nash Broyles, our pastor at Durant, Miss.: "We recently observed 'Rally Day,' and it was perhaps one of the best days in the history of Durant Methodism. Much credit for the success of the occasion was due the committee on arrangements. Brother Lanfair has been the superintendent of our Sunday school for more than twenty years, and we believe that we have in him one of the most faithful superintendents in the North Mississippi Conference. And he is supported by one of the finest corps of teachers to be found anywhere."

We take from the Memphis Commercial Appeal the following dispatch from Calhoun City, Miss., dated Oct. 16: "A terrific warfare has been waged against sin in the Methodist Church here for the past two weeks. Rev. W. L. Graves, who has assisted the pastor, Rev. W. V. Shearer, has wrought well. These two zealous preachers have held wonderful revivals all over this section. Hundreds of backsliders have been reclaimed and several hundred sinners have been saved and added to the Churches. The revival spirit prevails everywhere. This fact is evidenced by prayer meetings that are being organized in churches and in the homes of the people."

Rev. W. L. Anderson, of Sayre, Oklahoma, in renewing his subscription to our paper, takes occasion to say a few kindly things commendatory of it. He sends his love to the brethren of the North Mississippi Conference, of which he was formerly a member.

Rev. Francis R. Power, of Pelican, La., has our thanks for 8 subscriptions to the Advocate. He says: "While I am very busy with the various duties of a pastor, such as visiting, preparing sermons, raising Conference collections, improving the parsonage, etc., I am not unmindful of the interests of the Conference organ." We trust that Brother Power will find the Advocate a helpful assistant in his labors to extend the Kingdom.

Rev. T. H. Mills, writing from Drew, Miss., says: "We are boarding at the parsonage in Drew with Rev. J. W. Raper and family. They make things very pleasant for us. Brother Raper is much loved by the people here, who will regret to give him up, as they will have to do because of the time limit. The Lord has greatly blessed us in our new work near here. Three churches have been organized since I took charge, about the last of July. Members have been received nearly every Sunday. Last Sabbath, Oct. 10, 5 united with the Church on profession of faith and one by certificate, and 2 infants were baptized. This Quiver country is a very promising field."

Rev. T. H. Lipscomb, of Starkville, Miss., writes: "Yesterday (October 17) was a great day in our meeting here. I never saw a man do a harder and more successful day's work. Brother Hanes preached a telling sermon on the Prodigal Son to the college boys at 9 a. m. At 10 he conducted a revival service in the Sunday school, at 11 he preached with fine effect on "The Good Samaritan;" at 3 to several hundred men on "I thought on my ways," and at night, before a packed houses, he reached the climax in a sermon of rare power on "Weighed in the Balance and Found Wanting." We are having a good meeting and are expecting greater things to come."

In a letter to our office, Rev. T. H. Morris, of Mansfield, La., appends the following note: "I am just recovering from an illness of more than two weeks, which commenced at the beginning of a pleasure trip to Kentucky. I spent several days in a sanitarium at Jackson, when I was permitted to resume my journey; but was forced to give up again at Memphis, and after several days in the Baptist Hospital there, I was compelled to abandon my visit to the Blue Grass State and return home.....Conference entertainment comes easy." We regret to know that Brother Morris has been ill, but are pleased to learn that he is about over the attack. He is finishing his fourth year at Mansfield, where he has wrought with marked success.

Dr. Dunbar Rowland, Director of the Mississippi Department of Archives and History, has been spending some days in New Orleans and favored our office with a call last week. He is preparing to publish at an early date the official letters of the Hon. William C. C. Claiborne as Governor of the Territory of Mississippi, Provisional Governor of the Province of Louisiana, Governor of the Territory of Orleans, and the first Governor of the State of Louisiana. This correspondence will cover the period from 1803, when Louisiana was purchased, to 1816—a most interesting period of her history. It will make about six volumes, which will also contain editorial and explanatory notes from Dr. Rowland's gifted pen. The forthcoming of this work will be awaited with much interest by students of Southern history.

TO OUR PREACHERS.

The management of this Advocate has decided to let our preachers and agents offer six months trial subscriptions at 50 cents during August, September and October. This offer will be withdrawn on the 10th of November, 1915. Subscriptions must be sent in in clubs and money orders used in making remittances so as to save expense.

In soliciting new subscribers, please explain to them that the six months' subscriptions are taken with the understanding that, after their expiration, the regular rate of $1.50 will be charged for annual subscriptions unless they are ordered canceled.

We are making this offer for a three-fold purpose:

First—To build up our subscription list before the annual meeting of the Publishing Committee.

Second—To get funds to help tide us over the summer and fall months.

Third—To induce our Methodist people to take the Conference Organ and read it.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. P. T. McILWAIN was born on Dec. 22, 1842, and fell on sleep on July 27, 1915. Her going away as death's victim was a sudden shock to the entire community, for none expected her death at that time. She was married to Mr. P. T. McIlwain on Nov. 12, 1867, and of this union were born nine children. One son preceded her to the better clime, and her husband, four sons, and four daughters survive her in this world of mutation. Her life had been a long and useful one, in her home and in the Church. She died as she had lived—"a Christian." She joined the Church early in life, and to it she was true and faithful in every sense of the word, until her translation came. She was buried by the writer, with Brother Loyd Decell assisting, in Pleasant Grove cemetery, on July 28, 1915, in the presence of a large concourse of relatives and friends who had come to pay their tributes of respect and love to her memory. Loved ones, weep not as those who have no hope; but only be patient and true, and one day you shall meet her again on the beautiful shore, robed in the garments of white, "for she lived the white life." Peace to her form!

HILARY WESTBROOK,
Pastor.

Mrs. CLEMMIE R. YOUNG ROSS, granddaughter of Tandy Kee Young, and niece of the Hon. Casey Young, was born on Nov. 13, 1845, in Henderson County, Tenn. Being left an orphan in early childhood, she lived with her grandparents until their death and was then reared by her aunt, Mrs. J. Ingram. She was educated at Mrs. Echols' school at Byhalia, Miss., and St. Agnes in Memphis, Tenn. She was converted under the preaching of Rev. John Moss in 1867, and joined the M. E. Church, South, at Byhalia, Miss., and remained a member of this church until her death, which occurred at the home of her daughter, Mrs. Florence Ross Ford, in San Antonio, Texas, on June 12, 1915. In the death of Sister Ross many hearts are made sad, for her life was one of great usefulness. As a loved one in the home, a neighbor, a friend, and teacher, she touched many lives and her influence was always for the right, uplifting and strengthening the characters of those whom she met on life's road. She was her pastor's friend. It was the writer's pleasure to know her in her last days, and to find her growing stronger spiritually as the end drew near—waiting bravely and patiently for the hour of her passing from pain and physical weakness into eternal joy. While we see her face no more, we find her Christian influence and sweet memories of her in the homes she touched during her stay on earth.

L. A. McKEOWN.

MRS. NANNIE LEWIS WHITSON.

The subject of this sketch was born in Chickasaw County about 51 years ago. She was a daughter of the Hon. and Mrs. J. A. Lewis, and a sister of Revs. T. W. and E. S. Lewis, and Willard Lewis, of Oklahoma City, and Hon. Dixie Lewis, of Chattanooga, Tenn. She married Rev. F. A. Whitson in about 1884; she had four children, three boys and a daughter, all of whom are living.

Sister Whitson professed religion and joined the M. E. Church, South, when a small girl, at old Friendship Church, near what is now Woodland, Miss. She was a faithful itinerant, going with her husband wherever duty called, and doing faithfully her part of the work. As a daughter she was much loved by her entire family. While pastor of the Montpelier Circuit I was her pastor for three years. She was ever faithful in the work of the Church, and was loved and esteemed by all who knew her. The poor and sick always had a friend in her.

For several years after her husband's death, she lived with her parents at what was then called Congress, Miss. After her children had grown up she moved to Jackson, Miss., where she gave them the advantages of Millsaps College. All four are now equipped for life and are doing well.

She died and was buried in Jackson a few months ago. She wrought well, filling her mission in life as faithfully as the best, and has gone to meet her husband, while the children mourn their loss.

Sister Whitson was active in church work, helpful in the community in which she lived as a neighbor, a loving, tender mother, and an obedient, faithful wife. She was a woman of unusual intellectual attainments, which, supported by her perfect Christian character, made her one of the noblest Christian women I have ever known. The Church never had a more worthy, faithful servant than she. She has gone to receive her reward in the "house of many mansions." Peace to her ashes!

We extend sympathy to the children, father and brothers.

J. W. RAPER.

Drew, Miss., Oct. 12, 1915.

THE PASTOR RESPONSIBLE.

The question is sometimes asked, Who is responsible for those who hold services in our Churches? A great many seem to have the idea that a Methodist Church is a place for any one who may come along, and may want to do so, to hold services. This being true, and there being so many "mountebanks" who are traveling throughout the country and passing themselves off on the people as regular ministers of the Gospel, I, for one, believe the time is at hand for us to call a halt and demand of those who come along and want to enter our churches a **clean bill of health.** I have noticed where I have gone that these renegades, who often claim to be ministers of other Churches, when they enter a town try to pack themselves off on the Methodist people.

Why is this true? Is it because we are more lax than other Churches? Or is it true that Methodists are more easily duped? I have about reached the conclusion that Methodists are too liberal for their own good. It looks like they also will go off after anything that comes along. If we have nothing to stand for as a Church, we have no justification for existing.

In the Discipline of 1914, Page 56, Section iv, Par. 124, where the pastor is referred to, is found the following: "And in the absence of the presiding elder or Bishop, to control the appointment of all services to be held in the churches in his charge." The latest Discipline thus defines in part the duties of the preacher in charge. This right and duty I do not think the preacher should surrender to any one. I know of a case that happened not long ago, where a man came along and the pastor heeded the request of some of the members and let the "mountebank" enter his pulpit, and after a few days he made an attack on the Methodist Church; and when the pastor called him down, the official members sided with the transient man against their pastor. This to me is one of the strange peculiarities of human nature.

The law thus defining the matter, I, for one, do not surrender this right to any one. When a man comes along and wants to enter my pulpit, I call for his authority and recommendation, and if he can not produce them he has to hunt for more congenial surroundings. I fear that we as preachers are responsible to a great extent for the conditions that exist by being too lenient. To be right often means to stand alone.

If these "mountebanks" have a much better article of preaching than we do, as they claim, why don't they build their own houses of worship? Why do they look to the Methodists to furnish them houses to preach in? To my mind the reason is apparent: they do not have it. So they look to us to furnish them a shelter so they can abuse us; and if we resent it, then use that against us.

I love the Methodist Church and believe it is the greatest of all the Churches and I am going to stand for her against all kinds of isms that may come and go. This grand old Church will be here for centuries after these isms are dead and forgotten. I thank God for her grand history in the past, and as I look towards the future I see the horizon bright with the promise of greater things.

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EXECUTIVE COMMITTEE MEETING OF THE LOUISIANA SUNDAY SCHOOL ASSOCIATION.

It was the writer's pleasure to attend the annual meeting of the Executive Committee of the Louisiana Sunday School Association in Alexandria on October 12. The General Secretary, Mr. Van Carter, submitted to the Committee a well prepared report of the work and its development since the meeting of the State Convention in May. This report showed a remarkable amount of work accomplished by himself and his corps of assistants, thirty parish and twenty-nine ward or district conventions having been held, as well as a great many Parish Officers' "Efficiency Conferences," a scheme of Brother Carter's own invention for drilling those who have been elected to serve in any parish or ward office. The Secretary's statement also disclosed the fact that he was more and more beginning to use unpaid voluntary workers in carrying forward the work of the Association, notably among these being Miss Marguerite Cox, of Meeker, La., who is a recent graduate of the Scarritt Training School, and who is giving an indefinite time to this work. Revs. J. F. Foster and Geo. Sexton, and Dr. J. L. Scales are other Methodists who have helped in this service. Miss Cox has made such a good record that Mr. Carter asked that she be employed on a salary for the rest of the fiscal year, which request was granted. Her father and family are prominent in our Sunday school work at Lecompte.

With many expressions of love did the Committee vote to grant Miss Linden a vacation until the next Annual Convention on account of a physical breakdown, and "to do as well by her as corporations do by those worn out in their service," said the mover who proposed to continue her salary during this period of rest and medical treatment.

A motion was made by the Chairman, Mr. H. L. Baker, to inaugurate a more efficient scheme to organize and promote Men's Bible Classes through the Sunday School Association, and in speaking to the motion Mr. O. B. Webb of New Orleans and Mr. B. F. Thompson of Alexandria made as strong (or a little stronger) plea for enlisting men in the Sunday school as we have ever heard. In fact, we considered Mr. Thompson's clear-cut address a classic. He believes that the greatest thing now before the Church, next to preaching from the pulpit, is the enlisting of men in Bible study, and he emphasized his point by saying that "if a pastor finds that he cannot do this, he ought to resign and let some one else take his place who can." Mr. Baker, Mr. Webb, and Mr. Thompson, were appointed a committee to have special oversight of the Men's Bible Class work, and the Secretary announced that he had asked one man for the money necessary to put an Adult Bible Class worker in the field, and he was hopeful that this might be done.

Mr. Holloman, of Alexandria, brought up the matter of a commission to investigate the feasibility of having the course in Bible work as done in the Sunday schools recognized as a unit in the high schools of the State, as is done in many other places, and the commission will be appointed.

Altogether, the meeting was a spiritual and fraternal feast to those present, and the pure democracy of the meeting had in it an element that will always attract men. The Methodists present were: Mr. H. L. Baker, of Plattenville; Mr. T. B. Holloman and Mr. W. W. Williams, of Alexandria; Mr. A. M. Mayo, of Lake Charles; Capt. Mat Cox, of Meeker; Mr. H. N. Pharr, of Olivier; Mr. A. R. Wallace, of Pollock; Mr. C. W. Scales, of Gilbert; Dr. Haas, of Alexandria; and Revs. J. F. Foster, C. V. Breithaupt, and the writer. Revs. W. W. Holmes, C. B. Carter, and H. W. May were present as visitors. Bishop Thirkield, of New Orleans, and many others sent in their apologies and explanations for being absent, either by wire or letter.

P. O. LOWREY.

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God's promises to us must be the ground of our prayers to Him.—Clarke.

God is so strong that He can work even with our failures.—MacDonald.

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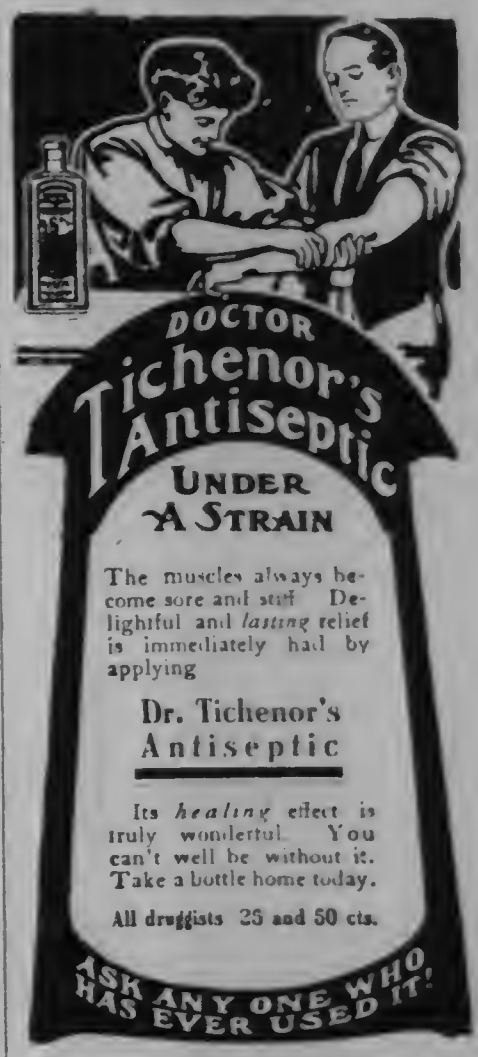
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Lafayette Dist.—Fourth Round.

French Mission, at Kaplan, Oct. 23, 24.
Gueydan and Abbeville, at Abbeville, Oct. 24 (7:30 p.m.)
Bell City, Wed., Oct. 27.
Lake Charles, Thurs., Oct. 28.
Evangeline Mission, Oct. 30, 31.
Jennings, Wed., Nov. 3.
Acadia, at Maxie, Nov. 6, 7.
Eunice, Nov. 7, 8 (7:30 p.m.)
Franklin, Wed., Nov. 10.
Rayne, Nov. 13, 14.
Indian Bayou, at Indian Bayou, Nov. 14 (2 p.m.)

Boards of trustees will please answer correctly and in full question 15.

JAMES I. HOFFPAUIR, P. E.

New Orleans Dist.—Fourth Round.

Mary Werlein Mission, p. m., Oct. 24.
St. Marks', Oct. 27.
Second Church, a.m., Oct. 31.
Slidell, Oct. 31, Nov. 1.
Bogalusa, Nov. 6, 7.
St. Tammany, Nov. 7, 8.
St. Paul's, Nov. 14.

W. W. HOLMES, P. E.

Monroe Dist.—Fourth Round.

Sicily Island, at Vidalia, Oct. 24.
Waterproof, at Waterproof, Oct. 25.
Francisville, at Marion, Oct. 28.
Tallulah, at Delhi, Oct. 31.
Rayville, p. m., Oct. 31.
Lake Providence, Nov. 3.
Monroe, Nov. 7, 8.
West Monroe, Nov. 10.

WM. SCHUHLE, P. E.

Ruston Dist.—Fourth Round.

Cotton Valley, October 23, 24.
Winnfield, October 30, 31.
Jonesboro, November 1.
Minden, November 5.
Sibley, November 6.
Arcadia, November 6, 7.
Ruston, November 8.

Preachers, please give particular attention to questions 15, 21, 22, and be ready to answer same. Let the Trustees be sure to have their reports.

BRISCOE CARTER, P. E.

Baton Rouge Dist.—Fourth Round.

Tangipahoa, at Mt. Herman, October 23, 24.
Kentwood, October 24.
Amite, October 25.
Greensburg, at Greensburg, October 30, 31.
Baton Rouge, First Church, November 1.
St. Francisville, at St. Francisville, November 3.
Springfield, at Springfield, November 6, 7.
Ponchatoula, at Wesley, November 7, 8.
Hammond, November 8.
Keener Memorial, November 11.
Zachary, at Ethel, November 12.
Wilson, at Wilson, November 13.

H. W. BOWMAN, P. E.

Shreveport Dist.—Fourth Round.

Greenwood, at Greenwood, Oct. 23, 24.
Many, at Many, Oct. 25.
Zwolle, Oct. 26.
Cedar Grove, Oct. 28.
Bossier City, Oct. 29.
Logansport, Oct. 30, 31.
Longstreet, at L., Oct. 31, Nov. 1.
Vivian, at Vivian, Nov. 3.
Bayou Lachute, at Lachute, Nov. 6, 7.
Texas Avenue, Shreveport, Nov. 7, 8.
J. S. Noel, Jr., Memorial, Nov. 9.
Leesville, Nov. 10.
Anacoco, Nov. 11.
Wesley, Nov. 13.
Coushatta, Nov. 13, 14.

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Mooringsport, 10 a.m., Nov. 15.
First Church, Shreveport, 8 p.m., Nov. 15.
South Mansfield, 10 a.m., Nov. 16.
Mansfield, 3 p.m., Nov. 16.

WM. H. COLEMAN, P. E.

Alexandria Dist.—Fourth Round.

Harrisonburg, Oct. 21.
Oak Grove and Hineston, at Gardner, Oct. 24.
Pineville, 8 p.m., Oct. 27.
Natchitoches, 11 a.m., Oct. 31.
Provencal, 8 p.m., Oct. 31.
Selma, 11 a.m., Nov. 7.
Trout and Goodpine, 8 p.m., Nov. 7.
Alexandria, Nov. 14 and 15.

H. W. MAY, P. E.

NORTH MISSISSIPPI CONF.

Sardis Dist.—Fourth Round.

Eureka, at Pisgah, Oct. 23, 24.
Sardis Circuit, at McGee, Oct. 30, 31.
Sardis, Nov. 6, 7.
Wall Hill, at Chulahoma, Nov. 13, 14.
Cochran, at Greenleaf, Nov. 20, 21.

J. W. DORMAN, P. E.

Columbus Dist.—Fourth Round.

Shuqualak, Oct. 23, 24.
Longview Ct., at Pugh's Mill, Oct. 30, 31.
Sturgis, Nov. 6, 7.
Mayhew, Nov. 10.
Mashulaville, Nov. 13, 14.
Cochrane, Nov. 20, 21.
Columbus Ct., at Andrew's, Nov. 27, 28.

W. W. WOOLLARD, P. E.

Winona Dist.—Fourth Round.

Webb Ct., at Sumner, October 24.
Mars Hill Ct., at Gore's Springs, October 30.
Tutwiler Ct., at Tutwiler, October 31 (a.m.)
Lambert Ct., at Lambert, October 31 (p.m.)
Dublin Ct., at Cherry Hill, November 6, 7.
Drew Ct., at Drew, November 7 (p.m.)
Quiver Mission, at Campbell's Chapel, November 13.
Minter City Sta., at Minter City, November 14 (a.m.)
Schlater Ct., at Schlater, November 14 (p.m.)
Ruleville Ct., at Doddsville, November 20, 21.

BEN P. JACO, P. E.

Greenville Dist.—Fourth Round.

Friar's Point, Oct. 24, 25.
Clarksdale, Oct. 31, Nov. 1.
Jonestown and Belen, at Jonestown, Nov. 7, 8.
Tunica and Robinsonville, at Robinsonville, Nov. 14, 15.
Benoit and Bulah, at Benoit, Nov. 21, 22.
Gunnison, Nov. 28, 29.

H. S. SPRAGINS, P. C.

Holly Springs Dist.—Fourth Round.

Potts Camp, at Bethlehem, Oct. 22.
Waterford, at Asbury, Oct. 23, 24.
Paris, at Pine Flat, Oct. 30, 31.
Ashland, at Ashland, Nov. 6, 7.
Randolph, at Spring Hill, Nov. 12.
Toccopola, at Toccopola, Nov. 13, 14.
Pine Valley, at Salem, Nov. 20, 21.
Coffeeville, at Coffeeville, Nov. 21, 22.
Byhalia, at Byhalia, Nov. 27.

R. A. TUCKER, P. E.
Holly Springs, Miss.

Durant Dist.—Fourth Round.

Ackerman, at Salem, Fri., 11 a.m., Oct. 22.
McCool, at Liberty Hill, Oct. 23, 24.
Vaiden, at Columbianna, Oct. 30, 31.
Kosciusko Sta., 7:30 p.m., Nov. 3.
Kosciusko Circuit, Nov. 4.
West, at Hebron, Nov. 6, 7.
Tchula, at Tchula, Nov. 9.
Pickens, at Goodman, Wed., 11 a.m., Nov. 10.
Durant Sta. 7:30 p.m., Nov. 10.
Hesterville, at Bethel, Nov. 13, 14.
Chester at Pisgah, Wed., Nov. 17.
Matheston, at Providence, Fri., Nov. 19.
Slate Springs, at Cross Roads, Sat., Nov. 20.
Bellefontaine, at Shady Grove, Nov. 21.
Eupora-Maben, at Maben, Nov. 22.
Louisville, at Louisville, Nov. 23.
Killmichael, at———, Nov. 26.
Poplar Creek, at ———, Nov. 27, 28.

W. S. SHIPMAN, P. E.

Corinth Dist.—Fourth Round.

Guntown and Baldwyn, at Guntown, Oct. 24, 25.
New Albany Ct., at Wells Chapel, Oct. 30.
New Albany Station, Oct. 31, Nov. 1.
Ripley Circuit, at Brownfield, Nov. 6, 7.
Dumas Ct., at Mitchell, Nov. 13.
Ripley and Blue Mountain, at Ripley, Nov. 14, 15.
Corinth, First Church, Nov. 17.
Tishomingo, at Tishomingo, Nov. 19.
Belmont, at Belmont, Nov. 20, 21.
Booneville Station, Nov. 24.
Booneville Circuit, Nov. 24.
Chalybeate, at State Line, Nov. 27, 28.

J. H. MITCHELL, P. E.

Aberdeen Dist.—Fourth Round.

Smithville, at Greenbrier, Oct. 23, 24.
Houlka, at Houlka, Oct. 30, 31.
Houston, Nov. 1.
Verona, at Verona, Nov. 6, 7.
Tremont, at Mount Pleasant, Nov. 11.
Fulton, at Van Buren, Nov. 13, 14.
Greenwood Springs, at New Hope, Nov. 16.
Tupelo, Nov. 17.
Montpelier, Nov. 19.
Buena Vista, at Ebenezer, Nov. 20, 21.
Okolona Ct., at Tranquil, Nov. 23.
Aberdeen, Nov. 28, 29.

JNO. W. BELL, P. E.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—Fourth Round.

McLain, at Beaumont, Oct. 24, 25.
Taylorsville, at Soso, Oct. 30, 31.
Mt. Olive, Oct. 31, Nov. 1.
Silver Creek, Nov. 6, 7.
Sumrall, Nov. 7, 8.
Ellisville, Nov. 10.
Hattiesburg, Broad Street, Nov. 14.
Purvis, Nov. 14, 15.
Hattiesburg, Court Street, Nov. 18.
Magee, Nov. 19.
Estabutchie, at Bethel, Nov. 20, 21.
Collins, Nov. 21, 22.
Hattiesburg, Main Street, Nov. 22.

GEO. H. THOMPSON, P. E.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion, Fri., Oct. 29.
Carthage, at C., Oct. 30, 31.
Leake, at Conway, Mon., Nov. 1.
Lena, at L., Tues., Nov. 2.
Harperville, at H., Wed., Nov. 3.
Lake and Hickory, at H., Nov. 6, 7.
McDonald, at Neshoba, Nov. 9.
Decatur and Union and Choctaw Indian Mission, at Union, Wed., Nov. 10.
Chunky, at Lawrence, Nov. 13, 14.
Newton and Montrose, at N., Nov. 20, 21.
Laurel, First Church, Nov. 22 (p.m.)

C. F. EMERY, P. E.

Brookhaven Dist.—Fourth Round.

Bogue Chitto and Norfield, at Norfield, Oct. 30, 31.
Monticello, at Georgetown, Nov. 3.
Scotland, at Bethel, Nov. 5.
Pleasant Grove, at P. G., Nov. 6, 7.
Tylertown, at China Grove, Nov. 9.
Topisaw, at Topisaw, Nov. 10.
Barlow, at Brandywine, Nov. 13, 14.
Bayou Pierre, at Pleasant Valley, Nov. 14, 15.
Hazlehurst, Nov. 15.
Magnolia, Nov. 16.
Brookhaven, Nov. 19.
Wesson, at N. Wesson, Nov. 20, 21.

ROB'T SELBY, P. E.

Port Gibson Dist.—Fourth Round.

Utica, at Utica., Oct. 31.
Hermanville, at H., Oct. 31 and Nov. 1.
Port Gibson, Tuesday, Nov. 2.
Roxie, at ———, Wednesday, Nov. 3.
Mayersville, at M., Nov. 7.
Rolling Fork, at R. F., Nov. 14.
Anguilla, at A., Nov. 14.
Silver City, at ———, Tuesday, Nov. 16.
Natchez, Jefferson Street, Thursday, Nov. 18.
Washington, at W., Friday, Nov. 19.
Harriston, at Cane Ridge, Nov. 21.

T. W. ADAMS, P. E.

Jackson District—Fourth Round.

Lake City, at Anding, Oct. 23, 24.
Satartia, at Wesley Chapel, Oct. 30, 31.
Edwards, at Clinton, Nov. 3.
Eden, at Phillips' Chapel, Nov. 5.
Benton, Nov. 6, 7.
Vaughan, at Fletcher's Chapel, Nov. 8.
Rankin Street, Jackson, Nov. 10.
Terry, at Byram, Nov. 11.
Florence, at Monterey, Nov. 13, 14.
Harrisville, at Sinai, Nov. 14, 15.
Galloway Memorial, Jackson, p. m., Nov. 15.
Bolton, Nov. 17.
Millsaps Memorial, Jackson, p. m., Nov. 17.
Madison, Nov. 18.
Camden, at Soule's Chapel, Nov. 19.
Sharon, Nov. 20, 21.
Canton, p. m., Nov. 21.
Capitol Street, Jackson, Nov. 22.

PAUL D. HARDIN, P. E.

Seashore District—Fourth Round.

Bay St. Louis, p.m., October 24, 25.
Wiggins and Bond, at Bond, October 30 (a.m.), 31.
Brooklyn, at Brooklyn, p.m., October 31 and November 1.
Columbia, November 6, 7.
Hub, November 8.
Biloxi, November 13 (a.m.), 14.
Mississippi City and Handsboro, at Handsboro, p.m., November 14, 15.
Carriere and Picayune, at Picayune, November 16.
Mentorum, at Alexander Memorial, November 18.
Longbeach, November 20 (a.m.), 21.
Wolf River Mission, at Beulah, p.m., November 21.
Gulfport, First Church, p.m., November 22.

W. H. HUNTLEY, P. E.

Meridian Dist.—Fourth Round.

Waynesboro Circuit, at Hebron, Oct. 30, 31.
Waynesboro, Oct. 31.
Clark, at Theadville, Nov. 3.
Shubuta, Nov. 4.
Vimville, at Coker's Chapel, Nov. 6, 7.
Meridian, at South Side, Nov. 7, 8.
Porterville, at Porterville, Nov. 10.
Meridian, at Poplar Springs, Nov. 11.
Meridian, at 7th Ave., Nov. 12.
Enterprise and Stonewall, at Enterprise, Nov. 13, 14.
Meridian, at 5th Street, Nov. 15.
Meridian, at East End, Nov. 16.
Moscow, at Clark's Chapel, Nov. 19.
DeKalb, at DeKalb, Nov. 20, 21.
Scooba, at Scooba, Nov. 21, 22.
Meridian, at Central, Nov. 22.

J. T. LEGGETT, P. E.

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EUCUTTA (MISS.) CHARGE.

Dear Dr. Meek: The last of our revival meetings began on Oct. 3 at Boice, which is located about halfway between Hiwanee and Waynesboro on the M. & O. R. R., and is served in the afternoon from our appointment at New Hope, on the west side of Chickasawhay River. Rev. F. O. Bell, our local preacher at Goodwater, assisted us. His gospel messages of truth were presented in an earnest manner and were received with appreciation. He is highly esteemed and held in reverence by all who know him. We had 3 accessions by faith that will prove a strength to the congregation, which was spiritually benefited, we are quite sure. The attendance was small, owing to almost continual rain for the first days. However, we continued until Thursday night.....On the 9th and 10th our fourth quarterly conference convened at Goodwater Church. Rev. Geo. H. Thompson, our presiding elder, used for his text on Saturday Rom. 1:16, from which he very clearly and convincingly brought us an inspiring message. As Sunday, the 10th, was my regular day here, it was our misfortune not to hear Bro. Thompson preach Sunday morning. We thank God for his spirit-filled life and consecrated service. He presided in his usual efficient manner over the business session. Every church of the four on the charge was represented, except New Hope, 25 miles distant. While the financial condition is not what it could and should be, we are expectant and believe that our people will enable their pastor to present a creditable report to the Annual Conference. God has wonderfully blessed us this year in every respect.

CHAS. E. DOWNER,

WAYNESBORO (MISS.) CIRCUIT.

Dear Editor: We have recently completed our revival meeting campaign for this season. We began our meeting at Fedora on Sunday, Sept. 12, and we closed on the evening of the 16th. I could not be there on Sunday morning, as I was called away to attend a funeral service. So I got Brother W. E. Lathrem, a faithful layman from the Waynesboro Church, one of Brother Loyd Deceil's truest and best men, to conduct the service for me at the 11 o'clock hour, and my people were highly pleased with him. I reached the scene in the evening and preached.

Brother A. J. Davis, the "Giant" of the Meridian District, came on Monday morning from DeSoto, Miss., to begin work with us, and his messages from day to day were of a high order. They are proving to be fruitful and abiding. "Jack didn't fail to preach the old-time gospel."

The Winchester meeting began on Sunday, Sept. 19, and closed on the evening of the 22d. Rev. B. Frank Crook, of Taylorsville, Miss.—"the straight Crook of our Conference,"—did the preaching for us, and he did it admirably. His sermons from time to time were good to the use of edifying. Brother Frank is a great and good man, and a splendid preacher. To know "Jack and Frank" is to love them. These fellows are fine help in a meeting.

I have held two other brief meetings recently, one at Olive Branch and the other at Chaperal schoolhouse, with some good results.

As I have stood in the arena and watched the tide go and come on my charge for four years, I feel that I will be safe in saying that we have made some advancement in all of the different phases of church work. This year we have received 11 persons into the Church—6 by vows and 5 by certificate; 13 infants have been baptized, and we have lost 9 members by death and otherwise. We are coming along slowly with the finances. We are on the way and happy every day. Praise ye the Lord!

HILARY WESTBROOK,
Oct. 15, 1915. Pastor.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

BIRTHDAY DINNER.

A man who holds the responsible, dignified and consecrated position of a presiding elder does not announce his exact age on his birthday occasions. However, Rev. R. A. Tucker, though his head is not yet bald or whitened by the snows of many winters, is possessed of ability which would do credit to one many years his senior.

Last Friday was the milestone which marked another year in the useful life of this beloved preacher, and in honor of the occasion his wife, his good mother-in-law, Mrs. Carter (whom all Holly Springs love and honor), and his sister, Mrs. Mary Jones, prepared for him a most elegant course dinner, to which a few close friends were invited.

The guests were Rev. and Mrs. W. N. Duncan, Dr. and Mrs. Ira B. Seale, Mr. and Mrs. R. D. Ford and Mr. and Mrs. C. H. Curd. The repast was greatly enjoyed and the time most pleasantly spent by this congenial party. The fact that the occasion was the noting of the flight of years caused this editor to recall the "long ago," when he and Mr. Tucker were schoolboys together, and no one rejoices more or takes more pride in the wonderful work this beloved preacher has done in the cause of the Master than does this friend of his youth, whose friendship bas continued through all these years.

The party was loathe to break up and each one departed wishing for Mr. Tucker many happy returns of his birthday.—Holly Springs (Miss.) Reporter (October 14.)

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

IS HE CRAZY?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a co-operative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 1013 Keystone, Pittsburgh, Pa. They will plant and care for your trees for $6 per month. Your profit should be $1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.—Adv.

MISSIONARY BRIEFS.

Among the many needs in the Korean Church to-day some good Christian literature is one of the most urgent ones. The Christians, especially the workers in the Church, ought to have some instructive and inspiring books to read, and they are crying for them, but we cannot feed them.—J. S. Ryang, Seoul.

On February 20, an evangelist and I finished translating the Baluba-English vocabulary of Dr. W. M. Morrison's Grammar into Batetela, making eighty-three pages, closely typewritten. Our church attendance has about doubled in the past six months; there are more than one hundred in catechumen classes, well attended day schools, and forty enrolled in the evangelistic training school.—C. C. Bush, Wembo-Niama.

Methodism is in Japan to stay. There is a note of triumph in every report, and an assurance of victory expressed in every prayer.—W. A. Davis, Kyoto.

"You will find enclosed a check for $100 for the support of my missionaries in Brazil. This is for July. I hope to be able to send the balance of this year's salary by August 1. My prayer is that God will enable me to continue to provide for my missionaries, and soon support another. If I were able I would gladly furnish money for all the missionaries." (This big-hearted South Carolina layman is giving $1200 a year for a missionary and his wife.)

On August 1, the Board of Missions had over seven hundred Regular Specials, amounting to $186,480.50. These Specials are supported by churches, Sunday schools, Epworth Leagues, individuals, classes, clubs, associations, etc., the Sunday school having the largest number. The amount received on Specials Account from January 1 to August 1 was $58,042.06.

We are not without interesting incidents to encourage us. Recently the young wife of a soldier was baptized in Nakatsu Methodist Church. Then she and her mother-in-law brought her two little children forward for baptism. While these three generations were before the altar the great-grandmother of the little children, who had been baptized a few Sundays before, was seated in the congregation. Four generations in the way of righteousness—what a happy contemplation.—J. W. Frank, Nakatsu, Japan.

I am glad to be able to report that, considering the critical political and financial condition of Mexico and the border, we have had a good year at Lydia Patterson Institute. The total enrollment in all departments during the year has been 130. We have maintained night classes for English, Spanish and Music on Monday, Wednesday and Friday of each week, and there is a demand for other studies for young men and boys who are obliged to work during the day.—Lawrence Reynolds, El Paso, Texas.

TO OUR SUBSCRIBERS.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right. We change the dates once a month.

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Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

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Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE RACE OF DISTRICT SECRETARIES, NORTH MISSISSIPPI CONFERENCE.

Mrs. D. B. High, of the Sardis District, planned wisely and well for her all-day missionary rally at Sardis on September 30, but the rain storm upon that day interfered with the meeting. Regardless of this, there were seven out-of-town delegates, including the District Secretary, and the work of organizing the district was thoroughly planned. Mesdames Graham, East, Morgan, Gladney and Sanford were secured as volunteer organizers, and work was assigned to them. A new society is reported at Pleasant Grove with twelve members, and we are expecting great things from the Sardis District during this last quarter of the year.

Mrs. Elizabeth Clark, of the Greenville District, will hold her district meeting at Alligator this week (Oct 6 and 7). Two Conference officers will assist her in this meeting, Miss Louise Dunstan and Mrs. Julia Jones Shaw, while she also expects deaconess Nelia Godbey from First Church, Memphis. We are looking forward with pleasure to our annual meeting, to be held at Clarksdale, in the Greenville District, next February. We noted with joy the report of two volunteers from our sister Conference (Mississippi), Miss Willie D. Hearst and Mrs. Birdie Burnham. We are praying for our own Conference to furnish its share of volunteers, one to each district, ere the close of the year 1915. May our Father grant an outpouring of his Spirit upon these rallies and conferences to that end.

Miss Corinne Rogers, of the Corinth District, made a recent itinerary of her district, during which she presented our work on Woman's Day at the 11 o'clock service Sunday, Sept. 26, at Saltillo, and the Aid Society at that place agreed to become connectional; she also addressed a young people's rally at Corinth on the evening of that same day. She, furthermore, visited and organized at the following places: Belmont, Golden, Wheeler, and Union Hill. The volunteer workers from Corinth, Misses Laura Price and Mary Daniel, and Mrs. W. F. Riley, recently held an all-day rally at Gain's Chapel and organized a promising society there, while a young people's society has also been organized at Rienzi.

Mrs. W. L. Duren, of the Columbus District, will hold her all-day rally this week at West Point (Oct. 7), and she has planned a most excellent program, the chief feature of which is to be reports from volunteer workers and the presentation of the urgent needs in our various fields as a reason for our Organization and Membership Campaign. Mrs. T. W. Woodward and Mrs. Susie Thomas will assist her in this meeting. Mrs. Duren adds the name of her presiding elder, Rev. W. W. Woollard, to her list of volunteer workers, as he recently organized a society with fourteen members. My prayer is for the Holy Spirit's presence and power to be realized in her all-day rally.

Mrs. J. H. Haughton, of the Aberdeen District, also adds a preacher's name to her list of volunteer workers, Rev. J. H. Holder having recently organized a society at Pontotoc with 29 members. He also promises to assist in organizing at the Palestine Church, while the Conference President goes to Plantersville to present our work on Woman's Day, October 10, and then organize the women in the afternoon of that same day. May the Holy Spirit in all its fullness and power anoint our district secretaries for doing follow-up work by way of keeping their new secretaries at work. May they be directed to touch leaders in all newly organized societies. ONE consecrated leader can keep up any society. It is an easy thing to organize; but it requires planning and praying continually to keep societies at work.

Mrs. A. M. Pond, of the Winona District, is busy with her plans for her district meeting, to be held at Itta Bena on October 14 and 15. Deaconess Mary Daniel of the Co-operative Home at Corinth and Miss Louise Dunstan will assist her. Mrs. Pond reports that she believes the new organizations at Inverness and Tutwiler to be the direct result of Woman's Day. When all our preachers present our work to their congregations at the 11 o'clock service on Sunday and urge upon our women, young people, and children the claims of our great Church, then it will grow by leaps and bounds. The great majority of our women do not attend our missionary societies, and consequently we are endeavoring to take our work to them through our church services.

Miss Elie Willingham, Secretary of the Durant District, in a letter dated Sept. 14, says: "I was out on an organizing trip for a few days last week and am happy to report three newly organized societies in this district in one week. Will report more fully soon." Then a card dated Sept. 26th tells us that the Durant Volunteers, Mesdames Elmore, Beall and Miss Ramsey, organized an adult auxiliary at Bowling Green on September 26, while Mrs. T. W. Woodward organized at Weir on October 2.

Miss Lizzie Horn, Secretary of the Holly Springs District, is quite busy just now with her school duties, but she plans to devote her time on Saturday to the work of organizing and to carrying on the work through correspondence during the school days. Mrs. W. W. Duncan, of Holly Springs, writes: "Miss Horn has the work of this district well in hand and presided with ease and skill over her district meeting. I am much encouraged over our work here. The three auxiliaries are at work, and something is being done in every department; but what delights me most is that there is a Mission Study class in each auxiliary. If the work in the Holly Springs church is a type of the work being done in the district, then Miss Horn will easily hold her own in the Race of District Secretaries."

MRS. VIC THOMPSON HOYLE,
Conference President.

NOTICE.

The Week of Prayer literature has been sent out from Nashville to your Conference Corresponding Secretaries, and they, in turn, have sent same to your district secretaries. If any auxiliary has failed to receive its share of this literature write at once to your Corresponding Secretary, who has a reserve supply in hand, and she will gladly furnish you with same.

The literature is very attractive and shows that a great deal of care has been put into the effort to make it. Now that it is being sent out well in advance of the date set for the observance of our Week of Prayer, we earnestly pray that the auxiliaries will put it to the use for which it was published. Only 40 auxiliaries out of 130 observed this occasion last year. Is it too much to ask that every auxiliary in the Conference observe it this year? We have much for which to be thankful; so let us show our love and gratitude to God by making of this Week of Prayer a season of great spiritual refreshing and real sacrificial giving.

SIXTEEN YEARS OF TROUBLE.

Ended for H. H. Jackson, Friar's Point, Miss., with the use of Gray's Ointment. "I am glad to report that it has made a permanent cure of a sore of sixteen years' standing," he writes. This is one of the numerous instances of the remarkable curative powers of Gray's Ointment. Since it was first prepared in 1820, it has been used year in and year out by American families for boils, sores, ulcers, wounds, burns, bruises and all abrasions and eruptions of the skin. It quickly heals the skin trouble and is a sure preventive of dangerous blood poison which often follows from a neglected skin wound. Only 25c a box at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

LOUISIANA W. C. T. U. CONVENTION.

The Thirty-third Annual Convention of the Louisiana Woman's Christian Temperance Union will be held in Alexandria, Oct. 30-31, Nov. 1 and 2, 1915. Opening service at 10 a.m., Saturday, closing Tuesday night.

Saturday will be devoted to Parish, District, and Institute work and reports. Mrs. Ella A. Boole, Vice-President of the National and President of New York Union, will have charge of the Sunday service. Monday and Tuesday will be devoted to State work in general.

Hon. T. C. Barret, the prohibition candidate for governor, has been invited to speak on the opening night.

MRS. A. C. McKINNEY.
Ruston, La.

PASTOR'S SON RELIEVED FROM EPILEPSY.

Epilepsy has long been a bugaboo among American mothers.

There are two forms of this disease, one which is accompanied by unconsciousness and falling fits, and the other where the spasm is so fleeting that it is hardly recognizable. Both of these forms will yield to persistent treatment with Dr. Miles' Nervine.

The Rev. J. A. Schuler of Severy, Kan., had a little boy who suffered from epilepsy. After three years of fruitless treatment it was decided to give Dr. Miles' Nervine a fair trial and the result was this letter:

"I want to thank you for the inestimable benefit Dr. Miles' Nervine has been to my son who was afflicted with epilepsy. He had suffered for three years prior to taking treatment with this remedy. He has never had an attack since the first dose he took of Dr. Miles' Nervine. He has so improved in general appearance and looks that you would not know he was the same boy. The medicine is everything that it is claimed to be. We had tried everything else we could think of but failed to benefit my son until we used Dr. Miles' Nervine."

Parents who have children who suffer from epilepsy, St. Vitus' Dance, and other like ailments should avail themselves of this remedy, which has been successfully before the public for the past thirty years.

If the first bottle does not prove the remedy up to your expectation your druggist will refund your money.
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TO THE LAYMEN OF THE LOUISIANA CONFERENCE.

Dear Brethren: Friday afternoon at 3 o'clock of Conference week has been designated as the time for our Laymen's anniversary. Therefore, it is necessary for the Board on Lay Activities to meet before that time to attend to the business that shall come before it, and to perfect arrangements for our anniversary. I would suggest that we meet at 3 p. m. on Wednesday and at 3 p. m. on Thursday of Conference week. Please let me know at once whether this hour and these days meet with your approval.

The Board on Lay Activities is composed of the Conference Lay Leader and the District Lay Leaders. It is absolutely essential, therefore, for you to attend these meetings.

I am sending you two blanks for your report. Please be sure to make out the report and bring it with you, and if it should become impossible for you to go to Conference, please send your report to me. We must make our report to the Laymen's Missionary Headquarters at Nashville, and it will be impossible to do so unless we have reports from all district leaders. So that even if your report should be meager, send it anyway.

As to our anniversary program, I should think we ought to have a sort of "Experience Meeting"—reports from those who have worked the Every Member Canvass. Please let me know whether you approve of this, and make any other suggestions that occur to you as to the program.

We ought to have as large an attendance as possible at our anniversary. So please see all your lay leaders or communicate with them and prevail upon as many as possible to attend the anniversary meeting, which will be at 3 o'clock on Friday afternoon of Conference week.

Please write me at once and oblige.

Yours sincerely,
Baton Rouge, La. W. S. HOLMES.

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From the Field.

Golden, Miss.

We have just closed our last meeting for the year. We have had 32 additions to the Church during the year, the majority of them being on profession of faith. . . . .Rev. R. H. Pigue, of Munford, Tenn., was with us at Belmont. He needs no recommendation, because he is a recommendation unto himself. As an exponent of the doctrines of Methodism, and an evangelical preacher, he is great in the full sense of the word.

The finances of our charge are nearing the 100 per cent mark.

I hope to secure another club for the Advocate by next week.—W. W. Hartsfield, P. C.

Long Beach, Miss.

Dear Dr. Meek: We have lately had a great revival at Long Beach, Miss. We had with us to do the preaching one of the best men it has been my privilege to meet; a man who completely hides himself behind the Cross of Jesus, and who preaches the necessity of living a life which is above reproach; a man in whom there is no compromise with evil and who is unalterably opposed to sin in any form. I am talking about Rev. George D. Anders of the Louisiana Conference.

During the ten days that he was with us it didn't occur to him to open the doors of the Church. He preached altogether to church members and convinced them beyond doubt of the truth of the statement, "The soul that sinneth, it shall die." His preaching is good; his life is beyond reproach, and we of Long Beach are stronger because he tarried with us for a little while.—Elmer C. Gunn, Pastor.

First Church, Jackson, Tenn.

Dear Brother Meek: Possibly you will be glad to hear of the great revival that has come to my church and the city of Jackson as a whole, and I feel that my friends within the bounds of the Advocate's territory would also be pleased to hear of it. We closed on September 27 the greatest meeting that my church and the city of Jackson have ever had. Rev. Burke Culpepper was with me for two weeks and preached to the greatest crowds ever assembled to hear any man here. We had a tent that would accommodate 3000, but had seats provided all around the tent, making the seating capacity about 4500. At night we had from 4000 to 8000 people, and during the day the tent was packed. As a result of the meeting more than 300 have joined the different Churches of the city. I have received 140 into my Church the last two Sundays. The first Sunday after the meeting closed I received 101 at the morning service and 29 at the night service. I am at present having over 200 people at prayer-meeting. My membership is now 1030. I have had the pleasure of receiving 380 into my Church during the three years that I have been here. I welcome each week the visit of the New Orleans Advocate and read it with much pleasure.—Robt. A. Clark, Pastor.

Oakdale, La.

Sunday, October 10, was observed by the First M. E. Church, South, of this place as "Rally" and "Orphanage Day." On Saturday before we had a big Sunday school parade. The wagons and cars were decorated with flags and Sunday school banners. After the parade, all returned to the church where delicious refreshments were served.

Sunday was a great day. A large number of promotions were made and the regular Sunday school class work was carried out. Following this, at the eleven o'clock hour a splendid program of singing and reading was rendered. We doubt whether our city churches could have had a better program. Brother Sheppard made an inspiring talk about the work of the orphanage,, after which a free-will offering of over $50 was taken.

Our Sunday school attendance was 204 and the house was packed at the eleven o'clock hour.

Besides the cash offering at the Sunday service, Mrs. Woodruff's class of young ladies, "The Hustlers," furnished a box of winter clothing valued at $20 for the little 8-year-old girl at the Orphanage which this splendid class is supporting.

Our "Rally Day" this year has doubled the one held a year ago both in attendance and in the amount of money raised.—A Participant.

A GREAT REVIVAL.

Dear Advocate: George's Chapel, near Houston, Miss., has just enjoyed one of the greatest, if not the greatest, revivals in its history. On the second Sunday in September that saintly minister, Rev. R. Mason Evans, of Strongs, Miss., came to us, and for eight days gave us the old-time Methodist gospel in its purity and with much power. The manifestation of the power of the Holy Spirit reminded us of Pentecost. The Church is revived. We face the future with our vision enlarged and our hearts full of hope. Thirty-seven persons joined the Methodist Church, and quite a number went to other denominations. Scores were blessed by having attended these services and we had a grand time.

The meeting was held under an arbor—no church in our section could have held half the throngs that attended. The attendance was counted by the hundreds at each service. A handsome purse was made up and presented to Brother Evans as a token of our appreciation of his faithful work, along with our kindest regards and best love for him. A unanimous vote was taken calling Brother Evans back to us for the fourth time. Our beloved pastor, Rev. R. P. Goar, may have more to say later.

J. OSCAR PULLEN.

MY FIRST REAL VACATION.

Dear Dr. Meek: I have been interested in vacations for a long time. When I was a boy hoeing cotton I used to think it would be great if we could lay the crop by in time to have a few weeks' rest before the picking season opened. But the coveted season of rest never came. I went to college one year, but spent what promised to be a vacation slinging a maul and pulling a crosscut saw. I have made several attempts to secure a brief season off since entering the ministry. I visited a farmer brother on his farm, but found when I arrived that I had a preaching appointment, and preached once a day during that vacation. My next effort was a visit to a brother who was merchandising. He had been warned not to tell his pastor I was coming. But when I arrived I found a meeting already under way, arranged to keep me busy. I afterwards planned a visit to my old home Camp Meeting, taking pains to wait until I saw that the men had been selected to do the preaching before I let any one know I intended to go. But when I arrived the evangelist had decamped, and the other preachers were sick, and I occupied the gap, even if I did not fill it, twice a day.

But I have finally had a real vacation. It came about this way: Our family physician sent Mrs. Brown to New Orleans for an operation; and advised me to consult a specialist on my own case. So, after being examined, analyzed, x-rayed, diagnosed, etc., I was advised to make the operation a family affair. So I gallantly pushed my wife into the water first, and when I saw how well she came through, I followed bravely after. Isn't it wonderful how brave a man can be when his wife takes the lead? My vacation began with that operation, and has lasted about six weeks. I spent a few days of it in a hospital, a few more at my brother's home in Algiers, then I came home and have taken things easy ever since. I tell you it is fun to sit down and see others do all the work.

I have had good help. The preaching here has been done by Brothers R. P. Howell, M. C. Holt, A. R. Hoffpauir, and my presiding elder, Rev. J. I. Hoffpauir. The Epworth League has held the evening services.

Well, my vacation is about over. It has been the occasion of the deepening of some friendships. The brethren in New Orleans were kind and helpful in their visits to the Hospital, and our friends have cheered us by their messages and assurances of prayerful interest. I have tried to preach once, and will work into it from now on. But I want no more such vacations. I had rather preach every day, or pull a crosscut saw. Fraternally,

Lake Arthur, La. H. N. BROWN.

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EVENING.

A few years ago the late Dr. S. Weir Mitchell was a guest of the University of Chicago. With his name in the president's guest-book he left a few lines of verse, which were read by President Judson on the occasion of the funeral of Prof. Charles R. Henderson. The lines are printed in the University Record, and are as follows:

I know the night is near at hand;
The mist lies low on hill and bay,
The autumn leaves are drifting by,
But I have had the day.

Yes, I have had, dear Lord, the day;
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark—from dark to light.

—Christian Intelligencer.

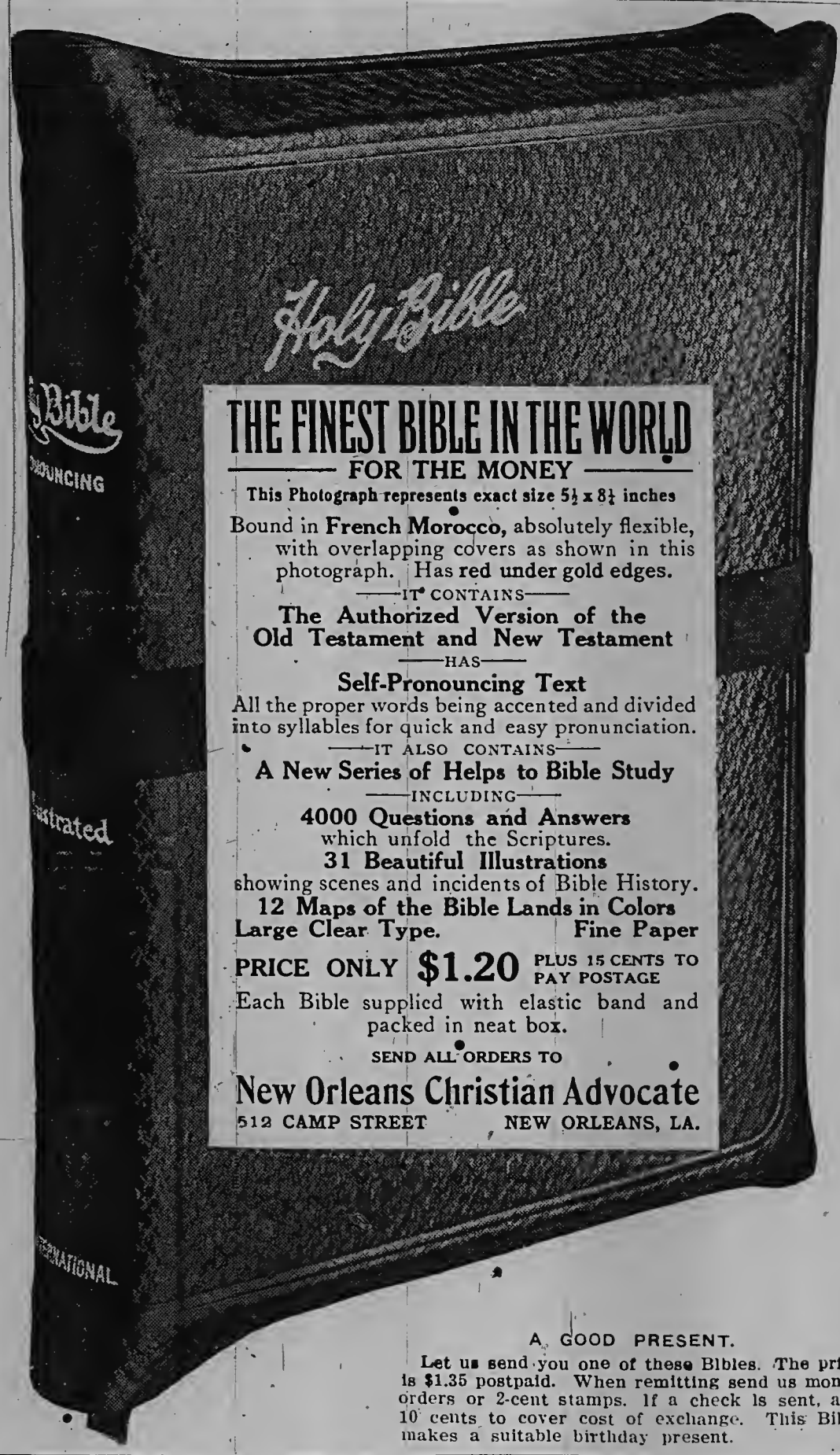
TWO INTERESTING VISITORS.

(The following, taken from a recent issue of the Northwestern Christian Advocate, will prove interesting to many of our readers.—Editor of the Advocate.)

Two interesting callers at our editorial rooms recently were Major R. W. Millsaps, a banker of Jackson, Miss., founder of Millsaps College, a Methodist institution of the two Mississippi Conferences, and the Rev. Hiram M. Lipe of Blairstown, Ia. This was their first meeting in sixty-one years, at which time they graduated from De Pauw University, being the only surviving members of the class of 1854. Mr. Lipe served in the ministry of our Church five years, then engaged in teaching for ten years, and the past forty years has been a surveyor. He is eighty-seven years old, and appears vigorous. Mr. Millsaps is eighty-two, and we were strongly prompted to ask his secret for keeping young. Mr. Lipe, after his retirement from Conference membership, became a local preacher, which position of honor he still holds.

Major Millsaps, after finishing at De Pauw, graduated in law from Harvard University. He won the rank of major by service in the Confederate Army. He was wounded at both the Battles of Nashville and Shiloh. His contributions to Millsaps College amount to more than a half million dollars.

In De Pauw, Major Millsaps was a roommate of Robert R. Hitt, who afterwards was a conspicuous figure in the United States Congress as Chairman of Foreign Relations. Schuyler Colfax, afterward Vice-President of the United States, was a De Pauw student at the time. Franklin Pierce was President of the United States. Mr. Lipe walked fifty miles to Greencastle when he entered De Pauw and Major Millsaps journeyed there by way of the Mississippi and Ohio Rivers.



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HEROISM REWARDED.

In an interlude to his discourse Sunday morning, Dr. H. M. DuBose, pastor of the First Methodist Church, of Atlanta, said:

"This is a great day for the churches and the Christian public of Atlanta and all Georgia. Personally, I esteem it the greatest of all days. Since my residence in this city, both as a citizen and minister, I have prayed and worked for the destruction of the licensed drink privilege, as embodied in the social whiskey clubs and beer saloons, which have been the greatest possible curse to the church and society.

"To-day brings the assurance that my pastorate in this city shall witness this consummation. Within fifty days I expect to see this baneful privilege overthrown. For two years I stood nearly alone in this fight. Some have fought nobly, but some who began to fight with us, when the battle grew hot, sought a convenient place of hiding. Recently a group of very strong men in this city have come to the aid of this cause. God has particularly raised up a man of this congregation (referring to T. B. Felder) who has dedicated his powers, his time and substance unselfishly to this work. At last victory is in sight. It is a great day, for which we should give thanks."

Dr. DuBose's many friends are rejoicing with him, since he has brought to bear upon the situation the rare power of his ripe experience, and the concentration of his varied influence. His adherents here regard it as the consummation of well directed, uncompromising efforts. His equipoise has been masterful and admirable throughout the contest.

All the power of years of training has been brought to bear upon the situation.—The Atlanta (Ga.) Commonwealth.

LOUISIANA CONFERENCE ENTERTAINMENT.

In preparing for the entertainment of the Conference, I can get, of course, most of the names from the Minutes of the last session. Will the presiding elders and any others who may have the names of those who have business with the Conference, please send me such names at once? Also any who desire to bring their wives will please notify me at once, and, if possible, I will provide homes for them. In due time notices will be sent to all for whom entertainment can be provided, giving the names of their hosts. A schedule of Educational and other anniversaries will be published as dates are asked for and fixed.

THOMAS H. MORRIS.

Mansfield, La.

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The public debt of Chile when divided among her citizens amounts to $50 per capita.

NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, OCTOBER 28, 1915 CHAS. O. CHALMERS, Publisher.

Editorial

HOPE FOR MEXICO.

The recognition of Carranza by the United States Government and most of the Central and South American countries has awakened new hope for torn and distracted Mexico. Backing up this policy, President Wilson has placed an embargo on the sale of arms in the United States to all the Mexican leaders except Carranza. Whether or not the latter can subdue the various factions and secure order in our Sister Nation to the south, of course, yet remains to be seen.

Referring in The Commoner to the recognition that has been accorded Carranza, William J. Bryan, who has had an opportunity to learn much about the Mexican situation, says: "It is worth trying. He (Carranza) risked everything when he took up the fight against Huerta—he was the choice of those who organized to resist the new despotism and to secure agricultural reforms. He has shown courage and perseverance—it took both to maintain his position. His dispute with Villa looked foolhardy, but he has been able to overcome the forces of that intrepid leader. He has succeeded, and 'nothing succeeds like success.' * * * Those who have the good of Mexico at heart will wish him well."

It is interesting to note in this connection that Carranza has made the following statement concerning the attitude of his Government toward religious propagandists: "Religious workers who have not been and will not be active in politics in Mexico are free to return and will receive protection of their lives and property. They will enjoy freedom to continue their religious work so long as their activities do not extend into the political field."

This pronunciamento was obviously made with a vivid remembrance of the pernicious efforts of Romish priests to interfere with the affairs of the Mexican Government in the past.

NOTHING GREATER.

According to the Literary Digest, the women of Japan participated actively in politics during the recent elections in that country. Their most conspicuous leader is said to be Mrs. Aki Yosano, editor of the Woman's Department of the Taiyo, an influential mouthly published in Tokyo, who is quoted as having said in a recent discussion: "I am frankly impatient with the patience of the Japanese women. Their old-fashioned notion that woman is and should be the maker and keeper of the home, and that only, is all wrong. She should be something very much more and greater than that."

We have no disposition, for the present at least, to discuss the question of woman's participation in politics and public affairs, but we must except to the view that she can find any "GREATER" work in any sphere than to be "the maker and keeper of the home." The influence that the right kind of a wife and mother exerts in the family circle will endure when armies and navies and the constitutions of nations shall have ceased to exist. The home is the foundation of the entire social order and upon its proper maintenance depends the destiny of both Church and State. If its standard is lowered, all other institutions must correspondingly suffer; and if it is destroyed, all else that is good in modern civilization must go down with it.

Mr. Elihu Root, the eminent lawyer, ex-Secretary of State, and ex-United States Senator, is regarded by many intelligent people as perhaps possessing the strongest and most capacious brain of any living American. He is past seventy years of age and has voluntarily given up public office and announced his purpose to remain hereafter a private citizen. In addressing a few weeks ago the New York Constitutional Convention, over which he had been presiding for several months, he closed his able utterance with the following impressive words:

"Mr. Chairman, there is a plain old house in the Oneida hills, overlooking the valley of the Mohawk, where truth and honor dwelt in my youth. When I go back there, as I am about to do, to spend my declining years, I mean to go with the feeling that I have not failed to speak and act here in accordance with the lessons I learned there from the God of my fathers."

Here we see home influences swaying for good one of the world's greatest statesmen across a period of three score years and ten. We dare say that the most valuable "lessons" of all Mr. Root's illustrious life were learned in that "plain old house in the Oneida hills." And who can measure its contribution to this and other nations, made through the brilliant son sent forth from its walls? No, no; the woman who makes and keeps a pure and happy home where sound character is formed and lofty ideals are born in youthful brains, need not fear that her work will suffer in comparison with that of any of her sisters, no matter to what heights they may attain, or in what other realms they may achieve distinction.

PROHIBITION LESSENS DRINKING.

The effrontery of the advocates of the liquor traffic has probably never been surpassed by the champions of any cause, if indeed it has ever been equaled. Think of men having the audacity to try to make the public believe that prohibition increases the consumption of intoxicants, and hence produces more drunkenness than would exist if the saloons were permitted to continue to do business! This, too, when every brewer, distiller, and liquor dealer is fighting prohibition to the full extent of his ability. The fact that these men are opposed to shutting up the dramshops ought, on the very face of it, to discredit with all rational people their contentions in this respect.

But actual proof that their representations are not true is not by any means lacking. Prohibition has now been prevalent in a considerable area of territory long enough for its beneficial effects to begin to be shown, and the results are highly gratifying. We quote from a recent issue of the New York Christian Advocate the following statement which bears pertinently on this question:

"The advance figures from the forthcoming report of the Internal Revenue Commissioner for the year which closed June 30, 1915, will not need the usual explanation. They at last show the long expected results of the hammering to which the liquor fortresses have been subjected for a dozen years. Here are the official figures: Consumption of fermented liquors decreased 200,300,436 gallons. Consumption of distilled liquors decreased 14,983,333 gallons.

"Dr. A. C. Bane, of the Anti-Saloon League, figuring eight drinks of beer to the gallon, reckons that a billion and a half fewer schooners crossed the bar, and that nearly half a million fewer drinks of distilled beverages were taken during the last fiscal year than during the one preceding. The per capita consumption, 20.53 gallons, was 2.15 gallons less than last year and was the lowest in ten years. The revenue tax receipts fell off $20,837,221.50, a decrease of $57,088.27 per day. There were 16,270 fewer liquor dealers on June 30, 1915, than on the corresponding date last year, which shows that forty-four saloons a day went out of business."

DESTROYING A WHOLE PEOPLE.

The New York Independent of October 18 speaks of the killing of the Armenians by the Turks, now going on, as **"The greatest of religious massecres."** In the Turkish outrages of 1895, 300,000 Armenians lost their lives. At the outbreak of the present war they were estimated to number about 1,500,000, and of these 450,000 are believed to have been killed, and more than 600,000 have been driven ruthlessly from their homes and set adrift in the world without food or money.

The Independent says: "The tale comes from Marash and Ruitab on the west, from Trebizond on the North, and from Bitlis and Van on the east, of men slaughtered by the tens of thousands, of women and girls buried in Moslem harems to bear future soldiers for the Turkish Government and the moslem faith. Others are driven in herds from their homes, families separated, to go they know not where, or to perish by hunger on the road. No massacre of modern times compares with this."

Our distinguished contemporary thinks that the only hope of stopping these brutal murders and outrages lies in an appeal to Germany. Alas! we fear that such an appeal will avail but little in this perplexing time of world darkness. But notwithstanding the fact that it does not promise much, it should be made.

The Armenians seem to have done nothing to provoke these malignant attacks upon them. On the contrary, at the outbreak of the war a large percentage of the males among them volunteered to the Turkish Government for military service and exhibited a truly patriotic spirit. Their persecutions apparently have been due entirely to a bitter hatred that has been nurtured and cultivated for long decades.

THE CHRISTIAN MAN'S EXAMPLE.

By Rev. C. A. Battle.

Text: "Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." (Revised Version—"But be thou an ensample to them that believe in word, in manner of life, in love, in faith, in purity.")—I Timothy iv: 12.

These words were addressed by the Apostle Paul to the young man Timothy who was located at the time in Ephesus as the head of the great work that had been inaugurated there. Timothy was a young man, just a youth; and he had upon his shoulders great responsibilities. Paul said to him: "Let no man despise thy youth."

Ephesus was another of those Eastern cities given over to pleasure-loving and luxury-seeking peoples. They, of course, had become rich in trading and in furthering their business interests. The city was largely under heathen dominion—tinctured with Greek and Roman mythology. Diana was worshiped in a temple 400 feet long and 225 feet wide. Paul had come and preached and weaned many of these people away from their heathen gods. They heard him talk some time for as long as five hours a day.

Timothy was left in this great and wicked place to uphold the work that had been begun. No wonder then that Paul admonished him to be careful. What a trying position he must have been placed in! Paul had preached a gospel above reproach. He had told them that careful words, clean living, right thinking, the fear of God, prayer, given to listening to advice, were some of the things that evidenced the Christian from others. And Timothy was sent there to live out what Paul had set as a standard. Most of us would consider it difficult to live up to a standard that we ourselves had set for ourselves, but were another man to set the mark for us to attain, it would seem perhaps still more difficult to realize.

Timothy was to be especially an example to those who believed in the gospel in that city. Paul had preached his gospel of cleanness and openness to the people. It would be a severe blow to his cause did the exponents of his views not live up to his teachings. He had told them that Christ would save a man, would help him ward off the evil one, would attend him in all the phases of his life. Timothy must certainly live up to his teachings.

"Be thou an example to the believers," he told Timothy. He meant those who thought there was power in this religion that he represented. They would be watching him. They would be governed by his life. He must be extremely careful.

I. The Christian must be an example in word. Timothy must be careful of what he taught. The pure religion of Christ was the theme that should engage his thoughts and heart. The Timothys are watched in the Church to-day, as that one was scrutinized years ago. The Timothy in the pulpit must be as careful of the words that he speaks as was Timothy in the days of Paul. The Timothy in the official seat of the Church, in the pew, as a layman of the Church, must exercise the same diligence. Timothy was to preach to those people in Ephesus Christ crucified and risen for the sins of men.

Perhaps the age in which we now live calls for as much care in this respect as it is possible to imagine. Christianity is under fire from some sources. We hope not from those sources that really amount to much. But some are questioning its vitality in the face of the war that is now raging in Europe.

We seem to lose our grip often in the face of these difficulties. We are confronted by the argument that if the war has come in such terrific force, the power of Christ must have dwindled through the years; or it had never risen to amount to much among the nations. This seems to me to be doubting one's own Christian experience more than anything else. If we doubt the power of Christ we are doubting our own Christian experience. To the Christian, the war can mean nothing but that those wrong morally in this terrible matter certainly knew nothing of Jesus Christ.

The war has given to many men an excuse to turn loose their venom upon Christianity, saying it has collapsed or failed—that the Church is dead. Now is the time for the Christian to witness his faith by believing and knowing the truth in his heart so that those without him may realize the truth within.

Dr. E. L. Pell said in a recent article: "Who is it that is saying Christianity has collapsed? Men filled with the Spirit? Men you would like to crawl to for a word of comfort if you were dying? Men who would climb a glacier with bared feet to save a soul at the top? None of that sort?" "Well who, then," asks Dr. Pell? World-famous scholars and philosophers who make a scientific study of hook worm, pellagra, militarism, Christianity, and other phenomena that the telescope and the microscope have brought within their ken? Yes, says the Doctor, they are the ones. But we ask, They ought to know, ought they not? The Doctor said that the other day he made some observations upon football to a son and he remembers with what fine scorn he received his innocent opinions. His son said that he didn't know a quarterback from a canvass back, he had never been on a football field and had never entered the football world. The son had no right, no matter how learned Dr. Pell might have been, to expect him to know anything about football. But these men ought to know, we think, because they are great scholars, that Christianity has collapsed. Dr. Pell drew an illustration from imagination, saying, Suppose a young man were a fine violinist, could lift the soul of his listeners with the wonderful crescendoes of his instrument. And suppose some great and eminent philosopher should go to work and try to prove, and actually scientifically and mathematically prove that there was no such thing as music. Would the violinist believe him? Never. He would laugh at him; it wouldn't trouble him one minute. Perhaps this same musician would face a six-inch gun without the flicker of an eyelash, said the Doctor, but when the philosopher who never knew anything of a religious experience tells him there is nothing of the sort he collapses. The trouble is not the collapse of Christianity, but it is the collapse of the man within us.

I have in my library a book, and a good one, on the Problems of Philosophy, by Bertrand Russel, M. A., F. R. S., Lecturer and late Fellow in Trinity College, Cambridge, England. There is a chapter in this book entitled, "Appearance and Reality." The author goes on to say that he believes the sun is 93,000,000 miles away; that he sits in a chair in his room, looks out of the window, and sees the sun. Yet all this may reasonably be doubted, he says, and requires much careful consideration before one can state it in a form that is wholly true. This is but an illustration of the ease with which one may begin to doubt. Just start at the beginning and doubt the very existence of anything. Then what have you gained? Nothing.

The Timothys of this day must be most careful to combat the words of evil that may be heard, to correct the mistakes that may be made, to lead an exemplary life before others who may walk uprightly themselves.

II. The Christian must be an example in conversation. How careful Timothy must be in conversation. Paul knew how easily people became offended in any righteous cause. He meant the whole of the practical life here. This is a critical world. Some of its criticism must be condemned. It is ready to worship the man from afar, but when it finds he is of like passions with it, it loses its devotional regard for him. Some Churches have realized this and they have somewhat apotheosized their ministry by clothing the preacher in a special garb, with a collar that buttons at the back. And it makes the minister look a little awesome and a little harder to approach. Therefore, some think he is just a little above the ordinary in the regalia. I do not mean to criticise this kind of paraphernalia; I only mean to picture the difficulties in understanding people and getting them to do.

There are some people who think a man is a god almost until they know him personally, and then they realize he is just an ordinary human being. He cannot be a Christian, they say, because he is not any better than we are.

On the other hand, the criticism by the world of the conversation of the Christian should never be given ground for justification. That is, the actual practice of the Christian man in the community life should be above reproach. That is the way Timothy lived in Ephesus and the Kingdom of God advanced mightily under his influence.

Every one who professes the name of Jesus Christ and who does not live up to the profession is setting a very bad example for the unbeliever and the sinner at large. They say if that man is going to heaven, then I do not care to go there. Perhaps it is just a little word, a little act, a little temper; but it has worked untold harm in the way of the man who is on the outside of the Kingdom.

But certainly one cannot be a Christian as Christ taught we should be unless one is really an example in conversation, in practice, in the daily life. There has never been a Christian who at the same time knew Christ and who lied; who knew Christ and who was dishonest; who knew Christ and who was corrupt in his moral life. He may have gotten forgiveness for his sins and then been placed upon the right track, but he knew not Christ when he was in the midst of his sin.

Further, for a Christian to be continually backsliding and again getting into the path of the right—wearing the path smooth where he has slidden backward and crawled forward so often—doesn't make a very good impression upon the world at large. The life of the Christian should be an open life, above reproach, leading others into the Kingdom.

III. The apostle told Timothy he must set an example in the matter of charity. The Greek word in the Westcott & Hort text is "agape," and means that he must be an example in love. It seems to me that the great apostle here meant the spirit that was to be borne to every one. It was to be a surprise. It was a wonderful manifestation in the life of Christ and it has always been such in those of the followers of the Master. This is what is meant when one is said to be sweet-spirited, kind and gentle. Christ said if one should smite us on one cheek we should turn the other; if the coat should be demanded, the cloak also should be given; if one should compel us to go with him one mile, we should go with him two.

John Paul Jones in commanding the Bonhomme Richard against the English boat Serapis in the Revolutionary War, when his boat was almost sinking and his men were seemingly embarrassed by the tide of battle, upon being asked by the English commander if he would surrender, replied: "I have not yet begun to fight." And before many more minutes had passed the immortal hero had conquered the enemy.

In the midst of the embarrassments of the ordinary life, surrounded by the ill-will and the dislikes of the common run of the general public, some may expect us to lose the battle and give up our experience with Christ, but we may reply: "I have not yet begun to love."

Anger has never saved a soul from sin, but rather made it worse. Standing up for one's rights has never impressed the other with the spirit of Christ and shown to others that one was an example to follow. Christ conquered the world; but it was done with a crown of thorns, with the Word of God as a sword, with no place to lay his head while on earth, with healing in his voice, with peace in his heart, with a prayer for his murderers in his mouth as he died upon the Cross.

Further, this is the counterpart of a life of good feeling and brightness in the every-day life.

We may see the good in people and not the bad. They are liable to be better if we do. Place a man upon his honor and trust him and he will not betray your trust; guard him and show that you doubt him and he will be depressed in turn, and do the wrong thing. Bishop Candler said at the last Annual Conference that some preachers were just naturally gloomy and morose. Everything showed a net loss, just a little worse, the world was growing a little worse every year, the Church was losing ground, men were not as good as they used to be, things are being depreciated in general, according to the idea of the downcast and ill-feeling brother. He said if the Church depended upon this kind of spirit entirely to lead it to victory it would only be swept off the face of the earth.

Love and happiness should be the note emphasized in the life of the Christian.

IV. The Christian must be an example in faith. He must ever be ready to point the way for others in distress. If he is as helpless as others when beset on every side, if his God is not near him, then his religious profession is but empty words. Let not the note of the pessimist and the unbeliever depress us in our looking toward God.

The Outlook, one of the greatest papers in America, had a strong editorial not long since showing the strength of the nations in spite of the adverse criticisms of many self-appointed critics. It said that many writers had taken the position that a degree of softness had come over the world in this luxury-loving age, when men would perhaps not shoulder the responsibilities of warfare, but would sit idly by and allow a foreign enemy to come in and take possession. This was actually said of the Belgians—that they had lived so long in plenty, surrounded by the luxuries of life, that their manhood was sapped. But at the sound of the iron footfall of the German army Belgium rallied her sons and gave to the god of war the flower of the land. It had been said that France was a fallen nation, that she had become wanton and weak, that her men were effeminate and unmindful, but when the hour of trial came and the blackness of the war cloud grew greater, she rallied three millions of her noble sons and sent them forth from her palaces and schools and business houses to live or die in the muddy trenches of a wintry battle-field to withstand the shock of a mighty invading host. When England saw that her national life was in peril she gathered her children about her and all London stood by and heard without a murmur, without a shout, the roll of her cannon, the tread of her horses, the beat of the feet of her soldiery, and they went to the front in a foreign country—for aught they knew—**never to return.**

Let us give up the idea of the feebleness of the kingdom of God. It is not dead or decaying.

V. The Christian must certainly be an example in the matter of purity. If one professing to follow the Lord and Master desires to bring reproach upon the Kingdom he may easily do so by living the wrong kind of personal life. Nothing is more hurtful to the influence of the Church; nothing is more evil than to bring reproach upon the Lord's work by doing things that are not compatible with it.

Not only is this true of the moral life—it is also true as to what we stand for among men. The world is quick to scent a compromise of a Christian with things that are wrong. When moral issues are before the public upon which we may vote, the Lord desires that we stand upright before him and not be swerved by any political influence that we think might be detrimental to us. If the wrong is to be condemned the world should know the stand that the Christian takes and it should be the righteous stand.

Who are to lead the hosts of Zion to victory if the Christian is not to do it? How is the cause of righteousness ever to conquer unless the Christian is true to his obligations to the Church and to the Master?

The weight of the blood of a normal man is about 20 pounds.

SOME VIEWS OF A SCIENTIST.

(The following article, by Edgar Lucien Larkin, appeared in a recent issue of the Memphis Commercial Appeal.)

I have answered many questions in regard to the nebular hypothesis, but still they come. Here is another one from San Francisco:

"I recently read that Prof. Campbell of the Lick Observatory had refuted the nebular hypothesis, stating that stars (suns) were not evolved from planetary nebulae (that stars (suns) came first, this having been demonstrated by the speed of the suns—the older the star the swifter its motion. I should like to ask the following questions:

"1. How did the sun first come into existence?

"2. Is the earth a part of the sun, thrown off into space, gradually cooling?

"3. Do you think it possible that the universe was created by electrons (electricity)—electricity forming atoms and atoms forming matter, the formation of all which being directed by the Master Mind?"

The nebular hypothesis of La Place has been abandoned in favor of the meteoric hypothesis of Lockyer, and planitesmal hypothesis of Chamberlain. All suns, planets and moons, by these two nearly identical theories, were made by the falling in from space of small cosmical bodies, such as the meteors now falling on the earth.

Trillions of years ago there was a meteor moving in space. It is now in the center of the earth. Another meteor joined this by collision; then another, and this falling in is now going on at a vastly diminished rate, so that comparatively few are now coming in, as many may be seen on almost any clear night.

2. No: the earth never was a part of the sun.

3. My "pet" theory, so-called by hundreds of my correspondents within four years, is that mind created electrons. And the letters came in so many languages from so many parts of the world that I can translate the word "pet" only. Then electrons either formed every atom and molecule and object in the entire universe, of their own mighty knowledge, or were directed by a mighty knowledge from without.

Since I first published this four years ago I have thought of every possible phase of the problem. I here assert and state that electrons know when, where and how to wheel themselves into atoms of matter of their own volition and most astonishing wisdom, or are directed by an incredibly wise external force.

All of my publications since advocate directivity. The external excessively wise director I have called mind, and have used the word mentoids, now incorporated in many foreign languages as written—mentoids—the most important word now confronting man.

(In his expression, "or were directed by a mighty knowledge from without," and others like it, Mr. Larkin leaves a possible place for God in his theory of creation. But how indefinite are the attestations of the scientists to the existence of a Supreme Being who originated all things! However, it is worth something to know that even according to their teachings belief in God is not unscientific.—Ed. Advocate.)

"DOCTOR" AND "JUDGE."

Dear Dr. Meek: I notice that the indiscriminate use of the term "Doctor" is being repeatedly deplored through the columns of the Advocate and that some of the brethren appear to have reached the "slough of despond," believing that a very grave danger here threatens the ministry.

Really, is there danger threatening? In my humble judgment there is no cause for alarm. Certainly there can be no greater danger to the minister on account of some people applying the term "Doctor" to him than to the lawyer addressed as "Judge."

It very frequently happens that when a member of the legal profession wins his "laurels" by gaining a verdict in a magistrate's court that he thus wins from the public the title "Judge."

As a matter of fact the people are not clamoring for the title "Doctor" and it matters little with them whether the minister is addressed as "Mr.," "Rev.," or merely by his first name for no shallow appeal to vanity is going to be likely to sweep them off their feet and into the church.

It is readily evident that the term "Doctor" as bestowed by the public carries equally the weight with it that the same term carries conferred by many of the little mushroom institutions of the country and worn with all the satisfaction and delight of a master.

The public mind can not be farther in fault by bestowing the title "Dr." than many institutions of the land now doing so, and the title coming from the one means just about as much as it does coming from the other.

There are degrees complimentary, honorary and then there are others, you know.

One might well ask, What institution conferred the degree? Why? And what weight of superior scholarship is thus evidenced anyway?

But in "cutting out" the term "Doctor" and its promiscuous usage, let us also observe the same with reference to "Judge."

Myrtle, Miss. E. H. CUNNINGHAM

THE SITUATION IN THE FRENCH MISSION FIELD.

Dear Dr. Meek: The New Orleans Advocate (October 14) contained a letter from Brother C. V. Breithaupt, in which he sought to set forth conditions as they are in the Houma and Lafourche Missions since, and owing to, the recent destructive storm of September 29. To some who have never seen this country his statements may have seemed to be exaggerations. But I have just been over part of the territory referred to in his communication (not the worst part of it), and I write to say that his statements were conservative, and that conditions there are such that it would be almost impossible to exaggerate them. Many farms are still covered with water, the corn and hay crops being completely destroyed and the cane crop being seriously damaged—in many places to the extent of total destruction. The greatest destruction was to our work in Lafourche, and this I did not see. The majority of our people escaped with their lives only, and scant clothing to cover them.

Our only church building near Houma is a complete wreck and will have to be built anew.

I trust our people throughout the Connection, and especially our own Conference, will read carefully the appeal in the Christian Advocate (Nashville) and respond with liberal donations.

Now is our time of need. A quick response will be doubly helpful. Cordially,

Indian Bayou, La. J. I. HOFFPAUIR,
Presiding Elder Lafourche District.

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Church News

There are 19 Buddhist temples, with 21 priests, in California. There are also Buddhist missions in Salt Lake City and Ogden, Utah, and in Seattle and Portland, Oregon.

* * *

According to the Baltimore Southern Methodist, Bishop A. W. Wilson preached at Trinity Church, Baltimore, at 11 a. m. on Sunday, October 10, to the delight of a large congregation.

* * *

The Texas Christian Advocate of October 14 reported 550 students at Southern Methodist University, Dallas. The School of Theology was stated to have an enrollment of 55.

* * *

Dr. W. P. Few, President of Trinity College, Durham, N. C., has been elected an honorary member of the University Club at Washington, D. C. This is regarded as a great distinction.

* * *

At the recent session of the Tennessee Conference Rev. W. B. Taylor was made presiding elder of the Nashville District. He is one of the strong men of Southern Methodism, and this was an admirable appointment.

* * *

General J. S. Carr, of Durham, N. C., one of the most widely known Methodist laymen in the Old North State, celebrated his seventieth birthday on October 12. He gave on that occasion a dinner to the local camp of Confederate veterans.

* * *

The present membership of Centenary Church, St. Louis, is 2630. During the past year there were 450 additions and a net gain of 206. The Sunday school enrollment is 1800. The pastor of this flourishing congregation is Dr. C. W. Tadlock.

* * *

The Pacific Methodist Advocate of October 16 stated that Dr. W. F. McMurry, Dr. W. W. Pinson, Dr. F. S. Parker, Dr. R. H. Bennett, and Dr. J. M. Moore were expected to be in San Francisco last week. Dr. T. N. Ivey was already on the ground.

* * *

Dr. John R. Deering has succeeded Mr. D. W. Batson as the associate (or office) editor of the Central Methodist, the organ of our Kentucky Conferences. We shall miss Brother Batson, who did his work well, but we welcome Dr. Deering to the tripod.

* * *

Bishop J. M. Thoburn, the great missionary chief pastor of the Methodist Episcopal Church, is eighty years old. In the days agone he did a far-reaching and imperishable work for the Master in India, where his name is "as ointment poured forth."

* * *

The noted English layman, Sir Robert Perks, has recently led in effecting an organization to be known as "The Wesley Club." Its headquarters will be at "Central Hall," Westminster, London, and it is proposed to make its library and reading room a rendezvous for Methodists from all over the world.

* * *

At its recent Commencement of Soochow University there were, in all, 32 graduates. Of these 4 received the B. A. degree, and nine the degree of B. S. It will be remembered that after a visit to the Orient some years ago Bishop Galloway made a brilliant campaign throughout the Church for funds for this institution.

* * *

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Bible Society circulated in China more than two and a quarter million copies of the Bible. This certainly does not look as if Christianity is failing to make headway in the Orient.

* * *

The Wesley Bible Classes in Florida held a federation conference at Orlando, Fla., Tuesday and Wednesday of this week. Among the speakers announced for the occasion were Bishop James Atkins, Dr. C. D. Bulla, and Miss Elizabeth Kilpatrick. The Florida Christian Advocate of October 14 carried excellent pictures of this distinguished trio of workers.

* * *

According to Secretary Hingely, 80 per cent of the delegates to the approaching General Conference of the M. E. Church are new men. Not one of the delegation from the Des Moines Annual Conference, clerical or lay, was ever before a member of a General Conference. This, in our opinion, is rather an unwholesome trend of things, as so many inexperienced legislators can scarcely be expected to accomplish the best possible results for the Church.

THE MISSISSIPPI CONFERENCE EDUCATIONAL ASSESSMENT.

One of the Standing Rules of the Mississippi Conference is as follows: "Pastors are instructed to prorate all collections taken on assessments so as not to discriminate against one claim in favor of another." The justice of this rule is apparent to all right thinking people.

With this regulation no pastor needs to argue that it is his privilege to act otherwise because of a greater need (as he sees it) of some other claim. The fact is, we have no greater and more enduring cause for the efficiency of our ministry and Church than that which is possible in our educational opportunities.

From all reports, so far, our schools have had splendid openings, with larger attendance than for several years; and this is due to the growing need of proper equipment, educationally, as is appreciated by parents and young people alike. Many of our people are, in all probability, making a great sacrifice to send their children to school—some of them having to make arrangements for payment in the future. This makes it incumbent upon our people to do the best they can to make full payments on the Educational Assessment. A large proportion of the students of our schools are the children of preachers who add nothing to the literary tuition fees, and others are preparing for the ministry, and they are of no financial strength to the institutions. This is as it should be, though it makes it necessary for us to be careful at the point of marked adherence to the rule quoted above.

The General Conference ordered that the proceeds from $20,000 of the $95,000 assessment for the General Conference Board of Education be turned over to the Special Educational Commission to be used for theological education. The collection last year on the assessment for the General Board was only 61 per cent, and this gave the Board of Education only $12,000 for the Commission to use. All of the assessment, had it been collected, could have been used by the Commission for the purpose to which it had been appropriated. The theological schools at Atlanta and Dallas will need all of this apportionment for their current expenses this year, and it behooves the preachers and laymen to see to it that it is paid. We must have a better prepared ministry, and to provide for it we must see to it that our people are acquainted with the needs of the day.

The appropriation to our Mountain and Western schools had to be reduced for this year on account of the shortage in collections last year. This is a feature of our Home Mission work which should have the largest possible sympathy of our people. It will be hard on the Board to be forced to reduce again, since the schools need all of the appropriation, and even more.

We are doing missionary work in maintaining Paine College, and those who have charge of this school for the education of preachers and teachers must have the financial support of the Church in order to do a work that is adequate to the needs there. Paine College is almost wholly dependent upon the Board for its support. There are other colored schools which must have the support needed, and provided for by assessment against the Church.

Please note that while the Church paid 78 per cent on the assessments for Missions, Church Extension, and Education combined, only 66 per cent of the assessment for Education was paid—a difference of 12 per cent. Had the collections for these three causes been prorated, the cause of Education would have received $42,000 more than it did receive. Shall it be said that this discrepancy was a deliberate depreciation of Education? It evidently was the result of not properly appreciating the place of the Church school, which stands for Christian education.

My appeal to the pastors of the Mississippi Conference is to see to it that the Educational Assessment has a fair deal in your efforts to secure all claims. This is not too much to ask, and we would be derelict in giving less than a fair and equitable proportion of what is paid in the budget.

In closing, I would call your attention to the strong and appropriate remarks of Bishop McCoy with reference to making discriminations in the matter of the collections, which are as follows:

"Let me say that it is to be hoped, too, that when these collections are taken in lump sum, that the claims be permitted to share, and share alike, in the distribution. No one has a moral right to discriminate in favor of any one of these interests as against any other in the diversion of the collections, where the funds are not specifically directed. That any claim should receive less than its pro rata share of the sum of the collections by arbitrary discriminations is unthinkable, and that is putting it mildly. It would be cause for surprise, not to say grief, to find such a practice."

For a "square deal." ROBT. SELBY.
Conference Secretary of Education.
Brookhaven, Miss., Oct. 8, 1915.

Secular News

By R. E. Meek.

In Berlin public dancing is forbidden. Would that this could be said of every city and town in the United States!

John Temples Graves is coming to New Orleans on November 20 and will speak in behalf of the Naval League of the United States.

The Indians in the United States speak fifty or sixty languages and a large number of dialects. "Earth possesses many languages; heaven only one."

The number of students that registered at Yale University this year is 3303, which is said to be a slight increase over the enrollment at that institution last year.

The largest statue in the world is said to be that of Peter the Great, which is located in St. Petersburg, or, as it is now known, Petrograd. Its weight is one thousand pounds.

A national cemetery is maintained by the United States in the City of Mexico in which 6184 of her citizens (both soldiers and civilians), who were victims of the Mexican war, are buried.

On October 20, President Wilson was presented with a bar of gold by a delegation of women and girls from San Francisco, out of which it was suggested that a wedding ring for Mrs. Norman Gait, his fiance, might be made.

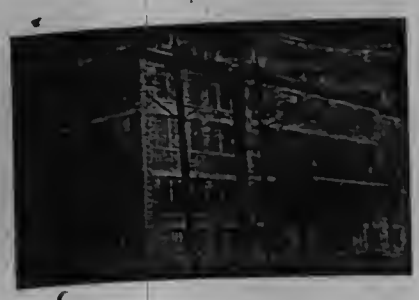
It was announced on October 18 that Italy was contemplating the issuance of $25,000,000 one-year notes in the United States. This will be the first loan negotiated in the United States by the Italian Government since the beginning of the war.

The defeat of woman suffrage in New Jersey is conceded by all parties concerned. At this writing official returns of the voting have not been obtained. The advocacy of the suffragist cause by President Wilson seems to have added a surprisingly small amount of strength to it.

A medical journal states that in the United States 85 out of every 100 persons die without leaving any estate aside from their life insurance, and that millions of women are left to provide for themselves by thoughtless husbands. Improvidence is an evil very common among a large portion of the citizens of this country and ought to be combated.

Tennis and football are now played in China. Whether the Chinese will gain anything by a knowledge of and participation in these American sports will depend upon what use they make of them. If used solely as a means of recreation, they are likely to be beneficial, but if they become professions in themselves, little good and much harm is likely to result from them.

The Louisiana Educational Campaign



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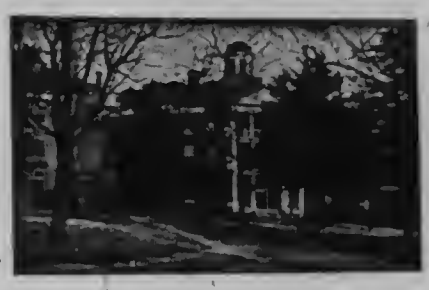

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

TREASURER'S REPORT FOR THE YEAR.

Receipts on the Centenary Special of $6000—

Alexandria District.

R. S. Walton, Bunkie Charge	$34.50
E. L. Cargill, Campti Charge	35.00
P. A. Swann, Longville and Eliz.	5.00
J. F. Dring, Pineville Charge	8.00
G. E. Cameron, Alexandria	64.75
A. S. J. Neill, Lecompte Charge	22.00
J. M. Alford, Columbia Charge	5.00
B. H. Sheppard, Oakdale Charge	7.00
C. M. Morris, Boyce Charge	27.00
	$ 208.25

Baton Rouge District.

Jno. Sholars, Kentwood	1.50
Jno. F. Foster, Amite City	26.45
Jno. F. Foster (Personal Pledge)	50.00
C. A. Battle, First Ch. Baton Rouge	110.00
J. D. Harper, Zachary Charge	40.00
H. W. Cudd, Keener Mem. Baton R.	20.00
F. N. Sweeney, Franklinton Ct.	7.15
W. A. Mangum, Denham Springs C.	30.00
J. B. Williams, Ponchatoula C.	10.40
S. J. Davies, Jackson Charge	5.00
J. L. Evans, Tangipahoa Charge	13.10
J. E. Craig, Pride Charge	6.75
C. B. Powell, Clinton Charge	25.00
J. B. Fulton, Baker Charge	33.00
	378.35

Lafayette District.

A. J. Bonnette, Sulphur Charge	32.00
A. A. Bernard, Eunice Charge	11.00
C. E. Fike, Rayne	13.00
F. J. McCoy, Jennings	10.00
K. W. Dodson, Lake Charles	50.00
J. I. Hoffpauir (Personal Pledge)	25.00
P. O. Lowrey, Bell City Charge	3.00
H. N. Brown, Lake Arthur Charge.	3.10
C. D. Atkinson, Crowley	30.50
T. L. Bryson, Acadia Charge	23.00
	190.60

Monroe District.

O. L. Tucker, Bastrop Charge	3.35
C. C. Miller, Monroe	103.75
A. I. Townsley, Rayville Charge	5.00
H. W. Ledbetter, West Monroe	9.05
R. H. Bamburg, Eros Charge	6.00
Wm. Schuhle (Personal Pledge)	25.00
L. C. Wilson, Mer Rouge Charge	46.00
A. D. George, Mangham Charge	15.00
W. J. Newsom, Bonita Charge	11.60
G. D. Purcell, Oak Grove Charge	8.00
	232.75

New Orleans District.

F. R. Hill, Jr., Rayne Memorial	117.00
W. E. Thomas, Second Church	40.00
W. W. Drake, Carrollton Ave.	48.85
F. R. Hill, Felicity	33.30
R. H. Harper, Parker Memorial	20.00
S. H. Werlein, First Church	123.00
D. L. Griffin, Slidell Charge	5.85
T. V. Peters, McDonoghville	30.00
W. L. Doss, Epworth	2.70
A. W. Hoffpauir, Covington Charge.	11.40
J. S. Rutledge, St. Tammany Charge	7.00
	439.10

Ruston District.

J. G. Sloane, Gibbsland Charge	15.00
J. G. Snelling, Homer	63.00
J. G. Snelling (Personal Pledge)	50.00
L. I. McCain, Dubach Charge	50.00
J. O. Bennett, Jonesboro Charge	16.05
A. G. Shankle, Minden	91.00
W. W. Perry, Haynesville Charge	37.00
H. B. Vandenburg, Ringgold Chg.	11.55
W. J. Porter, Blenville Charge	10.00
J. M. Henry, Ruston	20.00
W. E. Aiken, Elmore Charge	7.00
S. S. Bogan, Winnfield Charge	20.00
	390.60

Shreveport District.

F. R. Power, Pelican Charge	17.50
W. F. Henderson, Mooringsport C.	14.11
H. J. Boltz, Bayou Lachute Charge	20.00
P. F. Daniel, Logansport Charge	25.00
T. J. Holliday, Coushatta Charge	33.35
R. W. Tucker, Noel M., Shreveport	52.00
H. T. Young, Pleasant Hill C.	15.00
P. M. Brown, Natchitoches	26.00
G. S. Sexton, First Church, S't	176.00
W. R. Harvell, Leesville	25.00
L. N. Hoffpauir, Texas Ave., S't	5.00
S. S. Holliday, South Mansfield	20.00
A. C. Holder (Personal Pledge)	25.00
S. D. Howard, Many Charge	17.00
J. C. Rousseaux, Zwolle Charge	30.00
J. M. Brown, Haughton Charge	25.00
J. C. Price, Grand Cane Charge	7.00
J. L. Williams, Greenwood Charge	17.00
	549.96

Independent Contribution—

George D. Parker, Brazil	5.00
	5.00

Grand Total Centenary Special	$2394.61

Receipts from Brown Subscription Cards—

H. T. Young, Pleasant Hill Charge.	1.00
Mrs. Keene, Pleasant Hill Charge.	1.00
D. Beach Carre, New Orleans	25.00
R. A. Meek, New Orleans, First Ch.	6.25
Dr. Geo. S. Brown, N. O., Felicity	5.00
J. L. Bell, New Orleans, Felicity	5.00
Mrs. Denton, Carrollton Ave., N. O.	1.00
J. M. Robinson, Bayou Lachute C.	100.00
Mrs. C. Bubenzer, Bunkie Charge.	10.00
Mrs. C. A. Battle, N. O., Felicity	1.00
Mrs. S. L. Campbell, Bunkie Charge	1.00
H. N. Harrison, Lafayette	1.10
Miss Lena Wahmund, Lafayette	1.00
Mrs. J. M. Harper, St. Joseph Ch.	1.00
	159.35

Receipts from Educational Assessment—

F. R. Hill, Felicity, New Orleans	20.00
J. M. Henry, Ruston	20.00
W. W. Drake, Carrollton Ave., N. O.	35.00
C. A. Battle, First Church, B. R.	100.00
R. H. Harper, Parker Mem., N. O.	30.00
W. A. Mangum, Denham Spgs. C.	10.00
	215.00

Miscellaneous—

C. A. Battle, Balance 1913 Centenary Maintenance Pledge	8.00
	8.00

Grand Total of Receipts from all Sources	$2776.96

DISBURSEMENTS.

Stationery, Stamps, Printing, etc.	$ 67.26
To R. H. Wynn, President Cent'y.	2287.65
To W. W. Drake, Expenses	37.60
To P. M. Brown, last year's salary	110.00
A. I. Townsley, Expenses	5.39
C. A. Battle, Expenses	10.50
R. H. Wynn, Expenses	16.00
Total Disbursements	$2534.40
Balance in Bank	$242.56

Oct. 20, 1915. C. A. BATTLE, Treasurer.

DAISY MISSION, NEW ORLEANS DISTRICT.

Writing to Rev. W. W. Holmes, presiding elder of the New Orleans District, on October 17, Brother John Edgecomb, who resides at Daisy, La., says: "The storm on September 29 was awful. The water was 9 feet deep in Daisy. Within three miles along the river, which includes Daisy, there were 48 homes; 19 of those were completely destroyed, 22 were partially destroyed, and 7 withstood the terrific wind. This does not include the out-houses, practically all of which were demolished.

"The church at Daisy is a wreck. It cannot be repaired, but needs to be rebuilt. Some of the lumber, however, can be used in reconstructing it. **Now, Brother Holmes, we need the Gospel at Daisy more than we do food or clothes.** For $500 or $600 the building could probably be broken up and a new one made to replace it. We will do our best, but it will be impossible for this amount to be raised among the people of Daisy now.

"Can you send us some second-hand hymn books and enough Sunday school literature for the remainder of the year? We also need a Bible. All our books were destroyed."

Daisy is the center of our mission near the mouth of the Mississippi River, and the church there was the only one that we had in a large stretch of country surrounding that point. This private letter, which was not intended for publication, constitutes a most touching appeal indeed. Surely something will be done to help the people of this sorely stricken territory, who count the Gospel a thing more to be desired than relief for their physical needs. Any one desiring to help the Daisy Mission should write Rev. W. W. Holmes, 1015 Dublin street, New Orleans, La.

NORTH MISSISSIPPI CONFERENCE NOTICE.

The presiding elders who have not sent me the names of lay delegates will please do so at once. I also request that the names of those coming up for admission and orders be sent. PLEASE BE SURE TO INCLUDE THE P. O. ADDRESS of all persons whose names are forwarded.

I am, furthermore, forced to ask the brethren not to expect provision to be made for preachers' wives. We would do this gladly and willingly if we could, but we cannot. New Albany will be ready for the brethren on December 1. Our town is small and the number of homes necessarily limited; hence the request about our sisters.

New Albany, Miss. S. L. POPE.

EMORY UNIVERSITY EXTENSION LECTURES.

Gentlemen: The Faculty of the Candler School of Theology of Emory University, desiring to make the benefits of that institution as widespread as possible, and in response to a number of requests, have decided by unanimous action, recently taken, to offer their services for University Extension lectures, in co-operation with our pastors and churches, east of the Mississippi, the territory which properly belongs to the school. The only necessary cost of the lectures will be traveling expenses and entertainment.

The Secretary of the Faculty will be pleased to correspond with any of the brethren on the subject.

W. J. YOUNG,
Secretary of the Faculty.

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THE READER.

Susan Hubbard Martin.

She read the "Journal" and the "News,"
The "Creep Book" and the "Red;"
She kept the serials of the month
Securely in her head.

She went through books both old and new,
Best sellers, too, she thought;
She read the jokes and studied styles,
No item went for naught.

She read the sporting page, she knew
Each athlete by his name;
She read of baseball, football, golf;
Familiar with each game.

She looked the funny papers through;
She watched the mails to seize
The magazine she liked the best,
Whose columns most did please.

But in her house there was a Book
With pages never turned;
Whose mesages of truth and hope
Were still by her unlearned.

The Book that tells of Him who came
To earth that we might know
The beauty of a sinless life,
Lived here so long ago.

What pity 'tis she does not know
This Man of Galilee,
Who healed the lame, the blind, the deaf,
Beside the sapphire sea!

And still she reads and laughs and cries
O'er stories of the hour,
And lets the Book, dust-covered, lie
Unopened in its power.

And still the Book, dust-covered, lies,
Its pages never turned;
Its messages of truth and hope
Are by her yet unlearned.

And shall we not a lesson glean
From readers such as she:
And let our favorite Book be His—
The Man of Galilee?

—Pittshurgh Christian Advocate.

REV. ROBERT SELBY'S REJOINDER AND ELSE.

By H. Walter Featherstun, D. D.

Personal controversy is very distasteful to me. Never before have I engaged in it. I have been unwittingly drawn into it, feeling that my Brother Selby's attack upon my policy in the past might with some of the less thoughtful discount my contention in behalf of our small colleges and their patrons. But at last, what has my policy twenty years ago, even if it was as my brother thinks, to do with the contention I am now making?

He has not even attempted to reply to any one of the arguments I have made in this series of articles. He cannot disprove them. Does not his attack upon me rather than my contention stand as a confession that he cannot?

Not a single item concerning my policy has been correctly stated. He cites my becoming president of the Woodville Female Seminary in 1890 on condition that its name be changed to Edward McGehee College for Girls, and inferred that though named a college, it remained an academy. No such inference is justified. Its catalogue, its name, and its reputation, to say nothing of my own reputation for honesty and truthfulness, were a full guarantee that the institution was made a full college, conferring baccalaureate degrees which were well earned and honestly given. If it be necessary I am ready to say in any way demanded that such was its character and its work for the four years I was at its head. I had already held Kavanaugh College for six years to the same standard.

During all the years since them, as a member of three boards of trustees I have labored, sometimes at great cost to myself, to keep up in those institutions high educational standards. I have pleaded for that in the columns of this Advocate, in sermons and addresses, one of which was published in pamphlet form by request of district and quarterly conferences, and by every word and vote uttered on the subject. I most solemnly declare that Brother Selby's statement to the effect that it has been my policy to have lower grade schools call themselves colleges, while still doing academy work, has not the slightest foundation in fact.

He charges also that my voting in 1913 to change the Montrose School to a college was an act of disobedience to the law of the Church, in that the Conference Board of Education was not consulted. Will he kindly cite me page and paragraph of the Discipline of 1910, where any such law is to be found? The law he evidently means to cite was not passed until a year after I so voted—namely at the General Conference of 1914.

Brother Selby has done me and the sacred cause I am contending for a very grievous wrong by these misstatements. I leave it to his sense of justice and love of truth to right the wrong he has done. Surely he will do it.

But something of vaster importance requires my attention. In the articles entitled "College-Killing" and published in this Advocate I have clearly shown:

1. That the policy set forth by the General Board of Education which would forbid any college, not having an endowment (or its equivalent) yielding $5000 annually and certain costly library and other equipments, to confer any baccalaureate degree, whether or not it meets the real educational requirements, would result in the throttling of every small Methodist college in Mississippi. No one has yet attempted to disprove this contention. It cannot be disproved.

2. I have shown that the small college, though hampered much by its want of endowment, large library, etc., yet often does real college work, and really the best college work. By the way, Brother Selby quotes some preacher, whom he does not name, to disprove my statement regarding the relative grades of work done at Port Gibson, Whitworth and Millsaps. I do not know what his quoted brother knows; but I KNOW that the catalogues of the three colleges justify my statement, which was to the effect that their curricula were practically the same, and that Port Gibson was striving honestly to do the work promised in her curriculum. Nobody has disproved my statement relative to the value to us of our small colleges—nor yet the incidental remark I made about Port Gibson.

3. I have shown that if our small colleges be throttled, our poorer boys and girls—and they are the majority in our Church—will seek college training outside of the Church—or do without it; hence the rank injustice and positive unrighteousness of the policy I am combating.

4. I have shown that the policy sought to be forced on us in 1916 is contrary to the law of the Church in letter and in spirit; and also that the General Conference of 1914, by its positive action, vetoed this very policy. No one has yet denied either of these correlated statements. Certainly they would have been contradicted, if they could have been disproved.

These four contentions must be honestly met or accepted. No thrusts at me—no vapid appeals to obey the Church's General Board—no improved charges of disloyalty—no pleas for just any sort of correlation, legal or illegal, just or unjust, so it be correlation—no vague generalizations, will claim or receive my attention henceforth. These four contentions must be fairly met.

The Mississippi Conference Board of Education has not yet taken up the matter. I am persuaded that this Board will not kotow to the illegal and unrighteous behests of the General Board by recommending that its unlawful policy be adopted by our Conference; and if such a recommendation should be extorted from the Board, I am confident that our Conference would follow the General Conference by voting it down.

The world membership of the Young Women's Christian Association is estimated at 650,000.

WHY A LAYMEN'S MOVEMENT?

By Bishop William A. Quayle.

Because the laymen have not till now shouldered the world load as men ought to do.

Because there is no escape from God. He will hold men to rigorous account for their carelessness in this gigantic matter of saving the world.

Because this is a day of great things. We must not play at service any longer, but must work at service. Men are at world designs outside of religion. World movement appeals to the breadth of broad men. But there is no world movement which compares with the salvation of a planet.

Because the world will not wait. The tide drives by. The sea is mad with motion. All creation is in travail is the wide word of the great Book.

Men, God's men, up and seize the hour! Make God's hour yours.—New York Christian Advocate.

"WORK DAY"

For the Louisiana Methodist Orphanage.

Knowing that the friends of our cause are interested in the results of "Work Day" for the Orphanage, I feel sure the following statement will not be without interest to many of the readers of the Advocate.

The net cash returns to date (Oct. 20) is, in round figures, $2250. Of this amount $200 was raised in the church at Ruston, and $500 by First Church, Shreveport. The balance, $1500, was received from the various churches and Sunday schools over the Conference. We have had no report from many of the churches and Sunday schools, and feel quite sure this amount will be considerably increased when all have reported.

The special services arranged at Ruston and Shreveport were very inspiring and helpful. At Ruston, our home, Sister Henry, the pastor's wife, very skillfully arranged the program. An interesting feature was the little model of the Orphanage Building, an exact duplicate in miniature, and the contributions were dropped down the Chimney of the building—the Orphanage was literally filled with money! At Shreveport the congregation was very large, and the people listened with patience to the Superintendent's appeal for help, and responded nobly, nearly $1000 being pledged.

Besides a good cash donation, Tallulah, under the leadership of their vigorous pastor, Rev. V. D. Skipper, made up a carload of fine produce and sent it in as their "Work Day" offering. Think of it, just one pastoral charge sending a carload! And it was full—full to the brim. Corn, hay, meal, potatoes, sugar, hogs—what a fine lot of produce, and just the things we needed, all of which will help greatly in our work at the Orphanage. And Brother Skipper writes: "I don't think I ever had an easier or more pleasant job in my life than I had in getting up that car for the Orphanage." He even suggests that it would be easy, yes, a delightful task, for every pastor to do likewise. At least we are grateful to him and his big-hearted people for this fine work for our Orphanage. The V., S. & P Railway Co. put the car through free.

We are very thankful for all that our people have done, and are doing, for our cause. Even from the storm-devastated sections of the State some remittances have come.

With profound gratitude to Almighty God, and praying that His richest blessings may come to our preachers and people, I am, Faithfully,

ROB'T W. VAUGHAN,
Superintendent Louisiana Methodist Orphanage.

In France the annual consumption of coal for all purposes is estimated at 60,000,000 tons.

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The Home Circle

THE HEATHEN CHILD TO THE AMERICAN CHILD.

If you had been born in a far-off land,
Far over the deep, wide sea,
And I in America had my home,
In America, land of the free,
If you were I, and I were you,
Do you know what I would do?

If you had been born with a swarthy skin,
And people looked on you with scorn,
While I knew nothing is black but sin
And the soul may be white as the lily at morn,
If I had a chance to uplift you,
Do you know what I would do?

If you were an orphan and homeless, too,
And never had heard of the Lord,
While I had been taught from earliest days
To love and obey his Word,
If I were poor and ignorant, too,
Do you know what I would do?

I would save my pennies and nickels and dimes,
And send them over the sea,
That you might be fed, and clothed, and taught
To worship the God who is dear to me!
If you were I, and I were you,
That is what I would do.

I'd tell all the boys and girls around
Just what I was working for, too,
And I'd never give up till I'd got them to help
Send the gospel to needy like you.
If you were I and I were you,
That is what I would do!

—Christian Advocate (New York)

AN INTERESTING SCHOOL.

"Ugh! But it is cold this morning!" said Hugh Baron, as he was standing by the kitchen range, watching mother make toast and get the breakfast ready. He had been out in the barnyard feeding the stock and the chickens, and now he was warming his feet before time to eat his own breakfast and get ready for school. "I don't see how some of the boys and girls that live so far away are ever going to get to school this morning!" he went on. "I just bet this is the coldest school in the United States to-day!"

"Not if you count Alaska as part of the United States," answered mother.

"Why, I didn't know the children up there went to school!" said Hugh. "I thought they were all Indians and just hunted and fished for a living."

"They are Indians," said the mother, smiling, "but they do go to school and try to learn just as other children do. At Barrow, a town in Alaska, the Government has a school and about 120 Eskimo boys and girls go to school there. This town is the most northern town on the American continent, and these boys and girls are the most northern school children in the world. Some of these Eskimo school boys get up at 3 or 4 o'clock in the morning and walk four or five miles to the open water to catch a seal for their mother before breakfast, but they always get back home in time for school to begin at 9 o'clock. How is that for punctuality?"

"I think that is just fine!" answered Hugh, with shining eyes, "and I think Uncle Sam has cause to be proud of those 120 little northern school children. Do they walk to school?"

"Most of them do," answered mother, "though they sometimes ride. Occasionally a little Eskimo child will ride a reindeer for amusement, but this is not common with these people as it is with the people who live in Siberia. These people drive the reindeer to sleds or sledges, as they call them, and that is the way that the children ride to school when they have to ride. That is the way, too, that all the mail, and the passengers, and the freight are carried about in that country. The most northern mail route in the world is from Barrow, where these children go to school, to Kotzebue, a distance of 650 miles. This is the most dangerous and the most desolate mail trip in the world, and the reindeer make the journey one way in about fifteen days, so that it takes a whole month, if everything goes well, to carry a letter from one city to another and back again."

"I wouldn't like to have to carry the mail up there for a living," said Hugh thoughtfully.

"No," answered his mother, "and I wouldn't like to have you do it. There are not very many ways up there that the people can make a living. Now that the canneries have taken up so many of the fish and the whale trappers have taken so many of the fur-bearing animals away from the country, there are fewer ways than ever for the Eskimos to make a living. If it were not for the hardy reindeer the country would be much worse off than it is. A lot of the people herd and raise the reindeer just as our people do cattle and horses. A number of years ago, the United States Government brought into Alaska from Siberia a small herd of reindeer and began breeding and raising from these, until now there are more than 33,000 of the deer in Alaska. The Government does not sell its deer, so the nation has no competition in the market. Of the whole number of deer in the country the natives own about 20,000, and they value the creatures so highly that they would rather be paid for their labor with deer than with money.

"A young Eskimo who wants to go into the reindeer business can get a good start in life from the Government. They will take the Eskimo boys, give them a four years' course of training in caring for the reindeer, and at the end of that time give them a herd of fifty deer for their own. If this herd is managed at all well it will bring them a good income for the rest of their lives. While they are working for the Government, they are taught how best to care for the deer, how to harness and drive them, to throw the lasso and protect the young fawns from the attacks of wolves and dogs.

"And now your breakfast is quite ready and you may eat it and take your lunch and books and run away to school and try to think about your northern Eskimo cousins who are going right now to the coldest school in the world."

"I'd like to see all the school children of other countries," said Hugh, thoughtfully.

"Indeed I would, too!" answered his mother, heartily. "But now there are duties at home that keep us all here, and it is nice to read and learn of other countries and people so we can understand and appreciate them better when we do get to see them."

"That's so," said Hugh, "and I mean to start in and do a little extra work on history and geography so I won't be so ignorant when I do travel."

—Frances McKinnon Morton, in Zion's Herald

SENSIBLE ROOSTERS.

"Papa," said little Harry, excitedly, "Pliny Smith says his bantam rooster can lick my big Plymouth Rock, but he couldn't, could he, papa?"

Papa was too busy, so he only said: "Oh, Harry, you mustn't talk about roosters fighting; it isn't nice for roosters to fight any more than it is for little boys."

Harry said no more, but he did not forget about the matter as soon as did his father, for, a couple of days after this he met his father at the gate with a proud smile on his face, and said: "Oh, papa, Pliny's rooster didn't lick mine at all!"

Papa looked grave. "I hope you didn't have the fight," he said.

"Well, papa," acknowledged Harry, "Pliny just bragged so much about how his rooster could lick mine that I told him to go and bring him over, and we would see."

Papa looked stern, but said nothing.

"So I swept off a place in the coalhouse," continued Harry, "and threw some corn on the floor, and then told Pliny to bring on his bantam."

Papa looked stern, but there was a suggestion of a twinkle in his eyes.

"Pliny said," went on Harry, coming close to his father's knee, "that whichever rooster first quit fighting and went to eating the corn was to be counted licked. So we threw the roosters into the coal-house and shut the door, and went and climbed up to the window." Harry stopped with a curious smile on his lips.

"And which of them went to eating?" asked papa.

"Why, we don't know, papa," said Harry, "because when we got to the window both of them were eating as fast as they could!"

"And they didn't fight at all!" papa went on, while the twinkle in his eyes grew ever plainer.

"Naw!" Harry's voice was quite expressive of disgust. "When we opened the door they both came out and walked around together, just as Pliny and I do, and each one tried to see which could crow the louder."

"I do believe those roosters have more sense than you and Pliny have," said papa. And Harry wondered what he meant. The Pacific

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Editorial

OUR HONOR ROLL.

On this roll will be placed the name of every church and pastor that succeed in placing the Advocate in every Methodist home. So far it stands as follows:

1. Pontotoc, Miss., Rev. J. H. Holder, Pastor.

A WORD CONCERNING THE COLLECTIONS.

The dates of our Annual Conferences are near at hand, and it is to be hoped that nothing possible will be left undone in the various pastoral charges to pay the preachers and secure the whole of the Conference collections. Our pastors are in most cases meagerly paid when they get all that has been promised them, and when there is a shortage on their salaries it usually results in hardships, and sometimes in actual suffering for the necessaries of life. They cannot collect their own money and must look to others to do this for them. It is to be hoped that all our official boards will be energetic and faithful in caring for their interests and that the members of every church will heartily co-operate with them in their efforts to do so.

The importance of raising the Conference assessments in full could scarcely be too much stressed. Practically all the enterprises of the Church are largely dependent upon these funds. The amounts asked for are the minimum sums needed, and to fall below them is to hinder the operations of Southern Methodism, which have for their aim the helping and saving of humanity. Let every congregation do its level best to secure every dollar of these claims. A Methodist who fails to contribute as liberally as he reasonably can to these worthy causes falls lamentably short of his duty.

AN UNSTEADY STAR.

Rev. R. J. Campbell, the successor of the famous Dr. Joseph Parker, has resigned his great pastorate at City Temple, London, and will go to preach to the British soldiers in France. This step is said to have been prompted by ill-health, but reports are current that when Mr. Campbell returns to England he will unite with the Anglican Church and will become dioecesan missioner to the Bishop of Birmingham. In commenting upon this piece of Church news from over the seas, the Northwestern Christian Advocate says: "This makes another step in Mr. Campbell's interesting career. Ten years ago he published his 'New Theology,' which marked a dangerous divergence from evangelical Christianity and caused him to be excluded from the fellowship of his communion. On account of a change in his views, Mr. Campbell some time since withdrew his 'New Theology' from the market. Now he swings to the conservative extreme in uniting with the Church of England."

When an unsteady star begins to exhibit perturbations in its orbit, there is little telling how far it may wander in its course, or in what direction. And it should gratify Christians who keep in the straight way when one of these eccentric luminaries, as is sometimes the case, recovers its balance, returns to the point from which it began to digress, and begins again to own the sway of the glorious Sun of Righteousness. How short-lived are the "new religions and theologies!"

A NEW TEMPERANCE AGENCY.

The Anti-Saloon League of America has effected an organization known as "The Young People's Co-operative Temperance Bureau," the purpose of which is to quicken the interest of the young people's societies of all the Churches in the subject of temperance. Its slogan is, "Education as a Means to the Complete Extermination of the Liquor Traffic." Rev. E. H. Dailey, who has been connected with the Anti-Saloon League for about five years and who is actively in touch with the young people's work in Ohio, has been placed in charge of this movement. He is a member of the Southeast Ohio Conference of the United Brethren.

The operations of this new organization will at first be confined to Ohio, but its program is nation-wide and its efforts will be rapidly extended to all the other States. This educational campaign for and through the young people will embrace the following features:

1. To introduce in each society a course of study in which scientific facts concerning the effects of intoxicants are set forth in simple language.

2. The placing of specially designed posters in barber shops, fire engine houses, shoe shops, grocery stores, and the like.

3. The distribution of small temperance leaflets in manufacturing plants, at fairs, fall festivals, picnics, and other public gatherings.

4. The use of scientific and other temperance post-cards. These will be carefully selected and mailed to persons who are thought to need them, doubtful voters being given special attention.

5. The young people will be influenced to take an active part in prohibition elections by furnishing conveyances to the polls, by distributing temperance literature, by placing powerful temperance posters in conspicuous places near the polls, and in such other ways as may be deemed expedient.

Thus to educate the youth of the nation concerning the evils of intemperance and enlist them in the great crusade against the sale of intoxicants could hardly fail to produce far-reaching results for good in the course of a few years. Persons wishing fuller information concerning this new movement would do well to write Mr. E. H. Dailey, in care of The National Daily, Westerville, Ohio.

NO SUCH SUGGESTIONS MADE.

We are publishing in this issue of the Advocate an article on "Doctors and Judges" by Rev. E. H. Cunningham, of Myrtle, Miss., in which he sets forth his views on the subject of fictitious titles. Having ourself recently touched upon this theme in a brief facetious editorial, we deem it proper to state that nothing that we said could by any process be tortured into an insinuation that Methodist preachers upon whom the degree of "D. D." has not been conferred by some institution of learning like to be thus designated. On the contrary, it is our conviction that it is offensive to them, and this conviction was in part our reason for touching upon the matter. If there are any who think that Christian ministers have a fondness for "fictitious titles," it surely must be those who are given to bestowing them, and this we have never knowingly done in a single instance.

Nor did we, in what we said, remotely suggest that preachers are in any danger of being harmed by this practice. If this were the only peril to which the Christian ministry is exposed, we should feel perfectly safe as to its future. This is a question of manners, rather than of moral influence. The habit of applying to men titles in a promiscuous fashion, without any reason for so doing, tends to suggest that they need something of the kind, and is unrefined, and, to a well-bred man, discourteous. In numbers of instances we have heard both ministers and laymen resent with some show of feeling being dubbed with "cockle-bur" appellations. This inelegant practice is said to be wholly unknown in England. So long as it was confined to secular papers and the outside world, we felt that the thing could be endured, and made no reference to it; but lately it seemed to us to have taken a new spurt in the realm of religious journalism, and this led us to advert to it humorously. We have too much pride in our Church to desire to see such a lack of good manners become widely prevalent therein. In our former brief editorial, however, we were dealing with the question in a general way and striking at nobody in particular. It was wholly impersonal.

THE GREATEST ENGLISH DICTIONARY.

In nothing has there been greater advancement within recent centuries and decades than in the making of reference work for scholars and students. The tools of literary workers have improved quite as much as the machinery used in agriculture and the other industrial arts. The lexicons and encyclopaedias of this day have attained to a comprehensiveness and completeness wholly undreamed of by the early pioneers in the work of compiling information and arranging it in volumes for general use. As an illustration of the vast amount of labor that is being expended in this day in preparing works of this kind, we quote the following statement by a writer in a recent issue of Zion's Herald concerning the late Sir James Murray and the great dictionary of the English language, to the making of which he devoted so large a part of his life:

"If Sir James Murray, the English lexicographer, had lived two years longer he would have seen the completion of the greatest English dictionary ever projected. Dr. Johnson had the assistance of six clerks (the work on his dictionary began in 1747 and ended in 1755); Sir James was at the head of a staff of thirty assistant editors and more than fifteen hundred co-operating readers. His lexicon has been in progress for twenty-seven years. This seems a long period, but it becomes insignificant when we recall that the French Academy has been at work for nearly three hundred years on the production and perfecting of a French dictionary."

A NEEDED WORK.

The Committees on Evangelism in many of our Conferences are doing great things. They have succeeded in awakening a revival spirit and setting in motion evangelistic campaigns that have led large numbers into the Kingdom. It is to be regretted that these Committees in the Louisiana and Mississippi Conferences, thus far, seem to have been able to accomplish but little. It is to be hoped that they will at once begin to plan for more aggressive work. The Methodism of this section needs to be set on fire with a passion for the salvation of immortal souls.

HIGH PRAISE FOR BISHOP ATKINS.

The Texas Advocate last week devoted a full page to pictures of the Bishops of the Methodist Episcopal Church, South, and more excellent likenesses of them we have never seen anywhere. The College of Bishops are now holding their fall session in Dallas—it began Thursday, Oct. 28, and will continue through next Sunday. In briefly referring to some of our chief pastors, the Editor of the Texas Advocate has the following to say of Bishop James Atkins, who this year has super-

vision of our work in the Louisiana and two Mississippi Conferences:

"Especially will we be pleased to have Bishop James Atkins to behold the fruition of his own plans. We are sure that the Bishops will not take offense if we say that no other Bishop among us ever quite did the constructive work accomplished by Bishop Atkins during his quadrennium. To his constructive genius more than to that of any other one man, possibly, Southern Methodist University is due."

PERSONAL AND OTHER NOTES.

The presiding elders of the Mississippi Conference held a meeting in Jackson on Tuesday of this week.

Billy Sunday says: "I have no use for the fellow who tells me he can live a Christian life outside of any Church. I have no faith in him. He can't do it."

Mr. Alfred Noyes, the famous English poet, accompanied by Mrs. Noyes, will come to New Orleans on November 15. Mr. Noyes will while here deliver a public lecture.

On the last Sunday in September a Sunday school was organized at Southern Methodist University, Dallas, Texas, with 250 students. Mr. Frank Reedy was made superintendent.

The Book Committee of our Church is expected to elect a successor to the late Dr. Gross Alexander as Book Editor and Editor of the Methodist Review to-day (Thursday). This Committee will meet in Nashville.

Grenada, Miss., has its first female attorney in the person of Miss Bessie Young, a daughter of Dr. Young, a well known physician of that city. Miss Young was graduated from the Law Department of the University of Mississippi last June.

"Our church at Pope, Miss., one of the appointments of the Courtland Circuit, was blown off its foundation last June, and our people there have now begun the work of restoring it." So writes Rev. R. I. Collins, our consecrated and energetic pastor on that charge.

Dr. H. W. Featherstun has lately had a series of revival services in his church at Port Gibson, Miss. The interest and attendance were good, but we are not informed at this writing as to the definite results of the meeting in the way of conversions and accessions.

The Fourth Annual Mississippi State Boys' Conference, conducted under the auspices of the Young Men's Christian Association, will be held in Jackson, Miss., November 12-14. Entertainment will be provided for three hundred boys and a large attendance is expected.

During his two years incumbency as pastor of the First M. E. Church, South, of Shreveport, Rev. George S. Sexton has received 500 members. He has also handled in an admirable manner the church debt that was incurred in constructing the present magnificent new house of worship.

In the absence of Rev. H. W. Jamieson, Dr. J. T. Sawyer preached Sunday night at Mary Werlein Mission. He reports having had a large congregation and a good service. The Doctor states that Pastor Jamieson has done a good year's work at that church and is highly regarded by its entire membership.

The Oaklawn M. E. Church, South, of Dallas, Texas, had 516 persons present in the Sunday school on Sunday, September 26. The pastor of this growing congregation is Rev. Claude M. Simpson, a Millsaps College man. He has many friends in Mississippi who rejoice in his continued success in the Methodist itinerancy.

We acknowledge the reception of an invitation to a Hallowe'en party to be given by the Morris Bible Class of Eupora, Miss., in the Masonic Hall at that place on October 29, 1915, from 7:30 to 10:30 p. m. We trust that the occasion will in every respect be an enjoyable and profitable one. This is one of the livest adult Sunday school classes in North Mississippi.

Rev. C. A. Battle, pastor of our First Church at Baton Rouge, La., says: "We had a great day at Sunday school and church yesterday, October 17. The Sunday school report showed 15 officers present, none absent; 31 teachers present, none absent. The total attendance was 345, with only 71 absent. Our church was well filled at both the morning and evening preaching services."

The National Missionary Campaign, which is now going forward under the direction of the Laymen's Missionary Movement and which will continue through April, 1916, will reach 75 of the leading cities of the United States. Among the number are New Orleans, La., and Jackson, Miss., the date at the former place being January 23-26 (including a Sunday), and that of the latter, January 26-29, which also embraces a Sabbath.

The first contribution to reach our office for the Louisiana storm sufferers was a check for $25 from Brother James Hand, of Purvis, Miss. Every deserving cause finds a friend in this generous layman, who always seems to take pleasure in helping those who need assistance. This check will be turned over to Rev. W. W. Holmes, presiding elder of the New Orleans District, who will see that the best possible use is made of it.

A card from Evangelist G. A. Klein, who is conducting a revival campaign at Cleveland, Miss., written on the 19th inst., brings the following news: "The meeting here is getting hold of the people and we are expecting it to grip the whole town. We had 650 people out on Sunday night (Oct. 17). This is not one of those exaggerated guesses at a crowd that are so often made, but is a careful estimate of the number in attendance."

The fourth quarterly conference of the Morgan City and Berwick (La.) charge was an occasion of much interest. A rising vote of thanks was extended to the Messrs. Pharr for having given to the church an iron safe, in which to keep its records. By a unanimous vote, Bishop Atkins was requested to return Rev. J. I. Hoffpauir as presiding elder and Rev. C. C. Wier as pastor. An excellent corps of officials were elected for next year.

The following friends, to whom we have not made acknowledgment elsewhere, have our thanks for two or more subscriptions to the Advocate, sent in within the past few days: Rev. T. B. Winstead, Burns, Miss., 2; Rev. D. R. McDougal, Kossuth, Miss., 3; Rev. J. L. Smith, Gallman, Miss., 5; Rev. W. B. Alsworth, Perth, Miss., 2; Rev. J. L. Lay, Simshoro, La., 2; Rev. J. L. Smith, Gallman, Miss., 5; Rev. T. B. Holloman, Vicksburg, Miss., 2.

Writing under date of October 23, Dr. W. H. Huntley, the genial presiding elder of the Seashore District of the Mississippi Conference, says: "I have been busy for some hours comparing last year's progress with this year's, and have been surprised and pleased to find that the district is within a small margin of holding with last year." This is good news, considering the difficulties that Dr. Huntley and his associate workers have had to encounter. They are a faithful and efficient hand.

The New Orleans Daily States in its issue of October 17 virtually concedes that Rapides Parish will go dry, and tries to counteract any influence that such a victory might have in the State gubernatorial campaign by affirming that the issues in that contest are wholly different from those being fought out in the pending Democratic State primary. Let the prohibitionists of Rapides Parish see that The State's prophecy as to what is to happen there is fulfilled in heaped and rounded measure.

Rev. Harry E. Wooiever, of the Central New York Conference, has been elected Assistant Editor of the New York Christian Advocate. He was born at Van Etten, New York, March 19, 1881. He was graduated from Syracuse University in the class of 1907, and attended Drew Theological Seminary one year. Dr. Joy, the Editor of the New York Christian Advocate, says of him: **"He was brought up to love the Methodist Episcopal Church."** This, in our opinion, is a qualification well worth mentioning.

We take the following from a recent dispatch to the Jackson Daily News from Lexington, Miss.: "The fourth quarterly conference of the Methodist Church here met last night. The presiding elder, Rev. W. S. Shipman, preached on 'Intercessory Prayer,' after which he called the conference to order. Most of the large congregation which was present remained, and the official board was largely represented. All the collections were reported in full, and the pastor, Rev. V. C. Curtis, was strongly endorsed and an earnest request made for his return."

Mr. Arthur L. Dietrich, Divisional Sunday School Secretary for the Gulf Division, and Rev. R. H. B. Gladney, Field Secretary of the North Mississippi Conference, are at present engaged in conducting a series of Sunday school meetings in North Mississippi. The first meeting was held at Grenada on Wednesday, Oct. 6, and this campaign will continue until the end of the month. Brother Gladney has issued a neat folder giving the dates at the various places that are to be visited. He calls the force of workers headed by Brother Dietrich a "Flying Squadron."

Through the courtesy of Rev. Paul M. Brown, of Natchitoches, La., we have received a copy of a song, entitled "Hear Me When I Call," with the accompany music. Both the words and music of this production are by Mrs. Fannie Carter Guardia, a daughter of the late Dr. C. W. Carter, long an honored member of the Louisiana Conference, and formerly editor of the New Orleans Christian Advocate. The Marks-Goldsmith Company, of Washington, D. C., are the publishers, and the form in which it has been issued is very attractive. The price is 50 cents. We wish for this meritorious composition a wide circulation.

The following schedule of meetings has been arranged in the Organization Campaign to be conducted by the Woman's Missionary Society of the Louisiana Conference: Alexandria District, at Alexandria, Oct. 25-28; Monroe District, at Monroe, Oct. 29-Nov. 1; Ruston District, at Ruston, Nov. 2-5; Shreveport District, at Shreveport, Nov. 6-10; Lafayette District, at Lake Arthur, Nov. 11-15; Baton Rouge District, at Wilson, Nov. 16-19; New Orleans District, Parker Memorial Church, Nov. 20-24. Among those who are announced to participate actively in this campaign are Mrs. W. T. Cunningham, Mrs. R. H. Harper, and Mrs. S. S. Harris, of China.

At the fourth quarterly conference of the Amory and Nettleton charge, North Mississippi Conference, held Oct. 11, the following resolution concerning Rev. W. M. Young, who is winding up his fourth year as pastor there, was introduced by Brother J. A. Lowe and Brother E. D. Gilmore and unanimously adopted. "Be it resolved, That we extend to Brother Young our heartfelt thanks for his faithful service to us during the past four years, and pray that the great Head of the Church may guide, lead, and bless him in whatever field he may be called to enter." A truer and more deserving itinerant minister than Brother Young would be difficult to find.

From a personal letter from Dr. J. W. Boswell we take the following: "I have been under the weather physically all the summer and fall. I have spells of indigestion frequently, and at times they are very severe. Unless I improve I shall be afraid to venture on the trip to Conference. I would greatly regret to miss meeting the brethren the second time in succession.' We regret very much to know that Dr. Boswell's health has not been good of late, and we trust that it will soon improve. It will be quite a disappointment to his North Mississippi brethren if he fails to join them at New Albany on December 1. No member of their body is held in higher esteem than is he.

Under date of October 19, Rev. H. R. Singleton, of St. Louis, Mo., writes as follows: "I am entering upon my third year at the Scruggs Memorial Church with bright prospects for the best year I have yet had as pastor of this congregation. During the two preceding years we had 312 accessions to the church, more than 200 of them being on profession of faith. However, we dismiss members about as fast as we receive them; so our membership stays around 700 or 800. Representatives of Southern Methodism from the whole State of Missouri will assemble in St. Louis next week for a 'Go Forward Conference.' Bishop Hendrix will preside and we are expecting a great time."

The Tennessee State W. C. T. U. three or four months ago offered a prize for the best essay written by any student of the Ducan Training School of Nashville on "The value of Total Abstinence to a Life." This prize—$10 in gold—was won by Master Harry B. Duncan, fifteen years of age, who was also invited to read his admirable paper before the Tennessee W. C. T. U. Convention, which was held at Martin, Tenn., Oct. 1-4; and it will be published in "The Open Door," the official journal of that organization in the Volunteer State. This gifted young writer is a son of Mr. Whitten Duncan and Mrs. Nettie Armstrong Duncan, who formerly lived at Tupelo, Miss., but who now reside in Nashville. The Editor had the honor to officiate at the marriage of this couple on May 12, 1898, and rejoices with them in the triumph of this promising young representative of their Christian home.

Dr. A. C. Millar, the accomplished editor of the Western Methodist (Little Rock, Ark.), spent Sunday, October 17, in Shreveport, occupying the pulpit of the Noel Memorial Church at 11 o'clock a.m., and preaching to a large audience at First Church at the evening hour. Referring to First Church in his paper, Dr. Millar, among other things, says: "The membership is now about 1200, the Sunday school enrollment about 1560, and some $10,000 are contributed to objects other than local. A night school is maintained five nights in the week. In addition to the pastor, there are a paid secretary, a deaconess, and a special church worker. There is a very live woman's missionary society of 250 and an Epworth League of 150." The pastor of this fine congregation is Rev. George S. Sexton, to whom Dr. Millar refers as "one of my boys." Dr. Millar has sent us a communication concerning Centenary College, which reached us too late for this issue of the Advocate, but which our readers will have the pleasure of seeing next week.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On June 12, when the sad news came to us that little EDWIN V., the infant son of Mr. and Mrs. C. W. Turner, had gone home to God, we felt that we had indeed lost a friend. He was a friend to all, never met a stranger, and was always ready with a sweet smile for everybody. He was only 15 months old, but could speak many little words, and loved to sit quietly in the Sunday school while his parents worked to save souls. They carried him to a sanitarium in Mobile and all that could be done for him was done, but to no avail. His work was finished here; his smiles have ceased; his little chair is empty. We can only commend the loved ones to the Father who doeth all things for the best to those that love him. "Sometime, somewhere, we'll understand" why our Father took this little jewel to himself. The body of little Edwin sleeps in the cemetery here at Leakesville, where the birds and gentle zephyrs will sing sweet songs till the graves give up their dead, clothed with immortality.

H. E. CARTER.

Mrs. SARAH CLARK SLOANE, wife of T. J. Sloane, was born on August 18, 1830, and died on August 2, 1915. "Grandma Sloane," as she was familiarly known to her friends, had been a widow for more than a quarter of a century and had spent the most of her life with her daughter, Mrs. Letta Young, who lives near Petreville, La. She had been a member of the Southern Methodist Church for over fifty years. I have never known a person, young or old, who seemed to have more faith in the Father or more love for the Master. During the past two years I have seen Sister Sloane quite often, and always enjoyed being with her because of her love for the Word and prayer. She had been in poor health for several years, but she never failed to join in a word of prayer to the Father. There never has been any doubt in the minds of those who knew her as to where she would spend eternity. Her life was a reflection of her soul. She leaves four daughters and one son, as well as a host of friends and loved ones, who miss her, but rejoice in the memory of her pure and noble life. Her Pastor, T. L. BRYSON.

Our heart was indeed saddened when the news came to us that the Death Angel had visited the home of Mr. and Mrs. Philyer Smith, near Pelahatchie, Miss., on the evening of August 28, 1915, and that the sweet spirit of little CLAUDIE C. SMITH, aged 4 years, had been carried to the beautiful home above. Claudie was a bright little boy and was loved by all who knew him—to know him was to love him. He was sick only a few days and everything possible was done to restore him to health, but nothing that loving hands did could avail anything. His face was full of sunshine and he was always ready with a smile. This home has been made sad and the fond parents mourn their loss. You can not call him back, dear friends, but you can go to him. Try not to complain, since God thought it best to take him from you, but let your alm be to meet him in heaven. Remember that he is in the presence of Christ where he has no share in pain or sorrow. May those who weep call to mind that the Savior said, "Blessed are they that mourn, for they shall be comforted." One who loved him,

Mrs. BEATRICE SMITH.

SAMUEL A. CRAWFORD was born in Eutaw, Alahama, on January 22, 1859, and died in Leakesville, Miss., on June 22, 1915. He was educated at Culleoka, Tenn. After teaching for several years, he came to State Line, Miss., and entered the employment of the R. R. Company at that place. There he met and was married to Octavia Knobles on August 30, 1890. Of this union were born six children, one of whom died in infancy. The other five, together with their mother, remain to mourn their loss. Brother Crawford was a member of the Methodist Church and was always in his place whenever possible. I talked to him about his spiritual condition and he said that he had nothing to fear when the summons came. He would gather his loved ones around him at night and read the Bible and pray. He said to his wife a short time before his death that the way was clear. They often found him in the silent watches of the night on his knees in prayer to God. He loved his family and was a friend to everybody. We took his remains to State Line for interment and laid him away there to await the coming of the Lord and Master.

His pastor,
H. E. CARTER.

MRS. SARAH V. SMITH PRATT was born at Milan, Gibson County, Tenn., on November 30, 1840, and departed this life September 29, 1915. She was united in matrimony to John M. Pratt on Oct. 26, 1854; and of this union were born thirteen children, nine sons and four daughters. Her husband, six sons, and two daughters, preceded her to the grave. Five children—three sons and two daughters—survive to mourn their loss. Sister Pratt united with the Cumberland Presbyterian Church early in life and lived as a true and consistent Christian should until death. She bore her afflictions with the patience and fortitude that become a true child of God. She was kind and sympathetic in her dealings with her acquaintances and friends. Sister Pratt resided in Tennessee until 1892. Then she and her husband moved to Hillshoro, Hill County, Texas. She lived at Hillsboro until 1911, when she and a son and daughter removed to Lockney, Floyd County, Texas, and there she dwelt until her death. The funeral service was conducted at the Pratt residence, four miles south of Lockney, by Rev. J. A. Sweeney, pastor of the Lockney M. E. Church, South. Her mortal remains were carried to Hillsboro where they were laid to rest by the side of her husband.

O. C. STAPLETON.

MRS. HENRIETTA McWILLIE STOVER POWE was born on March 10, 1829, and died on the morning of September 23, 1915. She had the privilege of living longer than her allotted time in this world of mutation, having reached the age of 86 years, 6 months, and 13 days when death came. She was married to Mr. Samuel H. Powe on October 2, 1850, and became the mother of eight children, 6 of whom are living, and two of whom had preceded her to the "City Celestial." She was a loving mother, a good wife, a splendid neighbor, and a friend to all with whom she came in contact; and, best of all, a devoted Christian. Throughout her long illness hers was a life of steadiness. She was a member of the Methodist Church. The Church has lost a good member, society a splendid character, her children a sweet mother, and the home a queen. But heaven has gained a ransomed soul. The funeral was conducted by the writer at the old home on September 24, at 10:30 o'clock a.m., where a large concourse of people were gathered together to pay tribute to the memory of the deceased. After the services had been conducted, her body was laid to rest in the home cemetery. May the hand of Him who rules the world and they that dwell therein help her friends and relatives to prepare to meet her where there will be no sad partings, nor even a tear, but where God shall wipe all tears from their eyes!

Her pastor,
HILARY S. WESTBROOK.

FIFTY YEARS OF THE YOUNG WOMAN'S CHRISTIAN ASSOCIATION.

The Young Woman's Christian Associations of the United States of America will observe their fiftieth anniversary with a Jubilee celebration from February 1 to March 3, 1916. February 6 and 7 will be Pioneers' Days. All missionaries now in active service or retired, who were at any time identified with the Young Woman's Christian Association work in college or city, are asked by this notice to send a letter to such Associations before these Pioneer Days if possible.

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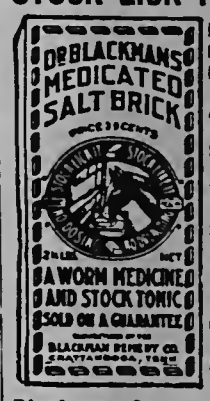

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A CALL TO SERVICE!

Dear Sisters: I hope that you have received the social service leaflets and study for December with the report blanks sent out some days ago. If this literature has not been received, please notify me at once by sending the name and address of the auxiliary social service superintendent to me at Lafayette, La.

This short message comes to you from an old friend with an earnest request and is designed to "stir up your pure minds by way of remembrance."

As Superintendent of Social Service in the Louisiana W. M. S., I need your help. This field is so broad that, like the love of God, it extends to the uttermost parts of the earth. It includes everything that stands for betterment in your own community and in all other communities—in the home land and across the sea. Now dear friends, let's have a part, each one of us, in trying to place this ladder of love and service so firmly that others may climb up and out of their wretchedness and sin into the sunlight of God's love and mercy.

In tabulating the reports for this year, I find that as many as forty or more auxiliaries in the Louisiana Conference have no superintendents of Social Service, and I want to urge and emphasize these three points most earnestly.

1. A superintendent in every auxiliary, working through a committee.

2. Use of the Leaflet and Study at the third meeting in each quarter (March, June, September, and December).

3. Send the name and address of each newly elected Superintendent to me at Lafayette, La.

These items form the basis of the work in every auxiliary and on this foundation each auxiliary may extend its lines to include all that is best in your own community and others. Just the old ladies' aid work—only on a broader scale.

With a prayer for God's blessing on each one of you personally and on your work, I am your friend and sister,

Mrs. E. R. KENNEDY.

Mt. Vernon, New York.

JONESBORO, LA.

Dear Doctor Meek: In some respects we have had a fine year on the Jonesboro work. When I took charge last December we had a membership of 111. We have had 48 accessions during the year.

Our first meeting was held at Jonesboro, the "Hub" of the charge. Here we were assisted by Rev. A. Inman Townsley, who did some very fine preaching, attacking fearlessly all manner of sin and remonstrating with all kinds of sinners, from the worldly dancing church member to the most wicked and ungodly transgressors in the town. Three persons united with the Church. The pastor had received 19 before the meeting began.

Our second meeting was held at Dodson, La., and we were assisted by Rev. W. W. Perry, our pastor at Haynesville, La. Brother Perry is a strong gospel preacher, and the Lord greatly honored his messages and much was done. Fifteen joined the Church on profession of faith, and one by restoration.

Our third meeting was held at Hodge, La., and again we were assisted by Brother Townsley. He was at his best, preaching with great power, and the Holy Spirit came upon the people. We received 8 into the Church, two having joined prior to the meeting.

Our Sunday schools are well organized and are doing fine work. Dr. F. C. Wren is our efficient superintendent at Jonesboro. He understands his work and knows how to secure results. The McBride Bible class is one of the best, if not the largest, in the District. We have had to build an additional room to meet its needs. Brother C. F. McBride is the teacher of this class, and is the right man in the right place.

Brother D. M. Pyburn, whom many of our preachers know, is our faithful superintendent at Dodson, and under his wise and efficient management the school is doing well. The school at Hodge is a union one, and therefore cannot be reported to the Conference.

We are trying as best we can to look after every interest of the Church in this charge, including the Advocate, which should be in every Methodist home in Louisiana.

Our presiding elder, Rev. Briscoe Carter, is a live wire. He is looking after the interests of his district with his usual zeal and efficiency. When we meet at our Annual Conference in Mansfield I doubt not that you will hear a good report from the Ruston District.—I. O. Bennett, P. C.

MEMORIAL RESOLUTIONS.

Whereas, the Sunday school of the La Branch Street Methodist Church, McComb, Miss., has been called upon to part with one of its pupils in the untimely death of Aubry Reagan; therefore be it

Resolved, 1. That in his death our school has lost a faithful scholar, his home a dutiful son and affectionate brother, and the Church and Baracca Class a true and loyal member.

2. That we tender our sympathy and prayers to the bereaved family, assuring them of our deepest interest in their welfare, and praying that the Divine presence may be with them.

3. That a copy of these resolutions be furnished the New Orleans Advocate for publication, a copy sent to the family, and also that a copy be spread upon the records of our Sunday School.

Signed by: Mrs. F. B. Ormond, teacher Barracca Class; Thomas Swearengin, and Roy Wardlaw, Committee.

A DELIGHTFUL OCCASION.

(Brother and Sister Morris are winding up a quadrennium of faithful and efficient service at Mansfield.)

Conference being so near at hand and its convening meaning the removal of our esteemed co-worker, Mrs. T. H. Morris, a lovely surprise was planned several weeks ago by the Woman's Missionary Society of the Methodist Church. Monday, at 3 o'clock, while all were busy with the Bible lesson, a committee of six quietly repaired to the parsonage and placed vases of roses and cosmos on the buffet and tables and arranged a miscellaneous shower on the dining table. After the meeting of the Society, Mrs. Morris escorted the members from the church to see the new rug they had just bought for the dining room, and on opening the door, much to her surprise, found this lovely shower. The look on her face compensated for the labor on the part of the ladies. There were few dry eyes as all realized that the meetings with Mrs. Morris were numbered. The gifts were tokens of appreciation for kindnesses, help, and prayers extended to all by this untiring worker. It was indeed a pleasure to all to see her open the packages of hand-embroidered tablecloths with napkins to match, towels, pillow cases, centerpieces, lingerie, several crepe-de-chine waists and a house dress, silk hose, gloves, handkerchiefs, gold thimble, silver spoons, cut glass bowl, canned fruit, preserves, pickles, a wool comfort and various other lovely and useful gifts. The committee, which was composed of Mesdames Logan, Wemple, Mallery, R. T. Moore, C. K. Sheppard, and J. L. Lowrey, served choice refreshments to the honoree and her guests, which numbered sixty.—S., in the Mansfield (La.) Enterprise.

Have Dark Hair and Look Young

Nobody can Tell when you Darken Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

WATCH YOUR HEART IF YOU WISH HEALTH

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve, but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

ELOCUTION

Would you like to study Elocution?

We will give you LESSONS by MAIL and teach you the art of Public Speaking, Dramatic Reading and Entertaining. Elocution will make you popular and earn you money. With our lessons mothers can teach their children to Recite. Only the best literature taught. If you cannot go away to school, this is your opportunity. Send 4 cent stamp for Sample Illustrated Recitation.

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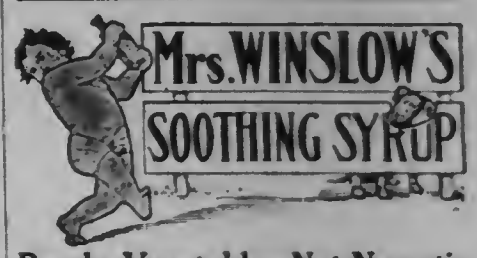

Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

A Foe to Tuberculosis

The Journal of the American Medical Association (August 9, 1914), reviewing an article on "The Influence of Calcium Salts on Constitution and Health," said: "They (the authors) report numbers of concrete instances in which patients gained in vitality and energy after taking calcium."

Doctors agree that in tuberculosis lowered vitality and lost energy must be overcome.

One of the constituents of Eckman's Alterative is calcium (lime), in such combination with other valuable ingredients as to be easily assimilated by the average person. To this, in part, is due its success in the treatment of tuberculosis—a service which even some ethical practitioners have acknowledged to their patients. We make no wholesale claims for it but since it contains no opiates, narcotics or habit-forming drugs, a trial is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

Obituaries

Mrs. NANNIE R. TAYLOR was born in Sinclair County, Ala., on Sept. 13, 1836. She moved with her parents to North Mississippi while she was yet a child and there she grew to womanhood. On Oct. 3, 1861, she was happily married to Mr. Benjamin F. Holcomb, who died soon after their marriage. Of this union one son was born. In 1869 she was converted and joined the Methodist Episcopal Church, South, and was a faithful member until her death, which occurred at the home of her stepfather in Centerville, Miss., on Oct. 3, 1915. It was my privilege to receive her into the Church twenty-five years ago, and I say unhesitatingly that her life for twenty-five years was a beautiful Christian life. Sister Holcomb was a good neighbor, always ready to help those in trouble or in need. She was a devoted mother and an obedient and dutiful daughter. She leaves an aged stepfather, one brother, one sister, one son, and a host of friends and relatives to mourn their loss. Her death was sudden, but her end was peace. Blessed are the dead that die in the Lord!

W. W. SIMMONS.

Mrs. LUCINDA ANN TATE (nee Johnston) was born on June 22, 1842, and died on September 8, 1915, at her home in New Albany, Miss. In the fall of 1869 she came with her parents from Georgia and located in Pontotoc County, Miss. Sister Tate was married to Mr. H. N. Tate on November 16, 1871, and they lived happily together for many long years. Brother Tate died about four years ago. There were five children born into this happy home, two daughters and three sons. Two sons died in young manhood, and one son and two daughters are left to mourn her departure and revere her sacred memory. When quite young Sister Tate was converted and joined the Methodist Episcopal Church, South. She lived and died in the communion of the Church of her choice, and during all her life never for one moment ceased in her love for her Lord, her Church, and the world of unsaved souls. She was quiet, retiring, unobtrusive, modest, and the surface of her life did not reveal to the casual observer the wealth and depth of conviction, the rich Christly graces, and the deep stream of splendid womanly traits that flowed through her quiet soul at all times. She cared little for the outward show, the surface, the glare; but she did care for the matters that concern the soul and for those forces of the inner life that bring constant peace to all being. A great throng of her old-time friends and neighbors attended the funeral services at the Mt. Olivet Church, and her body now sleeps in the cemetery of that church, awaiting God's great resurrection after awhile. It is very precious to know that God will take care of His own dead.

S. L. POPE.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

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THE FINEST BIBLE IN THE WORLD
FOR THE MONEY
This Photograph represents exact size 5½ x 8¼ inches
Bound in French Morocco, absolutely flexible, with overlapping covers as shown in this photograph. Has red under gold edges.
IT CONTAINS
The Authorized Version of the Old Testament and New Testament
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A New Series of Helps to Bible Study
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4000 Questions and Answers
which unfold the Scriptures.
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showing scenes and incidents of Bible History.
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PRICE ONLY $1.20 PLUS 15 CENTS TO PAY POSTAGE
Each Bible supplied with elastic band and packed in neat box.
SEND ALL ORDERS TO
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A GOOD PRESENT.

Let us send you one of these Bibles. The price is $1.35 postpaid. When remitting send us money orders or 2-cent stamps. If a check is sent, add 10 cents to cover cost of exchange. This Bible makes a suitable birthday present.

INFLUENCE OF SCHOOLS.

A missionary states that more than two hundred members of a congregation in South India trace their conversion to the influence of one village school. "In every school the Scriptures are taught, and even where the government requires a conscience clause, as at Omdurman, not a single child is withdrawn from instruction in the New Testament, though of the eighty girls on the register about half are from Moslem homes. The missionaries find it possible to make the Bible lesson the most popular of all, and many of the boys, non-Christians though they be, are able to pass as good an examination in general Scripture knowledge as some divinity students at home in their first year."

No man is free who is not master of himself.—Epictetus.

"The real will never find an irremovable basis until it rests on the ideal."

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

LEADS THE VAN.

Dear Brother Meek: The Rev. T. M. Bradley, of Shelby, Miss., has the honor of being the first to send in his Educational Assessment for 1915. He has paid in full.

E. NASH BROYLES,
Treas. N. Miss Board of Education.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—Ruskin.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

ANENT THE MISSISSIPPI METHODIST ORPHANAGE.

Dear Dr. Meek: I am beginning to feel at home in the Capital City. I like my new work very much. The greatest trouble that I see is the lack of funds to run the institution adequately and creditably. We are now getting responses, however, on Work Day collections. We received about $1000 this week. Our institution is full, and in some departments very much crowded. Our school is doing well. We have five teachers besides the music teacher. They are Miss Georgia Brumfield, Tylertown, Miss., principal and teacher of the seventh and eighth grades; Miss Corinne Avery, Jackson, Miss., the fifth and sixth grades; Miss Amanda Howell, third and fourth grades; Miss Inez Driskell, first and second grades; Miss Sudie Robinson, primary department, and Mrs. Mary Williams, music teacher. Misses Howell and Driskell are products of the Orphans' Home.

We have introduced some practical features in the work to train the pupils for their life work. We have organized two classes in sewing—one for the large girls and one for the small girls, taught by Miss Avery; a class for boys and girls in shorthand and typewriting, taught by Miss Brumfield; a class in domestic science, taught by Miss Bessie Porter, our kitchen matron; a class in nurse training, taught by Miss Gertrude Crabtree, a graduate nurse furnished the Home by the United States Government Department of Health.

The Home has a system of marking the clothing of the children so that each individual has his own clothes. There is not a single case of sickness in the institution, which is remarkable when you consider the number in the Home.

We expect free cars to be run a little later in the season on all the roads on which they have been accustomed to run. I hope to give you a notice a little later of the exact dates and names of those in charge of cars. The time will be, however, between the 17th of November and December 1.

Come to see us when in Jackson.

Your friend and brother,

J. B. RANDOLPH.

UNION, MISS.

Dear Dr. Meek: We closed an eight days' meeting at Union last Sunday night, October 17, with excellent results. Brother Dan Kelly, our Conference evangelist, did the preaching, this being the second meeting he has held there. Interest grew from the beginning, and some of the services were of unusual power. Professor W. E. Neff kindly closed the school for the afternoon services, and notwithstanding the busy season, there was a good attendance of business men at the day meetings. The last day seemed the best of all, with splendid congregations and enthusiastic services.

There were a number of professions and 40 accessions to the Church, more than thirty of them being on profession of faith. Brother Kelly was invited by a unanimous vote of the people to hold their meeting next year. Brother Kelly's personality, preaching ability, unfailing wit and, best of all, deep consecration especially fit him for the work whereunto God has evidently called him.

W. A. HAYS, P. C.

Decatur, Miss.

A WORD FROM BROTHER BALEY.

Dear Dr. Meek: I notice in my article which appeared in the last issue of the Advocate an error that destroys the meaning I intended to convey. This was possibly an oversight on my part. The error I refer to is this: "If these 'mountebanks' have a much better article of preaching than we do, as they claim, why don't they build their own houses of worship." What I intended to say was this: "If these 'mountebanks' have so much better article as they claim, than we do, why don't they build their own houses of worship?' Please make this correction in your next issue.

We have had a good year at Main Street this year. I think the Church is on the upgrade and stronger than it has been at any time for the past several years. I am in hopes that we are on the eve of greater things in the Church work here. Sincerely yours,

C. WESLEY BALEY.

Water Valley, Miss.

Salts Fine for Aching Kidneys

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complication.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.—Adv.

JUNG & SONS CO.

Alecto RED ASH
The BEST OF ALL **Coal**

Special Bonus of $5.00 on the first six orders each solicitor sends. Write for particulars.

SWORN CERTIFICATE OF WEIGHT WITH EACH LOAD.

Phones: Main 1496
Jackson 1299

"GUIDE ME."

An Indian, writing concerning his own conversion to Christianity, says:

"One day—it must have been Sunday—I was following a path which led past the little church. Out of the open window I heard the sound of voices. The tune they sang was pleasant to hear. I wanted to hear it again, to learn it if possible. So I went to the church on three seccessive Sundays, but that tune was not sung. On the fourth Sunday, however, I was happy to hear the hymn I had longed for. I stood next to a man who sang out of a book. From him I caught the words of the first verse and learned them by heart.

"When I left that church, able to carry the tune and sing the first verse of the Dakota translation of 'Guide me, O Thou Great Jehovah,' I felt that I was possessor of a great treasure. From that day on I attended the services with regularity, hoping to learn other things as beautiful as that hymn."

Are You Out of Sorts,

impatient, melancholy, pessimistic, down on the world? If so, your liver is out of shape. Healthy people look at the world through rosy glasses. Buy a bottle of Plantation Chill & Fever Tonic and Liver Invigorator, price only 50 cents, and watch your spirits pick up. It cleanses and invigorates your sluggish liver and puts you on your feet again. No arsenic and no calomel. Purely a vegetable compound.

For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

FACTS THAT COUNT.

A portion of the Scriptures has now been translated into the language of the Milos people of Southern China, who never before had a written language.

* * *

A Turkish woman, unveiled and unafraid, is now acting as postmistress in one of the districts of Constantinople; the exigencies of war have brought this step of emancipation. "Out of the eater (war) comes forth meat (liberty and life)."

* * *

The report of the London Missionary Society for the fiscal year which ended a few months ago shows that the contributions of the home churches reached a total of $505,000, as compared with $520,000 for the previous year. The contributions of the churches of Australasia and in the foreign field increased by $20,000.

THE BIBLE IN EGYPT.

Rev. Stephen Van R. Trowbridge, Sunday school secretary for Egypt, has been receiving money from friends in London and Cairo for the distribution of New Testaments among the Australian and New Zealand troops as well as among the Turkish prisoners in Cairo and the Moslem students in the government schools.

The actual distribution among the soldiers and prisoners he has turned over to the Army Y. M. C. A. secretary. The work among the schoolboys, Moslem policemen, and street car conductors he is carrying on personally as he goes about the city.

In this work he is following the plan suggested by the Pocket Testament League. On a recent journey to Middle Egypt he distributed about one hundred and eighty copies of the Arabic New Testament to fellow-travelers.

"PORTRAITS AND BIOGRAPHIES OF OUR 14 BISHOPS."

Send 25 cents for copy of above 32-page volume showing photographs and short biographical sketches of our Bishops. It should be in every Methodist home. You will be delighted with it. Ask for proposition to Missionary Societies for selling them.

JOHN L. GREENFIELD,
1329 Busch Building, Dallas, Texas

A Great Book at a Great Bargain, Less than Half Price.

It is large, double column pages, printed on good book paper, substantially bound in cloth. It contains about 450 sermons and sermon outlines by many of the world's greatest preachers, and about 800 bright, suggestive religious anecdotes. Price prepaid $1. If not pleased return it and your $1 will be refunded without a word. **The Co-Operative Pub. Co., Kirkwood, Mo**

FLORIDA Reclaimed upper Everglades, **richest land in the world;** level prairie; saw-grass muck soil ten feet deep; best location for **general farming, tropical fruits and winter vegetables;** pure water; good health; easy terms; free booklet; sample of soil; near new railway; agents wanted. **J. Bare, Box 107, Rita, Fla.**

Calomel Makes You Sick, Ugh!

"Dodson's Liver Tone" better than calomel and can not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ALL-DAY MEETING AT WAYNESBORO.

On the spacious veranda surrounding the suburban residence of the President, Mrs. J. W. Alexander, an all-day session of the Waynesboro auxiliary was held on Thursday, September 16. The meeting was opened by the President reading a Scriptural greeting from Mrs. W. S. Davis, Sr., the revered chapter member of the auxiliary who was unable to be present. Mal. II was read and commented upon. "Rock of Ages," and "All Hail the Power of Jesus Name," were sung, then Mrs. McQueen, secretary of the Meridian District, in a fervent, earnest prayer, invoked the Divine blessing upon the meeting.

Excellent papers on various activities of the Church were contributed at the forenoon and afternoon sessions. Mrs. McQueen delivered an inspirational address on the work and workers in foreign lands, and then gave a survey of the work in the home field, emphasizing the work in the district over which she so ably presides.

At noon a sumptuous lunch was partaken of and a social hour enjoyed.

The following forenoon Mrs. McQueen, in zeal and earnestness in the Master's work, organized a young woman's society, incorporating with it the young people's society which had been a benefit to the younger members of the church. Mrs. C. H. Cole will organize another young people's society with those who are now of age to join it. Much benefit and inspiration were received by the sojourn in Waynesboro of Mrs. McQueen, the devoted and consecrated district secretary. The auxiliary appreciates her services, as well as those of their energetic president, who labors faithfully in the work of the Kingdom.

Mrs. J. F. PON, SR.

A CORRELATED JUNIOR LEAGUE AND MISSIONARY SOCIETY.

A Correlated Junior Epworth League and Junior Missionary Society has been organized at Patterson, La., by Mrs. T. B. Clifford, with an enrollment of 25—nineteen of these being juniors and six babies. We meet every Sunday afternoon and follow some line of study. On the fourth Sunday the program from The Young Christian Worker is carried out. We have seven subscribers to this paper. Mite boxes have been given out and we have had one mite box opening, at which time $4.17 was taken in.

A Bible study class has been started and the children are working diligently for their ribbon diplomas. We use the Epworth League "Gold Book" and follow the order of worship in the opening and closing. Have only been organized six weeks and have made 46 visits to the sick and carried 18 bouquets. Sent to the Conference treasurer for dues $1.05; mite box, $4.17; and enrollment for six babies, $1.50. Total $6.72. Leaflets given out, 82.

Mrs. T. B. CLIFFORD.

WEEK OF PRAYER, NOVEMBER 7-13.

Let every auxiliary plan to observe the Week of Prayer this year. The entire support of the Pacific Coast work of the Home Department depends upon the collections this year. How is this money appropriated? It supports five Oriental preachers; it supports a night school with two teachers at Alameda; it supports two kindergartens; it supports various settlement features, like mothers' clubs, study hours, etc.; it helps in the upkeep of a Korean circuit of four appointments and a Japanese circuit of six appointments. If any auxiliary fails to contribute this year to the Week of Prayer fund it will curtail the appropriation for this work and cut it out of a part in this important phase of home mission work. How much is needed for the support of this Pacific Coast work?! $9700.

This is not the only use to which our Week of Prayer offering is to be put. The opening of the work of the Woman's Missionary Council in Japan depends upon liberal giving in every auxillary. The work to be undertaken is the support of six missionaries, nineteen Bible women, six kindergartners, and the Lambuth Memorial Bible Woman's Training School. The missionaries are Misses Maud Bonnell, Nellie Bennet, Ida Worth, Vanie Bell Williams, Annette Gist, and Charlie Holland. The last two are new and sailed in August. It will require $10,000 to enterprise this work.

Both of these amounts can be readily raised if our women will only remember that this season is to be one of fervent, earnest, prevailing prayer. If we enter upon it in this spirit then sacrificial, self-denying giving will follow, and our coffers will be filled to overflowing.

PORT GIBSON DISTRICT MEETING.

The Port Gibson District Meeting, held in Port Gibson on October 6 and 7, was a most enjoyable occasion. Our new district secretary, Miss Mabel Porter, presided over the sessions and did so with a grace and charm which won for her many warm friends. While the work is new to her, she impressed us as having a wonderful grasp upon it. She is making strenuous efforts to have an auxiliary in every church in the district, and where possible to organize the young people and children, too.

Mrs. B. F. Lewis was the only Conference officer present, but such a wealth of information, helpful suggestions, and inspiration as she brought to us! The opening service was given over to her and a deeply impressive address was made. After strongly presenting the work in the foreign land, showing how wonderfully doors have been opened in response to our prayers, and then holding the attention while ably discussing some phases of the home work and its great needs, she closed with the soul-stirring question: "What are you going to do about it?"

Only four delegates were present, but we felt that it was good for us to be there. Dr. Featherstun was in the midst of a revival service and a deeply spiritual air seemed to permeate our entire session. The presence, at the night service, of so many young boys and girls from the college was an inspiration, and the prayers went up from more than one heart that something might be said which would prompt one of those precious young lives to enter into God's service in a definite way.

We visited in the College and felt that it was a rare privilege to be the guest of Rev. and Mrs. O'Neil and their adopted family. It was from this same college that our Miss Nell Drake graduated and in after years went to China, that her life might be used of the Master in bringing light, hope and love into the hearts of heathen womanhood.

We are sorry for the women in the district who failed to attend this meeting. They are undoubtedly the losers. Take our advice and do not miss the next one. These meetings are a means of grace as well as schools of missionary information.

NOTICE.

For the benefit of those who have been interested in the Indian, Tom Jackson, we would say, please do not send any more board money to Brother Purcell, of the Montrose Training School. Tom Jackson lost his wife early in August and is so grieved over her death that he finds the pursuance of his studies impossible at present. This brother of the red skin should appeal to our sympathies and should have the prayers of every Christian in the Mississippi Conference. How hard it is for us to give up our loved ones! Pray that this poor Indian may find comfort and consolation in Christ and that time may bring healing upon its wings and that he may be able to accomplish the purpose which was his—of being a minister unto his own.

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The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

WINONA DISTRICT WOMAN'S MEETING.

The annual meeting of the Woman's Missionary Society of the Winona District was held in the Itta Bena Methodist Church on October 15. After morning devotionals which were conducted by Mrs. J. E. Coleman, the business session was called to order by Mrs. A. M. Pond, District Secretary. Mrs. J. W. Conger, First Vice-President, and Miss Louie Dunstan, Corresponding Secretary, were introduced to the body. The chair called for reports of the auxiliaries. Twelve adult and five young people's and junior societies responded.

Two interesting papers were read: "Woman's Missionary Work in M. E. Church, South," by Mrs. J. B. Ellis, and "Our Co-operative Home," by Mrs. Alexander, after which prayer was offered by Mrs. J. T. Carroll. A General Institute, conducted by Miss Dunstan, constituted a most interesting and helpful part of the program.

At noon a delicious and abundant dinner was served in the Sunday school room by the good women of Itta Bena.

The afternoon session was opened with devotional exercises by Mrs. J. E. Thomas. Business was resumed and the following papers read: "Young People's Work," by Mrs. J. W. Conger; "Our Periodicals," by Mrs. W. M. Campbell; "Scarritt Bible and Training School," by Mrs. C. A. Neal; "Missionary Study and Publicity," by Miss F. A. Gardner; "Our Orphanage," by Miss Bomer.

Indianola was chosen as the place for the next meeting. On motion a rising vote of thanks was accorded the ladies of Itta Bena for their hospitality and royal entertainment.

The meeting was dismissed with prayer by Mrs. J. E. Coleman.

A WORKER.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of nervous breakdown, take "Renovine," the best of nerve tonics, and build up your nervous system. For sale by the best dealers everywhere. Price 50c. and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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If life is a comedy to him who thinks, and a tragedy to him who feels, it is a victory to him who believes.—P. T. Forsyth.

Can You Write a Letter Like This?

Mrs. Theo. Kuker, Florence, S. C., writes us under date of Aug. 29, 1915, as follows: "I have ordered 'RENWAR' for several people and many others come to me for the name and address. As my recovery has been so wonderful I am happy to recommend such a sure remedy. It has never failed to relieve those who used it." This is only one of many such letters received by us almost every day. You, too, can be well, if you will. "Renwar" relieves rheumatism by removing the cause, uric acid, from the blood. For sale by all druggists, 50c per bottle, or sent postpaid on receipt of price if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

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You can do it in three weeks and thereby renew your health. This article is written by a physician who has seen it demonstrated in numerous cases and explains how it is done.

Listen: If your weight is one hundred and thirty-three pounds your body contains eighty pounds of water, for, according to standard medical books, the human body contains sixty-seven and one-half per cent of water. Now disease is invariably caused by impurities which we call poison, and these are readily dissolved by the right kind of natural mineral water. Drink ten gallons (eighty pounds) of Shivar Mineral Water (use no other water for twenty-one days), and you will have exchanged your old body for a new one, so far as the soluble part of it is concerned. The impurities will be dissolved and pass away. If you suffer with dyspepsia, indigestion, sick headache, rheumatism, gall stones, kidney or liver disease, uric acid poisoning, or other conditions due to impure blood, accept Mr. Shivar's liberal offer which appears below. Read the following letter carefully; then sign and mail it:

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

From the Field.

Petal, Miss.

The little village of Petal, Miss., needs a Methodist Church, and ten of our leading men met at my house Friday night and adopted a plan to raise $500 by approaching one hundred men on a $5 proposition; so far we have been encouraged. We wonder if there are not some who read the Advocate who would not be in sympathy with a hustling, yet weak little community enough to invest $5 in this worthy cause. If you will allow our cause space in the Advocate we will appreciate it. I wish to say that we have been using the Church of the Presbyterian people and I think that we should make an effort to build one of our own. Brother H. Mellard, of Broad Street, Hattiesburg, Miss., is our pastor and a better man and preacher cannot be found anywhere. If this should be given space in the Advocate and any one should read and wish to contribute any amount let him mail his contributions to H. C. Norsworthy, Treasurer, Petal, Miss. I assure you that whatever may be sent will be properly used and that upon receipt of any money the Treasurer will mail a receipt to the donor stating if the Petal Methodist Church is not under construction by April 1, this money will be refunded. Thanking you in advance for any favorable consideration, I am,

Sincerely,
H. C. NORSWORTHY.

Fayette, Miss.

Dear Dr. Meek: It has been some time since my charge has had a "write up" in our Advocate; so I shall proceed to let you and any other interested parties know something of what has been transpiring in this part of the Kingdom. Of chiefest interest—to myself, at least—is the fact that since last writing you I have added unto myself a wife and I at last realize what I was missing all along while I was single. And here I might say that the good people of Fayette gave us a royal reception. My wife and I have only words of praise for the people of our town as to their hospitality. We found a well-ordered supper on the table and a well-stocked pantry awaiting our return. The Lord hath dealt kindly with us and we are thankful.

But to the work of the year. On the fifth Sunday in May we observed Children's Day, an interesting program being rendered and much interest being manifested in the entire service. A liberal offering was made. Then last week we carefully observed Work Day for the Orphanage and the result of our efforts was a contribution of nearly $35. On Easter Sunday we raised over $40 for this cause and we make a monthly offering also.

But most pleasing to me right now is the result of our meeting at Rodney last week. Brother Alsworth, of the Nebo work, was with us, and the Lord was with us indeed. There is scarcely any one in that thinly-settled section who is not a member of some Church, so we did not expect much increase. We laid out our energies in stirring up the church itself and in this the Lord blessed us. Several family altars were erected and the importance of tithing was so forcibly presented that several of our leading members in that Church have promised to tithe. The faith of all was strengthened and our church there has received an impetus that was much needed.

It is so near Conference, Dr. Meek, that I am not going to tell you just what I am doing on the claims assessed against us. I'll tell the Bishop when I am called on at Laurel, but I think I had better not make any promises before, because I might fall down. Suffice it to say, I will not be the cow's tail. I have enough now to be sure of that statement.

We will start our meeting here next Sunday week. Brother J. V. Bennett of Monticello will preach for us. Pray for us. We need a great spiritual awakening in Fayette.—M. F. Adams, Pastor.

Vancleave Charge (Miss. Conf.)

Dear Brother Meek: With the hope that these few words may find a place in your valuable paper, I will give a short account of the work we have been trying to accomplish here.

Our fourth quarterly conference has become a matter of history. With all members of the Quarterly Conference present but four, we had about as good a time as was possible.

All of our revivals have been held. We closed the revival campaign with our annual camp-meeting at the New Prospect Campground. This meeting proved indeed to be a time of refreshing from the presence of the Lord. While we had rather a wet time in the beginning, we found the people making every effort possible to be at the campground on time, even going in the rain to be present at the first service.

We began the meeting at eleven o'clock on Thursday, October 14, with Rev. W. H. Saunders, of Fernwood, Miss., to do the preaching, which was of a high order and was acceptable to all who heard him. And the Spirit of the Lord seemed to be present at the first service, as was evidenced by shouts of joy and tears of repentance. Brother Saunders did most of the preaching, owing to the fact that the other brethren did not arrive in time to take a large part in the meetings.

Brothers John L. Carter and L. R. Roberts, local preachers on the charge, rendered good service which the Master saw fit to honor. Then Rev. W. H. Huntley, D. D., our presiding elder, gave us such a gracious sermon, seasoned with tenderness of grace, at the eleven o'clock hour on Saturday, October 16, that we were made to rejoice again. But the good times did not stop there, but kept getting better all along. To the delight of us all, Rev. I. W. Cooper, D. D., President of Whitworth College, came to us with his genial smiles and whole-hearted fellowship, and at the eleven o'clock service on Sunday morning almost lifted us into the third heaven. We sang hymns of praise and rejoiced in the fact of our fellowship with the Lord, our Savior. Faithful work was done by the choir throughout the meeting. It seemed as if the Lord accompanied and made effective our efforts from the very first service and we were all happy and felt that it was indeed a time profitably spent. There were 5 bright conversions, and several reclamations, six infants were baptized, and there was one addition to the Church by profession of faith.

The meeting closed Sunday night with a handshaking as a promise that we were going out to try to let the world feel that our religion is not a vain profession, but a living reality—a religion worth while—something not merely to be sought for, but to obtain and hold on to. It will do to live by and it will do when we come to die; for this old-time religion will take us all to heaven.

God bless the faithful ones who worked so valiantly for the success of the camp-meeting now closed. Eternity alone will reveal the good done. I wish you could have been with us, Brother Meek.

With the hope that this will not find the waste basket, I will close by saying that we have had five Children's Day services this year with a total collection of $26.15.—W. L. Blackwell, Pastor.

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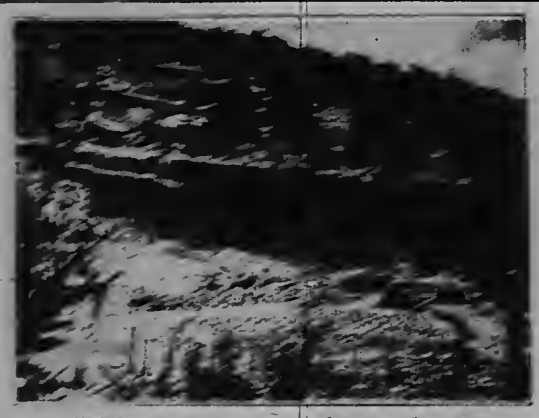

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NEW ORLEANS CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 4, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

THE CRY OF THE HUMAN SOUL.

The image of God is stamped upon the human soul, and nothing but God can satisfy it. Its sense of orphanage and need has caused it to cry out after the Supreme Being in all lands and ages. This is the meaning of the sacrificial smoke ascending from pagan altars, of the towering temples built by heathen hands, and of the various religions that have come into existence among the scattered and benighted sons of men. Its echoes are heard all through the Canon of the Divine Revelation. The Psalmist voiced it in his passionate outburst: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." It found expression by the Greeks who had come to Jerusalem to worship, when they said to the disciples, "Sirs, we would see Jesus." And when the Master, in sight of Calvary, was speaking his farewell words to the little band that he had chosen, this ardent longing again broke forth in the memorable utterance of Philip: "Show us the Father, and it sufficeth us."

The reason for this earnest outcry of the soul for God is because in the serious moments of life it knows, perhaps intuitively, the utter inadequacy of all other sources of help. It realizes that it exists surrounded by mighty forces that only a higher Power can control. It confronts mysteries and perplexities upon which it is aware human wisdom can shed no light. It is conscious of the fact that it must rapidly march to the grave and pass into the great beyond, and knows that no earthly hand can reach beyond the tomb to give it succor and assistance. It feels even in this life the sting of guilt and wants pardon and peace within, and these blessings, it soon learns, it is not within the scope of man's ability to bestow. God only can supply its primal and increasing necessities.

In this stupendous fact lies a great truth that Christians would do well to lay to heart. The Churches that have swayed humanity most in the past have been the ones that have appeared to wield most constantly and mightily the power of God; and so it will be in the future. This is what the suffering, struggling millions of mankind want to find and come into touch with. Its claim, spurious though it may be, to mediate between God and men and bring divine power and blessings into human hearts and lives, in our judgment, constitutes to-day the greatest source of strength that the Roman Catholic Church has, far outweighing the helpful influence of even its charitable and educational institutions. People, when overtaken by trouble and disaster, will turn to agencies that promise assistance, even though they may not be able to give it. That which inspires hope in men will ever appeal to them.

The true ministers of Jesus Christ should not merely AFFECT to represent him and exercise the power that he has pledged to those commissioned to be his special ambassadors, but they should do so in reality. We are inclined to think that the priestly (the intercessory, the mediatorial) function of the Christian ministry has perhaps been too much neglected among Protestants. To have God with him and to bring him consciously into the lives of others is the fundamental part of a preacher's work. And when God is manifest in any man so that the world can see him, he will not want for a hearing or a following. It was because he carried the rod through which flashed forth the Divine Power that the children of Israel were willing to follow Moses as their leader. Moses was too wise to undertake the task of leadership until that unmistakable proof that he was God's appointed representative was given him. God working through him and producing spiritual results that could not be denied, was Wesley's credential, it is Billy Sunday's credential, and it is the only credential that will continuously command the confidence of mankind.

The cry of deathless human souls still is, "Show us the Father, and it sufficeth us." Other things may engross their thoughts in their lighter, gayer moods, but in times of solemn reflection this deep longing, like a smouldering fire, again springs up within. A holy ministry, envisaging and reflecting Christ, both knowing and making him known, is the only kind that is efficient. Without this chiefest qualification, all other forms of equipment, however much ado may be made over them, are but "as sounding brass or a tinkling cymbal."

Human agency, surrendered to God and used of Him, is, according to the divine plan, necessary to effect the salvation of mankind, but, apart from him and working in its own strength, human agency can achieve nothing toward that end. The world is not to be saved by the inventions and devices of men. As a rule these multiply in proportion as faith in God and his promised cooperation weakens. The Holy Spirit only can break the power of sin in the soul and impart to it spiritual life. A Pentecostal baptism upon its membership will contribute more to the true success of a church than all the schemes and contrivances that human ingenuity can produce. Not yet obsolete are those meaningful words that fell from the lips of our glorious Lord: "And I, if I be lifted up from the earth, will draw all men unto me."

More of Christ in our houses of worship and not moving pictures, grand opera or such like is what is needed to attract and hold the multitudes. The Church cannot compete with the world in show entertainments which must be ever changing to continue to command attention, but she can minister to the deep needs of immortal spirits and help to answer their earnest cry, "Show us the Father," as the world can never do. This is her noble mission, and herein she has an opportunity to render to the millions of the race a service that will outlive the stars, and of which the angels and the shining hosts of the redeemed will sing throughout all eternity.

NOT ALL THE GOOD THINGS NEW.

The New York Times, a short time since, invited twenty-eight of the leading novelists of the United States and England to respond to the question: "Which, in your judgment, are the six best novels in the English language?" Those selected in the order of popularity were "Vanity Fair," "Tom Jones," "David Copperfield," "The Scarlet Letter," "Robinson Crusoe," and "Ivanhoe."

The attention of persons who think that the generation now living is so far superior to those preceding it in its capacity to do high grade mental work is called to the fact that nearly all of these novels were the products of former decades. We must also turn to the past for the best poetry, as well as some of the best literature of other kinds. We would not have it to be inferred from what we have here said that we have any disposition to depreciate the work done by the scholars and writers of our own time; but we should recognize the fact that other ages have had men and women of genius, and that newness is not necessarily a guarantee of superiority.

THIS IN ILLINOIS!

The following is a part of a press dispatch sent out from Murphysboro, Ill., on Oct 16, 1915: "Joe Doherty (a negro) was hanged here to-day for the murder of Mrs. J. H. Martin, wife of a leading attorney of Southern Illinois. Two thousand persons crowded into a stockade to witness the execution."

Think of such a thing in the enlightened, highly civilized North! The attention of The Literary Digest and The Detroit Times is respectfully called to this occurrence. Surely they will not fail to administer due punishment in the public prints to the community that permitted this execution to take place publicly, with so immense a throng in attendance, after their arraignment and ridicule of the people of Starkville, Miss., for a similar hanging among them, which they had done everything in their power to prevent. True, the last mentioned execution took place in the "half barbaric South," and the other in the cultured Christian North, but that only makes more culpable the people across Mason and Dixon's line for more should be expected of those who lay claim to a superior civilization.

We shall watch with interest to see to what extent the citizens of Murphysboro are belabored by the Northern press for their lack of humanity and a proper sense of decency and propriety.

One should speak the truth even if it should bring upon him the opprobrium of being a pessimist.

"We must be ready to labor, not because we choose, but because we are chosen; and stop, not because we are tired, but because we are told."

THE MEANING OF PAIN.

The cry of man's anguish went up unto God:
"Lord, take away pain—
Lord, take away pain from the world thou hast made,
The close-coiling chain
That tangles the heart, the burden that weighs
On the wings that would soar—
Lord, take away pain from the world thou hast made,
That it love thee the more!"

Then answered the Lord to the cry of his world:
"Shall I take away pain,
And with it the power of the world to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles at its loss?
Can ye spare from your lives that would climb unto mine,
The Christ on his cross?"

—The British Weekly.

HUMILIATION AND CONQUEST.

By Rev. S. Parkes Cadman, D.D.

Principal Caird once observed that "we never are what we seem designed to be." There are in our natures the beginnings and materials of great things. The foundation is ever greater than the structure, the outline than the picture, the promise than the fulfillment. We can form soaring ideals of individual and social perfection and then deliberately grovel in the blood and dust of wholesale destruction. We paint a deity and envisage a demon. The idealizations mock the poverty and meanness of our actual life. Boundless possibilities, but miserable performances; endless capacities, but feeble developments; such a creature is man.

The survey is depressing, but a deeper insight shows that humiliation is the herald of our progress. If we did not feel these amazing contradictions, if the divine within us was not constantly warring against the beast, struggling to lift us into an honorable and clean existence, then our riddle would be read, and we should be food for the worms, and know not, neither care. For such insensates God could be nothing, Christ could do nothing. It is because we have these conflicting tendencies, because in the best of men and women we perceive the hints of a programme of life which centuries of righteous action could not overtake, that we who are in this body of death have hope. And the scale and loftiness of that hope is the promise and measure of our future achievement. Christ's presence here among us as his brethren has made the alliance between us and our Father and between us and our Redeemer the transcendent fact of moral progress and spiritual conquest. The more keenly we feel the unspeakable degradation of our iniquity, the more resolutely we appropriate by a living faith the life of Christ and the life in Christ, and the more his victories become ours. They are costly because they are precious beyond comparison. For they are God's expression of himself in us, and they will not cease until we come in the unity of the faith we have named unto the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.—Brooklyn Eagle.

IS A MINISTER OLD AT 68?

A congregation the other day declined to "accept" a minister sent to it by the church authorities, giving as their reason that he was too old. The minister is only 68 years of age. So the question arises, is a minister old after having lived but 68 years?

Certainly he ought to be at his best, so far as the ministry is concerned. He ought to be possessed of such a wealth of experience, he ought to know so much about humanity, he ought to be such a philosopher and so poised, that he would be just enteriug upon the most useful years of his life after the storms of 68 years of age.

If a man is old at 68, it is because he has ceased to study and to learn. One never begins to get old until he eases up in study. So long as he devotes himself to learning something, so long as he wrestles with new problems, so long as he strives to attain something, he cannot grow old. Age comes when one has decided in his own mind that there is nothing further to be learned or accomplished by him. This is especially true where only the intellect is involved. The muscles may become flabby from use or the lack of use; the bones may harden and the arterics become less capable of taking care of the blood pressure; the hair may drop from one's head and the teeth from his mouth and the eyes grow dim. But the brain keeps young and fresh and quickened, where one studies or plans or thinks. So we must conclude if this minitser is old, it is because he "laid down on the job," as the boys say—because he has not tried to keep up with the procession of thoughts and ideals that the generations precipitate upon the world.—Jackson (Miss.) Daily News.

Felicity Street M. E. Church, South, New Orleans, as it Appears Since the Disastrous Storm on September 29, 1915.

THE PRIMORDIALS OF LIFE.

By Rev. W. S. Harrison.

By these we mean the primal laws, or the basic desires of our nature. They are three in number: self-preservation, race preservation, and soul preservation. These are the first laws, manifesting themselves in the deep primal desires of normal men and women. These laws in natural conditions persistently tend to the best interests of the race. Their power is manifest in every legitimate phase of our complicated civilization. As man is triune in the fundamental constituencies of his nature, his life flows from a three-fold fountain. From these primary sources come all the activities of life.

1. Self-preservation, in the very nature of things, is the first law to assert itself. It demands activity from the very beginning of existence. Before the dawn of thought or reason, instinct is in action, quick, energetic, persistent. This great law has developed industry, foresight, ingenuity. Necessity from the beginning has been the mother of invention. Self-preservation has developed agriculture, commerce, and finance—the production, distribution, and sale of necessary food and clothing. It heartens the toilers in the heat and grime of the summer's sun. It sings with the reapers and shouts the harvest home. It hums in all the factories of the world, and is the life-blood in the arteries of commerce and the veins of business.

2. Race preservation. The instinct, the primal law, resulting in a strong desire for race preservation, being inborn, is universal in the human breast, except where nature has been perverted into an abnormal condition. The perpetuity of the race is best accomplished by the mating of one man and one woman in sacred wedlock. This is God's plan, and therefore the only one to be considered. This is the beginning of the family. The family is so necessary to the well-being of the race that it was instituted in the very beginning and has in some form been co-extensive with the activities of man.

The family is the origin, the strength, and safety of the State; the power, the bulwark, the glory of civilization, the support and hope of the Church. Families grow into tribes, tribes combine to form nations, and nations have blended into a world-wide social compact for commerce, trade, and general helpfulness. In all this race preservation is the dominant law. Of course, the things which primarily serve race preservation may also help self-preservation, the two great laws acting conjointly.

3. Soul preservation is demanded by a law, or strong desire within us, which looks to a higher power for the help we so sadly need, and which we are so surely unable to supply. The thirst for divine guidance has been gratified by a revelation from God, by which true religion has been revealed and the Church has been developed. Jesus came to complete this revelation, to fulfil its provisions, and to build the Church on the solid rock of truth, his own eternal nature, and to be the perfect example, or pattern, of the kind of life which makes the Church immortal. He meets the necessities of our immortal souls. Therefore, in him we find the completion and satisfaction not only of our moral nature, but of our entire life. He is the **Desire** of all nations. The offspring of the race, the Son of Man and also the Son of God, he is the head and representative of the race, bringing it back to God. This meets the great want of our spiritual nature. It is the divine response to man's primal need and satisfies the thirst for soul preservation.

The first two of these great laws we share in common with all animated beings. But the law of soul preservation is peculiar to man. It is the law of his spiritual nature and it works to the best interests of his soul. In the final test it is found to be the most potent law of our nature. The law of self-preservation is, of course, the first to assert its power. The other two are later manifestations, but are none the less powerful. It is the most common lesson of history that men will put life in jeopardy for the common good. The birth of each child is at the peril of the mother's life. Thus we see there is a law superior to that of self-preservation.

But the history of the race shows that men and women will suffer more, will voluntarily im-

pose on themselves suffering for what they consider the demands of religion to a greater extent than they will in any other cause. Sin is the most terrible calamity in human experience. When man is fully alive to its awful reality and begins to plan for release the first thought is that of sacrifice. But what is sufficient to atone? "Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

This trend of thought has led to human sacrifice, to half-starved lives in lonely dens and caves of earth, to painful pilgrimages, to self-lacerations, and to many other forms of voluntary suffering. This same false reasoning has given such terrible character to what are known as holy wars. When men are fully persuaded that the war is holy and that all who die in it are surely blessed with eternal salvation, they become absolutely fearless and fanatically obsessed with the idea of making the final grand success of life by throwing themselves recklessly into certain death. In all ages people have suffered martyrdom rather than imperil the interests of the soul.

Here surely we see manifestations of the deepest inborn desire of man. To meet this desire, to satisfy this longing, Jesus came. We see, therefore, how his life tones with manifest fitness to the primal condition of our being. The highest conception of sacrifice has been met. The completest satisfaction of the soul has been provided. God has been manifest in the flesh and man has been raised to communion with God. Jesus has met, fulfilled, satisfied the deepest primordial law of human life.

Starkville, Miss.

A FINE PASTORATE.

With the approaching session of the Louisiana Annual Conference Rev. Thomas H. Morris will close a pastorate at Mansfield, which deserves more than a passing notice.

Spiritually, the improvement is noticable. Congregations have increased and the Sunday school, under the superintendency of Mr. J. H. Thatcher, has trebled or quadrupled in attendance and has increased even more in efficiency. The missionary societies have been increased in membership and largely increased in offerings to missions as well as to the local work. Three Epworth Leagues have been organized and kept going during the whole four years. Several great revivals have been held during the quadrennium and members have been added to the Church.

As might be expected, the material interests have grown with the spiritual interests. The Board of Stewards is a splendid company of business and professional men. Every one of the four years has seen some decided material result achieved. The first two years were devoted to paying off debts on the church and parsonage, aggregating about $7500, and the following notable improvements have been made: The pipe organ has been overhauled and a new electric blower and electric fans installed; a new piano has been bought and paid for; the parsonage has been overhauled and remodeled inside until it is now one of the most comfortable parsonage homes in the Conference. The latest improvement is the construction of the Sunday school annex to cost $4250, which will be furnished, paid for, and in use before the session of Conference. There were during the quadrennium two substantial raises in the pastor's salary, putting it among the first-class churches of the Conference. The total collection for the four years for all purposes will exceed $40,000, an average of over $10,000 per year. The total membership has never exceeded four hundred. This is a remarkably creditable work, comparatively speaking. Brother Morris has insisted upon Bible methods of raising money, eliminating suppers, bazaars, etc., and substituting instead direct giving and tithing. Everything is always paid in full.

Brother Morris has also been a friend to Mansfield College. One very noticeable service was raising the money to save the old church property in Mansfield for the College. To have lost this would have ruined the College campus.

As many of the preachers know, in addition to his own heavy labors, he has ever stood ready to help them in meetings, as far as he could, as well as in Conference campaigns, and he has many times gone beyond his physical strength in such labors.

In all the work of the Church Brother Morris has had the untiring and efficient help of Mrs. Morris; but her particular work has been in the Leagues for the children and in the Missionary Society. Her heart has been in every phase of the work and her hand ready for every good deed.

Mansfield, La. R. E. BOBBITT.

A STRATEGIC LOCATION: AN EDUCATIONAL OPPORTUNITY.

By Rev. A. C. Millar, D. D.

Centenary College is one of the most valuable assets of Louisiana Methodism. It has a proud history. Its new location at Shreveport is strategic and in every way admirable. The building is substantial and convenient, and the campus is naturally picturesque and susceptible of artistic development. Shreveport is a strong city with a great future. It is capable of co-operating in establishing a good educational plant. Wisely encouraged, it will do its part. No college or university is near to divide patronage. High schools, found in every progressive town, will supply the students. The universities will gladly accept the graduates.

Endowment is needed, at least $200,000, to maintain an adequate faculty without undue sacrifice, and laboratory equipment to meet present-day requirements. The time of probation should be past. Now a vigorous forward movement for strengthening and enlargement should be projected. For self-preservation Louisiana Methodism must furnish its own leaders in the ministry and in secular life. For this the college is imperative. It is vital. A radius of 150 miles measures the influence of a college. There is practically nothing in such a circle to compete with Centenary, if it is properly endowed and equipped. Wisely planned, a campaign now should succeed. Postponement may be costly. Methodism in Louisiana can establish this plant. Let it be done.

These reflections have been suggested by a recent visit to Shreveport. I was wonderfully impressed with the possibilities of the city and of our First Church, and pleased with the location and outlook of Centenary College. The initial work is good. Loyally backed, its prospects are bright. Having seen many colleges, I am convinced that Centenary, at Shreveport, offers a great opportunity. The faithful President, Dr. R. H. Wynn, is laying solid foundations. The time has come to build larger and better. Let the Louisiana Conference back this brave President and say that a strong small college shall be maintained. Now is the time of testing. Now is the day of opportunity. Let it not pass unimproved.

Algiers M. E. Church, South (New Orleans), Which was Completely Wrecked by the Recent Storm.

THE DOCTORATE.

Dear Brother Meek: Many years ago I asked the lamented Dr. E. C. Slater about the contract to confer the D.D. on a certain preacher. His reply was: "If you obtained your information from Prof. J——, it was doubtless correct. Some men regard the doctorate thusly." I have found that to be true. But some regard it otherwise. The late Dr. A. T. Goodloe (a medical doctor who earned the title before he entered the ministry), of the Tennessee Conference, was much distrssed about what he thought was ungodly ambition on the part of preachers in seeking such a distinction, and at one session of the Conference he offered a resolution condemning the ambition, and, if I am not mistaken, proposed legislation to regulate the evil. Bishop Keener was in the Chair, and, looking straight into the face of the Doctor, inquired: "Are you in earnest, brother?" The Doctor replied, "I am."

A few nights after Dr. Goodloe's onslaught, I dreamed that Rev. J. T. Duncan, a member of the same body, offered a resolution requiring all the D.D's. of the Conference to wear green hats. The resolution was adopted, and next morning there was a considerable sprinkle of D.D's. in the Conference room, each one adorned with a green hat. On some heads green hats are appropriate.

Nashville, Tenn. JNO. W. BOSWELL.

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Secular News

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The Louisiana Educational Campaign

LOUISIANA CONFERENCE BOARD OF EDUCATION

Rev. J. M. Henry, D.D., President

Rev. W. W. Drake, Conference Sec'y

Rev. C. A. Battle, Treas., Baton Rouge, La.

(This Department is conducted by Rev. W. W. Drake, Conference Secretary of Education, and Rev. A. J. Gearheard, Publicity Commissioner.)

NOTICE.

By order of the Chairman of the Board of Education of the Louisiana Conference, the Board is called to meet in Mansfield, at such place as may be designated by the Mansfield pastor, on Tuesday, November 16, at 2 p. m.

W. WINANS DRAKE, Secretary.

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the Louisiana Conference Board of Edueation met at Louisiana Avenue Church on Wednesday, Oct. 27, and went thoroughly into all the educational interests of the Conference, so as to facilitate the work of the Board at Conference time. Plans were discussed for the rally on Friday evening, Nov. 19, the interests of Mansfield College were carefully considered, and the necessity of securing the $12,500 to meet Mr. Blair's proposition by Jan. 1 was emphasized. To this end, the preachers are urged to bring up in full as far as possible the balances on the Centenary special, which may become part of the necessary amount, and will materially help to secure it.

In connection with the meeting, one of the leading preachers of the Conference stated that when he gets the Advocate he opens it first at this department. We wonder how many other preachers do the same, and how many read it carefully every week.

A SUGGESTIVE BOOK FOR PREACHERS AND OTHERS.

A book under the title "Christianity and Education," by Dr. Frederick Eby, Professor of the History of Education in the University of Texas, which appeared some months ago, contains a rather comprehensive and very suggestive study of the relation of the Church to education. We heartily commend it to the attention of all our preachers and forward-looking laymen who are interested in this vital and timely subject. Though written by a loyal Baptist, and naturally giving a fuller account of the edueational work of that denomination than of others, it is by no means a sectarian study, but is characterized by a broad spirit of Christian liberality. Perhaps the fact that such books are being written and read by the leaders and members of the Baptist Church is closely connected with the fact that that denomination is making marked advance in the work of education, sometimes outstripping the Methodists in their interest in this work.

The work referred to is well worth the careful study of every preacher or other leader in the Church, because of its able discussion of the province, aims, and justification of distinctively Christian education, particularly at a time when the problem is critical and vital on account of the assumption of superior broadness and excellence on behalf of secular institutions. In addition to its value in deepening and intensifying the convictions of those who are our leaders as to the imperative duty of the Church to provide and patronize Christian colleges, and in furnishing to the thoughtful preacher suggestive material for effective sermons on Christian education. It is valuable likewise in its clear and convincing discussions of such subjects as the relation of evangelism and education. The style of the book is clear and readable, and the arrangement logical. A brief review of its contents may help to introduce it to those progressive men who are on the lookout for helpful books on vital themes.

Part One deals with the history of Christian education, finding its preparation in the Hebrew system, its basis in the work of Christ as a teacher, and tracing its development through the apostolic, primitive, medieval, reformation, and modern periods, and discussing the rise of Christian colleges in America, the development of theological edueation, and the present-day tendency toward the secularization of all the schools.

Part Two, in discussing the theoretical basis of Christian education, presents in a vital way various phases of the subject. The danger of secularized education are pointed out with the conclusion that "secularized culture has broken down, and that the educational world is to-day in the throes of a revolution." He finds that "fully half of the people of this country are growing up without any real religious instruction of any kind." He traces the Scriptural teachings on education, points out the function of religion in education, bringing the testimony of some of the world's greatest educators to establish the fundamental importance of religion in a well rounded development of the young. Our author clearly and strongly states the reason why the Church should maintain educational institutions for the development of ministers and efficient leaders among the laity, showing the value for this development of the Christian atmosphere in college life and the power of such personal influence as is possible under the conditions of the Christian college. Concrete and convincing studies are given of the efficieney of the small Church college, and of the relation of Christian education to denominational expansion and missionary progress.

Part Three, treating of the organization of Christian education, discusses the various agencies concerned in elementary education, the home, the Sunday school, and the public school, and pleads for some wise co-operation between these agencies, with the suggestive statement, "If the home and the Church shirk responsibility, our people will be in fifty years a nation without a religion." The work of Christian institutions of higher education is treated with reference to problems of maintenance, organization, curriculum, etc., in Church colleges, and in regard to Christian training in connection with State institutions.

This brief and inadequate statement of the contents of the book will serve to indicate its general character, and to point the preacher who desires to carry out efficiently the disciplinary mandate which requires a sermon on Christian education once a year, a source from which he may get suggestions and facts which will enable any earnest and thoughtful preacher to present convincingly this vital interest of the Church. The book may be ordered of Smith & Lamar for $1.50, and the Dallas House will be requested to have a supply on hand at Mansfield, so that the Louisiana preachers may have a chance to examine and purchase it.

NOTICE.

The Committee on Admissions of the Louisiana Conference will meet at such place as may be designated by the Mansfield pastor on Tuesday, November 16, at 4 p. m. All persons applying for admission on trial, re-admission, admission from other Churches, or expecting to be admitted into full connection will please see that they are properly represented at that meeting, so that the work of the Conference may not be delayed.

W. WINANS DRAKE, Chairman

SCHEDULE OF CONFERENCE EVENTS.

The probable members of the Committee on Public Worship have agreed on the following order of events for the approaching session of the Louisiana Annual Conference:

Opening sermon, Tuesday, Nov. 16, 7:30 p.m., Rev. Geo. S. Sexton, D. D.

Epworth League Anniversary, Wednesday, Nov. 17, 7:30 p.m.

Sunday School Anniversary, Thursday, Nov. 18, 7:30 p. m.

Educational Anniversary, Friday, Nov. 19, 7:30 p. m.

Laymen's Missionary Meeting, Nov. 19, 3 p.m.

At 2 p. m. daily, beginning Wednesday, there will be a prayer and praise service, in answer to a special request. Rev. W. L. Poss, Jr., will have charge of these services. There will be preaching at 3 p. m. daily, when nothing else conflicts.

These dates have been given in the order asked for. The committee felt that this was the only course to pursue.

WM. H. COLEMAN,
THOMAS H. MORRIS.

THANKSGIVING CARS FOR ORPHANAGES.

Dear Brethren: We are planning to run several cars to Jackson, Miss., for the benefit of the Methodist and Baptist Orphanages, and we are anxious to make a success of the undertaking. May I depend upon you to take the matter up in your community, and interest, with you, others who will push the work? Please with their assistance see all the people in your community and induce them to aid in filling these cars.

The car plan is a great success where it is well worked. On account of the boll weevil and other conditions in certain sections of our State the contributions will necessarily be cut off, so we shall need to make an extra effort to secure contributions in money and provisions for our orphan children.

In the two Orphanages we have more than 450 children to be fed, clothed, and warmed. Besides the money that you can give, they can use anything to eat or wear for girls or boys from 2 to 16 years old. Get your people to send molasses, corn, flour, sugar, grits, cured meats, lard, all kinds of canned goods, all kinds of dishes, and boxes of clothing, shoes, hats, hose, elastic, soap, pins, needles, thread, buttons, pencils, tablets, quilts, blankets, sheets, pillow-cases and towels.

The railroads are better pleased when we fill the cars well and so are our orphan children. Appoint a soliciting committee, get them to secure contributions of goods, then arrange with some one to carry them to the depot in due time and the car will pick them up and carry them to Jackson. Mark every package plainly either to the Methodist or Baptist Orphanage. Please see to that.

Trusting you, I am yours for our orphan children,

J. B. RANDOLPH,
Superintendent Mississippi Methodist Orphanage.

SCHEDULE OF CARS TO BE RUN.

Dear Dr. Meek: We will close out the month to-day. We have received to date about $1,500 from Work Day. I wish to make the following announcements in regard to the Thanksgiving cars, of which I trust all of the preachers, church members, and friends of the Home will take due notice: I. C. R. R. from Horn Lake to Grenada, Nov. 26, Rev. W. D. Wendel, Conn., in charge. I. C. from Grenada to Jackson, Nov. 24, Rev. O. W. Bradley, Winona, in charge. Aberdeen branch from Aberdeen to Durant, Nov. 23, Miss Lili Dodd and Mr. D. L. Brown, Kosciusko, in charge; I. C. from Osyka to McComb, Nov. 26, McComb to Jackson, Dec. 1, Rev. W. H. Saunders, Fernwood, and Mr. W. D. Davis, Brookhaven, in charge. I. C. from Lamar, via Holly Springs, to Grenada, Nov. 23, Rev. T. H. Dorsey, Water Valley, in charge. Y. & M. V. from Clarksdale, via Tutwiler and Greenwood, to Yazoo City, Nov. 2. Mr. Rowan Thayer and Dr. W. T. Johnson, Greenwood, in charge: Y. & M. V. from Tutwiler, via Drew, Ruleville, Moorhead, Belzoni, etc., to Jackson, Nov. 23, Mr. M. C. Smith, Moorhead, in charge. G. & S. I. from Gulfport to Hattiesburg, Nov. 17, in charge of Rev. L. F. Alford, Saucier. He over in Hattiesburg, Nov. 18, in charge of Mr. E. T. Moore; from Hattiesburg to Jackson, Nov. 19. Rev. W. M. Williams, Mt. Olive in charge. N. O. M. & C. from Walnut to Newton, Nov. 18, Rev. J. H. Holder, Pontotoc, and Rev. R. P. Neblett, Ripley, in charge; M. & O. from Corinth to Artesia, Nov. 17, Mr. Fred McDonnell, Jr., Okolona, in charge; M. & O. from Columbus to Meridian, Nov. 17, Rev. D. W. Babb, Crawford, Miss., in charge.

THE NEW ALBANY METHODIST CHURCH.

By Rev. S. L. Pope.

There is one preacher who should not be forgotten by New Albany Methodists. He wrought so well, with such large faith in God and his church in New Albany, that amid the most unpromising and discouraging circumstances, he planned and organized what is known now as the Methodist Church of New Albany.

In 1885 the Rev. D. L. Cogdell, now of South Side Church, Corinth, was sent to the New Albany Circuit by his Conference. I do not know what other churches composed this circuit at that time, but they were such in number that Brother Cogdell could only preach here the fourth Sunday night in each month. His services were held in an old church [illegible] that stood west of the present Baptist Church. This old church was burned in December, 1913.

Rev. W. D. [illegible] and Brother Cogdell held the first Methodist revival ever conducted in this town. There were between 50 and 100 conversions, but somehow most of them went to other churches. I feel sure that this fact revealed to Brother Cogdell with increased emphasis the necessity of organizing a Methodist Church here, which he proceeded to do, having just eight charter members.

Shortly after the organization of the church a session of the district conference was held here, which was followed by a great revival, conducted by the noted and lamented Rev. George Inge. Many people joined the Methodist Church as a result of this meeting. In the meantime, Brother Cogdell was busy gathering funds to buy a lot and build a church. I quote from a letter recently received from Brother Cogdell in which, after stating that Mr. G. S. Mitchell gave the front of the lot on which the church now stands, he says: "When the building was framed, and all the outside work was done, I had no money (owing to the building of two railroads through the town, I had to pay $77 for hauling lumber, and $100 for the rear part of lot; this left me entirely without funds). I had begged for money all over the country, so I went to Memphis, put up at the Gaston Hotel, stayed two weeks, and when I returned I had pews, paper, two stoves, lamps, and two nice chandeliers, all paid for."

Since then the church has had a gradual increase in members, year after year, until now, just 30 years from its organization, there are 350 members, more than 350 on the roll of its Sunday school, 90 in the Home Department, 65 in the Missionary Society, a prayer-meeting that averages 75 in attendance, the pastor is paid $1500, the presiding elder $200, and the budget for the benevolent claims is $600.

Extensive preparations are being made for the approaching session of the North Mississippi Conference, which will assemble on December 1. The brethren will find a splendid, whole-souled, open-hearted type of hospitality awaiting them when they come to Conference.

REV. S. L. POPE.

Rev. S. L. Pope was born in Rome, Ga., and was reared in the State of his nativity. He was educated in the common schools of that commonwealth and at Young Harris College, attending the

REV. S. L. POPE.
Host of the North Mississippi Conference.

latter institution for four years. He left Rome in 1904 to become a member of the Indian Mission Conference and was admitted at McAllester in the fall of that year. His first appointment was Webber's Fall Station, in the Indian Territory, and, following his pastorate there, he was sent to Oak Lodge, Indian Territory, to teach in the Oak Lodge Seminary, in which institution he was an instructor for three years. While there, he met and married Miss Minnie Nichols, a Mississippi young lady, who was also a teacher at Oak Lodge. His next appointment was Waggoner Station, which he served for two years. He was then transferred to the North Mississippi Conference, in which he has served the following charges: Hebron Circuit, Amory, Hillhouse, Brooksville, Second Church, Columbus, Senatobia, and Itta Bena. He was stationed at New Albany two years ago, which is his present field of labor.

Brother Pope is a man of sterling character and consecrated life, an instructive and helpful preacher, and a faithful and popular pastor. He is possessed of studious habits and carries no unbeaten oil into the sanctuary. He is thoroughly loyal to the Church and believes in insisting upon a high standard of Christian living. He has given an excellent account of himself in every field in which he has wrought and is held in high esteem by all who know him. He is one of the solid men of his Conference, true, manly, and unselfish, and gives promise of still larger usefulness in the coming years. Perhaps not a little of the success that he has achieved in his fields of labor has been due to the fact that he had so efficient a co-worker in the person of his accomplished and consecrated wife, who does not spare her strength in the work of the Master. The North Mississippi Conference is fortunate in having Brother Pope as its host, and may feel assured that he will leave nothing within his power undone to make its approaching session a pleasant and profitable one.

A WORD FROM BISHOP THIRKIELD.

Dear Dr. Meek: I wonder if our preachers and laymen fully realize the large value of such a Christian organ as the New Orleans Advocate, not only in broadening the horizon of the reader, bringing him into vital touch with modern movements in the Kingdom of God, but also in giving fresh, forceful, and illuminating material for sermons and addresses. On my Westward journey I have taken a number of copies of your Advocate, accumulated during my absence from the city. I have just made several clippings that have vital relation to addresses and sermons, formerly used or now in course of preparation, so I give you this note of thanks.

W. P. THIRKIELD.

On the Sunset Limited, en route to Bishops' Conference, Methodist Episcopal Church.
Oct. 22, 1915.

REV. J. H. MITCHELL.

Within the bounds of whose district the approaching session of the North Mississippi Conference will be held. He ranks high as a presiding elder, and is winding up a notably successful quadrennium on the Corinth District.

NORTH MISSISSIPPI CONFERENCE NOTICE.

The presiding elders who have not sent me the names of lay delegates will please do so at once. I also request that the names of those coming up for admission and orders be sent. PLEASE BE SURE TO INCLUDE THE P. O. ADDRESS of all persons whose names are forwarded.

I am, furthermore, forced to ask the brethren not to expect provision to be made for preachers' wives. We would do this gladly and willingly if we could, but we cannot. New Albany will be ready for the brethren on December 1. Our town is small and the number of homes necessarily limited; hence the request about our sisters.

New Albany, Miss. S. L. POPE.

The M. E. Church, South, at New Albany, Miss., in Which the North Mississippi Conference Will Convene on December 1, 1915.

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The Home Circle

ALWAYS IN A HURRY.

I know a little maiden who is always in a hurry,
She races through her breaktast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing
Like an engine at high pressure, as if leisure were a crime.
She's always in a scramble, no matter where she's going.
And yet—would you believe it?—she never is on time.

It seems a contradiction until you know the reason,
But I'm sure you'll think it simple, as I do, when I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

—Words of Cheer.

HOW BETTY WAS PUNISHED.

Betty sat on the porch and kicked her heels into the graveled path, and as the dust flew up she scowled until her little nose was all wrinkled up. For Betty had been a very naughty girl! Guess what she had done. She had broken mother's pink cup with blue flowers painted on it, and then ('cause she didn't want mother to know) she said that Tommy (Tommy was the pussy cat) had knocked it off the table. And Tommy, the poor kitty, had been put out of doors and not given milk for dinner.

A little bird sat in a tree and sang, and when he sang it sounded as if he said: "Naughty little Betty! Naughty little Betty!" And a big bull-frog in the little brook croaked, and it sounded just as if it said: "Poor Tommy! Poor Tommy!"

And then Tommy came walking around the side of the house and looked mournfully at the little girl on the steps. And when she called to him he said, "Meow" sadly, and ran away. And Betty felt so badly that she stopped kicking the path, and jumped up and ran across the lawn to the orchard. And when she got there she lay right down under a big, fat apple tree and cried.

Betty lay there for a long time, crying, and crying, and crying, when suddenly, right behind her, she heard a loud "meow."

And, looking up, she saw Tommy, the pussy cat, standing beside her. And oh! he had other kitties, lots of them, with him. One was a gray kitty, and one was a yellow kitty; and there were black kitties, and white kitties, and tortoise-shell kitties; and yes, Betty had to rub her eyes to be sure, there was a pink kitty trimmed with blue flowers, just like mother's cup.

Betty was rather scared, but she was much more scared when Tommy spoke up.

"Gentlemen," he said, in a loud voice, "this is Betty, the little girl who doesn't tell the truth."

The gray kitty looked at her with a sad shake of his furry head.

"Is she the little girl who said that you broke the cup?" he asked.

"Yes," answered Betty's Tommy.

"Why did you do it?" asked a fat black kitty; "answer, Betty, and tell us why you were such a bad little girl."

"I didn't mean to be," sobbed Betty in a small, frightened voice; "mother's pink cup got in my way and I knocked it over—"

"But why," said the yellow kitty, "did you say that Tommy did it? And why didn't you ask the cook to give Tommy his milk? Tommy is so, so hungry!"

"I am sorry," said Betty again.

"What good does that do me?" asked poor, hungry Tommy. "I haven't had my dinner, and maybe I won't get any supper, either. Go, tell your mother the truth, Betty, and then she will ask the cook to feed me."

Betty shook her head stubbornly. "No, no, no!" she cried.

The pink and blue kitty spoke up for the first time.

"Kitties," he said, "Betty is a naughty little girl. She told a story which cheated Tommy out of his dinner, and now the horrid little girl will not tell her mother the truth. Tommy **must** eat something! Why not have him eat Betty?"

Betty tried to run away, but she couldn't stir from the ground. And the kitties grew bigger and bigger until they were twice as high as Betty. And then they all licked their paws (just for all the world as if Betty were a little mouse). And just as they were going to jump at her she screamed, and—

Betty opened her eyes. The orchard was quite dark, and there was not a kitty in sight, not one! And then Betty knew that it had been a dream—an awful, awful dream; so she jumped up and ran to find her mother. And oh! how nice it did seem to see mother walking down the path, and Betty threw her arms around her mother's neck and said:

"Oh, mother, darling, I broke the pink cup with the blue flowers on it, and won't you forgive me and give Tommy some milk?"

And mother said:

"Of course I forgive my little girl, but she was very naughty to make Tommy bear the blame. Betty, promise me never to do it again; always tell your mother everything."

And then she kissed Betty, and they went to the kitchen and gave Tommy a big saucer of thick cream.

And when Tommy saw the cream he began to purr—and guess what he did. He looked right up at Betty and winked his big, green eye!—M. E. Sangster, in Sunday School Times.

WOULDN'T STAND SWEARING.

A boy who attends one of our Sunday schools went out into the country in the summer to spend his vacation—a visit he had looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said: "I thought you were going to stay all summer."

"I was," said the boy; "but I can't stay where anybody swears so. One of us must go; so I will go."

The man felt the rebuke and said, "If you will stay, I won't swear;" and he kept his word.

Boys, take a bold stand for the right; throw all your influence on the side of Christ, and you will sow seed, the harvest of which you will reap both in this world and that which is to come.—Messiah's Herald.

"DOCTOR AND JUDGE."

Dear Dr. Meek: I notice in the issue of the Advocate of October 28th that our good brother, E. H. Cunningham, of Myrtle, has an article on the above subject. In this article he says: "In my humble judgment there is no cause for alarm. Certainly there can be no greater danger to the minister on account of some people applying the term 'Doctor' to him than to the lawyer addressed as 'Judge.'" He seems to overlook the fact that "two wrongs never make a right." The little "ding" that he takes at the lawyer is not argument.

The point which we tried to make in our former article on this subject is that the world has always, and I hope always will, find the true guide in the ministry, and that it is deception which the public, not the minister, exhibits over his shoulders by applying to him a title which he has not earned, and which (at least in many instances) he does care to falsely wear. We tried to set out in our brief article the causes for the false practice. We placed the blame on the public and on the secular press in an effort to magnify the ministry. But at the same time we tried to show that it is wrong, because it puts the minister himself in a false light before the world. The small lawyer may find comfort in being called "Judge," and the small minister may likewise find consolation in being called "Doctor," but it is our firm conviction that no man who is big enough to ever win the title will care to wear it until his time comes or until he has earned it. Our Church is full of preachers big enough to wear the title and it will sit gracefully upon them when it is bestowed. They will keep quiet, look with disfavor upon false titles, and wait until the "degree" has been conferred before they try to wear it. It is only those who can never really earn it or win it that will complain.

"He who is a Doctor, will know it,
Without having others to blow it."

Holly Springs, Miss. W. A. BELK

The Baptist Standard thinks that a statue of Adoniram Judson should be placed in the Hall of Fame at Washington, D. C. Commenting upon this suggestion, the Northwestern Christian Advocate says: "Certainly the man who went as the first foreign missionary from America, the pioneer in the most significant of all modern world movements, deserves this recognition."

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Louisiana Conference—Rev. J. W. Henry, D.D., Rev. W. W. Drake, Rev. C. E. Carter.

Mississippi Conference—Rev. J. W. Cooper, D.D., Rev. C. P. Crosier, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. P. Pendleton, Mr. J. D. Barbee.

Editorial

REMEMBER THE ADVOCATE.

We trust that the pastors in Louisiana and Mississippi, in winding up the work of the year, will keep in mind the interests of the Advocate, and seek to secure the renewals of the delinquent subscriptions in their charges. A word from the pulpit on this subject would help, though a direct personal solicitation, where possible, would doubtless prove more effective. We shall appreciate anything that you may be able to do for the paper, brethren. A representative of the Advocate will be at each of the three patronizing Conferences. Let us begin now to make 1916 the greatest year in the history of our Conference organ, as well as the greatest year in the history of Methodism in this section. We can do it if we will.

MEETING OF THE PUBLISHING COMMITTEE.

The Publishing Committee of the New Orleans Christian Advocate was called to order by Dr. J. M. Henry, Chairman, at 2 p. m., on Thursday, Oct. 28, 1915. Rev. T. W. Adams led in prayer. All the members of the Committee were present. Dr. J. M. Henry was elected Chairman; Rev. W. W. Drake, Secretary, and Mr. J. D. Barbee, Treasurer. J. M. Henry, W. W. Woollard, and J. W. Cooper were elected as an Executive Committee.

The editor, Dr. R. A. Meek, read his report, which was received. The report was interesting and suggestive. The editor can not only use a versatile pen, but he also understands the needs of the paper. Few papers in Southern Methodism are so well edited as the New Orleans Christian Advocate. The editor is true at all times to the old landmarks. Bishops Hoss and Candler have pronounced the New Orleans Christian Advocate one among the best of the Advocate family—no better endorsement.

The report of the publisher of the Advocate, Mr. C. O. Chalmers, was read and received. There was a slight decrease in the receipts from subscriptions. The present circulation is 6500. This shows a decrease as compared with last year. The falling off was due largely to the pruning process used by the publisher. Those who are next to Mr. Chalmers understand the sacrifice and arduous work connected with his office. He deserves the thanks of the Church. His entire receipts from subscriptions and advertising for the past year were less than $9000. Were it not for the job printing which he does, it would be an utter impossibility for him to give the Church such a paper on the present terms. Mr. Chalmers enjoys the respect and confidence of the entire Publishing Committee. The Committee is gratified to announce the re-election of Dr. Meek and Mr. Chalmers for the ensuing four years.

The following resolutions were unanimously adopted:

"Resolved, 1. That the Publishing Committee of the New Orleans Christian Advocate are pleased with the report that the publisher has made for the financial depression of the past year and is pleased to see the paper so well established.

"2. That the pastors of the Committee are the men on the firing line and realize the necessity of keeping the paper in the attention and support of their people. Will they not take the matter for their own good.

A Forward Movement Endorsed.

The following resolution regarding a forward movement was unanimously adopted:

"Resolved, That we set 10,000 subscribers as the next goal number that we should arrange to secure at once, and that the Executive Committee be instructed to cooperate with the editor and Conference in putting on a vigorous campaign to produce this result."

Of the 3500 new subscriptions to be secured, the following apportionment was made: 1000 subscribers from the Mississippi Conference; 1000 from the North Mississippi Conference and 500 from the Louisiana Conference. At present only one out of 20 members in the North Mississippi Conference, one out of 24 members in the Mississippi Conference, one out of 20 members in the Louisiana Conference subscribe for the New Orleans Christian Advocate. With an united effort, we should at once make this number, one subscriber for every twelve members. This would give us our 10,000 subscribers.

There never was a time when the Church more needed urgently than now a revival of Methodist doctrines in the hearts of the people. If the Church is to have a gracious revival of Methodist doctrine, of missionary spirit, of educational interest, of honoring God with her substance, of a clearer vision of our Savior, we must have an enlarged sense of the necessity of the circulation of Christian literature. Brethren of the ministry and the laity, give us your help and your prayers, just now, in behalf of the New Orleans Christian Advocate.

J. W. COOPER,
For the Publishing Committee.

DR. H. M. DuBOSE CHOSEN.

At a meeting of the Book Committee of the Methodist Episcopal Church, South, in Nashville, last week, Dr. H. M. DuBose was elected to succeed the late Dr. Gross Alexander as Book Editor and Editor of the Methodist Review Quarterly. This selection was promptly confirmed by the College of Bishops, then in session at Dallas, Texas. We are indebted to the Methodist News Bureau (Nashville) for the following facts concerning the life of this distinguished minister:

"Son of Rev. Hezekiah and Amanda Hawkins DuBose. Born in Choctaw County, Ala., Nov. 7, 1858. Boyhood days spent partly on a farm and partly in town with his father in the mercantile business. Education received in primary schools, in Waynesboro Academy (four years), and under private tutors. Converted in 1866. Licensed to preach (Mississippi Conference) October 1, 1876. Became pastor at the age of 19. List of appointments: Mississippi Conference—1878-79, Chotard Circuit; 1880, Fayette Circuit; Texas Conference—1881-82, St. James Church, Galveston; 1883-84, Huntsville; 1885-86, Shearn Church, Houston; 1887-88, Marvin Church, Tyler; Los Angeles Conference—1889-90, Trinity Church, Los Angeles; 1890-94, editor Pacific Methodist Advocate; East Texas Conference, 1895-96, Marvin Church, Tyler; Mississippi Conference—1897, First Church, Jackson. Elected Sec'ty of the Epworth League in 1898. He continued in the Epworth League Secretaryship until 1910, when, at his own request, he was not re-elected. Transferring to the North Georgia Conference in 1910, he was appointed pastor of St. John's Church, Augusta, and in 1912 was appointed pastor of First Church, Atlanta. He has been a member of five General Conferences and of two Ecumenical Conferences (1901 and 1911). He was fraternal delegate from the [illegible] Christian Missionary Convention.

Dr. DuBose possesses a remarkable literary taste and extraordinary versatility. He is a poet and has published a volume of verse. He is a writer of books and a preacher and has proved to be a power in the fields of [illegible] the daily and periodical press. He is a Masonic scholar and an effective platform speaker. [illegible] the last years he has given his attention largely to the writing of books of historical merit and has among these the 'Life of J. D. Barbee,' 'Life of Bishop Key,' a Biographical study of 'The Life of Virginia Soule' and 'The Story of Methodism.'

The new Book Editor is a man of great faith and a tireless worker. What means much in these days when so many men prominent in the Church are shorn of their influence and are trifling with the times, he has a practical capacity for business. We feel sure that he will make Southern Methodism a great service in the vital field to which he has been called.

We congratulate the Book Committee upon its choice and the Church upon the fact that interests so important have been committed to the hands of one who is so true and capable.

TO HAVE A SUMMER TERM.

The Candler Bulletin of Emory University contained the following interesting announcement:

"With the year 1916 the Candler School of Theology will become a four-term school, a summer term occupying the months usually given for vacation. The primary purpose in establishing this summer term is to benefit those students who may find it impossible to remain in school during the four terms or who for any reason may desire to shorten their courses. Such students will be able to take regular work during the summer terms, and thus materially shorten their three years in residence.

"But the school hopes that, in addition to offering advantages to regular students, the summer term may be of service to pastors of churches who feel the need of such an opportunity for study during their vacations. For this reason some recitations will be held six days a week during this term, in order that the work may be compressed into as short a time as possible. A full course of sixty hours, which is given in twelve weeks during the other three terms, is thus given in ten weeks in the summer. And in order to further accommodate the pastor who desires to use his vacation in this way, the summer term is divided into parts of five weeks each. The second part falls almost entirely within the month of August, which is the month most popular for vacations, and during each of these parts half courses complete in themselves will be offered. No matriculation fee will be charged for the summer term. Dates for the summer term in 1916 will be: First half, June 21-July 25. Second half, July 26-August 29."

It greatly pleases us to know that the Candler School of Theology is planning to do work of this kind. It has long needed to be done, and we doubt not that it will exert throughout the Church in the coming years an influence that will be vastly beneficial. Hundreds of our pastors ought to avail themselves of the splendid opportunities thus opened to them. We think it is desirable, as far as may be possible, to induce Southern Methodist preachers who wish to pursue summer courses of study to take them in our own institutions. In our humble judgment, the South has been dependent educationally upon other sections of the country quite long enough—far too long for her own good, in some respects.

REV. R. A. SIBLEY DEAD.

Just as we are closing our forms, we are in receipt of the following message from Rev. C. M. Crossley, of Forest, Miss.:

"Rev. R. A. Sibley, the oldest member of the

Mississippl Conference, passed away on Sunday afternoon, October 31, at 2 o'clock. Brother Sibley was nearing the century mark."

We regret to chronicle this news, which will touch with sadness many hearts in South Mississippl. Brother Sibley had wrought worthily and leaves behind an unsullied record. Our heart goes out in tenderest sympathy to the hereaved. We hope to be able to give a fuller account of the translation of our honored brother in the next issue of the Advocate.

OUR HONOR ROLL.

On this roll will be placed the name of every church and pastor that succeed in placing the Advocate in every Methodist home. So far it stands as follows:

1. Pontotoc, Miss., Rev. J. H. Holder, Pastor.

ADVOCATES WANTED.

The issues of the Advocate of October 14 and October 21 have been exhausted, and if any of our subscribers have those numbers that they do not care to keep, we would highly appreciate their kindness if they would send them to us.

PERSONAL AND OTHER NOTES.

The Annual Conferences are almost on us. Lend your pastor a helping hand in rounding out a full report.

Rev. T. H. Lipscomb, of Starkville, Miss., received 35 members into the Church last Sunday—32 of them on profession of faith and 3 by certificate.

Rev. W. A. Bowlin, of Sherman, Miss., reports the outlook in his charge as highly encouraging. Liberty Church is being given a coat of paint, and things are being shaped up for Conference.

Rev. A. R. Hoffpauir, of Covington, La., writes as follows: "I am at the bedside of my brother, A. W. Hoffpauir, pastor of the Covington charge. He is seriously ill, and I request the prayers of the brethren for him."

The "Autumn Revival" at Meridian College, Meridian, Miss., began on Oct. 29, and is expected to continue until Nov. 7. The services are being conducted by Rev. Joseph Owen, of Alabama, and much interest is being manifested in them.

Major R. W. Millsaps, of Jackson, Miss., sent Rev. W. W. Holmes, presiding elder of the New Orleans District, $100 a few days ago to be used in the interest of our churches in New Orleans that were injured by the recent severe storm.

At the late session of the Los Angeles Conference, Rev. D. Scarborough, our pastor at Santa Ana, Cal., was appointed presiding elder of the Arizona District. Brother Scarborough was formerly an esteemed member of the Mississippi Conference.

Rev. A. Inman Townsley has recently held a series of revival services at Rayville, La., in which the preaching was done by Rev. J. W. Lee, of Lake Providence, and Brother John B. Kelly led the music with his cornet. We are not at this writing informed as to the visible results of this evangelistic campaign.

The following Bishops attended the fall meeting of the College of Bishops held in Dallas last week: Bishop E. R. Hendrix, Bishop J. S. Key, Bishop W. A. Candler, Bishop H. C. Morrison, Bishop Collins Denny, Bishop J. C. Kilgo, Bishop W. B. Murrah, Bishop W. R. Lambuth, Bishop E. D. Mouzon, and Bishop J. H. McCoy.

We are indebted to the following friends, to whom acknowledgment has not been made elsewhere, for two or more subscriptions, sent in within the past few days: Rev. A. I. Townsley, Rayville, La., 3; Rev. J. L. Greenway, Silver Creek, Miss., 2; Rev. S. A. Brown, Okolona, Miss., 4; Rev. W. A. Bowlin, Sherman, Miss., 2; Rev. A. S. Oliver, Eden, Miss., 2.

Rev. W. J. Wood, of Sweatman, Miss., sends us a club of 6 trial subscriptions from his charge (Mars' Hill), for which we extend to him our thanks. Referring to his work, he says: "Things are moving on fairly well. We have had good revivals at all our churches, and this charge will make a better report to the Annual Conference next December than it did last year."

Mrs. Carter H. Bradley (nee Edla Davis), a sister of Rev. R. A. Davis of the Louisiana Conference, died at her home in Lafayette, La., on October 12, 1915. She leaves a daughter, a husband, a brother and a sister, and a large connection of nieces and nephews to mourn her departure. She was a native of Tennessee, and was a consistent member of the Methodist Church.

The pastor and Epworth League of the Carrollton Ave. Church, New Orleans, are planning a special service for old people next Sunday, Nov. 7, at 11 o'clock a. m. Invitations have been sent to a number of elderly persons and automobiles will be sent to bring those who otherwise could not attend. The order of exercises will be appropriate to the occasion.

The Young Men's Prayer Meeting, of the Methodist and Baptist Churches of Brookhaven, Miss., celebrated its anniversary in the Baptist Church of that city last Sunday night. Rev. W. H. Lewis, of Jackson, Miss., who formerly was the Methodist pastor at Brookhaven and had a hand in the organization of this prayer meeting, was booked to preach the sermon of the occasion.

Rev. T. M. Bradley of Shelby, Miss., reports that all the Conference collections assessed against his charge have been paid in full, as also have been the salaries of the pastor and presiding elder. Forty members have been received into the Church during the year. Brother Bradley declares it to be his purpose to place the Advocate in every Methodist home in his charge at an early date.

Brother J. W. Sturdivant, a layman on the Tyro (Miss.) charge, in renewing his subscription to the Advocate, expresses great appreciation of Rev. T. E. Gregory, his pastor, who is rounding out his quadrennium, and expresses regret that he will have to go to another field. We are not surprised to hear such a sentiment voiced concerning Brother Gregory, who is a workman that needeth not to be ashamed.

A correspondent sends us the following note: "The pastor, Rev. H. P. Lewis, Jr., and the people here at Poplarville, Miss., closed a two weeks' series of revival services which were a wonderful help in toning up the Church spiritually, and in which there were several conversions. As a result, the outlook for a successful winding up of the work of the year is much brighter than it was prior to the meeting.

Brother S. E. Kirby, under date of October 27, writes: "Rev. Dan Kelly, Mississippi Conference Evangelist, and I recently closed a meeting at Camden, Miss., which lasted 8 days. It was a great success—there were 51 additions to the Churches. We are here in Canton now in a great meeting with Rev. M. M. Black. We will go from here to Longstreet, La., where Rev. G. D. Anders is pastor. Pray for us."

In a business letter to our office bringing us some subscriptions, Rev. W. A. Mangum, of Denham Springs, La., appends the following note: "Our work is progressing very favorably, considering the stringency of the times. I began my meeting at Holden, where we recently finished our church on October 24, and it is still in progress at this writing. We are praying for a gracious season of spiritual refreshing."

A letter from Rev. P. O. Lowrey, of Westlake, La., bearing date of October 23, brought us two additional subscriptions. Brother Lowrey, in his communication, said: "At the beginning of the Conference year there was one subscriber within the bounds of this pastoral charge; now there are 22, including the pastor's—a net gain of 21." Brother Lowrey has done a telling work for Methodism along all lines in his present field.

A Shannon, (Miss.) correspondent says: "Rally Day was delightfully observed by the Sunday school at this place on October 24, from 10 to 11 o'clock. The church was beautifully decorated for the occasion and the program was one of constant and captivating interest. The enrollment in this school is larger than the membership of the church. Mr. W. M. Miller, of the Bank of Shannon, is the faithful and efficient superintendent."

Rev. O. J. Chandler, who, after serving our First Church at Lexington, Ky., for four years, was recently transferred to the Louisiana Conference and stationed at Alexandria by Bishop James Atkins, has, we are informed, made a fine impression upon his new parishioners. He is said to be a man of uncommon gifts as an expositor of the Word. We trust that he may be largely used of the Master in this section of the Church.

Writing under date of October 30, Rev. H. P. Lewis, Jr., of Poplarville, Miss., says: "The parsonage at Carriere, Miss., where my brother, Rev. James A. Lewis, is pastor, was gladdened on the 29th ult. by the safe arrival of James Marvin, Jr., who was heartily welcomed to this world of smiles and songs and sorrows and tears. Brother James and his wife feel rich in the possession of this new boy." The advocate extends congratulations to the happy parents.

The Methodist News Bureau (Nashville) says: "A letter written by Bishop Hoss from Manila on September 9, on his way from Australia to Japan, gives a glowing account of his stay in Australia. He states that his health has improved every day since leaving home, that he traveled 4000 miles in Australia, delivered thirty sermons and addresses in the chief cities, and that he was most graciously received by the people everywhere. He further states that he expects to be home by December 15."

From a letter from Bishop R. G. Waterhouse, written from Los Angeles, Calif., on October 27, we take the following: "You will be pleased to know that while my health has not been sufficiently restored for me to take up my work, I am steadily improving and expect to recover fully." We are delighted to have this good news, which we feel sure will make happy Bishop Waterhouse's many friends in the Advocate's patronizing territory. Let the brethren continue to remember this honored chief pastor at the throne of grace.

Rev. E. H. Cunningham, of Myrtle, Miss., writes: "Our fourth quarterly conference has been held and the usual good reports were made. My quadrennium will soon be completed, and my successor will find a most loyal and cooperative people. The work has made good progress in all respects during the past four years. The membership in the charge has been doubled." The quarterly conference referred to by Brother Cunningham adopted resolutions expressing a high appreciation of the service which he has rendered and assuring him of a deep interest in his future career as an itinerant minister.

The Legal Conference of the Louisiana Annual Conference met in the Advocate office on Tuesday, October 26, with the following members in attendance: Dr. J. M. Henry, Dr. R. H. Wynn, Dr. J. T. Sawyer, Mr. S. H. Meyer, Mr. W. W. Carre, and W. B. Thomson. Information was presented that the Bynum plantation had been sold to the Red River Land and Cattle Company, of Kansas City, Mo., for $43,500, which increases the Bynum fund to $57,500. This, together with another fund in hand amounting to $4000, makes the total holdings of the Louisiana Conference for its superannuates $61,500.

From Buckholts, Texas, on Oct. 23, Rev. J. W. Campbell, an ex-Mississipplan, wrote us as follows: "The Lord most signally blessed my labors during the past year, in spite of the adverse conditions existing in my charge. The August hurricane destroyed two of our churches, but within two months we worshiped in a new church at one of these points—rebuilt from the foundation up. Great are these Western people! They are not afraid to undertake great things, and when they get busy there is something sure to be accomplished." Brother Campbell has been transferred to the New Mexico Conference and stationed at Fort Davis, Texas.

Rev. J. A. Poe, of Sidon, Miss., writes: "Mrs. J. W. McElroy, most of whose life was lived at Columbus, Miss., died in Memphis, Tenn., last night. She was one of the oldest citizens of Columbus and had long been a member of our First Church of that city. I never knew a more ardent church worker. She was a helper of the helpless and the friend of everybody. We have lost a mother in Israel." Sister McElroy was the mother of Sister Poe and of Dr. J. B. McElroy, one of the most brilliant physicians in the Bluff City. She was indeed a burning and shining light, and has left behind her a noble record. May the Heavenly Father comfort the bereaved!

Read what Rev. J. B. Randolph has to say elsewhere in this issue of the Advocate about cars to be run in the interest of the Methodist and Baptist Orphanages at Jackson, Miss. These cars should be loaded to their full capacity. It seems from what Superintendent Randolph says that only about $1900 had come in from "Work Day" up to the close of last week. **That sum is not creditable to the 125,000 Methodists of Mississippi.** The less than 40,000 Methodists of Louisiana went considerably beyond that sum on the "Work Day" observed for their Orphans' Home at Ruston. Let the Mississippi Methodists retrieve themselves in this respect during the approaching Thanksgiving season.

Rev. S. A. Brown, of Okolona, Miss., under date of Oct. 28, writes: "The Sunday school Institute for the Aberdeen District closed last night at Houston, Miss. Rev. R. H. B. Gladney, our Conference Field Secretary, and Mr. A. L. Dietrich, our Divisional Superintendent, were with us and did most excellent work. They are both men of large vision and are suggesting methods of work and plans of organization that are calculated to work a great revolution in the Sunday school work of our Conference. Mr. Dietrich is a man of pleasing personality, very affable, and has a wide reach of information. He met the officers and teachers of our Sunday school at Okolona last evening and made a most impressive address."

The revival services in the Methodist Church at Sardis, Miss., which continued eight days, closed last Sunday night, with 15 additions to the membership, mostly on profession of faith. The pastor, Dr. H. G. Henderson, was assisted by Evangelist J. O. Hanes, of Birmingham, Ala., and his singer, Mr. W. G. Waltermier, of the same city. The local paper at Sardis, speaking of these brethren, says: "Evangelist Hanes is an earnest, eloquent, and popular preacher, and a sweet-spirited, consecrated, earnest revivalist, whose work the Lord signally blesses. Brother Waltermier is a great helper in the work by his singing, and a fine leader of song services." **Large crowds attended the meeting, and great interest was shown and much good done. A number of persons gave their names to join other Churches.**

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Tickets will be on sale every day. Watch for announcement of special train service.
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Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable—Not Narcotic
For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the remittance with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

CORA WILL McMORROUGH, daughter of C. H. McMorrough and Cora Wilks McMorrough, was born on Sept. 27, 1911, and died on Sept. 23, 1915, lacking fourteen days of being four years old. Within these narrow limits there was compressed a little life of unusual gifts. Her mentality and development beyond her years while she was but a little more than a babe when the loving Father called her back to Him, yet she had learned of a Savior's love and gained freely of Jesus during the four years of her life. The simple faith of a child is beautiful indeed. It was a sad day in that home when the little body of Cora Will was laid in the tomb, but they sorrow not as they that have no hope for she has gone to be with Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

W. C. CURTIS.

Mrs. REBECCA OWENS was born in Warren County, Miss., on Oct. 24, 1843. She was married to Mr. Wm. Owens on July 27, 1865. Of this union several children were born, all of whom died in infancy, except one little girl who lived to be about 10 years old, and then went to a better world. About seven years ago Mr. Owens died, leaving Sister Owens alone in the world, except for two cousins who were very dear to her and with one of whom she made her home in her last years. Sister Owens had belonged to the Methodist Church a long time and was as true and loyal to her Church and pastor as she knew how to be. Though a poor widow with no income, save a very small pension, she never failed to contribute her dollar once a month for the support of the preacher, and to make a contribution for the various benevolent causes besides. Sister Owens was really and truly a good woman. Her's was a real Christian character. She died on Sept. 14, 1915, as she had lived, trusting in Jesus. We buried her in the Old Red Bone churchyard, the dearest place on earth to her while she lived, and her chosen resting-place while she awaits the glorious resurrection morning.

Her pastor, L. L. ROBERTS.

NATLEY HANSON was born on January 27, 1835, and died on June 4, 1915. Nine years before the writer was born there came to Jefferson County, Mississippi, from Prince George County, Maryland, Mr. Natley Hanson. He arrived in our community the day Cane Ridge Church was completed. Soon afterwards, on December 31, 1867, he was married to Miss Lizzie Watkins, a daughter of the Rev. C. C. Watkins of the Mississippi Conference. Their home was one mile from ours, and connected were they by a narrow path through a brake of cane and oak and pine, over which our childish feet hurried many times a day, from one home to another. Childless through life was this couple, but for that the father and mother of us all. Several children left parentless found refuge in their home and the love they craved in their arms. How we loved to go there! Wonderful were the stories he told us. The more wonderful that they were true, telling them while busily he worked at the carpenter's table, with hammer, and ax, and saw; stories of war, for he had been with Lee in many battles—at Richmond, at Gettysburg, where he was wounded on August 8, 1864; of imprisonment, for he was captured, and on David's Island was a prisoner. Of all he saw and suffered, we loved to hear, over and over again, until he was our hero, our father, our mother. Of pure genuine, honest manhood, sincere affectionate true, no community had an superior. Brought up an Episcopalian, later he joined our Church, whose doctrines he came to love and which, especially in his last months of suffering, brought him peace and even joy. Nearly all the homes are broken now. How the years have gone by! His neighbors fell asleep, but he was left to old age. The cane-brake is cleared away, the little pathway is forsaken and both homes are desolate. He died on June 4, 1915, and on the next day we had him to rest near the old Church where sleep most of the neighbors he loved. Who knows he has joined them in a better world, where they, together, shall await our coming. His widow, making her home at Lorman, with her sister, Mrs. Willie Watkins, is comforted in the memory of a good life and in the expectation of a new day.

H. B. WATKINS.

A WEDDING AND A FUNERAL.

By H. Walker Featherston, D. D.

It was a golden wedding, and a wonderfully beautiful wedding, with the big home tastefully and beautifully decorated with Southern smilax, golden-rod, roses and autumn fruits. The six daughters, four granddaughters, and three great-granddaughters, many relatives, some from far distant States, and a host of friends crowded to the festivity.

Just at eight-thirty Charles Adams Taliaferro led in his bride of fifty years ago, Elizabeth Macon Rice, dressed in white as on that other wedding night, October 3, 1865, in the old home in Copiah County. The writer talked a little of that long ago occasion, just after the great war, when the Confederate soldier-boy led his girl-bride to the altar in the Mount Hope plantation home, and then Dr. T. B. Holloman prayed, and all the assembled guests tendered congratulations and good wishes, there was music and merry making and much joy.

But early the next morning the writer was called to the home across the street and found that the semi-centennial bridegroom of the evening before had quietly slipped away to the other land. He had seemed feeble as he stood before the preachers the night before, but later, reclining on the sofa, received the visitors very cheerfully, and no one realized that he was so close to his "home over there."

It was a beautiful death in the glow of his golden wedding, with his children, some from other States, gathered about him. He went without a groan or a murmur, only saying a while before he slipped away, "There is nothing the matter with me—I am just tired—that's all."

When a mere boy, having been born Sept. 18, 1844, he entered the Confederate army in 1861, and served in Company D, 12th Mississippi Regiment. He was wounded in one of the battles in Virginia; and when his wound healed, reported for duty; but, as he was unfitted by his maimed arm for further service as a regular infantryman, he was made a courier, and in this difficult and dangerous work served until the war ended, surrendering with Lee.

For a number of years he lived here near the parsonage. The preachers and everybody else loved him. He was worthy—a quiet Southern gentleman of the old school. He was a member of our Church, always in his seat near the front when able.

I am glad that I have known him, for he was "one of God's good men."

Be Pretty! Turn Gray Hair Dark

Try Grandmother's Old Fashioned Recipe of Sage Tea and Sulphur.

Almost everyone knows that Sage Tea and Sulphur properly compounded, brings back the natural color and lustre to the hair when faded or streaked or gray and adds marvelous growth and stops falling hair. There is no other way to get this mixture as good as to make it at home, which is mussy and troublesome. Now-a-days by asking at any drug store for "Wyeth's Sage and Sulphur Compound" you will get a large bottle of this famous old recipe for about 50 cents.

Don't stay gray! Try it! No one can possibly tell that you darkened your hair as it does it so naturally and evenly. You dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears and after another application or two your hair becomes beautifully dark, thick and glossy.

—Adv.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

—Adv.

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to distribute religious literature and represent us in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used. Universal Bible House, Dept. BT., Philadelphia.

NEW FEATHER BEDS $5.40 ONLY
6 pound Feather Pillows $1 per pair. New, Clean, Odorless, Sanitary and Dustless Feathers. Best Ticking. Satisfaction guaranteed. Write for FREE catalog and wonderful FREE OFFER. Agents wanted. SOUTHERN FEATHER & PILLOW CO., Desk 15 GREENSBORO, N. CAR.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE NEW TEACHER-TRAINING COURSE.

Upon the announcement that the Sunday School Board had adopted a new Teacher-training course for the Sunday school workers of the M. E. Church, South, and that one book was ready for delivery, I at once ordered this book, and, after a careful examination, I am delighted with both its method and its matter. The book—"The Pupil, the Teacher, and the School"—is by W. C. Barclay, Educational Director of the Board of Sunday Schools of the Methodist Episcopal Church, and it has these three distinct advantage over "The Legion of Honor," the book that has been used in our First Standard course ever since our Teacher-training department was organized:

1. It starts with the pupil rather than the Bible as the first subject studied. Since the studies in Biblical history and geography, as well as memorizing the books of the Bible, are the hardest part of the whole course, and the studies in child nature and nurture are the most attractive, there is a decided advantage in this change. In fact, this Biblical work in the former course was of so brief and complicated a nature that many classes "stumbled and fell" here and never got beyond it, or else so many got discouraged that it was hard to rally them with zeal again. The new course avoids this, and the very first work is of the greatest interest.

2. The former course was so brief that the minimum work was on the pupil and the maximum on the teacher. In the hands of such a teacher as Dr. Hamill, its illustrious author, these brief outlines and concise sentences trembled with life, and when put on the blackboard by him nothing could have been more effective in impressing truth upon the mind of the pupil. But there was only one Dr. Hamill, and many teacher-training class leaders made a failure of many of the author's most happy schemes and blackboard exercises. The new course is an improvement here, the discussions in the book being fuller and more explicit, giving the pupil more to do and the teacher less to explain, and thus making it easier for the leader to teach the class, which removes one of the greatest hindrances to successful teacher-training classes in many of our churches.

3. The present course is also superior to the former, in that considerable space is given at the conclusion of each lesson for helping both the pupil and teacher in the practical application of the lesson. These are in keeping with the best pedagogical method and the science of teaching. A fine series of "questions on the lesson," references for supplemental reading, "memory assignments" of various steps in the lesson, and the use of many Biblical and other illustrative readings are here given a place of great helpfulness.

With this inspiring first book of this new course before us, it would seem that a pastor could hardly let a Sunday pass without calling his Sunday school and church workers together for organization for this work. No one is more conscious of the need than the workers themselves, and in most cases, either in the town or country church, all that is necessary to enlist them is to give them a chance. The class can meet in connection with the weekly prayer meeting on a separate week night, or in a country church after Sunday school on those days when there is no preaching. Or a class of prospective teachers might be organized from the senior and young people's classes to meet at the regular Sunday school hour, using the teacher-training course rather than the regular Sunday school lesson in the class work. If there is any place in the educational world where there is a crying need for efficiency, it is in the case of the teachers of our Sunday schools. Our preachers are being educated, as are our day school teachers, with special training for their peculiar work, and our Methodist Sunday school teachers must not be allowed to lag behind.

P. O. LOWREY

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Please let me have a chance to prove to you how quickly, how effectually, how naturally my Combined Treatment goes right to the root of your trouble and begins to bring you relief and comfort from the start.

I say again—send no money, make no promises. Sign and mail the coupon and give your health, happiness and welfare a chance to realize what Gauss' Combined Treatment will do for you.

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Mail to C. E. Gauss, 7497 Main St., Marshall, Mich.

A SUCCESSFUL INSTITUTE.

The Sunday School Institute held at Sardis, Miss., on Wednesday and Thursday, October 16 and 17, was indeed a most profitable one. We count it a very great privilege to have had Mr Dietrich and Rev. R. H. H. Gladney with us. We shall always be grateful for the inspiring messages and splendid help they gave us. Mr. Chisolm was with us on Thursday and gave us quite a helpful and interesting talk in the afternoon on "Teen age work." The weather was very inclement and our attendance was not as good as might have been, but those who were present have a new vision and a greater desire to know God better and to do God's will more perfectly. We praise the Lord that these men of God have been called to do this specific work and pray that every effort that they may make may be crowned with glory and honor.

MARY LAGRONE WALL.

BOILS NEEDN'T BOTHER YOU.

Gray's Ointment puts an end to them right away. This remarkable ointment was first prepared in 1820 by a North Carolina physician. For nearly a century the American people have found it the most effective preparation for all eruptions and abrasions of the skin, burns, cuts, wounds, bruises, boils, carbuncles, ulcers, sores, etc. It speedily heals the skin trouble, and prevents the development of blood poisoning, which not infrequently rises from a neglected sore or cut. "The best remedy I ever tried for risings, and all my friends who have tried it say it beats anything they ever used," writes Miss E. M. Manley, Auburndale, Fla. Keep a box in the house. 25c at druggists. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.—Adv.

EVANGELISTIC WORKERS COMMENDED.

One of the greatest revivals Meridian has ever had recently closed. Brother G. A. Klein, of Nashville, Tenn., conducted the meeting and Professor P. M. Boyd led the singing.

At the concluding service the following resolutions were unanimously adopted:

Whereas, a revival has been in progress in Meridian since September 5, conducted by the Klein Evangelistic Party: be it resolved by this audience of some three thousand people:

1. That we, the people of Meridian, do hereby heartily commend the work of Mr. Klein for its great power and wonderful scope; for the earnestness of his activities; for the truth contained in his messages, and for the sane and old-fashioned gospel of pure religion presented.

2. That we hereby express our appreciation of the splendid work of Professor and Mrs. P. M. Boyd in conducting the musical work of the revival.

3. That we hereby acknowledge that all glory and honor are due to our God for the thousand souls reclaimed and converted, and all the other good accomplished.

4. That a copy of these resolutions be furnished Mr. Klein, and Professor and Mrs. Boyd, and the press.

J. B. HOLLAND.

Meridian, Miss.

THE MARS SHUCK SHELLER

PORTABLE

Write Today for Booklet Describing This

LATEST IMPROVED

Shuck Sheller, Built especially for the SOUTH and to suit large or small farmers.

WHITMAN AGRICULTURAL CO.
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UGH! A Dose of Nasty Calomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards. Adv.

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PENTECOSTAL PUBLISHING CO., Louisville, Ky.

Lime-Loss in Tuberculosis

In the Journal of the American Medical Association (January 17, 1913), was the following:

"It has been many times stated that in tuberculosis or in the pretuberculosis stage an increased amount of calcium (lime) is lost both in the urine and feces. In fact, a demineralization has been thought to be a forerunner of the development of tuberculosis."

If tuberculosis is due to lime loss, the success of Eckman's Alterative in its treatment may be due, in part, to its content of a lime salt so combined with other valuable ingredients as to be easily assimilated.

Always we have urged consumptives to attend strictly to matters of food, but often some effective remedial agent is needed. In many cases of apparent recovery Eckman's Alterative seems to have supplied this need. It contains no opiates, narcotics or habit-forming drugs, so is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY.
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THE GENUINE AND IMPORTED
DR BLAUD'S IRON PILLS

For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. All Druggists, F. FOUGERA & CO., Inc., 90 Beekman St., New York.

No increase in Price

ONE MILLION BOXES FREE

To prove the curative value of our Iron and Alum Mass, we will, during the next thirty days, mail to ONE MILLION persons each, one full 50-cent box of our IRON and ALUM MASS free. It has had the approval of the Medical profession and the public for over fifty years in the treatment of Indigestion, Diseases of the Kidneys and Bladder, Rheumatism and Gout, Catarrh of the Stomach and Intestines, Skin Diseases, Nervous and General Debility. Send ten cents to pay for packing and postage. Address PIEDMONT-BEDFORD SPRINGS CO., BOX 231, LYNCHBURG, VA.

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[illegible]

A very beautiful home wedding [illegible] Wayne County when Miss [illegible] Fairfield became the bride of Mr. William Bradley of Bath, Neville Center. The ceremony was performed at 8 o'clock [illegible] Wayne County, the [illegible] Rev. [illegible] of Bath, Neville Center. The bride was [illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible]

Mr. Price was reared in the Presbyterian Church and was also married in the same. The Methodist Church. She was formerly a member of the Methodist Church and was also [illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible]

There is now a vacancy in the home circle that can never be filled. The sweet, gracious spirit that she [illegible] to many of which she [illegible] is missed, and while her loved ones [illegible]

"For the voice of the ravished heart,
And the voice of a voice that is still,
They have the comforting assurance
That she has only passed into another state of existence, where "All the tears smile." Her lovely life is an [illegible]—the influence of such a life cannot end, but lives on forever.

She has her youngest illness and suffering with unmurmuring patience, submissive to the will of the Father, spoke so quietly of death, meeting the silent messenger with the serenity

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

[illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible] Mrs. [illegible] Wayne County, [illegible] Bath, Neville Center. The bride was [illegible] and was [illegible]

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

DOING A GREAT WORK.

Dear Brother Meek: Brothers R. H. B. Gladney, Field Secretary of the North Mississippi Conference, and Mr. A. L. Dietrich, Divisional Secretary for the Gulf Division, are planting good seed for the Sunday school. They need and merit more hearts to gladly place themselves under their earnest sowing. They were here with us last Thursday and Friday holding a Sunday school conference for the Durant District. We feel greatly benefited by their coming and faithful labors. If they could touch all of our Sunday school superintendents and teachers by their wise, practical instruction and Christly inspiration, this very important cause of our blessed Church—studying the Word of God and saving souls—would leap forward. These men are well equipped for this ready, rich field, which is truly white unto harvest. There is no place in the Church of God where men, women, and children can be so readily reached, taught and prepared to seek Christ in regeneration and become efficient in Christian service as in the Sunday school. It is part of the gospel preached, and no mean part. Preachers are generals in the gloriously great army of Christ, but generals cannot win battles alone. Let us give the leaders the best chance possible. J. M. WYATT.

Ackerman, Miss., Oct. 25.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

A PROFITABLE MEETING AT HATLEY.

This meeting was held on the Smithville Circuit, in the Aberdeen District, by Rev. W. D. Bass, of Corinth, Miss. Hatley is an inland town, about four miles east of Amory, where there are two Baptist churches—the Missionary and the Primitive Baptist. The Antioch Methodist Church is one and a half miles away; so the meeting was held in a large tent. Great crowds attended, especially at night. There had been much preaching in this part of the country on immersion as the only Biblical form of Baptism, and Methodism had been belittled and ignored; so in this tent meeting Brother Bass preached the Gospel from a Methodist view-point with unusual clearness and power. His methods were sane, Scriptural, and Methodistic. He used the old-time altar services and made only a Gospel exhortation to get the people there. All the services were spiritual, and yet he preached much on the great controverted doctrines of Christianity, and in each case God helped the preacher to impress the public with the truth as held by the Methodists. The meeting did great good for our Church in giving a clearer conception of its teachings and in reviving the spiritual condition of its membership. This was shown in the recent report of the stewards at the quarterly conference and in the enthusiasm which they are manifesting in behalf of their pastor, Rev. D. C. Foust. The whole spirit of the Antioch Church breathes with new life, and vital enthusiasm prevails among its members. Brother Bass' meeting here, under God, will abide and do good for years. I write this note to the Advocate for two reasons: first, to commend the work, and, second, to stress the importance of preaching the great doctrines of the Bible that made Methodism great in other days and that must now save Methodism in the country. And this preaching must be done by men who understand these doctrines and enjoy the power of them, and who are students and preachers of ability. Such are the men we must have as Conference Evangelists—men who help the Church and the pastor and force the critics of the Church to respect her, and who save sinners. Such was the meeting held at Hatley by Rev. W. D. Bass. W. M. YOUNG.

Amory, Miss.

LOUISIANA CONFERENCE.

Class of the Third Year.

The Class of the Third Year of the Louisiana Conference will meet on Tuesday morning, November 16, at 10 o'clock, in the church at Mansfield, La. C. A. BATTLE, Chairman.

Eat Less Meat If Back Hurts

Take a glass of Salts to flush Kidneys if bladder bothers you.

Eating meat regularly eventually produces kidney trouble in some form or other, says a well known authority, because the uric acid in meat excites the kidneys, they become overworked; get sluggish; clog up and cause all sorts of distress, particularly backache and misery in the kidney region, rheumatic twinges, severe headaches, acid stomach, constipation, torpid liver, sleeplessness, and bladder irritation.

The moment your back hurts or kidneys aren't acting right, or if bladder bothers you, get about four ounces of Jad Salts from any good pharmacy; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous Salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush clogged kidneys and stimulate them to normal activity; also to neutralize the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts cannot injure anyone; makes a delightful effervescent lithia-water drink which millions of men and women take now and then to keep the kidneys and organs clean, thus avoiding serious kidney disease.

Adv.

MISSISSIPPI CONFERENCE.

Class of the First Year.

The Class of the First Year of the Mississippi Conference will meet on Tuesday, November 23, at 9 a. m., in room No. 4 of the First Methodist Church at Laurel, Miss. If you have taken a course in the Correspondence School or Divinity School, bring your certificates of grading. Let every member of the class meet us.

H. WALTER FEATHERSTUN,
For the Committee.

THE TROUBLE IS NOT INSIDE.

The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Acne, Salt Rheum, etc., cannot be killed internally. They live and feed on the surface and must there be treated. Tetterine is the common sense treatment that has scientific principles to back it up. E. A. Kennedy, druggist of Brooklyn, Fla., says: "Tetterine has cured quickly and permanently several stubborn cases of letter that came under my personal knowledge. One of 15 years standing." 50c at druggist's or by mail from Shuptrine Co., Atlanta, Ga.

REPORT BLANKS.

To the Pastors of the Mississippi Conference:

The statistical blanks for pastors' reports to the Annual Conference will be mailed to each pastor, addressing him at the post-office given in the Minutes of 1914.

W. T. GRIFFIN,
For the Committee.

Gulfport, Miss.

RESOLUTION OF SYMPATHY.

(Unanimously adopted by the Presiding Elders of the Mississippi Conference, who met in Council at Jackson, Miss., Oct. 27, 1915.)

Whereas our brother and co-laborer, Rev. J. T. Leggett, has suffered a sad bereavement in the recent death of his son, Mr. James T. Leggett, Jr.; and

Whereas, no mere words of ours can adequately express our brotherly love and sympathy for Brother Leggett and his family, yet we desire to give this testimony of our tender love and to pray upon him and his loved ones the comfort and sustaining grace of our Heavenly Father.

C. F. EMERY,
P. D. HARDIN.

CORRECT YOUR STOMACH!

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Adv.

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The influence of men like Paul and Luther may be greater but it is not more real than that of any faithful laborer for God.—Rev. W. F. Eyster, D. D.

Women's Missionary Work

[illegible]

[illegible]

[illegible]

From the Field.

Coahoma, Miss.

Dear Dr. Meek: We are closing a good year on this delightful charge. We had good meetings at all the places and received into the Church some of the best people in this country. We were ably assisted by Rev. G. W. McLain at Bobo, and by Rev. J. E. Cunningham at Coahoma and Lyon. Both of these men are fine preachers and present the truth in a peculiarly striking manner. I had had them before and that is why I called on them again. If Providence does not hinder me, I am not through with them either.

Brother Spragins recently made us a pastoral visit at the parsonage. We enjoyed having him. You know how we enjoy a visit from the presiding elder when he is not on official duty. You will recall how pleased you were when the preacher "used to drop in a little unexpectedly." Brother Spragins is looking well, and you know he is a good presiding elder.

Many of our people have been sick—some so seriously so that they had to submit to the use of the surgeon's knife, but the Lord has been good, and though he slay us, we will trust Him. While we have suffered with the afflicted of the charge, we have been wonderfully blessed in not having a day's real sickness in the parsonage. I sometimes wonder at God's great goodness.

I want to say that the Methodist who fails to read "Wesley and His Work," by Bishop Candler, will miss one of the rare treats he could easily have. The "Fraternal Address before the British Wesleyan Conference at York, England, in 1908," and "John Wesley, Defender of the Faith" are each worth many times the price of the book.—Walter Jones, P. C.

Coldwater, Miss.

Dear Brother Meek: The meeting in Coldwater, Miss., held by our pastor, Brother Roberts, and his brother, Luther, from Vicksburg, was, in every way, a great and profitable meeting. I am sure of one thing: the preaching and personal work of our visiting brother, Luther Roberts, was of a high order and evangelistic to the core. He went to the bottom of things and preached truth "deep as the center."

Many were the slain of the Lord, and the Church has grown and multiplied here, because of such a consecrated messenger and his messages. The work will abide. Twenty-five were added to the Church. The Church is on a higher plane. The people have a more exalted idea of what the spirit-filled minister and congregation stand for—not in forms and ceremonies, the beggarly elements of the world, but in power and demonstration of the Spirit.

This is glory enough for any mortal man to be able, under God, to bring to pass. Such a blessed work as this was done by this man of God. We not only appreciate him, but we love him, and shall esteem him highly—for his work's sake—evermore. Our Roberts is a team, too, strong and true. Anti-Christs, et id omne genus, fall by his sword. You should hear him.—T. W. Dye.

MY LAST REPORT.

Dear Advocate: The short days and long nights, the cool mornings and the yellow leaves, and the reports of Conferences just held, admonish me that a new season is at hand—Conference times! A time when the efficient and the inefficient members are required to give an account of themselves. Superannuates, as a rule, have little to report, but that little will be required. I have had one appointment at home in the morning, and have filled appointments for some of the near-by pastors—H. B. Perritt, J. W. Alford, and E. G. Wood. I got along so well two or three times, that, as a Paddy would say, I had a little "consate" about preaching, but alas! my next effort would be such a failure that I closed without conceit.

I have suffered more in body this year than in any preceding year since my superannuation, and yet it has been one of my happiest years. I have prayed more, and with entire resignation to the Lord's will, have been content. The neighboring preachers and their families have visited us, and shown us much kindness. Brother Perritt and his good wife came up from Selma on the 5th of August, with a fine dinner, and spent the day.

Now, if I fail to get to Conference at Mansfield, I have sent my report to our good Brother Meek. God bless the Advocate and all its readers!

Olla, La. H. ARMSTRONG.

THOSE "ISMS."

Dear Doctor Meek: Our Brother "Layman" in the Advocate of October 21 is indignant, and justly so, concerning the false teaching which is propagated in some parts of his territory, and, no doubt, also in some other sections of our Methodist Zion. His righteous soul is vexed, and should be, and certainly a remedy for such distresses should be procured. The pastor should post himself and should "go loaded," as Bishop Key once advised under similar conditions. The Methodists are a people of peace and preach a gospel of peace, but, as was said by an Irish preacher, "when the truth is fallen down in the streets some one should lift it up."

The "rural districts" I suspect are not the only places infected. "Town people" even have heard about that "Can't sin" business and "Once saved always saved" doctrine. The District "Elder" too should "pick his flint" and open fire at the big quarterly meeting occasion. Of course, he should preach in the city station and certainly he is highly competent when such grave duties have been committed to his hands. He, like the pastor, took the vow to "drive away all erroneous and strange doctrines, contrary to God's word," and is supposed to be out for anything needed, especially so in any section where the supply of proper "ammunition" is a bit scarce with the pastor, or for any reason which might appear to be sufficient. False teaching reverberates from even the big centers at times. The antidote should also be sounded forth at the proper time. Of course, good gumption and sound common sense must prevail as to the time and treatment. Some things are too small to notice. The preacher "loaded for bear" can not afford to disturb the country by exploding his good hunting shells at small game and snow birds. A modest preventive or silence entirely is better still in some cases than full treatment. Shooting on suspicion might hit on occasions, but it is better to have the game in sight. The "specialist" for such cases would be O. K. at the expense of the local congregation, if he could be on the ground without notice and administer at the psychological moment. Confusion, however, is easily stirred up in that direction, but "the other side of the question" gravely needs to be heard in some special cases if it may be presented from a sense of duty and in a manner approved of Him who has called and sent.

A. H. WILLIAMS.

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NEW ORLEANS CHRISTIAN ADVOCATE

Vol. 62—No. 45. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church South Whole No. 3116

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 11, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

A QUESTIONABLE MOVEMENT.

The following is from a recent issue of the Baptist Record (Jackson, Miss.):

"Effort is being made in many places and in various ways to graft religious instruction on the public school system and into the curriculum of other than denominational schools. The effort is in most cases well meaning, though in some there is reason to fear that it is a superficial if not a fictitious effort to satisfy the wholesome demand of parents in religious organizations and an awakened public opinion for religious education that will save us from the calamity of a godless culture. We welcome all effort to give a better knowledge of the Word of God to the school children and to others, and, like Paul, rejoice that the truth is preached, though it be in envy or strife. One of these efforts is to give credits for instruction given to the school children under teachers appointed by and under the supervision of the Church. Candidly, we are afraid of the 'credit' idea in religious training. It is too much like mixing oil and water or speaking the language of Ashdod in the city of Jerusalem."

We heartily concur in the foregoing sentiments expressed by our worthy contemporary. That the youth of the nation urgently need more religious instruction there can be no question; but that such instruction can be successfully imparted in a roundabout way in connection with public schools, from which the Bible has been excluded, we have never been convinced. Under this proposed arrangement of having the Churches to do a work of religious teaching that the public schools will recognize, each denomination is expected to restrict its operations to the children belonging to it. Of these children it has control (or ought to have control) both in the homes of its people and in the Sunday school; and its best opportunity is to see that they are made familiar with the Bible there. If they have the needed knowledge, "credits" amount to but little. The truth is, this whole "unit and credit" business, according to our way of thinking, is being made entirely too much of. We hope that we will never get to talking about "Carnegie units" in our Sunday schools.

Moreover, this movement to introduce denominational work into our State schools and colleges seems to us to be ill-timed and out of harmony with the spirit of the age. Everywhere else the trend is toward co-operation among the Churches where they have a community of interest. Why vary it in this particular? We dare say that a general religious work, in the promotion of which at least all the Protestant evangelical denominations could unite, **is as much as is desired in any of our State institutions.** Such schools furnish no place for the teaching of the doctrines of any particular Church.

And why should the Churches, while staggering under the load of maintaining their own schools, assume the additional financial burden of providing moral and religious training in the educational institutions of the State? Do not their members pay taxes to keep up the State schools? Do not Methodists, Presbyterians, Baptists, and representatives of other denominations compose very largely the trustees of such institutions? Why, then, do not our Christian people demand of them that they shall select and support a chaplain for our State colleges, as some such boards of trust used to do? These chaplains could be distributed from time to time among the various denominations. **If the State adjudges moral training to be an essential part of the right education of our youth, then by every consideration of fairness and right the State ought to pay for it.**

We cannot discuss this question any further at present. Dr. J. S. Kennedy, the able editor of The Presbyterian of Philadelphia, recently in an extended editorial expressed the conviction that the Presbyterian Church had made a mistake in not continuing to maintain ordinary elementary schools, as the Lutherans and Roman Catholics have done. Possibly he is right in this view; if so, other of our Churches have fallen into the same error; and the re-establishment of such schools may finally prove to be the only solution of the perplexing problem of how rightly to educate our children. Of one thing at least we are firmly convinced, namely, that it would be a stupendous and well-nigh ruinous mistake for the Church to undertake to do her work of Biblical instruction in the State schools where the atmosphere is necessarily unfavorable to the accomplishment of the best results, especially when this course would involve **the neglect and weakening of her own institutions.** Such a policy would be nothing short of suicidal.

We hope to go more fully into this subject at some time in the near future.

SOME SUGGESTIVE WORDS.

As has been stated in the Advocate before, Dr. Newell Dwight Hillis, the brilliant successor of Henry Ward Beecher and Dr. Lyman Abbott as pastor of the famous Plymouth Church, Congregational, of Brooklyn, N. Y., has lately become involved in serious financial troubles as a result of having engaged with others in certain kinds of business speculations. At first it looked as if there was to be a thorough sifting of the whole matter before the public in the courts, but it now seems possible, through the intervention of Dr. S. Parkes Cadman and other friends, that a settlement of all differences may be reached by arbitration. So far as we have seen nothing has yet come to light that reflects upon the moral character of Dr. Hillis. And the public statement which he made to his congregation, though to some extent a confession of his mistakes, contained much that was admirable and calculated to do good. From that utterance we quote the following, which is well worth being meditated upon by every Christian minister:

"Often I have loved my books more than the poor. I have loved position and office and honor and sometimes I have thought of my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor, and to the boys and girls with their eager and hungry minds.

"Often I have had honors offered to me when I should have chosen solitude, and dwelt apart and listened to the voice of God and tried to repent. For years I have had a growing conviction that a minister has no right to make money, and does his best work without it.

"At best, the longest life is short, all too short, for the noblest of tasks, that of the Christian minister. Great is the influence of the law and medicine, wonderful the task of the jurist and statesman; marvelous the power of the press, great also the opportunity of the merchant and manufacturer who feed and clothe the people; but nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has never interpreted his ministry in terms of intellect alone or has never secularized his sacred calling, and who at the end of his life is able to say: 'Behold, these are the sheep that thou gavest me, and not one of them is lost.'"

GUBERNATORIAL CANDIDATES INTERROGATED.

At its meeting last Monday morning the New Orleans Protestant Ministers' Association, by a unanimous vote, ordered the following inquiries to be sent to the three candidates for Governor of Louisiana, Messrs. Barret, Pleasant, and Parker:

"1. If elected Governor, will you exercise to the fullest extent the authority vested in you for the suppression of gambling on horse races, by a strict enforcement of the Locke law?

"2. If it is found impossible to prevent gambling, under existing devices and arrangements by which gambling on races is encouraged and promoted, will you use your influence for the passage of additional legislation which will suppress such devices and arrangements?

"3. Will you, if elected Governor, use all the power vested in your office to secure the thorough enforcement of the Sunday law, the Gay-Sentell law, and such laws as exist against gambling, in every section of the State?"

This action was in our judgment proper and timely and we shall await with interest the replies of our gubernatorial aspirants to these pertinent interrogations. With most of the saloons of New Orleans selling intoxicants on the Sabbath in open violation of the law, with the notorious record that was made in race-track gambling last winter, and with races topped by a prize fight for the world championship again being scheduled for the Crescent City between now and next spring, it is high time that the moral sentiment of our citizenship was waking up, and seeking to do something for the enforcement of the law and the suppression of vice. Memphis has recently set New Orleans a good example in ejecting from office its mayor, **who was charged with being in league with the law-breakers in that municipality. More of that kind of work needs to be done in our American cities.**

First M. E. Church South at Laurel, Miss. In March the 102d Session of the Mississippi Conference Met Here Dec. Beginning Nov. 28, 1917

[illegible] was followed by [illegible] was made a station and [illegible] pastors and terms of [illegible] Dr. Lindsey two years [illegible] Bradford three years [illegible] Chambers two and one-half years. [illegible] day [illegible] account of ill [illegible] he was succeeded by the [illegible] who filled out the year. In December 1891 T. W. Adams the year [illegible] and one-half years from December 1891 to [illegible] when on account of failing health he was forced to retire from active work. He was succeeded by the present pastor T. L. Neely.

From the appointment of Rev. J. B. Saulsbury in 1888, to date has been a period of thirty-two years. During that time the congregation has

[illegible] Conference [illegible] Laurel. [illegible] Mississippi [illegible] Methodism [illegible] In February [illegible] 1891, [illegible] Rev. T. L. Mellen [illegible] Rev. T. L. Lindsey [illegible] Rev. R. C. Dickson, [illegible] pastor of these two churches. One of them was located in West End, and is known as the West End Methodist Church. It is in the north mill section of the town, and was much needed just at that time. The other was located in the northern part of the town, and is known as

the Kingston Methodist Church. Each of these churches has done a great work for Methodism in their respective places.

The parsonage was at West End and the two churches were served by the same pastor until December, 1905. These pastors were: W. W. Hopper, 1902-03; C. M. Chapman, 1903-04; J. S. Parker, 1904-05; and R. P. Witt, 1905-06.

At the Annual Conference held in Jackson in 1905, Bishop Hendrix made a station out of each church, and appointed to each a pastor for his full time.

Since that date the following men have served our West End congregation: W. W. Moore, December, 1905, to June, 1910; J. O. Ware, June, 1910, to December, 1910; J. F. McClelland, December, 1910, to December, 1913; Dr. E. H. Mounger, December, 1913, to December, 1914; R. P. Pikes, since December, 1914. The present total membership is about 150. The growth this year seems to have been better than during any previous year.

After the separation of the two churches, a splendid parsonage was erected at Kingston, and the following men have served as pastor (I am not sure that the dates are correct, but I give them as they seem to be indicated by the available records): L. F. Alford, from December, 1908, to December, 1909; H. Mellard, December, 1909, to December, 1910; J. J. Golden, December, 1910, to June, 1912; M. M. Black, June, 1912, to December, 1913; C. C. Evans, December, 1913, to December, 1914; W. F. Baggett, from December, 1914, to date. The present total membership is approximately 225. The location of this church is one of the most desirable in town. Laurel is growing altogether in that direction, and there seems to be no reason why this should not become one of our strong congregations.

REV. J. L. NEILL.

John Lambert Neill was born at Montrose, Jasper County, Miss., on January 17, 1882. He attended the old Brandon (later the Forest) District High School, now the Mississippi Conference Training School, at Montrose. He was graduated from that institution in May, 1898. He tanght two years in the public schools of the county, and in 1901 entered the Freshman Class at Millsaps College. In 1902-03 he was the principal of the Klondyke High School, at Hand, in Kemper County, and re-entered Millsaps College in the fall of the latter year, where he graduated with the B. S. degree in 1906.

While attending college, he taught school and sold life insurance during the summer months to pay his expenses. He was an active member of the Y. M. C. A., at Millsaps, and represented the College twice in Y. M. C. A. conventions at Ruston, La., as he also did in the International Convention held at Nashville, Tenn., in the spring of 1906. He was a member of the Galloway Literary Society and represented it on two occasions in joint debates. He won the Von Senter medal for oratory offered the Senior Class, and represented the College in an inter-collegiate oratorical contest at Crystal Springs.

After his graduation, Mr. Neill accepted the position of General Secretary of the Y. M. C. A. at the Georgia School of Technology, in Atlanta. He also conducted classes in Bible study at Ruston, La., and Asheville, N. C.

He was recommended for license to preach in May, 1907, by the quarterly conference of St. Mark's Church of Atlanta, Ga., Dr. S. E. Belk at that time being the pastor. A few days after this he resigned his position with the Y. M. C. A. went to Biloxi, Miss., where he was again recommended by the quarterly conference for license to preach, and stood the examination before a committee of the Seashore District Conference the next day, and was given license by that body which was at that time (May, 1907) in session at Biloxi. He then went to Pass Christian, accepting a junior preacher under Rev. W. T. Griffith at Long Beach. He was admitted on trial into the Mississippi Annual Conference at Jackson in 1907, and was returned to Pass Christian, which

REV. J. L. NEILL
Host of the Mississippi Conference.

had been made a station. He served the Meridian Circuit in 1909 and in the fall of that year was ordained a deacon by Bishop Hoss at Hattiesburg. In 1910 he was appointed to the Hazlehurst Circuit, and in 1911 to Bruce Street Church, Hattiesburg, which he served most ably. This year he was transferred to First Church, Laurel, by Bishop Candler, which is his present charge. He was ordained elder in Meridian by Bishop Candler in December, 1911.

He was married to Miss Edith Reed of Jackson, Miss., on June 5, 1907. He has one child, a daughter, Nellie Neill, who is five years old.

Brother Neill is one of the strong young men of Mississippi Methodism. He has a fine presence, is an instructive and forceful preacher, and a tactful and efficient worker. His pastorate at Laurel has been a notably successful one.

REV. T. F. EMERY.

Rev. T. F. Emery was born in New Albany, Indiana, in which city his father was a merchant. His mother died when he was an infant, and he was brought to Mississippi by his aunt and uncle,

[illegible] parents [illegible]
[illegible] Christian [illegible]
[illegible] to school in [illegible] birthday was

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First M. E. Church, South, at Mansfield, La., in Which the Louisiana Conference Will Meet on Wednesday, Nov. 17, 1915.

he could in the Presbyterian Theological Seminary. He is a man of studious habits, a strong preacher, and efficient leader in the work of the Church. He is an excellent pastor-evangelist, and knows how to lead souls to Christ. He believes that Methodism yet has a mission in the world and is stanchly loyal to its doctrines and polity. His pastorate at Mansfield has been marked by a steady strengthening of his congregation in every respect, and that charge under his direction has become one of the most desirable appointments in Louisiana.

REV. W. H. COLEMAN,

Presiding Elder of the Shreveport District, in whose "diocese" the Louisiana Conference will convene next week. He has made an excellent record, both as a pastor and district superintendent, and possesses in an unusual degree the elements of leadership.

LOUISIANA CONFERENCE

NOTICE.

By order of the Chairman of the Board of Education of the Louisiana Conference, the Board is called to meet in Mansfield, at such place as may be designated by the Mansfield pastor, on Tuesday, November 16, at 2 p. m.

W. WINANS DRAKE, Secretary.

TREASURER'S REPORT.

Total receipts previously acknowledged		$2776.96
Receipts from Centenary Special of $6000—		
W. J. Porter, Blenville Charge	$10.00	
Geo. Fox, Waterproof Charge	1.00	
C. C. Miller, Monroe	1.00	
A. H. Parker, Colfax Charge	1.00	
W. W. Drake, Carrollton, N. O. (Personal)	25.00	
J. F. Foster, Amite City (Personal)	5.00	
R. H. Wynn, Centenary College (Personal)	50.00	
J. F. Foster, Amite City (Personal)	45.00	
Total	$138.00	
Receipts from Brown Card Subscriptions—		
H. N. Harrison, Lafayette	$1.00	
Total	$1.00	
		$ 139.00
Grand Total of all Receipts		$2915.96
Disbursements—		
Disbursements previously itemized		$2534.10
Stamps for the Treasurer		1.00
To R. H. Wynn—		
President (Centenary Special)		3.00
Expenses in Travel		13.65
Printing Endowment Bulletins, etc.		49.20
Printing Cards, etc.		4.95
Total		$2636.29
Total of all Disbursements		$2636.29
Balance in Bank		$ 279.76

Nov. 3, 1915. C. A. BATTLE, Treasurer.

The above report, in connection with the report of the Treasurer appearing in the Advocate of October 28, fully covers the receipts and disbursements of the Treasurer of the Board up to this date.

W. WINANS DRAKE.

NOTICE.

The Committee on Admissions of the Louisiana district designated by the Mansfield pastor on Tuesday, November 16, 2:30 p. m. All person applying for admission on trial, for admission, or admission from other Churches, or expecting to be admitted into full connection will please see that they are properly represented at that meeting, so that the work of the Conference may not be delayed.

W. WINANS DRAKE, Chairman

SCHEDULE OF CONFERENCE EVENTS.

The probable members of the Committee on Public Worship have agreed on the following order of events for the approaching session of the Louisiana Annual Conference:

Opening Sermon, Tuesday, Nov. 16, 7:30 p.m., Rev. Geo. S. Sexton, D. D.

Epworth League Anniversary, Wednesday, Nov. 17, 7:30 p.m.

Sunday School Anniversary, Thursday, Nov. 18, 7:30 p. m.

Educational Anniversary, Friday, Nov. 19, 7:30 p. m.

Laymen's Missionary Meeting, Nov. 19, 3 p.m.

Missionary Anniversary, Saturday, Nov. 20, 7.30 p. m.

At 2 p. m. daily, beginning Wednesday, there will be a prayer and praise service, in answer to a special request. Rev. W. L. Foss, Jr., will have charge of the devotions. There will be preaching at 3 p. m. daily, when nothing else conflicts.

These dates have been given in the order asked for. The committee felt that this was the only course to pursue.

WM. H. COLEMAN,
THOMAS H. MORRIS.

THE DIVINER CONTRIBUTION.

It is a good thing to be able to contribute to the world a painting like Raphael's Transfiguration, or a poem like Tennyson's "In Memoriam," but a greater contribution to the world than all these is a perfect, stainless character.—Thomas Hughes.

MRS. HOYLE ILL.

Dear Brother Meek: Mrs. J. W. Hoyle, President of the North Mississippi Woman's Missionary Society, whom we know as "Miss Vic," underwent a serious surgical operation at the Baptist Hospital in Memphis yesterday. Over the telephone from Tyro, I learn that she is doing very well this morning. I think it is fitting that the Church at large, and the Woman's Missionary Society, in particular, be called to a season of earnest prayer to God that the life of this useful and consecrated woman may be spared.

In a note to me just as she was leaving for Memphis she asked for prayers and said, "All will be well with me either way, for God will take care of me." HELEN PORTER WOODWARD

Starkville, Nov. 1, 1915.

MISSISSIPPI CONFERENCE SCHEDULE OF APPOINTMENTS.

Wednesday evening, 7:30, Sunday School Anniversary. Address by Bishop Atkins.

Thursday, at 11 a. m., Thanksgiving Sermon, by Bishop Atkins.

Thursday evening, 7:30, Anniversary Board of Missions. Address by Dr. E. H. Rawlings.

Friday afternoon, 4:00, Lay Activities, Professor Harrell leading.

Friday evening, 7:30, Anniversary Board of Education. Speaker not announced.

Saturday evening, 7:30, Orphans' Home.

Dr. W. J. Young, of Atlanta Ga., will preach or address the Conference each afternoon at 3 o'clock. We feel that this feature will mean much to the entire Conference and our people.

J. L. NEILL.

Laurel, Miss.

Secular News

By R. E. Meek

The steel mills in Pittsburgh, Penn., are said to be paying a million dollars a day in wages.

As a war measure, the price and supply of food throughout Germany are now controlled by the federal power.

There are 600,000 words in the English language, but about half of these are of a technical nature, and hence are not in common use.

The German parcel post service to the United States has been discontinued. The official reason for this action and the length of time it is to be in effect are both unknown.

Denmark's new constitutional enactment giving women the right to vote will go into effect on June 5, 1916. A general election in that country will be held in July, 1916, and the Danish women will vote then for the first time.

Many of the counties in Mississippi, nearly half of them, have abolished the office of county attorney. They considered it a needless expense, and the Legislature of 1912 had left the question of its maintenance optional with them.

C. A. Doellinger, a Swiss bicyclist, who was convicted of being a spy by the German Government, has been pardoned by Emperor William. Doellinger was a fortunate man. For every spy whose case is spoken of in the public prints and who is pardoned and set free, many die and are never heard of. Nations do not make it a rule to let the world know how many spies they kill, but prefer to keep that a secret.

According to the Federal Bureau of Education there are 3,000,000 foreign born persons, 10 years old and over, in the United States who can not speak or write any language. The Bureau of Education has issued a pictorial poster, accompanied by writing in Italian, Polish, Yiddish, Lithuanian, Bohemian, and Hungarian, emphasizing the importance, both as regards themselves and their adopted country, of immigrants learning the English language as soon as they come to this country by attending night schools and of the great value that a knowledge of it will be to them in earning a livelihood. These people must be Americanized by education so that they will love our institutions and look upon them as their own.

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"THE PASSING OF THE SCRUB."

By Rev. James H. Felts.

It is easy to misunderstand men. It is easy to misinterpret a well written article. I may have failed to catch the real spirit (import) of the "Passing of the Scrub," by Rev. R. O. Lawton, appearing in the Nashville Christian Advocate of some months ago.

As a matter of fact the "scrub" is not passing. Like the poor he is with us always, and when we will we may use him as an illustration. He is marked by heredity, environment, want of application, inability. The New Standard defines him as "Stunted or stunted looking; of inferior, common or worthless kind of breed. A person who labors hard and lives meanly; a mean, stingy fellow, etc." The scrub has never wrought well. It is not in him. The men who wrought well in the past were not scrubs. Some of them were well trained, some poorly trained, but they knew men and conditions, and they wrought marvelously. There has not been a period in the history of the world, in Church or State, when some men were not in advance of others. The present time is no exception to the rule.

A careful reading of Brother Lawton's article leads me to the conclusion that he would relegate to the rear all who are lacking in collegiate training. "The scrub is passing away in the educational world. The old field school turned out some intellectual giants, but this was in spite of, rather than because of, their methods. Some men are born great, and slipshod schools cannot deprive them of their immortality. Education is moving so fast that the scrub is left hopelessly behind."

While it is true that some men are born great, and slipshod schools cannot deprive them of their immortality, it is also true that some men are born scrubs, and even modern schools cannot reconstruct them. The more you feed a runt the poorer he gets. The best schools cannot furnish men brains. They only do the best they can with available material. "You can't make a whistle out of a pig's tail." An educated ass is an ass still. The "ancient" lion's skin, donned by a donkey, often finds its counterpart in the modern "sheepskin," carried by a college graduate. It is not education that is leaving the scrub behind—he has always been behind. He has never been and nver will be aught but a "hewer of wood and a drawer of water." The educational world is not calling for trained men, but for raw material that may be converted into a finished product for leadership in Church, State, business. These great fields care not a whistle whether a man is college bred or not "IF HE DELIVERS THE GOODS."

The reference to the "scrub preacher" was unfortunate. "The scrub preacher—and I write this paragraph reverently—is passing away. He may, with poor equipment and the fire of God, work wonders and save ten times as many souls as his finely equipped brother, but this is by virtue of the power of God and not the poor equipment."

Is one soul saved "by fine equipment" worth more than ten saved by the "power of God?" Here is a man that is ten times as great a soul saver as the equipped man, but because he is not equipped (?) he is relegated to the rear. God can use him but the Church cannot. I have been laboring under the impression that "it is not by might nor by power, but by my Spirit, saith the Lord." I have also been taught that a "soul winner" is WISE, that he shall "shine as the stars." I cannot believe that a wise man, a soul winner, is a "scrub." Were the poor fishermen scrubs? "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord."

Also, I have believed that fine equipment could not make a man a soul saver. The equipped man is a soul saver "by virtue of the power of God"; just as truly as is the "scrub." Paul was finely equipped, but he said, "I came not with excellency of speech or of wisdom—for I determined not to know anything among you, save Jesus Christ, and him crucified." "And my speech and my preaching was not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." And this is the only preaching that will ever count. When a man's preaching is with enticing words, marked by great intellectuality, the power of the Spirit wanting, you have Pegasus without his wings; nor will a blow from his hoof produce a modern Hippocrene. Bellerophon may ride him, may even kill a church school or two, but, as of old, he will fail to "scale heaven."

Equipment no more makes a preacher than trappings make a horse. Other things being equal, our college-bred men are our greatest leaders. All honor to them! But no man ever came from the walls of a college educated. He is simply prepared to get a real education. Education is not an end sought, but a means to an end. The hare was better trained than his humble opponent, the tortoise, but he depended on his known fleetness of foot. EQUIPMENT, only to find the untrained, but persistent, tortoise at the goal. When a college man presumes on his equipment he is out of the running. When he uses his equipment as a means to an end we have greater efficiency, more marked success. Some men quit courting as soon as they are married—they make mighty poor husbands. Some men quit studying as soon as they get their diplomas—they make mighty poor leaders. They usually talk real big with their mouths. From Washington, whose "education was but elementary and defective, except in mathematics," to Moody, the immortal evangelist, and Munsey, the greatest orator of them all, may be found leaders in Church and State whose contributions to government and righteousness "live forever." Why mention the men now living and working in our greatest fields whose work is commended of men and honored of God? A born genius becomes a "scrub," if he has no genius for work.

Magnify our colleges? Yes. Urge our young men to attend them? Yes. Declare a man fit just because he is a college graduate? No. (Note our four years course.) Shut the door of hope in the face of the man who has not been to college? No. "Honor to whom honor is due." We need all kinds of good men for our work yet. "And the eye cannot say unto the hand, I have no need of thee, nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary: and those members of the body which we think less honorable, upon these we bestow more abundant honor." We ought to support the weak, NOT "SCRUB" THEM.

Let the college-bred men show their "breeding" by giving honor to whom honor is due. For men to enter the field at harvest time, enjoy the fruit of the toilers, the scrubs (?), and speak lightly of them is not polite. Let the college-bred men go into the undeveloped fields—there are still plenty of them—and show their less fortunate brethren how to do mighty things. Let them remember that increased facilities and ability to do, bring increased obligations. If they meet theirs of to-day as well as the fathers met theirs of yesterday, there will still be "something doing." To demand the best appointments because one has "been to school," don't look well. We have a right to expect of our college men larger sacrifice (especially when they have been educated by the Church), more heroic effort, more pronounced results. The appetite of the drone is the most marked thing about him. I have known more than once in my ministry men "fresh from college" who gave more trouble about their appointments and did less when they got them than a dozen "common men."

Not a great while since I was at headquarters. One of our leading men was presiding at a "Round Table." He asked why it was that we could not keep our efficient men in the country. Made the statement that as soon as a man was educated he wanted a town or city appointment. He was distressed. The brethren looked wise. I presumed to answer the question. I said, "For the same reason that you demand a city appointment." I was ruled out of order. Was I out of order?

If only college men are fit, then indeed is our condition deplorable. It will take many years yet to get none but college-trained men in the field. It is still true that many of our men will get their training in the school of hard knocks. Some of our efficient men are taking post-graduate courses in that school now. Good work is good work, whether a college or an old field school is behind it. All the inefficient men are not uneducated. We need a more brotherly policy than obtains in many places. We need a more marked and definite consecration as truly as we need better trained workers. If some of our trained men "had more religion," some of our untrained men would be doing better work. We must not forget that practically all the heresy, destructive criticism, rebellion against authority, restlessness, place-seeking, even the wrestling of schools from the hands of the Church, has come from "college-bred men." JUST A LITTLE MODESTY WOULD BE MOST BECOMING. A great deal of charity would be equally good. The thirteenth chapter of First Corinthians might be studied afresh with real profit. If you will give us college-bred men with a Calvary vision wrought in the fabric of their own souls—not a vision for the other fellow—you will see the work of the Lord prosper in our midst. "So mote it be."

Corinth, Miss.

TWO VOTERS.

Along in November, when chill was the weather,
Two ballots were cast in a box together.
They nestled up close like brother to brother,
You couldn't tell one of the votes from the other.

Chorus—
They were both rum votes,
And sanctioned the license plan;
The one was cast by a jolly old brewer,
And one by a Sunday school man.

The Sunday school man—no man could be truer—
Kept busy all summer denouncing the brewer.
But his fervor cooled off with the change of the weather,
And late in the autumn they voted together.

The Sunday school man had always been noted
For fighting saloons except when he voted.
He piled up his prayers with a holy perfection.
But knocked them all down on the day of election.

The foxy old brewer was cheerful and mellow:
Said he: "I admire that Sunday school fellow.
He's true to his Church, to his party he's truer;
He talks for the Lord, but he votes for the brewer."

—Author Unknown.

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The Home Circle

A PRAYER 274 YEARS OLD.

By Thomas Elwood, A. D. 1639.

Oh! that mine eyes might closed be
To what concerns me not to see,
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed, and word, and thought
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part.
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

POLLY'S MISSIONARY SOCIETY.

There wasn't any missionary society at all at Stubbs Corners. There wasn't anybody who cared about little heathen children, except Polly Griggs. She had been visiting Aunt Lorena in the city, and heard a really live missionary talk, and she cared. But Polly was only a little girl; what could she do?

"Never mind, Polly, dear," Aunt Lorena said. "Couldn't you start a little-girls' society of your own?"

"I'll try, anyway," said Polly.

When she returned home, Polly asked the girls to come and talk it over, so they met in the front yard.

"You see," began Polly, "there are lots of little heathen children who haven't ever heard about Jesus. Isn't that dreadful?"

"Yes, it is," the girls cried. "But how are we going to help it, Polly Griggs?"

"Send some one to tell them," said Polly promptly. "I am going myself as soon as I'm big enough; but I can't wait for that. There are other people who will go now if we save up money to send them."

"Oh, Polly," said Sue, "we haven't enough!"

Polly counted upon her fingers: "There are peanuts and candy and soda water we needn't buy; O we can save a lot if we try."

After that seven little red-apple banks began to get the pennies instead of the corner-store man.

"Where are we going to send our missionary?" Susie asked one day, as she and Polly sat in the back garden.

Polly brought out some papers. "Here are some stories about children that need them. We can read up and see who needs ours the most. Couldn't we have a society, and read them out loud?"

Pretty soon Stubbs Corner had a missionary society—just a little-girl one, but they read so much, and saved so many pennies, that the big folks began to think they would better do something too. So they began to read and save, too, till soon Stubbs Corners' big folks and little folks really sent a missionary 'way off to a foreign land. It was the strangest thing the way people, old and young, began to think missions and talk missions and give to missions—and yet it was not so strange, after all.

"And it was all because you cared, Polly Griggs," said Aunt Lorena.

"And tried," said Polly. "But it was because everybody helped so that our society has been a success."—Evangelical Messenger.

POOR BOYS WHO WON SUCCESS.

Your destiny does not depend so much upon your environment as upon yourself.

Many a young man imagines that if he had only been blessed with the surroundings of wealth and the benefits of culture he would have been somebody; but being compelled to toil for his daily bread, he can not be other than what fate decreed—a poor, unknown man.

No, my boy, if you are a real man, if you realize the possibilities of your almost infinitely endowed manhood, if you are not satisfied with your condition, if you grasp the fact that you have been given powers by which you may overcome every obstacle and that you have wings strong enough to bear you far above your surroundings and you are willing to put forth your mighty strength, you need not remain where you are. But if you do, don't blame fate; blame yourself.

Call the roll of some familiar famous Americans. They were the sons of poor and obscure parents:

Benjamin Franklin rose from a penny roll eater in the streets of Philadelphia to world-wide fame as a scientist and statesman; Patrick Henry, from a grocer's clerk to orator of the Revolution; Stephen Girard, from cabin boy to founder of a great college; Henry Wilson, from cobbler's bench to the vice-presidency, Orlando B. Potter, the penniless boy, became the author of our old national banking system; August Belmont worked up from errand boy to a great financier; Thomas Edison, from newsboy to the world's greatest inventor; Peter Goelet, from inn manager to founder of a famous fortune.

The cottage has contributed more than the castle to the making of manhood.

Poverty, instead of pinching, dwarfing, and shutting a man up, rather enlarges, ennobles him, and sets him free.

The country has given birth to more great men than the city, and the University of Hard Knocks has graduated the best scholars.

Born in poverty and cradled in obscurity were the world's seers and sages.

Columbus was the son of a weaver and was a weaver himself.

Mohammed, who changed the face of empires, was a camel driver.

Copernicus, who introduced the modern system of astronomy, was a baker's son.

Stephenson, inventor of the locomotive, and Watt, perfecter of the steam engine, were both of poor and humble origin.

Shakespeare was the son of a wool carder, and Burns was a plowman.

You have no right to be discouraged on account of adverse circumstances or feeble abilities. The giant oak in the forest was once an acorn, kicked about by the feet of passing swine.

One of the winning forces in life consists of being handicapped.

Genius has rocked her biggest children in the cradle of hardship.

It seems that an essential condition of success is the necessity of working hard and faring meanly.

Those who begin with fortunes generally lose them. Those who begin life on crutches will always limp.

Let no vision haunt you of some old uncle or aunt or some unheard-of relatives conveniently dying and leaving you a trifle of $20,000 with which you may earn $100,000.

Grapple like a man and you will be a man.

All things come to him—not who waits, but who hustles while he waits.—Madison C. Peters, in the Watchman-Examiner.

CENTENARY FROM THE INSIDE.

By Prof. B. D. Battle.

Centenary College has been brought much before the public in Louisiana for the past year or two. The New Orleans Christian Advocate has mentioned its needs and discussed its importance more fully than any other medium. The needs of Centenary are numerous, too, and can be dwelt upon without waste of space. However, in dwelling upon the needs of Centenary, the fact that we need it must not be overlooked, and this article has as its purpose to impress this fact more fully upon the Methodists of Louisiana.

The school began its new career three years ago under the efficient management of Dr. R. H. Wynn, whom all Methodists in this section know. Doubtless the school had made progress then from its chaotic state of renewing its existence some four or five years previous to that time, but those struggles are unknown to the writer. By that time a majority of the students were special taking work both in the Preparatory School and the College. This was made possible because of the fact that the teachers in the two departments of work were usually the same and it was hard to separate the two classes of students. But a clear distinction is now made and no student is taking work which could be either preparatory or college. This was accomplished by paying special attention to the Preparatory School and making it in every department distinctly preparatory. A course of study is mapped out which may be completed by bright pupils in three years, and at the completion of the fourteen units the pupil receives a certificate. The Preparatory School has such a strong hold upon the community that it certainly seems a necessity. The improvements in this department has required constant thought and effort, but though gradual, it is marked.

The college proper offers courses equal in scope to other standard colleges. It is here that our future lies. As we see it, the best way to build is by classes, and we have the nucleus of a great school. We can see in our mind the Freshman Class each year larger, more spirited and with a greater Centenary in view. The present Freshman Class has organized, elected all of its officers, and adopted as its motto: Incemus, alii sequantur—"We lead, let others follow" a motto which we hope is to be taken very literally and liberally. Most of these Fresmen are unconditioned and their presence means much to our inspiration.

Three years ago it was hard to get a crowd out to anything given at Centenary, now, the students are entertained a short while in the evenings occasionally and the people come. This shows how the community spirit has grown in our favor. This tends to create a helpful atmosphere, which means much to any school. This atmosphere is largely due to Mrs. Wynn's influence, both in the community and in the city, where she has created an interest among the ladies of the First Church.

Dr. Wynn feels that the school is fortunate in having the services of Professor J. G. Sawyer, who is with us this year for the first time. As dean, he is of invaluable assistance to Dr. Wynn in matters of general supervision and discipline.

The other two new teachers, Mr. Simms, who is head-master of the Preparatory School, and Professor Henderson fit harmoniously in the scheme of things. All things are so working together that Centenary is making herself a place in our hearts. An aching void which would be felt keenly by the whole Church would be the result of underestimation and consequent half-hearted support. We feel encouraged on the inside.

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Editorial

SUGGESTIVE.

The Union County Times, published at New Albany, Miss., where the approaching session of the North Mississippi Conference is to be held, in a recent issue, said:

"At this Conference New Albany will entertain the largest number of great and good men that she has ever had within her bounds as guests. There will be about three hundred ministers of the Gospel and Christian workers—enough to brighten every home in the town, and we feel that every home that is opened to them will be brightened and benefited."

This brief utterance is quite suggestive as to what is generally expected of ministers and leading Christian laymen by those who entertain them, and such guests should see that their hosts are not disappointed in this respect. The spirit and deportment of a disciple of Jesus in any sphere or place in life is never a matter of small moment. The quiet influence that goes out from his bearing, conversation, and example as he touches people on the street, in business or social circles, or in the home is often more potent for good than the most brilliant pulpit utterance. Nothing speaks so impressively in behalf of the Master's cause as a pure, unselfish, Christlike character.

Moreover, a true Christian should be anxious to make the most of every opportunity that comes to him by strengthening and enriching every life with which he comes in contact. Both sinners and believers need such a ministry upon the part of the saints, and it ought to be tactfully exercised on Conference occasions, as well at other times. We have heard Bishop Candler pay Bishop Pierce the beautiful tribute of affirming that, more than any other minister he had ever known, he seemed to carry with him everywhere and under all circumstances, in a modest yet impressive manner, the consciousness that he was a commissioned ambassador of Christ. This is a weighty responsibility which certainly no one who has been called to the Christian ministry should ever allow himself to forget.

DEATH OF JUDGE W. K. McLAURIN.

We take the following from the Vicksburg (Miss.) Herald of Tuesday, November 2: "The entire community was shocked yesterday when the news rapidly spread about the city that Judge William K. McLaurin, County Attorney, and one of the three surviving brothers of the widely known McLaurin family of Mississippi, had fallen from the Big Black River State highway bridge and had been accidentally killed by striking upon the hard earth in the river bed. Friends rushed to his assistance and found that, while the spark of life appeared still, there seemed to be no chance for the well known citizen, and he breathed his last without uttering a word while being carried to a near-by automobile." Judge McLaurin had a few minutes before accompanied a party of friends to the site of the bridge and was engaged in inspecting it when he in some way lost his balance and plunged to his death below.

We knew Judge McLaurin and counted him a personal friend, and it is with sincere sorrow that we chronicle this sad occurrence. He was a son of Lauchlin and Ellen Caroline (Tullus) McLaurin, of Smith County, Miss., and was born on March 29, 1857. He was one of eight brothers who figured prominently in the recent political history of Mississippi, among whom was included the late United States Senator A. J. McLaurin. He received his early education in the country schools of his vicinity, and for a while attended Mississippi College, at Clinton. He studied law at home, was soon admitted to the bar, and was one of the best known attorneys in his section of the State. He served as Circuit Judge of his district from 1896 to 1900, and for a number of years represented Warren County in the State Senate. He was a man of large heart, genial, kindly nature, loved his friends, and was never happier than when serving them. Like the other members of the McLaurin family, he was strongly attached to the Methodist Church. He had been for years a subscriber to the New Orleans Christian Advocate, read it regularly, and often expressed his appreciation of it.

Judge McLaurin was married to Miss Willie Clanton Aden, of Valley Park, Miss., on November 25, 1892, and of this union four children were born. To the devoted Christian wife, who survives him, and all others who have been stricken by this deplorable tragedy, we extend heartfelt sympathy, and pray that the Heavenly Father may graciously comfort and sustain them.

THE EVANGELISM THAT IS NEEDED.

We hope that those who have the matter in hand will recognize the fact that the evangelism that is needed in our Conferences **is chiefly a pastoral and personal evangelism.** This is the kind that is bringing forth results throughout the Church. For our Committees to employ an evangelist or two and then sit down, feeling that they have done all that is required, is to make a great mistake. Particularly do we think it unwise to burden a Conference with salaried evangelists. What is wanted is to stir up the evangelistic gift in all our pastors, or in as many of them as possible, and to develop personal workers and soul winners in every charge. Those who are interested in this movement, which has in it such great possibilities, should send at once to the Methodist Publishing House, at Nashville, or Dallas, and secure the little volume entitled "The New Evangelism," by Rev. Elmer T. Clark, which is full of helpful suggestions. Brother Clark would also doubtless take pleasure in giving our Committees on Evangelism the benefit of his experience in this work if they would communicate with him. His address is St. Louis, Mo. The admirable little book, to which we have just referred, ought also to be in the hands of every pastor. The price is 75 cents.

A DISTURBED EAST TENNESSEEAN.

With apologies to some of our friends, who have had some connection with that part of the Volunteer State in the days agone, we reproduce the following:

"'Them roads is vile with them automobyles,' 'Life' makes a Tennessee mountaineer say as he sat in front of his lonely cabin while the horseman drew rein on the deeply rutted road. 'Why, do many come up here?' asked the surprised visitor. 'Many? Why, stranger, I don't believe there air a week but what one goes by!'"

Self-will will never be satisfied, though it should have command of all it would, but we are satisfied from the moment we renounce it.—Pascal.

PERSONAL AND OTHER NOTES.

Rev. A. W. Turner was announced to deliver a prohibition address at Greensburg, La., on Wednesday of this week.

Rev. N. E. Alford, of Magnolia, Miss., was a visitor in New Orleans last week, and while here favored the Advocate office with a call.

The end of the Conference year is practically at hand. What about the pastor's salary and the Conference Collections? Have you contributed your part toward them?

Rev. H. W. Cudd, pastor of the Keener Memorial Church of Baton Rouge, La., has our thanks for a club of 7 subscribers. Brother Cudd has had a successful year in his present field and will carry a good report to Conference.

Rev. H. P. Lewis, of Jackson, Miss., writes that Rev. S. M. Thames, of the North Mississippi Conference, has been quite ill at his home in that city, but that he is now up again. We trust that this worthy veteran will soon be in his usual health.

Rev. W. W. Holmes, the capable presiding elder of the New Orleans District, preached in Bogalusa, La., last Sunday. Brother Holmes is leaving nothing possible undone to round up the work in his "diocese" satisfactorily for Conference. He is a leader who leads.

The Kelly meeting at Canton, Miss., resulted in 21 additions to our Church—19 on profession of faith and 2 by letter. Twelve joined the Baptist Church, and 2 the Presbyterian Church. A fuller report from the pen of the pastor, Rev. M. M. Black, will appear next week.

Rev. W. J. Johnson, the gifted pastor of our First Church at Beaumont, Texas, sends us a check for $17.07, an offering made by his congregation last Sunday, to help repair our damaged churches in New Orleans. The Methodists of the Crescent City will appreciate this act of kindly generosity.

If their members would tithe, the treasuries of our churches would be full and overflowing. Is it not a reproach that we are not in this respect measuring up to the standard of the Jews under the Old Dispensation? There are Methodists who spend more money upon the "movies" than they pay for the maintenance of the work of the Church.

The Acona Church, one of the appointments of the Black Hawk (Miss.) Circuit, has pledged $1000 for the support of the ministry and the Conference collections next year, and will request Bishop Atkins to give it the service of a preacher for his entire time. This congregation is a most plucky and deserving one, and never fails to show an active interest in the Master's work.

Rev. J. L. Evans, pastor of the Tangipahoa charge, attended the fourth quarterly meeting of the St. Helena Circuit at Greensburg, La., and preached on Saturday night and Sunday night. The local paper there spoke in high terms of these discourses, and said of Brother Evans, "He is one of the coming men of the Louisiana Conference and will some day be heard from."

Brother T. J. Graves sends us the following note from Longstreet, La.: "Our fourth quarterly conference was held here on the 1st inst. Brother W. H. Coleman, our presiding elder, gave us two most excellent discourses: one on "The Origin of the Church," and the other on "The Parable of the Vine and Branches." He is a very able preacher, and his congregations are greatly edified by his plain and simple method of expounding the Word. He has wrought well on the Shreveport District and is held in high esteem by all who know him."

From a note written by Rev. A. S. Byrd, we learn that Rev. R. A. Sibley, whose death was announced last week, was ill only three days before he passed away. He died at his home in Trenton, Miss., and his end, which came at 4 p.m. on Sunday, October 31, was peaceful. The interment took place in Zion Cemetery, near his home. Brother Sibley's name stood first on the chronological roll of the Mississippi Conference—he was admitted on trial in 1851. A suitable memoir of the deceased will doubtless be furnished the Advocate at an early date.

We hope that every pastor in Louisiana and Mississippi will look after the renewal of subscriptions to the Advocate in his charge before going to Conference. Why not make the Publisher happy by also bringing along a few new subscriptions? We know that our preachers have many burdens upon them at this time, but the Conference organ is very largely dependent upon them. Indeed, but for what they do, we would soon have to shut up shop and quit. So, please remember that we are looking to you for assistance, brethren. We must reach our goal: **"A circulation of 10,000."**

Writing on Nov. 5, Rev. S. L. Pope, of New Albany, Miss., the pastor-host of the near-by session of the North Mississippi Conference, says: "I

would like for you to state in your columns that everything is in readiness for the Conference, and that we are happy in anticipation of the visit of the brethren."

Rev. C. T. Barton, of Ansted, W. Va., in renewing his subscription to the Advocate, adds the following note: "I have an excellent charge. We have just closed a fine revival, resulting in 35 conversions."

We regret to be informed that Sister Griffin, the wife of Rev. D. L. Griffin, our pastor at Slidell, La., is still very ill. We sympathize with Brother Griffin in his anxiety, and pray that his faithful helpmeet may soon begin to improve and be speedily restored to health.

Rev. H. T. Carley, who for the past three years has been teaching in Centenary College, will reenter the pastorate at the approaching session of the Louisiana Conference. Brother Carley is a minister of uncommon gifts and the charge that secures his services may count itself fortunate.

We take off our hat to Rev. W. M. Campbell, of Minter City, Miss., who gave us on Nov. 4 a club of 15 subscriptions to the Advocate, at $1.50 each. Brother Campbell is a hustler and believes in taking care of all the interests of the Church. May his labors continue to be crowned with a large measure of success!

See the statement made by Dr. Lamar and Mr. J. R. Pepper concerning the "Hamill Memorial" on Page 10. That the Sunday schools of Louisiana and Mississippi have done so little for this cause is much to be regretted. It is not yet too late to do more. Let our pastors and superintendents at once lend this movement a helping hand.

Rev. R. M. Evans, of Strong, Miss., has had a pleasant and profitable year and expects to bear a good report to New Albany. By request, he has lately preached in his churches some able and convincing sermons on "The Design and Mode of Water Baptism." Brother Evans is one of the choice men of the North Mississippi Conference.

Rev. M. F. Johnson, formerly of Louisiana, but who is now stationed at Hartford, Ark., in renewing his subscription to the Advocate, says: "I am getting along very well in the North Arkansas Conference. Since uniting with the White River Conference, this a large body. We meet at Conway this year, the date of our assembling being November 24."

Our esteemed friend, Rev. J. H. Smith, of Carrollton, Miss., sends us a club of 17 subscribers from his charge, for which we extend him our thanks. Referring to his work, Brother Smith says: "We are getting along nicely. As a result of the loyalty and faithfulness of this good people, I will be able to make a creditable report at Conference."

At Pleasant Grove Church, near Shannon, Miss., on Nov. 4, 1915, Mr. Henry Battle and Miss Mary Spenser were united in marriage, Rev. A. H. Williams officiating. The church was tastefully decorated and many were present to witness the ceremony. We wish the happy couple a life enriched by Divine blessings and largely useful, in the coming years.

In a personal note to the Editor, Rev. Thomas H. Morris, of Mansfield, La., says: "I am glad to say that I am almost entirely well. All the preachers have been assigned Conference homes, and a notice to each has already been mailed. If any brother fails to hear from me at once, he had better write me. We want to provide for all. It is now too late to make provision for ministers' wives and none henceforth need write me on that subject."

Old Folks' Day at the Carrollton Avenue Church, this city, last Sunday was largely attended and the service was a beautiful and impressive one. A great many elderly persons were present. The pastor, Rev. W. W. Drake, delivered a most excellent and appropriate discourse, and the sacrament of the Lord's Supper was administered. The Woman's Missionary Society of this Church is now engaged in observing the "Week of Prayer," having begun last Sunday evening.

We acknowledge the reception, from Mrs. S. C. Taylor, of Cleveland, Miss., of a report of the revival meeting at that place, which was recently conducted by Evangelist G. A. Klein and his singer, Prof. Boyd, which reached us too late for this issue of the Advocate, but which will appear next week. It is stated that more than 100 persons gave their names for membership in the various Churches. Our pastor at Cleveland is Rev. E. R. Smoot, under whose leadership the work of our church there has gone steadily forward.

We take the following from the St. Helena Echo (Greensburg, La.) of Nov. 5: "Rev. H. W. Bowman, our able presiding elder, arrived here on Friday last and held the fourth quarterly conference of the St. Helena charge. He preached three sermons that will be remembered; especially is this true of the one delivered on Sunday morning. It was, indeed, a great pronouncement, and came, as it were, as a prophetic vision of the past, present, and future. It certainly amounts to something to listen to such preaching."

Yuan Shi Kai, President of the Chinese Republic, has given $2000 to the Peking University, and has pledged himself to contribute that amount annually. This institution was formerly wholly under the control of the Northern Methodists, but hereafter it will be under the direction of the Board of Foreign Missions of the M. E. Church, the Board of Foreign Missions of the Presbyterian Church, the Board of Commissioners for Foreign Missions, and the London Missionary Society.

Rev. B. P. Jaco, presiding elder of the Winona District, says: "I put on a district campaign about October 1 and it is stirring up things greatly. The Sunday schools have grown largely, some of them having an attendance twice as large as the church membership. Some prayer meetings have risen from an attendance ranging from 20 to 30 to an attendance of from 60 to 120. Many members have been added to the Woman's Missionary Society, and several of the charges have reported new subscribers to the Advocate. I am sure that there has not been a more vital cooperative movement in this section in years."

The following friends, to whom acknowledgment has not been made elsewhere, have our thanks for two or more subscriptions sent in within the past few days: Rev. John C. Chambers, Sumrall, Miss., 2; Rev. T. M. Bradley, Shelby, Miss., 4; Rev. J. E. Cunningham, Greenwood, Miss., 4; Rev. F. R. Power, Pelican, La., 3; Rev. A. S. Oliver, Eden, Miss., 2; Rev. L. Carley, Ellisville, Miss., 16; Rev. W. J. Wood, Sweatman, Miss., 3; Rev. W. B. Alsworth, Perth, Miss., 3; Rev. C. R. A. Brantley, Indianola, Miss., 7; Rev. W. W. Bruner, Wall Hill charge, N. Miss., 2; Rev. J. W. Lee, Lake Providence, La., 15; Rev. G. H. Galloway, McComb, Miss., 2.

Brother W. E. Kellner, of Fernwood, Miss., writes us as follows: "This charge has the distinction of having a pastor, Rev. W. H. Saunders, who is not only an excellent preacher, but who is also a successful grower of Chrysanthemums. He has some very pretty specimens, and has on several occasions been awarded prizes for his flowers. Brother Sanders finds the cultivation of flowers helpful in his spiritual work. These beauties of nature inspire him in the writing of impressive and uplifting sermons." We trust that our esteemed friend will guard against letting his floriculture influence him to become too "flowery" in his pulpit discourses.

We take the following from the Mansfield (La.) enterprise of Nov. 4: "At the Sunday school of the First Methodist Church next Sunday the new Sunday school rooms will be allotted by the superintendent, Mr. J. H. Thatcher. Great interest is attached to this event, as there will be more classes than there are classrooms. The annex is a beautiful addition to the church building, and will add largely to the effectiveness of the work done by the school. The superintendent deserves great credit for initiating and pushing to completion this important undertaking, in which he was very materially helped by the venerable and much loved Rev. J. L. P. Sheppard."

The Editor made a hurried visit to Central Mississippi on personal business last week, being out of his office Wednesday, Thursday, and Friday. While on the trip it was his pleasure to look into the faces and grip the hands of the following brethren, all of whom seemed well and happy: Rev. Robert Selby, presiding elder of the Brookhaven District; Rev. T. H. Lipscomb, of Starkville; Rev. E. N. Broyles and Rev. W. S. Shipman, of Durant, and Rev. V. C. Curtis, of Lexington. The cotton crop in the section of the Magnolia State that he visited was the shortest that has been grown in a long number of years, and apparently the times of financial stringency are yet by no means at an end.

Rev. W. B. Jones, of Lumberton, Miss., who is one of the wide-awake pastors of the Mississippi Conference, says: "We have lately closed possibly one of the best meetings that Lumberton has ever had. Rev. J. M. Morse, of Brookhaven was with us and did nearly all the preaching, which was well done. I do not remember to have heard a more appropriate or abler series of sermons than he gave us. We also had with us Rev. S. E. Kirby, an evangelistic singer. He has fine singing ability, and his power to organize and direct young people in song and other religious services is far above ordinary. They rally under his direction and are charmed by his wit and humor, and he never fails to touch them spiritually. He also preached two or three sermons, which were listened to with pleasure. Twenty-nine persons were received into the Church—all but one on profession of faith."

Rev. O. S. Lewis, of Shuhuta, Miss., under date of November 4, writes as follows: "Rev. J. T. Leggett, our presiding elder, preached us a fine sermon last night. It was indeed inspiring and helpful. The indications are that Shuhuta will make a full report as usual. We have had a good year along all lines. The church was greatly revived in a meeting held in the first part of October, in which the preaching was done by Rev. J. T. Lewis, of Greenville. We are pained to note in Brother Lewis' letter the statement that Sister Lewis, who underwent an operation in a Hattiesburg hospital early in September, is rapidly recovering her strength, and we trust that she will soon be entirely well.

A Winona (Miss.) correspondent under date of the 4th inst., writes: "Rev. O. W. Bradley recently started down his front steps and his heavy in his arms and stumbled and fell headlong toward the pavement, but in order to save the little one, twisted and caught [illegible] knee and elbow, with the result that both were fractured. He is now in bed in great pain and suffering very severely. Such an accident would have been bad at any time, but it is calamitous now when every moment of time is needed to round out his quadrennium in his present charge." We regret very much indeed to be apprised of this unfortunate occurrence, and we pray that Brother Bradley may soon be making rapid progress toward a perfect recovery.

Rev. and Mrs. B. P. Jaco, of Winona, Miss., have announced the engagement and approaching marriage of their daughter, Miss Annie Ruth, to Rev. J. Howard Brooks, of Tutwiler, Miss. The ceremony will be solemnized at the district parsonage in Winona on Wednesday, November 17, 1915. This announcement will be of general interest in North Mississippi and elsewhere. Miss Jaco is a young lady of many graces and accomplishments, and has a wide circle of friends; and the prospective groom is an alumnus of Millsaps College and a graduate of the Theological Department of Vanderbilt University. He is a son of Rev. J. J. Brooks, of Boyle, Miss., and a grandson of the lamented Rev. J. H. Brooks, of the North Mississippi Conference whose honored name he bears. The Advocate extends in advance of the wedding congratulations and best wishes.

REV. A. W. HOFFPAUIR CALLED HOME.

The following telegram from Rev. A. R. Hoffpauir, dated at Covington, La., on Nov. 8, came to hand this (Tuesday) morning, as we were about to close our forms:

"My brother, A. W. Hoffpauir, pastor of the Covington charge, passed away this afternoon at 5 o'clock. He will be buried Wednesday morning from the family home at Bethel Church. He leaves a widow (nee Lesia Smith) and one little son."

It grieves us to make this sad announcement. Brother Hoffpauir was serving his second year on trial in the traveling connection and gave promise of many years of usefulness in the itinerant ministry. From a human standpoint, his death seems untimely, but the Heavenly Father knows what is best. In His goodness and wisdom we may safely repose our faith. We pray that Divine grace may be vouchsafed to the sorrowing wife and all other bereaved loved ones.

"We cannot raise our confident expectations too high; for 'He is able to do for us exceeding abundantly above all that we ask' as well as 'think.' The Apostle has set the limit of our expectations, and here it is, in the same context. 'That we may be filled with the fulness of God.'"

Wherever we be, whatever we do, in our busy daily life, in public trusts, and in private retreats, He is with us, and all we do is spread before him. Do it, then, as to the Lord. Do nothing you would not have him see. Say nothing you would not have said before his visible presence. That is to do all in his name.—Manning.

TO OUR SUBSCRIBERS.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after three or four weeks, notify us, and we will make it right. We revise the dates once a month.

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When ordering the address of a subscriber changed, please give the old address as well as the new.

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.
—Adv.

BOHNE & WILT, Booksellers and Stationers, 1328 Dryades St., New Orleans, La. Baseball Goods, Religious Articles, Fishing Tackle, Periodicals, School Books.

Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On the morning of October 6 the Death Angel visited the home of Mr. and Mrs. Charley Melder, of Glenmora, La., and took little J. P., their darling babe, to the bright home above. All that loving hands could do was done, but God saw best to take him to himself. Weep not, papa and mamma; your little babe is in the arms of Jesus. Live so that you can meet him in the sweet by and by. The funeral services were conducted by Brother Crooks, the pastor, who gave a beautiful talk, and the little body was laid to rest at the Old Spring Creek Campground Cemetery, to await the resurrection morn.

Their Aunt, Mrs. A. L. MONROE.

MATTIE BELL SCOTT was born in Coplah County, Miss., on Jan. 26, 1829. She was married to Rev. B. F. Phillips on Dec. 18, 1859, and became the mother of four children—the first was a girl, who died when 10 years of age; one son, the youngest, died when about 39 years of age; two sons lived to feel the loss of their mother's love, Dr. D. M. Phillips, of Booneville, Miss., and Dr. A. M. Phillips, of Eulogy, Miss. Sister Phillips lived with her son, Dr. A. M. Phillips, at Eulogy, Miss., who tenderly cared for his mother, with the assistance of a faithful wife and loving children, during the several months of pain and suffering through which she passed. On Oct. 10, 1915, she quietly passed away from the home of her son to a house on high, not made with hands, where she met with loved ones, gone before. Her husband, the late Rev. B. F. Phillips, was an esteemed member of the North Mississippi Conference. He loved revival work and the old-time songs, and was true to his calling and faithful until the time of his death, which occurred some years prior to the death of his wife. Sister Phillips was a Christian from childhood, and joined the Methodist Church while quite young. She kept the vows of the Church, and loved the Gospel her husband preached and made it a living power for good. She was a devoted wife, a loving mother, a true friend, and made friends wherever she lived. She loved the Bible, and lived according to its teachings. Her pastor found pleasure and profit in talking with her about the Bible and heaven, where she has gone. Friends and loved ones, meet her there! W. J. O'BRYANT.

MRS. C. E. BAKER.

On October 20, Mrs. Carrie Emiline Baker, closed her eyes to earthly scenes and opened them to behold the glories of heaven.

Sister Baker was 62 years of age, was the companion of Brother John W. Baker, of Friendship Church, this charge, and was the mother of 10 children, 2 of whom are Revs. G. A. and W. B. Baker of the North Mississippi Conference. Three of the others preceded their mother to the better world.

Practically the western half of the county attended the funeral service at Ebenezer Church. They had known her from childhood, and loved her and felt that in her going each had sustained a personal loss.

The writer was her pastor, and she was buried at the Ebenezer Cemetery, which is situated within the charge of which her son, Rev. W. B. Baker, is pastor. All the children were present when the angels came, and she was ready to go. Her consecrated life was a beautiful expression of her close fellowship with God.

Summing up all the graces and qualities of the truest type of a Christian's life would but feebly portray the life of such a loving mother, devoted wife, and friend.

May the God of all grace comfort, and bless with his gracious presence the faithful companion in the loneliness of his remaining years, and the children in their great loss!

"Somewhere beyond the border of the world there is a hand
That spreads the deep blue shades of evening o'er sea and land,
And drives the red sun on behind the hills—out of our sight,
And we are free from care in this great border land of night.

"The afterglow above the purple peaks sheds over the way
Its splendor, and flowers that shed perfumes are bright as day;
The evening songs bear to the hearts the softest melody;
And something whispers, 'Now behold the region, blest tranquility.'"

E. H. CUNNINGHAM.

THE HAMILL MEMORIAL AND THE SUNDAY SCHOOLS.

Some time since the Committee in charge of the Hamill Memorial appealed to the Sunday schools to set apart the third Sunday in September as Memorial Day, and take a collection for the purpose of erecting the Memorial Building in Kobe.

The matter has evidently been overlooked by many of the schools, and we now appeal again to all Superintendents to bring it before their schools at once and give them an opportunity to take part in this great work. It is important that the matter receive early attention. Only one school in the State of Louisiana and four in the State of Mississippi have forwarded contributions to the Treasurer as yet. It is due the memory of one of the greatest of the world's Sunday school men that this memorial be erected from the contributions of the schools of our Church to whose interests his life was so largely devoted.

Let not your school fail to have some part in this work. Forward all contributions to A. J. Lamar, Treasurer, Nashville, Tenn.

JOHN R. PEPPER, Chairman.
A. J. LAMAR, Treasurer.

"Have no purpose for a day that you would not have for all the days to come."

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

FRIENDSHIP BRACELET LINK ONLY 12¢

Start a Friendship-Maid-Link-Bracelet, latest New York fashion. We start yours by giving you one link absolutely FREE engraved with 3 initials. Your friends give or exchange others. What more beautiful token or sentiment could be expressed. Send to-day for one or more LINKS (12c. each) stating initials and whether ROLLED GOLD, STERLING SILVER, BEADED or PLAIN design wanted and receive links with beautiful Black Ribbon Free so you can start wearing Links at once until Bracelet is complete. Write today. Start with Link we give you Free with first 12c. order or more. Friendship Jewelery Co., Dept. J. 83 Chambers St., N.Y.

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—Adv.

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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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(Please write distinctly).

MANY FAILURES ARE DUE TO HEADACHES.

A headache saps your energy and ambition. It kills your vigor and vitality.

Many have become not only nervous wrecks, but business and domestic failures, owing to the constant drain on their nervous systems by headaches.

Dr. Miles' Anti-Pain Pills have for the past quarter of a century proved to be the popular relief for headaches and other forms of pain. They bring the desired relief surely and quickly.

They contain no habit-forming drugs and have no bad after-effects.

People who have used them are only too glad to testify to their merits so that others may also be free from pain.

The Rev. J. A. Riley, of Trout, La., has the following to say:

"For over 10 years I have used Dr. Miles' Anti-Pain Pills whenever I was in need of a remedy for pain, to allay fever or induce a natural sleep. I also find that they quiet the nerves. I have used them freely in my family to the exclusion of all other remedies and have always found them to do their work to perfection and never in a single instance have they had any bad after-effects. I heartily recommend them as a safe, pleasant and effective remedy."

Dr. Miles' Anti-Pain Pills are sold by all druggists at 25c for 25 doses. Your money will be returned if they are not found perfectly satisfactory.
MILES MEDICAL CO., Elkhart, Ind.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists.
Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

FREE ORPHANAGE CARS.

Free cars for the Baptist and Methodist Orphanages have been arranged as follows: One on the N. O. & N. E., in charge of Rev. S. L. Hearn, Pachuta, starting from Hattiesburg on the morning of Friday, November 26, goes down to Picayune, and is brought back to Hattiesburg by a through freight; it leaves Hattiesburg for Meridian Saturday morning, November 27, and lies over in Meridian Sunday. Two cars leave Meridian Monday morning, November 29, for Jackson. One on the M. & O. starts from Vinegar Bend. Also one goes to Waynesboro on Friday the 26th, lying over until Saturday at noon and then leaving there for Meridian; leaving Meridian Monday for Jackson. Rev. W. H. Thompson, of Forest, will be in charge of both cars from Meridian. The Mississippi and Alabama, from Leaksville to Vinegar Bend, on November 26. The Mississippi Eastern, from Theadville to Quitman, on November 26. Shuhuta Southwestern, from Enoutia to Shubuta, on November 26.

SUGGESTIONS: The friends of these noble institutions should go about filling these cars with some system. Place a keg, half-barrel or barrel at each cane mill to be filled by owners and patrons, and see that it, with all other donations, is hauled to the shipping point. Let the churches, missionary unions, young peoples' societies and Sunday schools select some residence from which to send a box, the size you can fill, and all light articles, bucket molasses, tomatoes and all canned goods, glass preserves, to be packed and crated. Ten-pound molasses crates should be 7½ inches high. Have a committee to make a canvass for anything that can be used, either provisions or clothing, for over four hundred orphan children. They want all kinds of peas, for they use them for medicine as well as food. Have a lady or ladies in charge. Mark on tag all packages plainly; haul them to the depot and give the agent ample time to issue bill of lading, waybill, etc. Give the agent one copper for the revenue stamp. Have two young men stack in car separately. They have shoes up to and including children's No. 6, and have raised plenty of potatoes.

For any other information, address,
W. H. PATTON, Shubuta, Miss.

Local papers please copy.

"Renwar" Never Fails to Relieve.

That is what Mrs. Theo. Kuker, Florence, S. C., says about "RENWAR," the new, scientific treatment for rheumatism, liver and kidney troubles. She writes: "I have ordered 'Renwar' for several people and many others have come to me for the name and address. My recovery has been so wonderful I am always happy to recommend such a sure remedy. It has never failed to relieve those who used it." "Renwar" is guaranteed to give relief, or your money back. Sold by all druggists, price 50c. per bottle, or sent, postpaid, on receipt of price, if your druggist cannot supply you.
WARNER DRUG CO., Nashville, Tenn.

"The greatest taskmaster of all is sin, and there are men in our land harder driven by sin than any convict who ever dragged his ball and chain along the highway."

COARSENESS IN CONVERSATION.

Many otherwise excellent people have fallen into the deplorable, not to say vulgar and filthy, habit of indulging at times in coarse conversation. Those who descend to it are perhaps unaware of the fact that these blemishes in speech are annoying to most high-souled people and disfiguring to themselves. As Dr. James Stalker says: "There are men who wince, as high-blooded horses do at the touch of the whip, at the first sound in their hearing of words which in other companies form the staple of conversation." It is worth while to cultivate and practice purity and soundness of speech.—Biblical Recorder.

Improve Your Church Music.

Your church now has a splendid opportunity to buy a handsome new organ that will exactly fill its requirements at an attractive price and without financial inconvenience. This plan is offered by the R. S. Hill Co., 1472 Louisville Ave., Louisville, Ky., manufacturers of high quality reed organs. They make a careful study of your church building, recommend the proper instrument, and ship it for approval without a cent's deposit. They make special terms of payment to suit your church treasury. These organs represent a life's experience in organ building. They are sold under long-term guarantees. Write the R. S. Hill Co. today for full details, while this offer holds good.—Adv.

GOD'S UNSEEN PROTECTION.

There is in all of us, though often unexpressed and often unrecognized, a demand for proof that God cares for us, and this is the more necessary because God's care has so many disguises. Sometimes it does not look like protection at all, and we are inclined to complain. Of course, complaining does no good, but it betrays the attitude of the helpless. We must endure our lot whether we like it or not, and yet, by that very experience, so varied are God's methods, we may be receiving an education and a fitness for greater and more noble living.

One way to prove that God is caring for us is to remember how he has cared for us in the days that are gone. Very few thoughtful people can look back over their lives without discovering that the years that are past seem to have been controlled by a power greater than the events, and greater than the individual. To the eye of faith that power is the providence of God. Recognizing it in past events, we may say with reverence and not a little awe: "God has thus far helped me." Once a stone of remembrance was set up, when this thought came to a man's heart, and he called the place of it Ebenezer—that is to say, "Hitherto hath the Lord helped."

An old proverb reads: "God's providence is my inheritance." If it is true, and every Christian knows it is true, how rich we ought to feel! Others have wealth, and position, and power, which we do not possess. Even in the face of their enlargment we do not need any evidence that God cares for us if we believe him. The very sky above us becomes a shining proof of his love.

What is the lesson of it all? That the Christian, confessing his faith, and living his religion, has taken out the best insurance policy in the world. Like other insurance policies, it has its conditions and its limitations, but so long as we meet its conditions and observe its limitations there can be no harm befall us; what seems harm is really help.—Epworth Herald.

Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL
Your baby will thrive and grow plump and rosy if you give him rich, nourishing "Eagle Brand."
Pure cows' milk so prepared that it comes to your baby a safe, easily digested food—that is "Eagle Brand." Just dissolve in freshly boiled water and it's ready.

"Does your mother allow you to have two pieces of pie when you are at home, Willie?" asked his hostess. "No, ma'am." "Well, do you think she would like you to have two pieces here?" "Oh, she wouldn't care," said Willie confidently; "this isn't her pie."—Christian Work.

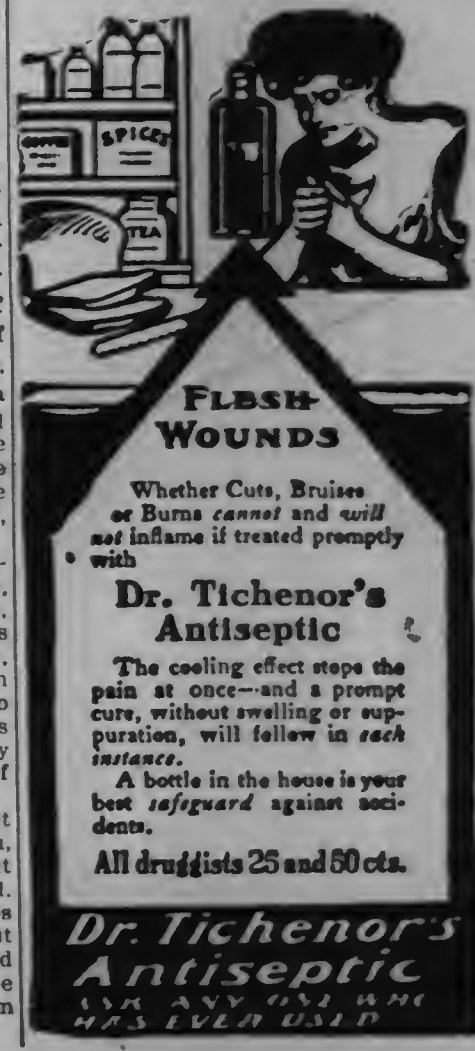
SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

—Adv.


SPICES
TEA
FLESH WOUNDS
Whether Cuts, Bruises or Burns cannot and will not inflame if treated promptly with
Dr. Tichenor's Antiseptic
The cooling effect stops the pain at once—and a prompt cure, without swelling or suppuration, will follow in each instance.
A bottle in the house is your best safeguard against accidents.
All druggists 25 and 50 cts.
Dr. Tichenor's Antiseptic
USE ANY YOU WHO HAS EVER USED

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Alecto RED ASH
The BEST OF ALL Coal

Special Bonus of $5.00 on the first six orders each solicitor sends. Write for particulars.

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NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

The church forces at Columbus are awake. The preacher, superintendent, and teachers are doing honest work that is telling on the life of that city. Although the congregation has recently spent several thousand dollars in enlarging their church building, they still need more room to accommodate their growing Sunday school.

During the past two weeks, Mr. A. L. Dietrich, our Divisional Field Secretary, took the leading part in holding a series of district institutes in our Conference. The first was held at Sardis. The attendance was small, but real good was accomplished. The Sardis church has some most excellent people that are doing honest Bible study. The graded literature is being introduced in this school.

Our next point was Clarksdale. Brother Lagrone has a group of superior teachers doing the kind of work that will make a strong church in that Delta city. The church building is not half large enough to accommodate his school, so a tent has been raised on the church lot to shelter the Elementary Division. The tent is floored, carpeted, and will be heated during the winter. Brother Lagrone is a man who believes that "where there is a will, there is a way." Rev. H. S. Spragins contributed much to the success of this institute and to others that have been held in his district during the year.

Rev. J. H. Brooks has one of the neatest, best equipped church buildings in the Winona District. His school at Tutwiler is not large in numbers, but the preacher and some of the people have a vision of a real Sunday school, and the work being done there and at Matson is equal to the best that is being done in the older churches.

Big, busy Greenwood has the equipment and has people that know how to use their fine plant. The Wesley Bible Class, under the guidance of Judge E. V. Hughston, is evangelistic in name and in practice. This class is constantly on the lookout for men to win them for Christ. Mr. W. H. Stokes, the superintendent, has his school to do one thing at a time, and do that well. The result is that he holds the ground that he takes. Mr. Dietrich spent one evening with the Winona people. This school is making fine progress. It could not do less with O. W. Bradley as pastor. Rev. B. P. Jaco has wrought well in this great field.

Ackerman is falling into line, with graded literature, an organized Bible class, taught by Mr. J. Lem Seawright, and a Teacher-training class. The big thing about all this work is, the teachers will be unconsciously and steadily developed into strong, fruit-bearing Christians. Weir, Kosciusko, and Durant were visited in this district. Kosciusko thinks she has the livest preacher in the Conference; Durant would not exchange Broyles for any man. Broyles is not only a leader, but he is training leaders. Brother Shipman deserves the love of his preachers and people. His district has more schools that come up to the Standard of Efficiency than any other district in the Conference, according to reports in hand.

Water Valley was in the midst of a great revival when we reached that place. Brother Dorsey received seventy-seven into the Church. A large per cent of this number came out of the Sunday school. Judge McGowen, with his excellent teachers, is making a truly great school, one that stands in the front rank with the best. Rev. R. A. Tucker succeeded in getting a good attendance of his preachers and laymen at this institute. The work has prospered under his wise leadership.

The institute for the Aberdeen District was held at Houston. Brother Bell and a number of his preachers were on hand to take part in and encourage the Field Secretaries in their task of raising the standard of efficiency in our Sunday school work. Houston received an uplift.

Everywhere the church buildings are too small and too poorly equipped to take care of the people who come to study God's Word. True, the study is not as real as it will be, but there are hungry hearts to be fed, earnest souls ready to spend and be spent. Alongside the throng of pleasure-lovers and mammon-worshipers, there is a quiet, but determined band of disciples as worthy as that apostolic band of whom Paul said, "the world is not worthy." Let us all study God's Word constantly, and then shall we be strengthened to pray more effectively.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant, and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble, or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known, reliable remedy, harmless but effective. Contains no calomel, arsenic, or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

WAYNESBORO, MISS.

We are closing out our second year at Waynesboro. The year has been one of progress along all lines of Church work.

The attendance upon the mid-week prayer services and the regular preaching services has been good. Our Sunday school, under the efficient superintendency of Brother W. E. Lathram, has been doing splendid work. The enrollment and average attendance for the year have had a good increase.

Our Woman's Missionary Society is alive and accomplishing a great work. The interest in spiritual things has been greatly increased by the "Bible Study" hour, under the leadership of Mrs. Dr. J. F. Pou, Sr. The president of the Society, Mrs. J. W. Alexander, has the work at heart and is leading this department of the Church into larger fields of service.

Our official board is composed of professional and business men who have the "things of God" at heart. They are loyal and devout. Brother J. R. Huggins, the president, is leading the Board to a successful close of the Conference year. All of our claims ordered by the Conference and the salaries will be paid in full this year. The pastor of this charge does not have to take a collection for anything. The Board "takes all collections."

Heretofore, the church at Waynesboro has had only three-fourths of the pastor's time, Hiwannee having one-fourth. Hiwannee is a mill town, north of here, and the church at that place deserves credit. They are true and active. Brother W. H. Fields, one of the most capable Sunday school men in the Conference, has done great things for our Sunday school there. Brother J. E. Graham has carefully and successfully looked after the finances.

At our fourth Quarterly Conference, which was held here last Monday, Nov. 1, Waynesboro requested the presiding elder to give it full time for 1916. This request will be granted, according to the presiding elder's statement.

Our presiding elder, Rev. J. T. Leggett, is closing out his third year on this district. By his forceful preaching, judicious executive ability, and brotherliness in administration, he has become a strong leader of the Church's forces in the district. His "coming" is hailed with delight by our people and they gather in large crowds to hear his great messages.

Our much-beloved brother and co-pastor, Rev. H. S. Westbrook, is closing out his quadrennium of service on the Waynesboro Circuit. His life and work have been fruitful of lasting good in our town. Our people claim him as theirs, too, and they, with his people, reluctantly submit to his leaving us. He is a strong preacher and a useful pastor. Blessings be upon him!

The work of the Lord bids fair to prosper in the future in this charge because of the two good meetings held this year by Rev. G. S. Harmon, at Waynesboro, and Rev. W. F. Baggett at Hiwannee. These brethren did good and faithful work. We have had 9 accessions and about 30 professions of conversion or reclamation.—J. Loyd Deceli, Pastor.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Brethren: As treasurer of the Joint Board of Finance, I would respectfully urge each and every pastor in the Conference to forward to me at once, if possible, your assessments in full for Bishops, Conference claimants, ministers, and the superannuate endowment fund, in order that I may do the greater part of my work before Conference convenes and be prepared to report to the Board at its first session the amount of funds on hand, without having to wait two or three days for delayed reports before the Board can proceed in an intelligent way with its duties.

Thanking each and every one of you in advance for your prompt remittance to cover the above claims,

I am truly your obedient servant,
P. J. CALLICOTT,
Treasurer Joint Board of Finance.

If Kidneys Act Bad Take Salts

Says Backache is sign you have been eating too much meat.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

Mrs. WINSLOW'S SOOTHING SYRUP

Purely Vegetable—Not Narcotic

Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

Most Eminent Medical Authorities Endorse It.

A New Remedy for Kidney, Bladder and all Uric Acid Troubles.

Dr. Eberle and Dr. Braithwaite, as well as Dr. Simon—all distinguished authors—agree that whatever may be the disease, the urine seldom fails in furnishing us with a clue to the principles upon which it is to be treated, and accurate knowledge concerning the nature of disease can thus be obtained. If backache, scalding urine or frequent urination bother or distress you, or if uric acid in the blood has caused rheumatism, gout or sciatica or you suspect kidney or bladder trouble, just write Dr. Pierce at the Surgical Institute, Buffalo, N. Y.; send a sample of urine and describe symptoms. You will receive free medical advice after Dr. Pierce's chemist has examined the urine—this will be carefully done without charge, and you will be under no obligation. Dr. Pierce during many years of experimentation has discovered a new remedy which is 37 times more powerful than lithia in removing uric acid from the system. If you are suffering from backache or the pains of rheumatism, go to your best store and ask for a 50-cent package of "Anuric" put up by Dr. Pierce. If he does not keep it, you can obtain a large trial package by sending 10 cents to Dr. Pierce, or 50 cents in stamps for full treatment. Dr. Pierce's Favorite Prescription for weak women and Dr. Pierce's Golden Medical Discovery for the blood have been favorably known for the past forty years and more. They are standard remedies to-day—as well as Doctor Pierce's Pleasant Pellets for the liver and bowels. You can have a sample of any one of these remedies in Tablet form by writing Doctor Pierce.

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

LOUISIANA CONFERENCE.

Admission on Trial.

Applicants for admission on trial will please meet the Committee of Examination in the Mansfield Church on Tuesday, November 16, at 10 a. m.

R. H. HARPER.
For the Committee.

Second Year Committee

The second year Examining Committee will meet in the Methodist Church at Mansfield at 10 o'clock on Tuesday morning, November 16. Every member of the class is expected to meet the Committee, even if examinations have already been taken.

H. T. CARLEY,
Chairman.

Class of the Third Year.

The Class of the Third Year of the Louisiana Conference will meet on Tuesday morning, November 16, at 10 o'clock, in the church at Mansfield, La. C. A. BATTLE, Chairman.

THE ASSESSMENTS FOR MINUTES.

In making the apportionment of moneys raised to the various Conference claims, no one should overlook the amount due for printing the Minutes. Last year quite a number did so. This is a fixed expense, and should by all means be provided for in every charge.

JOHN F. FOSTER, Editor.
Amite, La.

MISSISSIPPI CONFERENCE.

Class of the First Year.

The Class of the First Year of the Mississippi Conference will meet on Tuesday, November 23, at 9 a. m., in room No. 4 of the First Methodist Church at Laurel, Miss. If you have taken a course in the Correspondence School or Divinity School, bring your certificates of grading. Let every member of the class meet us.

H. WALTER FEATHERSTUN,
For the Committee.

Admission on Trial.

The Committee for Admission on Trial of the Mississippi Annual Conference will meet all applicants in the Epworth League room of the First Methodist Episcopal Church, South, Laurel, Miss., on Nov. 23, 1915, at 8 o'clock a.m. Written examinations will be given.

R. P. FIKES,
For Committee.

MEETING OF THE EVANGELISTIC COMMITTEE.

The Evangelistic Committee of the North Mississippi Conference will meet in the Methodist Church at New Albany on Tuesday, November 30, at 2 o'clock. We hope every member will be present, as we have much to do, and it cannot be done well by a few. Those who wish to make application to this Committee for the next year will please send the application to the Secretary, Rev. W. M. Young, at Amory, Miss.

W. S. LAGRONE.
Clarksdale, Miss.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Many of the charges in the Conference have not sent in their amounts for the Sunday School Board.

If your school has not already sent in either the Fifth Sunday, Five-Cent, or Children's Day collection, please see that it is sent immediately. By so doing you will greatly favor the treasurer, and enable him to make a more intelligent report to the Board on Tuesday night, Nov. 23. Please comply with this request.

J. LOYD DECELL, Treas.,
Waynesboro, Miss.

YOUR HEART

is closely connected with your nerves, so close, in fact, that anything which affects your nerves must necessarily affect your heart, and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symptoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.

LOUISIANA METHODIST ORPHANAGE.

Superintendent R. F. Vaughan, of the Louisiana Methodist Orphanage at Ruston, states that although this has been a year of financial distress, and in spite of the fact that the Methodist Church removed the assessment by which the Orphanage had been cared for heretofore, the institution has received a better support than ever before. Nearly $14,000 has been raised, of which amount Mr. C. W. Blair, of Shreveport, gave $2025.

The institution has had under its care during the year 111 children, who have shown marked advancement along all lines and have maintained a high standard of excellence in the public school at Ruston and in the Louisiana Industrial Institute, where they are receiving their education.

An interesting feature of the work done by the children during the summer was the canning of vegetables and fruits, and very nearly 1000 gallons of peaches were put up for future consumption. The building is now crowded with children, and many have been turned away for lack of room and the means to provide for them.

Stop! Calomel is Quick-Silver

It's Mercury! Attacks the bones, salivates and makes you sick.

There's no reason why a person should take sickening, salivating calomel when 50 cents buys a large bottle of Dodson's Liver Tone—a perfect substitute for calomel.

It is a pleasant, vegetable liquid which will start your liver just as surely as calomel, but it doesn't make you sick and can not salivate.

Children and grown folks can take Dodson's Liver Tone, because it is perfectly harmless.

Calomel is a dangerous drug. It is mercury and attacks your bones. Take a dose of nasty calomel to-day and you will feel weak, sick and nauseated to-morrow. Don't lose a day's work. Take a spoonful of Dodson's Liver Tone instead and you will wake up feeling great. No more biliousness, constipation, sluggishness, headache, coated tongue or sour stomach. Your druggist says if you don't find Dodson's Liver Tone acts better than horrible calomel your money is waiting for you.—Adv.

CHURCH NEWS.

Bishop Mouzon is holding the East Oklahoma Conference in Muskogee this week instead of Bishop Murrah.

There are 36 young preachers attending Randolph-Macon College. This number includes one from Japan and one from Korea.

Rev. Sylvanus Stall, editor of The Lutheran Observer and a widely known author, died at Atlantic City on November 6, at the age of 68 years.

Our Mission Board was expected to elect a successor to Dr. C. F. Reid, Secretary of the Laymen's Missionary Movement, Tuesday of this week, in Nashville.

At the late session of the Tennessee Conference the reports showed an increase of 2000 in the Sunday school enrollment, and of 900 in the number of Epworth Leaguers.

President Wilson has made an engagement to deliver an address at the Annual Meeting of the Executive Committee of the Federal Council of the Churches of Christ at Columbus, O., on December 10, 1915.

Mr. W. B. Millar, has succeeded Mr. J. Campbell White, resigned, as General Secretary of the Laymen's Missionary Movement. The new Secretary had been associated with Mr. White in this work.

The El Paso District of the New Mexico Conference (M. E. Church, South), reported at the recent Annual Conference session 1000 accessions to the Church and a 50 per cent increase in the amount paid on the Conference collections.

A memorial chapel, costing $250,000, which had been erected in New York City in honor of the late Bishop Potter (Episcopalian), was formally opened on October 20. This is one of the seven chapels that are connected with the great Cathedral, St. John the Divine.

The delegates from the Protestant Episcopal Church of the United States to the Panama Congress on Christian work, which is scheduled to meet in Panama next February, have been instructed not to commit that denomination to co-operative work with other Churches. Participation in that meeting is said to be opposed by thirty Episcopal Bishops, among them being Bishop Gailor of Tennessee.

NORTH MISSISSIPPI CONFERENCE.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference will meet the Examining Committee on Tuesday, Nov. 30, at 9 a.m., at New Albany, Miss. Every member of the class is urged to come and must be prepared for a written examination.

J. A. HALL,
For the Committee.

REPORT BLANKS.

To the Pastors of the Mississippi Conference:

The statistical blanks for pastors' reports to the Annual Conference will be mailed to each pastor, addressing him at the post-office given in the Minutes of 1914.

W. T. GRIFFIN,
For the Committee.

Gulfport, Miss.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

A Great Book at a Great Bargain, Less than Half Price.

It is large, double column pages, printed on good book paper, substantially bound in cloth. It contains about 450 sermons and sermon outlines by many of the world's greatest preachers, and about 800 bright, suggestive religious anecdotes. Price prepaid $1. If not pleased return it and your $1 will be refunded without a word. **The Co-Operative Pub. Co., Kirkwood, Mo**

$150.00 SALARY For sixty days work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 200 Harrison State Building, Chicago.

Sage Tea to Darken Hair

It's Grandmother's Recipe to Bring Back Color and Lustre to Hair.

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Take Lime for Tuberculosis

In the Journal of the American Medical Association (July 27, 1912, Page 308), Dr. C. F. Disen, of Minneapolis, holds that a "deficiency of calcium" (lime) is responsible for the physical conditions which lead to tuberculosis, "and the therapy he advocates rests on this basis."

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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

HOW THE BILOXI WESLEY HOUSE STOOD THE RECENT STORM.

Miss Mary Hasler, Head Resident of the Biloxi Wesley House, writes that the night school, with fifty students in attendance, was in session during the memorable storm of September 29th on the Gulf Coast. When the storm began to rage so furiously that anxiety was apparent, the school was turned into a prayer service. Miss Bowers led the thought by using the fourteenth chapter of John. Praying and singing, they passed the greater part of the night; and when weariness overtook them and sufferers along the coast kept coming in, the hallway, up-stairs and down, all the class-rooms were converted into bedrooms. Quilts and all available bed clothing were laid upon the floor, and the children and young people were put to bed. At every hour during the night the officials came to the house to report the conditions along the beach. Fortunately, the Wesley House was not in the belt of the storm, so that it did not suffer and was a veritable "house of refuge in time of trouble."

A GREAT NEED.

The recent laws of Texas compel the placing of fire escapes on all schools. Holding Institute, at Laredo, Tex., has been given notice that these must be placed on every building occupied by this school. There are four such buildings, and the cost comes to more than $500. There is no appropriation for this extra expense by the Council, and already the larger part of the contingent fund has been consumed. The all-important question is: Where are we to find the $500 for this expenditure.

Holding Institute is a mile and a half from the city. Every visit to the city requires the call of a 'bus from the city at an expenditure of twenty-five or fifty cents. We greatly need a runabout, a Ford roadster, or something on wheels to connect Holding Institute with the city. Who will give either the money or a machine? Surely there are, in this time of so many, many machines which are cast aside because they are not the latest make, some which could find service at Laredo.

ALL-DAY MEETING IN CENTREVILLE.

The Woman's Missionary Society of Gloster met with the Woman's Missionary Society of Centreville for an All-Day meeting on Thursday, October 14. We would say just here that we do not want credit for holding an all-day meeting, when in reality it was only a half-day meeting. This was due to the fact that railroad connections between the two towns were such that it was impossible for the Gloster women to spend more than that length of time in Centreville. Seven women came as delegates, and no time was lost, for the entire program was rendered during the afternoon.

Mrs. John Brown, of Gloster, conducted the devotional exercises, after which Mrs. Cammack spoke of "Missionary Effort in the Sunday School," urging that we swing the great Sunday school army into line for the missionary cause, that all may know the great joy of giving.

"Our Woman's Organized Work," and "Missionary Effort in the Home," were ably presented, and a lively discussion of methods of teaching missions to children followed. The next topic taken up was that broad one, "The Home Field." Mrs. Cook, of Gloster, read a very interesting paper on the subject. "How Can We Increase Our Efficiency?" and "Are We Qualifying for the Honor Roll?" were two important questions propounded and interestingly discussed by Mrs. Harrell.

A splendid paper was read before the meeting on "How Can we Help our Pastor?" and a hearty discussion followed. By request, Mrs. Harrell gave echoes from the district meeting at Port Gibson; especially did she touch upon the children's and young people's work.

It was our pleasure to have in our midst Mrs. Bianchard, of Gunnison, who, when called upon, gave us a brief report from the Greenville District meeting, which had been held at Alligator a few days previous. Mrs. Bianchard spoke in a most pleasing manner and held our close attention.

The papers and discussions of the afternoon were interspersed with soul-inspiring, missionary hymns, and several friends rendered special selections in an exquisite manner. The entire occasion was one of good fellowship and inspiration.

MRS. JOHN BROWN.

ARE YOU QUALIFYING FOR THE HONOR ROLL?

We have not had space to allude to our Honor Roll for some months, and some few may think it is no longer in existence, but it undoubtedly is; and many auxiliaries in our Mississippi Conference are striving to have their names placed upon it. If you remember correctly, there were six points required, and to faithfully observe each one meant hard work, not only then, but throughout the year. The very first point demands a 50 per cent increase in membership, and that seems to be a stumbling-block to many auxiliaries. One auxiliary reports this point as an impossibility in their case, as there are not women enough in the Church to double their numbers. We should imagine that they would be entitled to a place on the Honor Roll if they secure every woman in the Church as a member, provided, of course, that they fulfill the other requirements, which are:

(2) One All-Day Meeting.
(3) Observance of "Woman's Day" by special program.
(4) Observance of the "Week of Prayer."
(5) Assistance in organization of a new auxiliary in adjacent territory.
(6) Auxiliary projecting Young People's and Children's work in its own church.

These points are to be reported to your district secretary not later than Jan. 1st, 1916. The district making the best report in these items will be known as the "Banner District" at our next Annual Meeting. All auxiliaries making these "points" will receive special mention in the Missionary Voice, the Conference Minutes, and the New Orleans Christian Advocate.

Whether you gain a place on the Honor Roll or not, make the effort to do so, for the most important object in our great campaign is to enlist the women and girls in this missionary cause. Remember, out of the 1,300,000 women and children in our Church only 200,000 belong to our Missionary Society.

A recent report from the campaign shows 1213 new members at the close of the second quarter. We have gained that number and now it behooves us to put forth every effort to retain them in the work. It will take wise planning, an interesting presentation of the work, and much praying.

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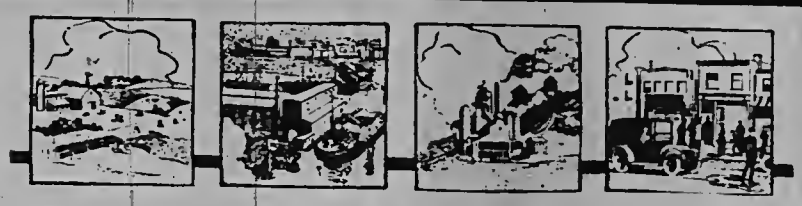

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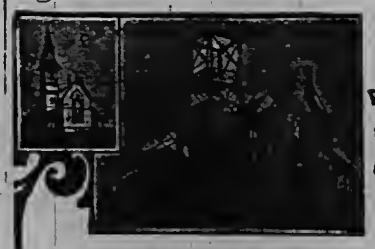

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From the Field.

Topisaw (Miss.) Charge.

Dear Advocate: The last meeting on my charge was held at Holmesville and conducted by Rev. J. W. Thompson, of Meadville, Miss., and I have never heard such plain, pointed, practical preaching as he did. The Holmesville people cannot say they have not had the unadulterated Word preached to them; the Spirit of God was manifestly upon Brother Thompson. There were five accessions to the Church—3 on profession of faith and 2 by certificate.

Our third quarterly conference was held during the meeting and Brother Selby said that we had the best reports we had had at any third quarterly conference since the present pastor had been on the work.

Since then we have lost one of our best members at Topisaw, in the person of Brother J. C. Huffan, who died on Sept. 12. He was the Sunday school superintendent and a steward, and it was said by many when we laid him away, "We have lost the best man we had." It was the most distinct and irreparable loss I have had in my ministry, but while God buries his workmen, he carries his work on.

Despite all obstacles, we have made substantial progress on the Topisaw charge this year, and we give God the glory.—J. A. Wells, P. C.

Natchez, Miss.

Dear Dr. Meek: When my predecessor, Brother Huntley, left this field in a note to me he said, "I leave your hands and heart full," and truly they have been full ever since—full of care, and anxiety, and labor, and prayer. But I am glad to say that during the four years that have passed since then our heart has often been full of gratitude and gladness. Especially has that been true this year, which has been by all means the best, as if the reaping time had come. There have been more people at Church, more active in the Master's business, more at prayer-meeting, more praying in public (and I believe in private, too), and more by far at Sunday school than in any of the other years.

Our Sunday school has increased at least 75 per cent in average attendance during the past six months. On a recent Sunday we had 275 pupils present and our average attendance is now well above 200. Our total enrollment, including the Home Department, must be about 400, which, while we count five "for us," is but the beginning of what I expect to be one of the great schools of our Conference. It is well graded and in the hands of good officers and teachers who know and love this work. Our men's and women's classes are large and active and are adding much to the life of the Church. However, what is to be done is so much greater than what has been done that I can still say to my successor, "I leave your hands and heart full."

This year it was my melancholy duty to take charge of the Pearl Street congregation along with our own. I say melancholy, because to many it was like breaking heart-strings to give up their work. You can't blame them. And yet they have proved true Methodists and most of them with cordial readiness have come to Jefferson Street and have helped us more than we can tell. I do not know of a single family whose children have not come promptly into our Sunday school. Every department of our church, especially the Epworth League, has been blessed by them.

Recently we have had a very good meeting. Rev. C. N. Guice, who has now gone to California for revival work, was with us three days. Then came Brother J. A. Bowen. When he alighted from a Y. & M. V. train and my eyes took in his face and form I said, "That's the man we need!" We had a great time. Our Church was helped in every way. His favorite text is, "Strengthen the things that remain." He preaches the doctrine of encouragement and heals many evangelistic sores. Perhaps his frequent saying, "Feed the sheep, don't beat the sheep," needs to be remembered by all of us. Since the meeting we have received 25 people into the Church on profession of faith and a large number by certificate. We hope to have Brother Bowen help us again before long somewhere.

Natchez Methodism, I believe, stands at the threshold of a new era, with a great opportunity before it. The people are loyal and expectant. Happy the man who shall lead them!—H. B. Watkins, P. C.

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A HINT TO LAWYERS.

Many years ago there was a young lawyer who went home one day and told his wife that he had become a Christian. They were going to have some company that evening, and he said: "After supper I want the servants to come into the drawing-room, and I'm going to read and pray." His wife was a professing Christian, but she said, "My dear, you know that these lawyers who are coming to dinner are scoffers or skeptics, and it will be very embarrassing if you should succeed in your attempt to pray. Don't you think you'd better put it off until after they are gone, or go out into the kitchen and pray with the servants?" She seemed to think it would be well to pray with them. The man thought a little while, and then said, "Well, wife, it's the first time I've taken Jesus Christ into my heart, and I feel that I should ask him into the best room in my house." And, after supper, he said to the gentlemen there that he had that day accepted Jesus Christ and would like for them to go with him while he prayed. They went into the drawing-room and the young man led in prayer. That was Judge McLean, one of the finest judges of our Supreme Court, who stood for Christ constantly over forty years. Wasn't it a grand confession? Would to God that we could have men coming out like that now! Let our young men start out like that and declare that they will be on his side; it would help turn the spiritual tide in any city.—The Christian Herald.

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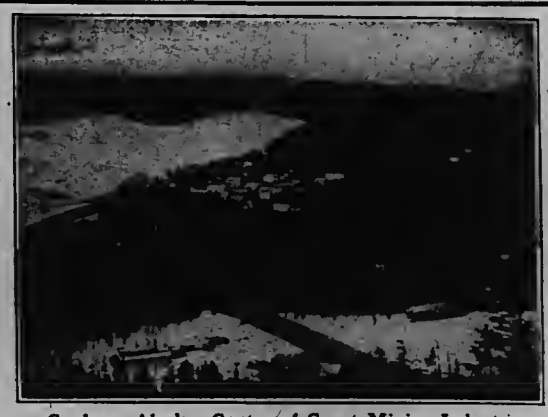

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 46. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South. Whole No. 3117.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, NOVEMBER 18, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Don't look for flaws as you go through life,
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtues behind them;
For the cloudiest night has a hint of the light,
Somewhere in the shadows hiding;
It is better by far to hunt for a star
Than the spots on the sun abiding."

* * *

The New York Tribune is credited with having said, "Germany is bleeding to death."

* * *

At any rate, there is one kind of "preparedness" that is thoroughly Biblical: "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

* * *

William J. Bryan says: "What the world needs to-day is a Pentecost, not an Armageddon." Whatever one may think of the famous Commoner as a practical statesman, his loyalty to Christianity is worthy of high praise.

* * *

The pastor and church that try to keep up with all the new-fangled things of this day are liable to meet the fate of the chameleon that was placed on a piece of plaid cloth and which sought to do justice to all of the colors surrounding him. In the end there was a dead lizard on the scene.

* * *

Dr. Arthur Twine Hadley, President of Yale University, thinks that people should read only newspaper that "try to tell the truth." The distinguished gentleman should have gone further and stated where such secular dailies are to be found. As a matter of fact, if our papers were to undertake to tell the whole truth about current happenings, we fear that the race of editors would soon become extinct.

* * *

There is but one thing that can save modern civilization, and that is, REAL CHRISTIANITY. Nominal Christianity abounds, but that will not answer. The Gospel must be truly lived to be made efficacious, and when this is universally done all the ills of society will be healed. The present world war is raging because there was in Europe too much counterfeit Christianity and too little of the genuine religion of the Lord Jesus Christ.

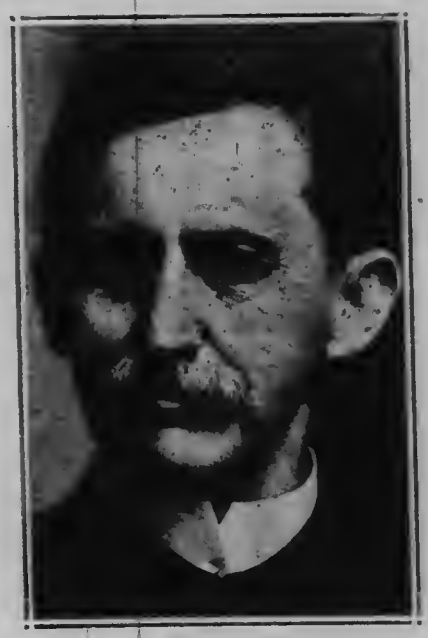
* * *

In a letter to us some time ago—we do not remember whether it was original or quoted—Bishop James Atkins said: "Our schools of religion need to be made religious schools." This is certainly true. There could be no worse treason to our Lord and the Church than for us to fail to maintain at our educational institutions such an atmosphere as must inevitably strengthen the faith and enrich the life of every student who attends them. Nothing else that can be done for our youth can atone for a deficiency at this point. Even more than it needs trained intellects, the world needs men and women of sound character—men and women who know and fear God.

OUR GREAT BENEFACTOR.

God is the great giver, and from him have come all our valuable possessions. We are indebted to him even for our being itself, and no part of any man's estate that is worth having, either that which relates to his person or environment, has ever been inherited or acquired independently of the Heavenly Father. Both the soul, which wears the Divine image, and the body, "the house beautiful" in which it lives, are the creations of his unerring wisdom and power.

How vast and incalculable are our obligations to the beneficent Creator for what he has done for us in the past! We are the beneficiaries of the achievements of all the generations of men that God previously brought into existence and who lived and wrought before us. The fertile fields which they cleared, the cities which they



BISHOP JAMES ATKINS, D.D.,

Who is, this week, presiding over the Louisiana Conference, and who will also preside over the two Mississippi Conferences. He has won distinction as an educator, an author, and a leader in Southern Methodism.

builded, the railroads that they constructed, the factories that they set in motion, the ships that they launched upon the mighty seas, in fact, all that civilization is: its churches, its schools, its governments, its literature, its commerce, its arts, its sciences—all are ours. And they are such because God willed it to be so. It was He who made this beautiful world to be our home, everarching it with skies of various hues, carpeting it with emerald, lighting it with stars and suns, and bedecking with ten thousand splendors that beggar all description and that defy the artist's brush.

There are learned scientists who tell us that there has been an evolution or gradation of created orbs and that it took stupendous antecedent labors to make possible the earth's existence; that it was the great objective of the Divine Architect in the remote beginning, that it is the only inhabited planet, and that the whole universe was, so to speak, but the scaffolding used to make and perfect it. If this be true, how great must he the dignity and worth of man. And how infinite is his debt to the omnipotent and omniscient Being who brought into requisition such immeasurable masses of matter and expended such unlimited energy to prepare for him a theater of action and set him to living and moving in it.

But God's efforts in behalf of humanity are not confined to the past. He is still the preserver and the race and its bountiful provider. To him we owe the inexhaustible productiveness of the soil, the sunshine and the shower, the seed time and the harvest, the clothes that we wear, the water that we drink, and the very air that we breathe. Having made the world, he has not forsaken it and left it to be governed by lawless chance. His eye is ever upon it and he is directing all its affairs. Not a sparrow falleth to the ground but that he knoweth it. He who clothes the lilies of the field, will not neglect his own offspring for whom the flowers are made to bloom. It is the good hand of God that has given our Nation the bountiful crops with which it has this year been blessed—said to be largest and most valuable, taken all together, that it has ever had in its entire history.

We also owe more to God for the future that we may have in Christ than we can ever know. How splendid is the destiny of man if God's plan for him be realized! It was he who saw deeper into the things that are to be than perhaps any human being that has ever lived who uttered those wonderful words of unfathomable depth: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Well may Christians be profoundly grateful for what God has prepared for them in eternity, where they shall share the glory of their victorious Lord and dwell with Him evermore.

But how shall we show our gratitude to God for his unfailing mercies and his abounding goodness? With the lips? Yes; we should speak forth his praises and voice them in the sweet notes of music and of song. But we should not stop with that. Our lives should also be such as to attest our appreciation and thankfulness. Nothing so honors and delights the Heavenly Father as a pure heart and holy living. And, furthermore, we can exhibit our gratitude by scattering blessings abroad among our fellow-men—his children—in his glorious name. How sorely is this needed by the sin-sick and suffering millions of mankind!

"If all the pity and love untold
Would scatter abroad its coins of gold,
There would not be, on the whole round earth,
One hungry heart, nor one wretched hearth.

"And oh, if the kind words never said
Could bloom into flowers, and spread and shed
Their sweetness out on the common air,
The breath of Heaven would be everywhere."

THANKSGIVING PROCLAMATION.

President Woodrow Wilson on October 21 issued the following proclamation to the people of the United States:

"It has long been the honored custom of our people to turn in the fruitful autumn of the year in praise and thanksgiving to Almighty God for his many blessings and mercies to us as a nation. The year that is now drawing to a close since we last observed our day of national thanksgiving has been, while a year of discipline because of the mighty forces of war and of changes which have disturbed the world, also a year of special blessing for us.

"Another year of peace has been vouchsafed us; another year in which not only to take thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

"Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate the necessary movements of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters.

"The extraordinary circumstances of such a time have done much to quicken our national consciousness, and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

"Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby designate Thursday, the 25th of November next, as a day of thanksgiving and prayer, and invite the people throughout the land to cease from their wonted occupations and in their several homes and places of worship render thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 20th day of October in the year of our Lord one thousand nine hundred and fifteen, and of the independence of the United States of America the one hundred and fortieth.

"By the President:

"WOODROW WILSON,

"ROBERT LANSING, Secretary of State."

THANKFUL FOR OUR CITIZENSHIP.

If one pauses to think, it is much to be thankful for to belong to a Nation which was founded upon such broad ideas of human liberty and opportunity, which has become a people of an hundred millions, with unparalleled enterprise and prosperity, with inexhaustible resources—only we have to remember that thus far it is the little nations which have done the great things and furnished the great leaders for humanity. What American citizen, what American youth can fail to offer up a devout thanksgiving that the external grandeur of our land is so sublimely worthy of the political ideas and lofty sentiments which found a place in our early settlements, and every now and then appear in worthy leaders and give us hope that in the midst of all our tremendous problems there may always be found those wise enough and strong enough to hold high up this national ideal when it has fallen into unworthy hands—to give it new life when it languishes? There are reasons in our foundation and in our history for profound gratitude. We do well to call them to mind, to glorify them. Only too often we confess them as a creed we glibly repeat and then immediately neglect; we accept them as the air we breathe, and forget what responsibilities they lay upon us, and whose gift they all are.—Western Christian Advocate.

THE WICKED.

By Rev. Rolfe Hunt, D. D.

The writer of the Seventy-third Psalm was not the only man who has had trouble about the prosperity and pride of the wicked and the adversity and sufferings of the righteous. Possibly the time has come to every thoughtful mind when faith has been sorely tested over this problem, which is as old as the ages and as universal as is the presence of human beings.

The Psalmist in question was about to conclude that wicked men are universally more prosperous than the righteous and that it is a vain and costly thing to serve God.

Reflection clearly shows that his conclusion was

REV R. H. WYNN, D.D.,
President of Centenary College, who is leading the campaign to endow that historic institution.

about to be hastily formed, with much overlooked. It is not true that all the wicked are prosperous and happy. The most squalid and miserable destitution on earth is found among the vilest sinners. It is not true that all the righteous are poor and miserable. Many of the prosperous and happy people of all ages have been among God's truest saints.

But we must admit that there is a great deal in common between the righteous and the wicked, when it comes to temporary fortune and misfortune. The rain descends upon the just and the unjust. The righteous sometimes prosper, but so do the wicked. The wicked sometimes suffer straits through short crops and low prices, but so do the righteous. The wicked lose by fire and flood, but the righteous are not exempt. The wicked sicken, but the righteous are also stricken by disease. The wicked bury loved ones and in loneliness mourn over severed ties; the righteous stand over new-made graves and bewail the departure of those most fondly cherished. The wicked dies upon his bed of suffering; but from the same bed and from the same home the holiest man that ever glorified God yields up the spirit and passes to realms unseen. Verily, of this world's good and evil, the servants of God and the servants of Satan have no little in common.

From these facts, subtle temptations come, and from them different men have drawn different conclusions.

One class have concluded that God is at present having nothing to do with this world; that, in the beginning, He created the earth and its inhabitants, impressed them with the possibilities of continuance for an indefinite period, and retired without administration.

Skeptics and infidels have concluded that there is no such being of infinite perfections and benevolence, and they stand ready to plunge the world into the desperation of godlessness and atheism.

Yet others have entertained the conclusion that it is a vain thing to trust God or to render Him service. For a short time, even Job and David had their soul-struggles here, and, in the days of Malachi, the Jews generally became open in the avowal that it is a vain thing to serve God.

To the rational man who reflects, it will be apparent that there is much involved here that a finite person can not comprehend. It is sensible to rejoice that God is doing greater things than we can at present understand. To me, it would be appalling that God's providence should be limited to my poor comprehension.

But there are many things that we can understand, if we will consider; and it is well for us to turn attention to a few of these.

In the first place, if God did not deal in mercy with the sinner, no one could ever become a righteous man; for we have all sinned and come short of the glory of God.

In the second place, if God were to refuse to deal mercifully with sinners, there would be no adequate demonstration of His benevolent and gracious character, and nothing to win the sinner's gratitude and love.

In the third place, should the wicked receive nothing but adversity and bitterness at the hands of God, they might, with some justice, when they receive their sentence at the Judgment, say: "You never showed us any kindness; you never situated us as you did those entering into life." As it is, every mouth will be stopped; every condemned soul will be speechless.

But let us for a moment consider this question in relation to the righteous.

In the first place, if distinctions in every particular were made so complete as to cancel everything in common between the righteous and the wicked, there could not exist any bond of understanding or sympathy which would lead the good man to make proper effort for the sinner's salvation; and without this bond of sympathy the sinner would never melt and yield to the Christian's overture.

In the second place, if God should send only ease and pleasure to his servants, there would be a constant tendency to obey God from selfish and temporary considerations, which would submerge that which is noblest and eternal.

Were no difficulties or hardships put in the good man's way, how could the superior character and unswerving loyalty of the man of God be demonstrated; or how could any one know the sufficiency of Divine grace for every human lot?

No matter how we may shrink from pain, the fact remains that we need chastening; and it is equally true that many of our best lessons are learned in the school of suffering. No less is it true that many rebellious hearts have laid down their rebellion and lost all their skepticism when they have looked upon the joy of God's saints in agony. In view of our social relations, God must consider others, as well as ourselves, in dealing with us.

But while it is true that there is a great deal in common between the righteous and the wicked here in this age of the world, we must not conclude that all things are common. There are important differences, even temporarily.

The righteous man may, now and then, suffer loss or undergo persecution for his devotion to God; and the wicked man may, now and then, make friends and gain wealth by his rascality—but even with it so, the suffering saint enjoys the approval of his own conscience and the approbation of God, while the sinner suffers remorse and is conscious of Divine condemnation.

Amid all the good man's trials and hardships, he enjoys the Divine assurance that it is for his good, while the wicked man has no promise, pledge or guarantee, either for time or eternity.

No matter what may be the ordeal of the righteous man, within abides a sustaining Comforter who enables him to sing where the bad man despairs and suicides.

Finally, we must remember that no matter how numerous and how great the distinctions and differences now really are, the lines of discrimination are not yet fully drawn and the differences are not yet completely discerned. We must ever keep in mind the fact that this is not our ultimate place or condition. This is only a probationary State and a probationary world. We are here to get ready for Eternity. In the Judgment that is to come, paths will diverge, lines will be clearly drawn, distinctions will be made plain; and from that time on the righteous and the wicked will have nothing more in common. It was this forward look that reassured the troubled Job and the doubting Psalmist. It was this that led Malachi to hurl defiance at a faithless nation, saying: "Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not."

The Judgment and Eternity are the solution of all problems that can not be solved in Time, and they give to Time its richest significance.

Hickory, Miss.

SOME WORDS OF APPRECIATION.

Dear Mr. Editor: There dwells in our midst, in the old historic town of Mansfield, La., the grandest patriarch that the Louisiana Methodist Conference has ever known since the death of Rev. H. C. Thweatt, D.D., who was the founder and first president of Mansfield Female College. Dr. Thweatt's portrait adorns the pages of "The Methodist Pulpit, South," and his remains quietly rest on the beautiful campus of M. F. C., once so dear to the loving heart of its founder.

No man, since the days of President H. C. Thweatt, has done so much for Mansfield Female College (the legacy he gave to us) as he of whom I write, his worthy follower, Rev. J. L. P. Sheppard, of the later Louisiana Conference. He has borne the finances of M. F. C. upon his heart—has labored with his active brain to devise some plan to help. The untiring energy of his nature has been spent in lifting its financial burdens in the past, always succeeding in bridging over the chasm that, more than once, has threatened the dear old institution with desolation, and even death itself, giving of his own substance (though not a millionaire) to save it from ruin.

So much for his invaluable work in the interest of the college; but his efforts to advance the interest of the M. E. Church, South, in our town have been just as marked.

Now—possibly in the last decade of his wonderful life—his last crowning act appears in a work of much needed service to his beloved church.

Again has he "put his shoulder to the wheel." Such unceasing activity fell heavily upon this aged man, to which his weakened physical condition bore testimony, but "he went forth to conquer," and by his strong will-power and never-flagging efforts he was successful in raising the balance of funds necessary to build a beautiful Sunday school annex to the Methodist house of worship here, in which the Louisiana Annual Conference will be held on the 17th inst.

But for Rev. J. L. P. Sheppard this beautiful annex would have been only a beautiful vision, and not the materialized reality of to-day; for hope had died in the hearts of much younger men

THE MAIN BUILDING OF MANSFIELD FEMALE COLLEGE, AT MANSFIELD, LA.
This institution is enjoying increased prosperity under the capable leadership of President R. E. Babbitt, one of the foremost educators in Louisiana.

on the Building Committee, who were ready to abandon the project as hopeless and altogether impracticable this year. Brother Sheppard, as ever of old, came to the relief of the despondent committee, assuming the responsibility of raising the amount required.

Very soon, now, that much-needed Sunday school annex will be completed—

"A thing of beauty, and a joy forever"—

a fitting memorial to Brother Sheppard's unceasing love and devotion to the Methodist cause in the town of Mansfield, La.

"Honor to whom honor is due!"

Sunday, Nov. 14, is to be "Dedication Day" for the annex.

Sincerely yours,
AN ALUMNA OF M. F. C., AND A FRIEND TO THE METHODIST CHURCH.

THEIR RESPONSES.

As was stated in last week's Advocate, the New Orleans Protestant Ministers' Association addressed to the three candidates for the office of Governor of Louisiana the following inquiries:

"1. If elected Governor, will you exercise to the fullest extent the authority vested in you for the suppression of gambling on the horse races by a strict enforcement of the Locke law?

"2. If it is found impossible to prevent under existing laws, devices and arrangements by which gambling on the races is encouraged and promoted, will you use your influence for the passage of additional legislation which will suppress such devices and arrangements?

"3. Will you, if elected Governor, use all the authority vested in your office to secure the thorough enforcement of the Sunday law, the Gay-Shattuck law, and such laws as exist against gambling, in every section of the State?"

All of these gentlemen have now been heard from, and we give below their responses.

Mr. John M. Parker:

"First—There is a State law providing for the regulation of racing throughout the State, and when conducted within the law there will be no interference by me.

"Second—I am personally not a patron of racing, but if the people want it, and it is conducted within the law and along lines that are fair and clean, I will not interfere.

"Third—The enforcement of the law is largely left to the local authorities, and if a law is obnoxious its enforcement is impracticable. This question should be submitted to every local authority in the State for answer."

Mr. Pleasant:

"Replying to yours of the 8th instant, I wish to say that, if elected Governor, I will enforce the laws to which you refer, and all other laws, as far as the power and the authority lie in the Governor so to do."

Mr. Barret:

"Yes, to all the questions. I do not favor horse race gambling. My position on the Locke law is clear. I favor the enforcement of the Sunday law and the Gay-Shattuck law, whether in Shreveport or New Orleans.

"Furthermore, if elected Governor, I will endeavor to have passed a law similar to that of Tennessee, whereby officials who do not perform their duty and enforce the laws can be removed in a summary manner, a proceeding invoked in Memphis just a day or two ago."

The Times-Picayune has epitomized the attitude of the three gubernatorial aspirants as follows:

"Home rule and non-interference with racing when within the law."—John M. Parker.

"Enforcement of the laws as far as the power and authority lie in the Governor to do so."—Colonel R. G. Pleasant.

"Strict law enforcement and additional statutes to compel local authorities to enforce the law."—Thomas C. Barrett.

The Editor of the Advocate will make no comment upon these replies, except to say that an enactment similar to the one existing in Tennessee by which the Mayor of Memphis, who apparently had been squinting at notoriously open violations of the law, was recently ejected from office, would, in his opinion, be a great thing for Louisiana.

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Rates, $10 per Week and Up.
Address Dr. E. L. McGehee, Hammond, La.
City Office, 923 Maison Blanche Bldg.

THE PASSING OF THE TOBACCO HABIT AMONG PREACHERS.

By Rev. P. O. Lowrey.

Knowing our spirit of antagonism for the use of tobacco among preachers, a friend has asked us to write a few words for the Advocate on "preachers using tobacco at Conference." We suppose that he had in mind the discredit that has often come to the cause of Christ and his Church from the habit that some Christian ministers have of assembling on such an occasion and so filling the air of the streets with tobacco smoke, or the sidewalks with tobacco juice, that the citizens of the town are at a loss to know whether the visitors are not nomadic "sports" rather than a body of Christian ministers whose "pure religion" is to keep them "unspotted from the world." Or perhaps the friend had in mind the too oft occurring experience of some housewife who, in the spirit of Christian hospitality, has thrown open her home to receive ministers of Christ and becomes so aggrieved and disgusted to find her hearths ambeer stained and her lace curtains, dresser scarfs, and bedclothes so saturated with tobacco smoke, and the training that she had given her boys against the use of tobacco so upset that when the Conference is over and the guests are gone she almost registers a vow that she will never again be a party to entertaining a Methodist Conference. If these be the offenses that our friend would condemn, we join him in his condemnation. A body of public school teachers, or college or State university professors, or even a student body of boys themselves could beat that, and for the Christian minister to be in the rear of such a procession makes him a leader in the wrong direction.

If "of every $1000 spent in America $500 goes for liquor and tobacco," and "the cigarette is becoming a greater national evil than alcohol," as scientists assert; if "tobacco is the arch-enemy of efficieney," and if one "might as well try to educate a post as a boy who smokes," and "nearly all incorrigible truants and youthful offenders are cigarette smokers," as other scientists declare; and if Harriman, the railroad king, was right when he said: "I would just as soon think of getting my employees out of the insane asylum as to employ cigarette users," and if our Legislature was right when in 1908 it enacted a law that "the sale, barter, or exchange by wholesale or retail of tobacco, cigarettes, or cigarette papers to minors shall be prohibited in the State of Louisiana;" if these declarations and enactments be correct and our Church was right in its recent legislation in this matter, then it is time for our Methodist preachers to discard this money-destroying, body-destroying, mind-destroying, and filthy habit, or else they must suffer in the esteem of the commonplace men of affairs who observe and think a great deal, though out of their great courtesy they may say but little.

And if, for no other reason, our few remaining tobacco-using brethren should desist, at least publicly, in view of the growing public sentiment against it—on the same ground that one of our younger Bishops gave for his giving up the habit, following the last General Conference, when its use was prohibited by law to the future candidates for admission into our traveling connection. The Bishop assigned as his reason for giving up his cigars the same that an old darkey gave for getting off of a mule. He chanced to pass down the street where a younger negro was feeling his way towards mounting a tricky mule, whereupon the old negro, in much scorn at such timidity, seized the bridle, and, taking the bare-backed animal by the rein, proceeded to "sho' dat nigger how to ride dat mule," and with one leap he straddled him. But no sooner had he done so than the mule put his head between his legs, bowed his back upward somewhat in the shape of a barrel-hoop, and the thing came off. The old negro cut several whirling figures in the air and landed in a sand-pile on his head. As he arose, brushing away the dirt from his face and clothes, he said: "Dat's what I's a tellin' y'; when yo' see a mule's gwine ter throw y', get off'n 'im!" Thus science, and business, and culture, and religion are now engaged in the broncho bucking act, and while the tobacco user may swing on for a few rounds, trying to ease his conscience and justify himself before men, the contact with the sand pile is certain.

At Mansfield neither the pastor, the Sunday school superintendent, the College president, the women, the children, nor many of the men use tobacco, and all are teaching their children not to use it, and they would much prefer that the Conference delegates leave their pipes and quids at home. Let's make it unanimous!

A NOTABLY SUCCESSFUL PASTORATE.

The Beaumont (Texas) Enterprise, on Monday, Nov. 8, contained an account of a farewell service conducted in the First Methodist Church of that city, complimentary to Rev. W. J. Johnson, its pastor, who had served it for four years. A number of other Protestant ministers of the city took part in the exercises, the sermon of the occasion being preached by Rev. G. B. Butler, pastor of the First Baptist Church. The audience in attendance was estimated at 1500.

The First Methodist Church of Beaumont is one of the large congregations of Southern Methodism, its present membership numbering 1142. This does not include 125 members given early in the year to the North End Methodist Church, one of the two mission churches that have been established in Beaumont by First Church. The other mission church is called Deaton's Chapel. The value of the property held by this congregation is as follows: First Church, $96,000; parsonage, $18,000; Deaton's Chapel, $1000; North End Church, $3000.

Mr. Johnson's pastorate in Beaumont has been a remarkably successful one. During the past year 212 members have been received, and the church has raised for all purposes $14,192.20. Since the present pastor took charge four years ago the total number of members who have come in is 812, and the total amount of money raised is $61,670. All the different departments of the work are in a flourishing condition and the outlook for Methodism in Beaumont was never so bright. Particularly to be commended is the missionary activity that this flock has shown. Besides planting and helping to maintain two local missionary churches, much has been done for the general cause of missions. Its contributions for this purpose this year amounted to $3454.

Mr. Johnson is an ex-Mississippian, being a son of Col. J. M. Johnson, of Holmes County, Miss. He was educated at the Mississippi A. & M. College, the Southern University at Greensboro, Ala., and Vanderbilt University. He joined the West Texas Conference in 1891 and served appointments in it with marked efficiency until eight years ago, when he was transferred to the Texas Conference and stationed at Galveston, where he wrought effectively for four years. From there he was sent to Beaumont, where he has just completed a quadrennium. The Beaumont Enterprise says that progressive city has never had in it a more popular pastor, or one that will be given up with greater reluctance.

Mr. Johnson is a grandson of the late Rev. Stephen Johnson, of Carroll County, Miss., who was a widely known pioneer local preacher in Central Mississippi, and a man of picturesque and remarkably forceful personality. In the autumn of 1905, after a visit to Black Hawk, Miss., to dedicate a new church that had been erected there, Bishop Charles B. Galloway, in mentioning in the New Orleans Christian Advocate some of the leading Methodists of that community that he had known in other days, thus referred to this loyal and zealous worker: "The Rev. Stephen Johnson, local preacher, planter, financier, public-spirited citizen, had the head of a Roman senator and the strong figure of a gladiator. His majestic frame was a fitting temple for his massive brain. He amassed a fortune without taint on a single dollar. His judgment was sought by statesmen and financiers during the dark days of Reconstruction. He served a term in the State Senate with conspicuous ability."

So, it will be seen that Rev. W. J. Johnson, who is giving such a good account of himself in the itinerant ministry in Texas, has behind him a worthy Methodist ancestry. Such a succession has not been uncommon in the history of the great Wesleyan movement. Rev. R. A. Meek, editor of the New Orleans Christian Advocate, is also a grandson of the Rev. Stephen Johnson.

A MISSISSIPPI METHODIST.

Lexington, Miss.

COMMENDATORY RESOLUTIONS.

(Resolutions adopted by the Fourth Quarterly Conference, of the First Methodist Church, at Monroe, La., commendatory of Rev. Wm. Schuhle.)

Whereas our Presiding Elder, Rev. William Schuhle, is now closing his quadrennium as Presiding Elder of the Monroe District, and

Whereas we, the members of the Fourth Quarterly Conference of the Monroe charge, appreciate the kindly and courteous treatment accorded to us and to our Church by Brother Schuhle, and appreciate his high character, and his unswerving fidelity to the Church, and

Whereas it is our desire to express our appreciation of Brother Schuhle, now therefore,

Be it resolved, 1. That we most heartily appreciate Brother Schuhle's administration as presiding elder.

2. That we sincerely regret that he cannot be longer with us in his present capacity.

3. That we unreservedly commend him to the people whom he may serve during the coming years, as worthy of every confidence and true to every trust.

CHAS. GARVEY,
Secretary.

IMPORTANT NOTICE.

Special Train Over the G. and S. I.

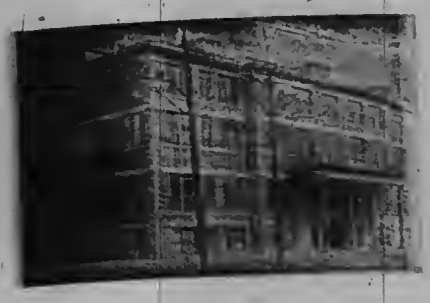
The Gulf and Ship Island Railroad Company will run a special train from Saratoga to Laurel on Tuesday afternoon, November 23. This train will leave Saratoga when the south-bound train from Jackson arrives and come direct to Laurel without a stop. All preachers and laymen on their way to Conference arriving in Jackson before 4 p. m. can come down the main line to Saratoga and take the "Special" there. Buy your tickets from Jackson to Laurel. You will arrive in Laurel at 7:30 p. m., Tuesday.—Let all who can, come on this train, as the railroad company has been very kind in making this accommodation for you.

Laurel, Miss. J. L. NEILL, Pastor.

INSURANCE WITHOUT AEGNTS.

It is well known that several States are attempting to furnish their citizens insurance without the employment of agents. Many people are not aware that Methodist preachers have had for over thirty-seven years such an Association—the Methodist Ministers Relief Insurance and Trust Association. Its insurance is issued on applications received by mail from the ends of the earth. The Association numbers over eleven hundred policy holders, representing eight branches of Methodism and over one hundred Conferences. Sixty-seven policy holders were elected delegates to the last General Conference. For the last five years it has averaged the payment of $1000 in claims weekly. Over one million two hundred thousand dollars has already been paid to beneficiaries. The most popular policy is one payable at death or on reaching age of 65. Another policy combines insurance with Old Age pension beginning at 65. It is an Old Line (legal reserve) company, chartered under the laws of Massachusetts, with its office in the Wesleyan Building, in Boston.

The Louisiana Educational Campaign



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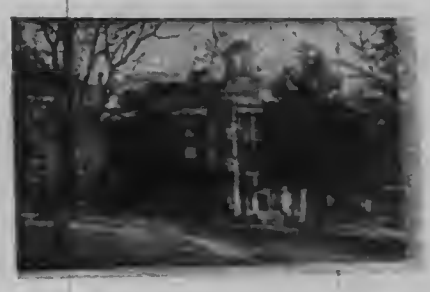

(This Department is conducted by Rev. W. A. Drake, Conference Secretary, and Rev. A. [illegible], Publicity Commissioner.)

LET US CATCH STEP.

This issue of the Advocate will go out [illegible] many thousands of subscribers to their homes before it will be delivered to every pastor and delegate attending the Louisiana Conference. The Secretary and Publicity Commissioner of the Conference Board of Education have had much to say to Louisiana Methodists through this column during the past few months about Christian Education and our duty to maintain Centenary College and Mansfield Female College. We fear that right now, while we are assembled together, we ought to catch step in a great forward movement along educational lines. We ought to go home to our charges with our heart on fire with enthusiasm for our own institutions. We should be unified in our efforts and feel confident that there is none who sounds a discordant note.

It is encouraging to note that the very things we desire is being realized to a great extent. The following messages from editors and leading laymen and ministers are virtually a trumpet blast calling us to action. We commend to our reader every line of these messages.

The "Why of the Church School."

If it is true that the side on which the individual touches God and things eternal is the side of his largest possibilities, the matter of training that particular side should be to us one of serious concern. Especially does this demand our best consideration at this time when there is so much in our modern life calculated to demoralize and degrade. And put system of training or culture, or any theory or course of education, that fails at this point must be set aside as inadequate. Herein is found a key to that often asked question, "Why the Church School?"

T. B. Hill, Jr.

New Orleans, La.

The Day of the Trained Worker.

This is the day of the trained workers. "Efficiency" is the watchword of the hour. The man that succeeds at anything is the man that does that thing better than others do it, and the man that succeeds best of all is he that the does his work better than anybody else does it.

In this respect the work of the Church is not vastly different from other work. Time was when any willing worker may have been good enough but in this day of specialties the work of the Church requires trained specialists as much as does any other work.

Other Churches, and our Church in [illegible] have realized this, but we of the Louisiana Conference have not.

Unless we equip Centenary College to give us trained workers—lay and clerical—to the end of the Church, she will go backward instead of forward.

Brethren do you believe this? Of course you do! Are you going to remedy the [illegible] by giving Centenary all necessary [illegible] an endowment of $500,000, and then [illegible] good work until Centenary has [illegible] million dollars. No less should [illegible]

W. S. HOLMES

Baton Rouge, La. Conference Lay Leader.

Christian Education Es[illegible]

Having occasion to [illegible] ability, and consistency [illegible] of these is character [illegible] is deficient with [illegible] Without religion [illegible] is dangerous with [illegible] short for good [illegible]

Alexandria, La.

The Need Increasing[illegible] Urg[illegible]

[illegible] colleges needed more [illegible] the past. The West [illegible] the public schools [illegible] versity of Texas [illegible] materialistic. Many [illegible] workers are coming from [illegible] maintain the SUPREMACY [illegible] of our Christian training [illegible] on the Church college [illegible] Louisiana Centenary College [illegible] stitution of learning will [illegible] assets to our Louisiana [illegible] to come.

New Orleans, La.

TREASURER'S REPORT

[illegible]

Secular News

[illegible] hats are manufac- [illegible] fur hats

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OF NEW ORLEANS
[illegible] seventy-two years of [illegible] dependable service
D. H. HOLMES CO., Ltd.

THANKSGIVING RESOLUTION.

By Schuyler E. Sears.

Our blessed Lord and Master in the Book
Has told us of a man who prospered so
That not in buildings old could he bestow
The increase of his fields, and so betook
Himself new barns to build. If we but look
About we all can see God's overflow.
Let's not resolve with faces all aglow
How we may keep for self in some new nook
The blessings we have garnered through the year;
But let us seek to find some neighbor's mow
Where scanter harvests are, and there some sheaves
Lay down from our own fields. 'Twill warm and cheer
The heart full well when falls death's chilly snow
To have some treasure 'neath the heavenly eaves.

EVERY DAY A THANKSGIVING.

Thanksgiving should never be wantlng in a life. It is not enough to observe one day in the year for thanksgiving, although that is a beautiful thing to do. Nor is it enough to put a sentence of thanksgiving into our daily prayers, although this also is proper. It is the grateful spirit that pleases God, the spirit that is always full of praise. Too many of us go to God only with requests, our burdens, our worries, while we but rarely go to him with praise. We are not to be thankful only for the pleasant things that come into our days—we are to be thankful, too, for the things that appear to us to he adversities. "In everything give thanks." That means, in the sad days as well as in the glad days, when clouds are in the sky, as well as when the sunshine is pouring everywhere. It is specially said here that this is the will of God for us. This is the way God wants us to live. A rabbinical teaching says that the highest angel in heaven is the angel of praise. The Christliest life is one that is always keyed to the note of praise and thanksgiving.—Rev. J. R. Miller.

CO-OPERATIVE WELFARE.

By H. N. Pringle.

The four passions for drink, drugs, sexual indulgence, and gambling are methodically stimulated by four allied armies of promoters, whose combined receipts exceed $3,000,000,000 per year in the United States. If this sum—worse than wasted—were used for trade schools, hospitals, good roads, levees, flood storage, irrigation, drainage, waterways, scientific agriculture, fighting plant pests, staying avoidable diseases, for industrial safety and general welfare, this old world would be transformed in ten years, with happiness increased, and the span of life prolonged.

These saloon men, drug venders, madams, and professional gamblers have no desire to inflict the least injury on property, person or reputation. Many of them possess more good qualities than the average of their patrons. When a useful citizen becomes a drunkard, or a drug fiend, or a rue, or a gambler, the vice promoter who helped him on his way deeply regrets the result. The charge justly brought against these people, who exploit the passions, frailties, and appetites of weak humanity, is that, in order to derive large profits from their investments, they shut their eyes to the results of their traffic.

The promoters of vices recoil at some of the results of their sordid commercialism. An example was Mr. Holzschelter of the Green Tree Cabaret, who recently spilled his goods, locked up his dance hall, and disappeared from New Orleans, after chalking on the bar: "No longer will I remain in association with thieves, disreputable women and men, still worse, who live upon their earnings. I lose all, but I will live among clean people and make my living honestly." Lincoln Steffins says that converted crooks are better material for reformers than many of the good people, who can be duped and led. Most reforms are greatly assisted by some former opponents.

The Constitution of Louisiana declares: "Gambling is a vice, and the General Assembly shall pass laws to suppress it." At six sessions the Assembly has legislated out eight specific forms of gambling; but, as the law now stands, "private betting" is systematically promoted at the race-track, and poker rooms, where men gamble for money, are operated openly every night in the week. Archbishop Blenk recently wrote: "I am unwilling to believe that the advocates of this damnable vice of race-horse gambling will have the effrontery to attempt again to foist upon us this form of iniquity." The Reinhardt bill to restore book-making was defeated in the last Assembly only by a vote of 55 to 50 in the house.

New Orleans, La.

DR. STONEWALL ANDERSON'S DECREE—IS IT?

By H. Walter Featherstun, D. D.

The Bulletin of the Board of Education for November, 1915, contains an article from Dr. Stonewall Anderson, Corresponding Secretary of the Board, entitled "The Educational Policy of the Methodist Episcopal Church, South." Some of the items of this policy as told by Dr. Anderson are evidently not a part of the Church's policy. This will be made plain by use of the "deadly parallel:"

DR. ANDERSON	DISCIPLINE, 1914
"It (the commission of ten practical educators) shall prescribe the minimum requirements to be demanded of the several classes of institutions of the Church."—Page 148.	"They shall prescribe the minimum requirements to be demanded of the several classes in institutions belonging to or controlled by the Church."—Par. 469.

"The minimum requirements are to he demanded of the several classes in the institutions," i. e., the Freshman, Sophomore, Junior, and Senior classes. The Discipline commissions the "ten educators" to prescribe the minimum requirements for entrance by pupils into these several classes: Dr. Anderson indicates that the Commission is authorized to prescribe the requirements to be demanded of the institutions seeking classification. Anybody who understands the English language may see the wide variance here. The rest of Par. 469 indicates clearly that the classification of the institutions of the Church is to be made not by this Commission, but by "the General Conference Board of Education, assisted by the several Conference Boards of Education."

On page 149, the Doctor says: "Only Universities and A and B Colleges may confer the baccalaureate degrees." By what authority does Dr. Anderson or the General Board of Education say this? **Neither the Discipline nor the Journal of the General Conference of 1914 gives the Doctor or his Board any power to issue or enforce this decree.**

How does the Doctor propose to enforce this decree? By withholding from the disobedient college its share in the appropriations? Somebody tried to write into the law these words: **"No institution shall receive financial support or recognition except those which are duly classified according to the standard and requirements of the Commission on Education;"** but the General Conference on May 22, 1914, by its vote, declared that such should not be the law of the Church. **See Journal, page 308.** Paragraph 461 of the Discipline puts the disbursing of the educational fund of the Annual Conference in the power of the Annual Conference; and no edict of a General Board or a General Secretary can interfere. So, how does Dr. Anderson propose to prohibit the conferring of baccalaureate degrees by our fine, but not large, colleges which are unclassified?

I have shown—and no one has attempted to disprove it—that any college in Mississippi which fails to confer these degrees may as well close its doors; for speedy extinction will be its certain doom.

THE BEGINNING OF ANOTHER LOAN FUND IN OUR SCHOOL OF THEOLOGY.

Bishop John C. Kilgo, in a recent letter, writes me as follows: "I send you herein a check for $100. It is the gift of Mr. H. W. Ackerman, of Landrum, S. C. He graduated from Wofford College and has been a teacher for all these years. I know him to he a royal soul. Desiring to help some person, he sent me the check and I wrote him of the needs of young men preparing for the ministry at Candler School of Theology, and suggested that the amount be placed there as a loan fund. To this suggestion he heartily agreed; so I ask you to take it and use it as is indicated. Let the fund be known as the Ackerman Loan Fund. In the years to come it should render a large service, as my experience with such funds has proven."

This is a good gift, and it will be of great service. Many young men need help to complete their preparation for the ministry, and they prefer a loan to a gift. The Ackerman Fund will aid many in the years to come, and it will grow with use. It is impossible to overstate the value of such funds.

About a year ago an aged saint, then living at Milledgeville, Ga., sent me $3 to be used in this way. She was so infirm at the time she made the gift that she could not walk; but she desired to do something to aid young men looking to the ministry, and she gave all she had. I published her letter, and others sent contributions to be combined with hers for the same purpose. The fund has now grown to the amount of about $300. I am glad she lived to see such an increase come to the fund which she started with faith and prayer and a gift as large as she could make. Recently she passed to her reward, but before her departure she was comforted by the knowledge of what her deed of faith and love had accomplished. It is now not improper that I should give the name of this saintly woman, Mrs. Sarah Frances Forbes, who died at the home of her daughter, Mrs. F. N. Cobert, in Milledgeville, Ga., on September 30. I wish others might add to the fund which she began and make it a worthy memorial to this dear old saint. Truly she did what she could.

WARREN A. CANDLER.

Atlanta, Ga., Nov. 11, 1915.

AN EXHORTATION.

Take things gently; forget the ill and remember the good. Never fret about what you can not help or can not understand. Be patient, be kind to man and beast, for all need kindness, and make much of the sweet, tender, homely things, which after all are the true riches.—Prof. David Smith.

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"SWEET BELL OF LIBERTY."

By Miss E. Carver Jamieson.

Ring out, ring our forever,
Sweet Bell of Liberty
Sing out, sing out forever,
"My Country, 'Tis of Thee
Unfurl the royal banner,
The red, the white and blue
O let it wave forever,
Ye loyal patriots true.

O gracious Heavenly Father
Of all mankind, we pray,
Give us the grace and courage
Thy calling to obey.
O help us send the gospel
Of peace and liberty
To every tribe and nation,
O'er every land and sea

Great God of all creation
The earth, the sky, and sea
In mercy, bless our Nation,
The noble, brave and free
In tender mercy, keep us
Till kingdoms here shall end
Thine be the power and glory
Forevermore. Amen.

New Orleans, La.

THREE BOYS.

"Watch that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play, will sit down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlor of the boarding house. Here it was that Phil and Ned saw him.

First he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There! He's got it squared around just to suit him," Ned said.

"Now he's moving the lamp nearer to it," said Phil. "Well, did I ever! If he isn't putting a footstool before it. I suppose he's all ready to enjoy it."

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her and said, "Come, mother, I have a nice place for you." He led her to the chair and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near. "Mother, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a lady had dropped and returned it with a bow.

There are wise boys who profit by a graceful lesson given by a true gentleman. Apples of Gold.

FATHER DIDN'T MIND IT.

He was a bouncing, big turkey, and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there watching it. You could see that she was a hungry little girl and, worse than that, she was cold, too, for her shawl had to do for a hood and almost everything else. No one was looking, and so she put out a little red hand and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid, big turkey!"

The poor little girl turned around, and there was another little girl looking at the turkey, too. She was out walking with her dolls and had on a cloak with real fur all around the edges and she had a real muff, white with little black spots all over it.

"Good morning, miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl timidly. "He's the biggest I ever saw."

"Papa's going to buy that turkey for dinner."

"Come, Lillie, we must go home," said the little girl with the muff. "Mamma gave me some money in my pocket and said I could do just as I pleased. I'm going to buy the turkey."

The poor little girl's face fell. "I wish you would," she said. "We haven't had any meat always so much. Every day we go home for Foxy to help. Poor Foxy! I know we can carry him."

I haven't room to tell you all that the poor little girl got for turkey and things.

"What's this?" said the butcher, as he lifted eighteen pounds, $1.20.

"That's all right," said the little girl with the muff. "I bought him and gave him to a poor little girl who never ate one, and it's money in my iron bank."

The bank was opened, and there were two dollars big pennies in it.—New York Tribune.

THE LIBERTY BELL.

The Bell was cast in London in 17[illegible] by order of the Assembly of Pennsylvania, at a cost of one hundred pounds sterling. It was landed in Philadelphia in that year and at the first trial was "cracked by a stroke of the clapper without any other violence."

Pass and Stow, two Philadelphia [illegible] workmen, undertook the recasting of the Bell. The first trial was not satisfactory, the Liberty Bell being the result of the second effort. The cost was £[illegible] 10s 9d (about $[illegible]).

The Bell was hung in the tower of Independence Hall and used to convene the Assembly, call public meetings, and on July 8, 1776, it rang when the Declaration of Independence was proclaimed. The Declaration having been adopted on July 4 and formally ratified as a public [illegible] of July 4, 1776.

In 1777, when Philadelphia was about to be invaded, the Bell was taken to Allentown, Pa. It was returned in the same year and [illegible] every occasion of note in triumph when Cornwallis surrendered at Yorktown in October, when Washington was buried in joy when Lafayette revisited America.

During the funeral ceremonies of Chief Justice John Marshall of the Supreme Court, the Great Expounder of the Constitution, it was rung for the last time.

Patriotic pilgrimages of the Liberty Bell were to the 1884, New Orleans, World Industrial Cotton Exposition, 1893, Chicago, World Columbian Exposition, 1895, Atlanta, Cotton States and Atlanta Exposition, 1901, Charleston, South Carolina Interstate and West Indian Exposition, 1903, Portland, Oregon, Lewis and Clark Centennial Exposition, 1907, Jamestown Tercentennial Exposition, 1915, Panama-Pacific International Exposition.

The Liberty Bell weighs 2,080 pounds. It is [illegible] feet around the lip and 7 feet 1 inch around the crown. From the crown along the [illegible] to the lip it is 3 feet, over the [illegible] it is 2 feet 3 inches. The clapper is [illegible] feet [illegible] inches long and weighs [illegible] pounds.

The [illegible] bears the following inscription:

Proclaim LIBERTY throughout all the LAND unto all the inhabitants thereof—Lev. xxv, 10.

By Order of the Assembly of the Province of Pennsylvania for the State House in Philadelphia.

[illegible]

PASS AND STOW,
Philada.
MDCCLIII.

MR. L. P. BROWN COMPLIMENTED ON HIS SUNDAY [illegible]

[illegible]

Sixty-six years of [illegible]
Sixty-six years of Christian [illegible]
Sixty-six years of [illegible]
[illegible]
Have rolled over the head of our [illegible]
Our dear leader in all things good
We [illegible] him devoted to [illegible]
As a lover of all mankind
He has [illegible]
He has helped us by his [illegible]
He has worked with us [illegible]
As a teacher we could [illegible]
A man of [illegible]
A [illegible] who is [illegible]
And [illegible]
All [illegible]
For the victories he has won
Have given him an [illegible]
That we can [illegible]
Honor [illegible]
[illegible]
And of the [illegible]
[illegible]

[illegible]

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Louisiana Conference—Rev. J. M. Henry, D.D., Rev. W. W. Drake, Rev. C. B. Carter.

Mississippi Conference—Rev. I. W. Cooper, D.D., Rev. C. W. Crisler, Rev. T. W. Adams.

North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

Editorial

IN JUSTICE TO ALL CONCERNED.

(By the Editor)

We are informed that rumors have been afloat that the New Orleans Christian Advocate is being issued at a considerable profit to the Publisher, and that the best contract possible for the Church has not been made. We desire to assure the Methodists of Louisiana and Mississippi that all such reports are without any foundation in fact. Members of the Publishing Committee, before renewing the contract with Mr. Chalmers, had other well-equipped printing establishments to submit bids, and all of these were largely in excess of the amount paid for the work under the present arrangement. The Editor knows personally of three such bids, and two of them were for printing and mailing alone higher than the whole income of the paper, leaving nothing whatever for the salary of an editor or office expenses. And we are under the impression that the third bid (we did have the privilege of examining it carefully) was substantially in keeping with the other two just mentioned—it was, at any rate, far above Mr. Chalmers' offer. These figures are doubtless available if any one should desire to see them.

The truth is, it is the Publisher's job printing that enables him to issue the Advocate upon such remarkably favorable terms. This is not unusual. The editor of one of our best $1.50 papers wrote us a few weeks ago that in order to keep the journal with which he is connected going it had been necessary to establish a general printing business as a means of earning a part of the funds needed to meet expenses. As is well known, many of the Nation's leading periodicals (perhaps a majority of them) such as The Century, Scribner's Magazine, The Literary Digest, Harper's Magazine, The Saturday Evening Post, etc., are issued in close connection with publishing houses and large printing plants. This is by no means accidental. There is much significance in it.

We know of no Church paper in Southern Methodism, with an income so small, that is as well printed or which meets its bills so promptly as the New Orleans Christian Advocate. We happen to know that under some former administrations the paper was often in debt and that the editors sometimes went for months without their salaries.

As Brother Chalmers' co-laborer, we have felt moved from a sheer sense of justice to make this statement. The Conferences that own the paper may feel assured that he is rendering them faithful and efficient service at a lower cost than it can be secured at the hands of any other responsible party. The Publishing Committee of the Advocate is a wide-awake body of men, and is taking nothing for granted in caring for its interests. They are in every respect worthy of the confidence which has been reposed in them.

WILL WAR AGAINST OFFICIALISM.

"The Forum" has announced its purpose to publish in its next few issues Herbert Spencer's series of essays, entitled "The Man versus the State," which he is said to have written with a view to warning the English people against the blight of officialism, and in which he explains in the most masterly manner the evils of too much legislation and over-administration. It is claimed by "The Forum" that this same trend has been going on in the United States for some time and that the harmful results are widespread and urgently need to be combated. We take from its statement bearing on this subject the following extract:

"One can now hardly take up a newspaper without reading of some legislative measure, either State or Federal, which narrows the area of personal freedom and increases that of official control. A historian once observed that all the reforms in Europe were made not by making new laws, but by repealing a large number of the old. Such must be the task of those in America who attempt to reform the work of the present reformers. For many years we have had no conservative party in the United States, no party to be a break upon the accelerating speed with which we are taking people from the producing class to make of them parasitic officials. So obsessed are we with the idea of law-made remedies that a California Legislature was gravely congratulated upon the number of laws that it had passed, the 'collective wisdom' having turned off the appalling total of 4000 in one short session—a record in the construction of wire entanglements. * * * Unmindful of Burke's observation that 'all innovation is not progress,' we have departed from the old conservative traditions."

As these essays appear, they will be commented upon by well known public men in the United States and their applicableness to American affairs will be pointed out.

We do not claim to be a complete "stand-patter," and we recognize the fact that it is sometimes necessary for the government to use its strong arm to strike down evils that are preying ruinously upon the body politic, as in the case of the liquor traffic, the great trusts, etc.; but with much of the foregoing utterance we are in hearty sympathy. The strength and stability of our Nation in the past have lain in the fact that it was a well-ordered democracy, with adequate checks, giving the people ample liberty, yet protecting our institutions from the dangers of a reckless radicalism. There has been within recent years a double drift away from this tested form of government which was bequeathed to us by our fathers: one in the direction of paternalism, and the other toward an unrestrained and immediate rule of the populace. The question as to whither we are tending is one that every intelligent and patriotic American may well begin to ponder. The republics that rose and fell in the past were largely unbridled democracies without constitutional safeguards from the excited and angry passions of the people. Are we to abandon the government that was framed by Washington, Jefferson, Hamilton, and their illustrious compeers for one of this type? There are many in this day who seem very anxious to have us do so.

This disposition to break away from the old landmarks and traditions and build up a gigantic officialism is, we regret to say, also manifest in the Churches. Along with an effort to give the people in them a larger liberty in certain directions, paradoxical as it may seem, is a steady movement to abridge their freedom in other not less important respects. Bureaucracy is flourishing as never before and overseers are multiplying apace. More than once, we have heard the lamented Bishop Charles B. Galloway, who was a man of marvelous insight and vision, comment upon the heavy tax that Southern Methodism was bearing to maintain her work of supervision, and it has grown constantly larger since he went from us. For our part, we have pretty nearly come to the conclusion that about the most crying need of our Church is to re-discover the pastor and his capacity to lead and achieve. And if we knew that Mr. Spencer's series of essays would exert an influence toward this end, we should be very much inclined to wish for them a wide circulation among our people. True, he has not been distinguished as an instructor in matters ecclesiastical in the past, but this might be another case of good coming even out of Nazareth.

SIGNIFICANT.

We take the following from an article in the November number of Health Culture by Louis H. Chalif, entitled "Dancing Rules:"

"Four-inch distance between partners for dancing position this year. But do you think that it will do any good for us to try to standardize position? Do you think anybody is going to get as far away from his partner as four whole inches? No.

"It is impossible to eliminate closed position. I've tried for years, and neither man or woman is ready to give it up. Oh, yes, four inches when the dancing teacher is watching, but wait until they go to the dancing places and watch them close; the dancing public won't pay any attention to our four-inch decree, and go on as they please."

When one reads the whole of the article from which this is taken it is quite obvious that Mr. Chalif is not a prudish moralist, but a dancing instructor who is thoroughly up on the Terpsichorean art. Therefore, what he has to say in the paragraphs here quoted is entitled to all the more weight. We commend it to the careful consideration of those ministers and other professed Christians who are disposed to make concessions to dancers and to insist that dancing is one of the things that should be left to the individual conscience. It is not to the credit of Methodists that they have ceased in so many places to protest vigorously against this harmful diversion.

A FINE TRIBUTE.

In an article on John Bright, the great British statesman, in the October number of The North American Review, the Hon. George W. E. Russell, himself a distinguished English publicist, concluded with the following words: "With my whole heart I loved and honored him, and I count it one of my highest privileges to have heard, even though only in its failing force, that 'God-gifted organ voice of England,' which had spent its music in the service of humanity and freedom."

This is indeed a beautiful tribute. To be dowered with noble gifts and to use them faithfully for worthy ends is to be great in the only true sense. To possess superior talents and let them run to waste, or to devote them to wrong purposes, is to defraud one's self and God and humanity. Whether one's efforts are crowned with what the worlds calls success, or end in what men term failure, will matter but little in the last great day if one shall have put forth the full measure of one's strength to promote the cause of righteousness on earth and the betterment of mankind.

PERSONAL AND OTHER NOTES.

Rev. W. C. Carlise, of Guntown, Miss., sends us some subscriptions and sounds an optimistic note from his developing field. His efforts this year have been crowned with a goodly measure of success, and he is happy in the work.

Rev. A. S. J. Neill, our popular pastor at Leeompte, La., has our thanks for a club of 9 subscribers to the Advocate, forwarded on November 9. He serves a good people, and has been achieving substantial results in his labors among them.

Under date Nov. 13, Rev. J. C. Park, of Tupelo, Miss., says: "We have everything about ready for Conference." It scarcely needs to be stated that Brother Park and the choice charge which he is serving will make a fine showing at New Albany.

A campaign is under way in New Orleans to raise $5000 for the Young Woman's Christian Association. Among those who are taking an active interest in this movement are Mrs. W. W. Carre and Mrs. Paul Saunders. This is a most deserving undertaking, and we wish it success.

Rev. C. A. Battle has reason to be gratified with the success that has attended his labors as pastor of the First Methodist Church of Baton Rouge, La. During the year 114 members have been received, and the work has prospered in every respect. The membership of this congregation now numbers 710

Mr. J. R. Carruth, of Chatawa, Miss., was in the Crescent City last Thursday and favored our office with a call. He left with the Publisher the money to have the Advocate continue its visits to his home for another year. We were glad to see again this worthy Methodist layman.

Rev. J. W. Dorman, who for the past four years has led our forces in the Sardis District, North Mississippi Conference, has made an enviable record. Clear-headed, faithful, and brotherly, he is splendidly adapted to the work of the presiding eldership. He has contributed largely to the upbuilding of Methodism in his Conference.

We are indebted to the Nashville Christian Advocate for the following note, which will interest many of our readers: "Rev. George D. Parker, formerly stationed at Petropolis, Brazil, has been transferred to the South Brazil Conference and made presiding elder of the Uruguayana District, with headquarters at Uruguayana."

It is stated that Rev. N. E. Joyner, who for some time has been doing educational and missionary work in Mexico, will be transferred to the Louisiana Conference at its approaching session at Mansfield. Brother Joyner's many friends in the Pelican State will extend to him a warm welcome. He is a product of Louisiana Methodism.

Rev. T. B. Winstead, of Burns, Miss., says: "Things are moving along very well in the Johns charge. We have had a good revival at every church, and are now striving to send up a full report to Conference, which we hope to do." Brother Winstead's letter brought us 6 subscriptions to the Advocate, for which we extend to him our thanks.

Rev. A. L. Davenport, of Walnut, Miss., writes: "We are closing our fourth year on the Chalybeate Circuit, with everything in good shape. This has been the best year of our stay here. We now have on this work four Sunday schools, two prayer meetings, and twenty family altars. My successor will find here a loyal, progressive, and spiritual people."

Rev. J. R. Jones, pastor of our Central Church at Meridian, is closing out his third year with all departments of the work in a prosperous condition. During his incumbency he has received 420 members. His congregations are larger at present than they have been at any time since he took charge. This showing will occasion no surprise among those who know Brother Jones.

Alfred Noyes, the distinguished English poet and writer, lectured in the auditorium of the Sophie B. Wright High School building, this city, last Monday evening, and was greeted by a large audience. His theme was "Optimism in the Poetry of the Future," and his remarks held the close attention of all present. He is a man of fine physique and a pleasing speaker.

We desire to thank the following friends, to whose kindness no reference has been made elsewhere, for two or more subscriptions sent in within the past few days: "Rev. T. M. Bradley, Shelby, Miss., 2; Rev. W. L. Blackwell, Vancleave, Miss., 2; Rev. W. C. Galceran, Caledonia, Miss., 2; Rev. J. Wilson Brown (from Bayou Chicot, La.), 2; Rev. S. E. Flurry, Hub, Miss., 3; Rev. W. S. Lagrone, Clarksdale, Miss., 9.

A "Reprospect and Prospect Service" was conducted in the Methodist Church at Crowley, La., last Sunday at 7:30 p. m. Among those participating in the exercises were Rev. J. F. Wynn, Brother A. P. Holt, and the pastor, Rev. C. D. Atkinson, who is finishing a remarkably fruitful quadrennium at Crowley. The flourishing Sunday school there expects to report $1200 toward the liquidation of the debt on the new church by the end of the year.

We are indebted to Dr. I. W. Cooper, the popular President of Whitworth College, for the two following items of interest: "Rev. B. W. Lewis, of the Utica (Miss.) charge, is having a successful pastorate. He serves a noble people, and there is a universal demand for his return for another year..... Rev. J. M. Morse is closing a successful year at Brookhaven. He knows both how to work himself and how to get others to work. He is greatly beloved."

In a personal note to the Editor, Dr. F. S. Parker states that he expects to reach the North Mississippi Conference during its approaching session. This means that the members of that body will hear a vigorous message concerning our Epworth League work, which happily seems to have taken an upward trend since the last General Conference. Dr. Parker has for a number of years been the secretary of the Louisiana Conference, and a most efficient one he is.

At the late session of the North Alabama Conference there was a spirited debate as to whether the Alabama Christian Advocate should be merged with the Wesleyan Christian Advocate of Atlanta, or continued as an independent publication. The supporters of the latter policy won by a large majority. The management of the paper, however, will undergo a change. Rev. H. Whitehead, the present publisher, was assigned to a pastoral charge. He will serve the Vincent work, in the Talladega District.

Rev. J. A. Bowen, of Birmingham, Ala., Southern Methodism's model evangelist, wrote us on the 9th inst., as follows: "We had a great session of the North Alabama Conference. Dr. DuBose was at his best in his first platform message as Editor of The Methodist Review. He captured the Conference. I expect to see you at New Albany." The news that he will attend the approaching session of the North Mississippi Conference will delight Brother Bowen's many friends in the northern part of the Magnolia State.

We have in hand a program of an interesting public meeting held by the students of the Mississippi Conference Training School at Montrose on Nov. 5. Besides the music and singing, there was a lively debate between representatives of the junior and senior classes, the subject under discussion being, "Resolved that the mind gains more knowledge from reading than from observation." The negative side, which was represented by Leland Clegg, Lola B. Armstrong, and Bertram Williams, was awarded the decision.

Mr. and Mrs. T. F. Bowman, of Wildwood, La., have announced the engagement and approaching marriage of their daughter, Miss Pauline, to Mr. J. D. Rucker, of Ita Bena, Miss. The marriage will take place in the Jefferson Street Methodist Church at Natchez, Miss., on Thursday, November 25, at 1 o'clock p. m. No cards. Miss Bowman is a great-granddaughter of Mother Bowman who was known in the pioneer days of Methodism, and a granddaughter of the well known minister, Rev. James Bowman. The Advocate extends congratulations.

Mr. Frank A. Daniels, a prominent figure in the business activities of New Orleans, and who at one time was postmaster here and who had held various other public offices, died suddenly on Wednesday, November 10, as a result of a stroke of apoplexy. He had been in declining health for some two months or more. Brother Daniels was one of the leading members of the Algiers M. E. Church, South, and in his decease that congregation has sustained a great loss. The obsequies were conducted on Thursday, the 11th inst, by Rev. R. M. Brown, and the body was interred in Greenwood Cemetery.

The following pastors in the Louisiana Conference will be forced to change their fields of labor by the time limit: Rev. Wm. Schuhle, presiding elder of the Monroe District; Rev. J. D. Harper, Zachary, La.; Rev. C. D. Atkinson, Crowley; Rev. J. D. Nesom, Gueydan; Rev. H. N. Harrison, Lafayette; Rev. A. J. Bonnett, Sulphur; Rev. J. W. Lee, Lake Providence; Rev. T. J. Embree, Plain Dealing; Rev. J. L. Lay, Simmshoro; Rev. T. H. Morris, Mansfield; Rev. J. C. Rousseaux, Zwolle; Rev. W. L. Doss, Jr., Epworth Church, New Orleans, and Rev. W. E. Thomas, Second Church, New Orleans.

Rev. J. E. Stephens reports as follows concerning his work at Louisville, Miss.: "Everything is moving on well. Succeeding Brother Smylie, I have been here ten weeks, and have received ten members into the Church. Over half of the Conference's assessments is in hand; it will all come by the time Conference meets. Our Sunday school has pledged $60 for the Methodist Orphanage, which is to be paid by Thanksgiving Day. We have many excellent people here." Brother Stephens' letter brought us 20 trial and 6 renewal subscriptions. We highly appreciate this good work in behalf of the Conference organ.

We acknowledge the reception, from the author, Rev. W. T. Bazzel, of Iuka, Miss., of an interesting and suggestive pamphlet entitled "That Ye Sin Not." It is an earnest discussion of the Scriptures to show the possibility of a Christian life free from sin and holy in the sight of God. Brother Bazzel closes his message with some original verses of far more than ordinary merit. In this day when low standards of living are so generally prevalent among Church people, this stirring plea is in our opinion, quite timely and calculated to exercise a wholesome influence. The price is ten cents. Write the author for a copy.

From a letter from Rev. J. L. Neill, pastor of the First M. E. Church, South, at Laurel, Miss., we take the following: "I have had to be away from home a good deal for the past two weeks. Mrs. Neill's mother was buried last Monday afternoon, November 8 [We suppose in Jackson, Miss.—Editor.] Our hearts are sad, yet glad because of her faith." We deeply sympathize with Brother and Sister Neill in their great loss, and pray that divine grace may sustain them. We hope that some one in a position to do so will send us a fuller and more definite statement con-

cerning the [illegible] of the Mayer.

From [illegible] Fayette [illegible] number [illegible] we [illegible] following [illegible] meeting which [illegible] been in progress [illegible] Methodist Church for the past [illegible] Thursday night. Rev. [illegible] did the preaching and [illegible] were evident in the [illegible] resulted in much good [illegible] pastor, Brother [illegible] prayers of his [illegible] cured for him the [illegible] tions and he left on [illegible] entire church [illegible] word to another [illegible] us again.

A correspondent [illegible] Memphis, Rev. [illegible] and Rev. [illegible] to visit Rev. [illegible] this week, and try [illegible] wish was expressed [illegible] them. In the days [illegible] favorite sports, but since we have been on the tripod we have had no time [illegible] angling. Nothing is more [illegible] than a publishing office when [illegible] spare from its working force. We wish our esteemed friends all the [illegible] ought to desire to have in their [illegible] game.

Booker T. Washington, the noted Negro educator, author, and orator, died at his home at Tuskegee, Ala., on November 14, after a hurried trip from New York, during which he was quite ill. He was born in slavery near [illegible], Va., in 1857 or 1858. He was educated at Armstrong's School for Negroes at [illegible], Va. In 1881 he founded his famous Industrial [illegible] for colored people at Tuskegee. It was started in a shanty church, but now has [illegible] thousand buildings valued at [illegible] and endowment of approximately five million dollars. Prof. Washington was the most influential Negro of his time, and was perhaps as great a man as his race has ever produced. In our opinion, he did a great and enduring work.

The Methodist News Bureau (Nashville) sends us the following: "The Executive Committee of the Laymen's Missionary Movement met last week in Nashville to elect a successor to the late Dr. Clarence F. Reid as Secretary of the Laymen's Missionary Movement. After giving careful consideration to this matter it was decided to carry on the work of this department by utilizing the present secretarial and office force of the Board of Missions. Dr. E. H. Rawlings, Educational Secretary of the Board of Missions, was elected Field Secretary of the Laymen's Missionary Movement, and Mr. Arthur C. Tippens, who has been assistant to Dr. Rawlings, was elected Office Secretary. The work of the Laymen's Missionary Movement, while in charge of committees, will be carried on without adding to the present force of missionary secretaries."

JOINT BOARD OF FINANCE.

A meeting of the Joint Board of Finance of the Mississippi Conference is called for Tuesday evening, Nov. 23, in the First Methodist Church at Laurel, Miss. Let all the members be present.

J. M. Mobley, President.

MEMORIAL WINDOW TO TOBIAS GIBSON.

To the Preachers and Laymen of the Mississippi Conference:

Dear Brethren: Last year we placed a memorial window in the Gibson Memorial Methodist Church of Vicksburg to the Rev. Tobias Gibson, who was the first Methodist missionary to the Natchez territory. After completing a number of the preachers of the Conference we felt sure that the Conference would be glad to contribute this window, which cost $160. So we lettered the window as follows: "IN MEMORY OF REV. TOBIAS GIBSON, BY THE MISSISSIPPI CONFERENCE." We got terms on the windows, making a cash payment and giving notes for the rest. This note is due and the window people want their money; and, as the Conference has only paid $30.00 to date on this window, I am writing this, hoping that enough preachers and laymen may read it and be interested to help paying for this window. Brethren, you will probably never have an opportunity to contribute to a more worthy memorial. Please send cash at once to the undersigned.

L. L. ROBERTS, Pastor.
Vicksburg, Miss.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

The Sunday school of the Garlandsville (Miss.) Methodist Church, is very much grieved over the loss of our beloved teacher, Miss ALLIE WILLIAMS, who was called to a higher service on Octoher 19, 1915. She was a faithful church member from early childhood, and we all shall miss her example of inspiration and good cheer. She was sick only a few days and bore her sufferings with Christian fortitude. It makes our hearts sad to give her up, but we know that our loss is her eternal gain. We feel sure that our heavenly Father makes no mistakes. She left a devoted sister, two brothers, and a host of relatives and friends to mourn her death. We know that God will so guide us that we may meet her in the beautiful beyond. She was laid to rest in the Garlandsville Cemetery.

Signed: Mamie Weir, Virginia Wall, Callie Hardy, Committee.

On Saturday morning, Jan. 9, 1915, Brother M. B. DARROH passed from earth to the great beyond. Brother Darroh was born in Pickens County, Ala., on Sept. 2, 1860, and moved to Webster County, Miss., in 1865. He moved to Slate Springs, Calhoun County, Miss., in 1893. He was married to Miss Hattie Strong on Dec. 9, 1902. Brother Darroh professed religion early in life; and, uniting with the Baptist Church, lived a true and consecrated Christian life. Indeed it can be said of Brother Darroh that he was a model Christian, tender-hearted, kind, and true—a devoted worker, loyal to God and his Church. He was loved by all who knew him; to know him was to love him. He was buried by the writer in Old Bethany Cemetery on Sunday, Jan. 10, 1915, in the presence of a large concourse of friends and relatives who came to pay the last trihute of respect and love to his memory. To his wife and relatives we would say, weep not for him as those who have no hope; for he has finished his course; he fought a good fight, and kept the faith; there is laid up for him a crown of righteousness.

T. L. HOUSTON.

On the night of Dec. 11, 1914, the sweet spirit of little MITTIE VIVIEN MEIGS went away to he with Him who said, "Suffer little children to come unto me." She was horn on April 23, 1909, at Carthage, Miss., and was baptized hy Rev. T. J. O'Neil at that place. Though so young, her heart was in the Master's work, and her place in the Sunday school and church was never vacant. She often took part in the Epworth League programs, though too young to he a member. Bright and winsome as she was, she had won a host of friends among the young and old. She was a verltable little sunbeam in the home and during the five and a half years of her life not one undesirable trait of character appeared to mar the beauty and sweetness of the life which was just in the bud. During the five days in which she suffered from a severe attack of scarlet fever, she uttered no word of complaint, hut submitted to treatment in the sweet manner that was so characteristic of her in everything. Her memory lingers with us like the fragrance of a sweet flower, and, while our hearts ache and long for her, we know she is happy in that home above—the home of the soul—and is waiting and watching for us.

MOTHER.

Mrs. SUSIE McDILL was born on March 22, 1890, and died on Sept. 19, 1915. She was the daughter of Mr. and Mrs. S. M. Carson, of Coushatta, Miss. Her going from us as death's victim was a sudden shock to the community, and especially so to her family. Her funeral was conducted hy her ex-pastor, Rev. W. W. Graves, her present pastor being away at the time. She was converted in youth, joined the M. E. Church, South, and remained a consistent member of it until death. She was married on Jan. 2, 1910, to V. L. McDill, and of this union was born one son. Sister McDill was an obedient daughter, a devoted wife, and a loving mother. I don't think I ever knew a more consecrated woman. Though she was sick all the year, she never murmured or complained, hut she tried and found to be true that affirmation of Scripture in Romans 8:28: "And we know that all things work together for good to them that love God." Often during her illness at home, she would say to her mother, "Mother, I am so happy." Loved ones, weep not as those who have no hope, hut be true to God, and one day you will meet her in glory. Her pastor,

M. W. PORTER.

MR. B. T. BONNEY.

On Monday morning, October 25, 1915, our church and community suffered a great loss in the death of Mr. B. F. Bonney, in the 84th year of his age. Brother Bonney was horn in Princess Ann County, Va., on April 17, 1832. When a child he moved with his parents to Yazoo County, Miss.; and later to East Feliciana Parish, La. He was educated in Centenary College, Jackson, La., and was one of the type of cultured Christian gentlemen that the Centenary of long ago used to give to the State, and whose ranks are hecoming sadly depleted.

In 1867, Brother Bonney moved to Tensas Parish, La., and was identified with its interests and progress to the time of his death. For many years he was engaged in teaching in the puhlic schools of the Parish, and many of our best citizens—themselves now grandparents—recall years under his tutelage.

As a Christian and loyal Methodist, Brother Bonney towered above many of his fellow-men; and the very existence of the Methodist Church and Sunday school at St. Joseph, La., is due, in a large measure, to his efforts. He magnified the church and inspired a new respect for Christianity. He was unassuming, but his steadfast and consistent life spoke with a surer voice and more convincing testimony than any profession could have done, though proclaimed from the housetop, and all with whom he came in contact felt instinctively that he was a man who walked with God.

Of all the many hranches of the church work with which he was identified, he loved the Sunday school most, and was for many years its faithful superintendent. And as a fitting close of his life he spent his last day on earth—Sunday, October 24—in that beloved service. He believed that the Church of the future must spring from the Sunday school, and that the spiritual strength of the future Church would he measured by the spiritual teaching of the children of to-day. He loved the children, and was loved by them, and was never too much engaged to hear and sympathize with them in their little trouhles. He was the friend and counselor of the preacher; and when this writer first came to this work, Brother Bonney said to him: "When you come to my house you will not find any latch-string on the outside, but you will find the door open." I am a hetter man and a better preacher for having been this good man's pastor for two years.

He leaves to mourn his departure, besides his wife, several children, grandchildren, and great-grandchildren, to whom he was able to hequeath but small legacy in the way of material wealth; but in his honored name they have a priceless heritage, and one that fadeth not away.

In life he enjoyed the respect and esteem of his fellow-men, and knew that peace that only comes to one who walks with God. He died full of years and honors, and in the full assurance of a glorious resurrection.

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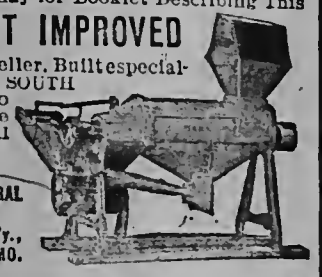
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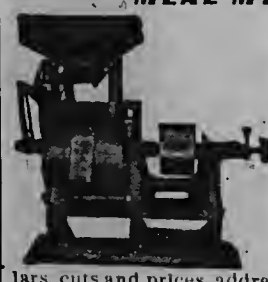
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NOTES OF A WESTERN TRIP.

My farthest objective point was Broken Arrow in the State of Oklahoma. Leaving Starkville, Mississippi, on Thursday, July 8, I reached Little Rock, Ark., early next morning. A kind welcome greeted me in the home of my son, W. B. Wier, who, with his family, resides there. The Sabbath following my arrival in this capital city, it was my privilege to attend the Sunday school and morning service at Winfield Memorial Church, when a good sermon was preached by the pastor, Rev. James Thomas. He was appointed to this church after the former pastor, the Rev. Mr. Workman, had been elected to a college presidency. Brother Thomas seems in favor with the Winfield Memorial congregation as a preacher, but is not expected to do full pastoral work, as he still retains his position as the very efficient financial agent of Hendrix College. At the evening service, we worshiped at a suburban church, of which Brother Baker, an earnest young preacher, is pastor.

While in Little Rock, I made a brief visit to the sanctum of The Western Methodist, edited by Dr. A. C. Millar. The Doctor gave me a fraternal and kindly greeting. He was formerly president of Hendrix College, at Conway, Arkansas.

On Wednesday, July 14, I left Little Rock for Fort Smith, Arkansas, where I arrived rather late in the afternoon, having been delayed by a wrecked freight train. My two sons, Howard B. Wier and T. C. Wier, Jr., were on the lookout for me, and we had a glad handshake at the depot. Howard B., my eldest son, has spent most of his active life in this city, much of the time being engaged in the insurance business. Thomas C., has also made his home here for a number of years, and is at present in the office of the Fort Smith Compress Company.

Spending the following Sabbath with my Fort Smith children and grandchildren, I attended Sunday school and the morning service at the First M. E. Church, South, of which Rev. J. S. Seneker is the pastor. He is unmarried and rather a young man, and impressed me as a man of cultured mind and pleasant address. When he arose to preach he deliberately removed his palmbeach coat and hung it on a chair, intending, no doubt, to indicate to the men of his mid-summer congregation that they could remove their coats, and the ladies, their hats if they chose to do so. But I saw no responsive movement in the congregation. At the close of a good sermon, two men were received into membership, one of them on profession of faith. This church is said to be improving under the pastoral oversight of Brother Seneker.

On the Wednesday following, July 21, I left Fort Smith via the Midland Valley Railroad, for Muskogee, Oklahoma, the home town of my daughter, Mrs. Bonnell. About 7 o'clock p. m., or later, I arrived at Muskogee, and was taken in charge by my son-in-law, Dr. A. E. Bonnell, and conducted to his pleasant home, where a kind welcome awaited me by my daughter and her five olive plants, two daughters and three small boys. Dr. A. E. Bonnell is a member of the First M. E. Church, South, of Muskogee. For many years he has been the enthusiastic superintendent of the Sunday school. He has repeatedly been a lay member of the Annual Conference, and one or more times of the General Conference. Mrs. Bonnell teaches a class in the Sunday school, and their five children are Sunday school pupils.

I made but a short stay in Muskogee at this time, purposing a longer visit on my return trip. On Saturday, July 24, after my arrival the Wednesday before, I went on to Broken Arrow, distant by rail 37 miles. My younger daughter, Gertrude Summers Rowe, lovingly awaited my arrival at the depot.

Broken Arrow, one of the smaller towns of Oklahoma, is yet Western in its type. Besides a good public school, there is located there one of the secondary agricultural schools of the State. Mr. K. M. Rowe, my son-in-law, is cashier of the Arkansas Valley State Bank. He is a member of the Methodist Church, and though not a steward, I was glad to see him assist in taking up the Sunday collection. By the invitation of Brother Reynolds, our pastor at Broken Arrow, I occupied his pulpit the next morning and preached to an appreciative congregation.

Our Northern Methodist brethren have a church and a pastor at Broken Arrow, and I suppose in many other towns of the State. But it is thought that most, if not all of these churches, require help from their Mission Board. It was my great pleasure to occupy the pulpit of Brother Reynolds again the following Sunday morning. His good people gave me a responsive hearing.

Broken Arrow being the objective point of my westward journeying, I started, August 1st, on my return trip, stopping the same day at Muskogee, where for several weeks I enjoyed the genial atmosphere and kindly ministries of my daughter's home. On Sunday morning, August 15, by invitation of Brother Pugsley, the pastor, it was my pleasure to occupy the pulpit of the First M. E. Church, South. Brother Pugsley has since been transferred to San Antonio, Texas.

While still in Muskogee, I received an invitation from Rev. T. F. Brewer to preach for him and his congregation at Wagoner, by rail fifteen miles distant. So, at the eleven o'clock hour on Sunday morning, August 29, I enjoyed the privilege of delivering a gospel message to our Southern Methodist people at Wagoner. It was a most unexpected pleasure to meet at Wagoner that Sunday afternoon Rev. J. W. Rogers, the young preaching elder of Vinita District. He occupied the pulpit at the evening hour. Brother J. W. Rogers transferred from the North Mississippi Conference several years ago and is doing a good work in the East Oklahoma Conference.

Brother T. F. Brewer transferred from the North Mississippi Conference in his young manhood. He went West many years ago and has done a good and great work for Southern Methodism and Christian education in that Southwestern country. For twenty years he was principal of the Harrell Institute, later called Spaulding Institute, in Muskogee. He is now closing a successful quadrennial pastorate at Wagoner, where he is in high favor with his people.

Continuing my return trip, I was again, on Sept. 2, in Fort Smith. After a few days with loved ones there, including a Sabbath, I was again, Wednesday, Sept. 8, on the road, homeward-bound, arriving at Little Rock in the early evening. A glad welcome greeted me in the home of my son, W. B. Wier. After a sojourn with the family of several days, including another Sabbath, I bade adieu to Little Rock, and about one o'clock a. m. on Tuesday, Sept. 11, I resumed my journey, ticketed for Starkville, and should have reached my destination on the same date, but a delayed train caused a loss of connection at Tupelo, where I was, however, most kindly entertained Tuesday night, in the home of my long-time friends, Brother and Sister Turner Clark. It was a special pleasure next morning to make a short visit to Brother J. C. Park in his parsonage home, and to find him greatly improved since his late illness. May his recovery be complete, and a life of long and eminent usefulness be opened up before him!

The trip from Tupelo to Starkville, Wednesday, Sept. 15, was without special incident, save, perhaps, some delay of the trains. After the kindly greeting of my son, R. K. Wier, and family, I was ready to join them in a good dinner.

The many blessings of this Western trip call for gratitude to God. The visit to children and grandchildren, and their affectionate ministries, after an absence of more than two years; the privilege of preaching several times, and of attending Sunday school and public worship every Sunday while away; "journeying mercies," and a safe return to home and loved ones in Starkville, all call for devout thanksgiving and praise to our heavenly Father. The Psalmist says, "Children are a heritage of the Lord." My children are daily on my heart and in my prayers.

T. C. WIER.

Starkville, Miss.

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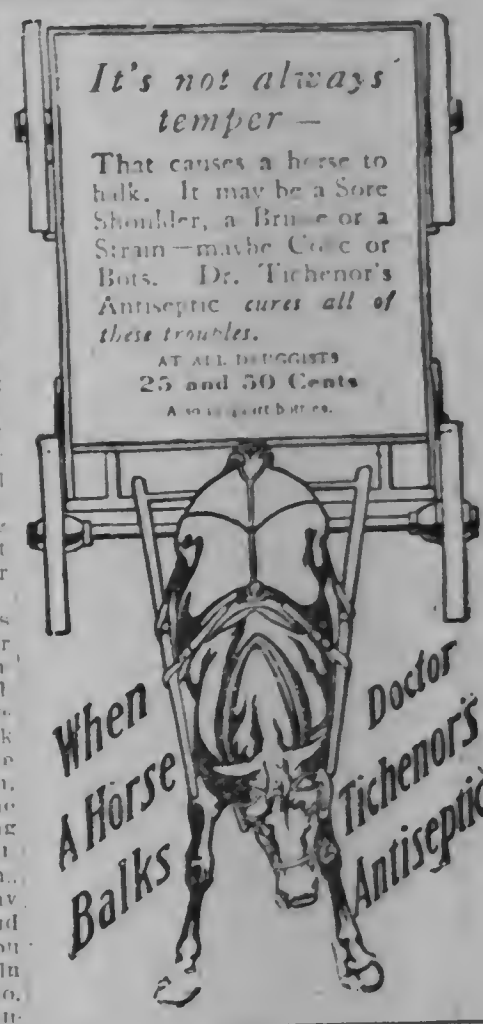
MARRIED.

At the home of the bride, in Amory, Miss., on Nov. 7, 1915, by Rev. W. M. Young, Mr. L. C. GILBERT and Miss MAURINE TSCHUDE, both of Amory, Miss.

At the home of the bride, in Amory, Miss., on Nov. 7, 1915, by Rev. W. M. Young, Mr. H. B. GRAVELEE and Miss VELDA LAWSON, both of Amory, Miss.

For Weakness and Loss of Appetite

the Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children. 50c.


It's not always temper—
That causes a horse to balk. It may be a Sore Shoulder, a Bruise or a Strain—maybe Colic or Bots. Dr. Tichenor's Antiseptic cures all of these troubles.
AT ALL DRUGGISTS
25 and 50 Cents
When A Horse Balks
Doctor Tichenor's Antiseptic

Every Man, Woman and Child Should Read

"A Voice of Warning" [illegible] short, [illegible] (Stamp)

T. R. CAMPBELL 234 GRAY ST DANVILLE VA

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliousness, Sour Stomach, Bad Breath—Candy Cathartic.

No odds how bad your liver, stomach or bowels, how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases, take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

How to Fight Tuberculosis

Dr. J. W. Carhart, of San Antonio, Texas, says, "For [illegible] constitute three-fourths of the mineral substances of the human body, [illegible] supplied in the foods or supplemented by proper preparations, or natural starvation [illegible], with tuberculosis unchecked. [illegible] tuberculosis and other preventable [illegible] to its devitalized lime [illegible] of multitudes throughout [illegible] world."

[illegible] of the ingredients of Eckman's Alterative [illegible] in a way as to [illegible] remarkable [illegible] anything above, [illegible] since it contains [illegible] forming [illegible] and other bottles or send direct [illegible] like to send [illegible] of value [illegible]

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

THE GENUINE AND IMPORTED
DR BLAUD'S IRON PILLS
For General Debility, Anemia, Chlorosis, and in the Convalescent Period. Genuine has "Blaud" stamped on each Pill. At Druggists, E. FOUGERA & CO., Inc., 90 Beekman St., New York.
No increase in Price

Faces As Fair As A Summer's Day

Are Possible If Stuart's Calcium Wafers Are Used for a Short Time After Each Meal.

Many people have been heard to say that they used creams and lotions for years without effect, yet after five or six days of Stuart's Calcium Wafers their complexions were perfectly clear.

"I Got Rid of Blackheads in a Jiffy by Using Stuart's Calcium Wafers."

They contain no poisonous drug of any kind, are perfectly harmless and can be taken with absolute freedom, and they work almost like magic. Calcium Sulphide, their principal ingredient, is the greatest blood-cleanser known to science.

No matter how bad your skin may be, Stuart's Calcium Wafers will quickly work wonders with it. It's goodby to blackheads, pimples, acne, boils, rash, eczema and a dirty "filled-up" complexion. You can get a box of Stuart's Calcium Wafers at any drug store at 50 cents a box, and you will be positively delighted with their wonderful effect.

Free Trial Coupon

F. A. Stuart Co., 305 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....

Street .....

City ..... State .....

UNIVERSAL FINGER PRINTING.

In a recent letter to the New York Sun Mr. Waldemar Kaempffert, formerly managing editor of the Scientific American, urges that the finger-print identification system be universally adopted. In the United States Army every private records his finger print when he enlists. Banks are beginning to require thumb marks as well as signatures to validate checks. Painters have seriously proposed to thumb-mark their canvases. The time will come, says Mr. Kaempffert, when finger-prints will safeguard every life-insurance policy and every accident policy, and every applicant for a civil service position will sign his examination papers in that way, as well as with his written name. The finger-print is the greatest aid to the identification of criminals ever devised. The late Dr. Alphonse Bertillon declared that society needed nothing short of "a dactyloscopic card catalogue of the human race." Police Inspector Faurot, a disciple of Bertillon, recommends that finger prints of children be recorded, so that the children can be identified if they get lost.—Youth's Companion.

Sore Eyes **Granulated Eyelids,** Eyes inflamed by exposure to **Sun, Dust and Wind** quickly relieved by **Murine Eye Remedy.** No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. **Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago**

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney, Sardis, Miss.

Brother McClain has a plucky band of workers at Pheba. This school has organized a Cradle Roll and Teacher-training Class and has promised to organize two Wesley Bible Classes. And so the good work goes on in the small churches as well as in the large churches of the towns.

The West Point Church has seven organized Bible classes, a long Cradle Roll, and a Home Department. The Elementary Department, in charge of Mrs. Howorth, is doing work that will go far toward the building of a new church in this progressive city. Here, as in many other places, the church is seriously embarrassed for a lack of room in which to do the teaching work of the Church.

The Church with all her defects and shortcomings is the result of our imperfect teaching. The Church of tomorrow will be the result of our teaching in the church school, the home, and the public school of to-day. We have it in our power to make the Church what she ought to be. God is doing his utmost to get us to see this. The prophet was correct when he said, "My people perish for lack of knowledge."

A firm in Memphis recently spent $10,000 for one million postage stamps to be used in sending out whiskey advertisements to the people in the surrounding territory. God alone will know the number of hearts broken, homes desolated, and souls sent to torment as a result of this worse than wasted money. Will the Church hesitate to spend a few thousand dollars on her Sunday school work to help counteract this dreadful influence engendered by man's love for money?

Central Church, Columbus, Miss., has made progress under the guiding hand of Rev. J. E. Carpenter during the year. His people respond readily to the call to do more and better work. The teachers promise to have five Wesley Bible Classes before Conference. When the history of this church is written the name of Rev. A. P. Leech will shine among the brightest. Only a few years ago he gathered around him a group of people in a Sunday school, and out of this beginning many soul's have been brought to Christ and trained for service.

GRAY HAIRS

mean that your hair is not receiving proper attention, and yet a gray hair will do more to make you look old than anything else. Rid yourself of an aged appearance by giving the hair correct treatment and proper food. There can be no life without food and unless you give your hair the proper attention you cannot expect it to retain its lustre and beauty. Use "La Creole," the best of all hair dressings and see your gray hairs disappear. This dressing was discovered by the Creoles of Louisiana many years ago, who were famous for their beautiful hair. Since then it has worked wonders, banishing gray hairs and restoring the hair to its original lustre. As a hair dresing it has no equal, keeping scalp in a clean, healthy condition. It has stood the test for over fifty years. Don't use strong alkaline soaps as they do more damage than good. Use "La Creole" hair dressing, the natural preservative. For sale by all dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

REV. J. A. BOWEN'S REPORT.

The following report made by Rev. J. A. Bowen, one of the Conference evangelists of the North Alabama Conference, to the Evangelistic Committee of that Conference will be read with interest by many of our readers:

"I have assisted pastors in 23 successful revival meetings this year—have preached 640 times. By conservative estimates given me by pastors, I have witnessed over 900 conversions outside the membership of the church, and several hundred reclamations in the Church. The reports given to me state that between 500 and 600 joined our Church. Many have been added to the Church since the meetings, but not reported to me yet.

"I spent two months in Florida last winter in Bible study and rest. This is my best opportunity to prepare myself for larger usefulness.

"The 20 services conducted for men and boys, and the 21 Decision Day services for young people and children, were the best that I have seen. The urgent and universal request from pastors and leading members of the church, that the revival work be deep and abiding, actuates me to try to do deep and constructive work in all departments of church activity."

Nov. 2, 1915.

OLD SORES VANISH

Get rid of them with Gray's Ointment—for ninety-four years an indispensable family remedy for all abrasions and eruptions of the skin. It speedily heals cuts, wounds, burns, bruises, boils, carbuncles, sores, poison oak, etc., and effectively prevents blood poison, which frequently rises from a neglected cut or sore. "I have used Gray's Ointment for ten years or more, and for boils, carbuncles, and sores, there is nothing equal to it," writes Mrs. G. A. Bolick, Conover, N. C. Only 25c a box, and it will save you many an ache and much trouble. Get it at druggists, or try a free sample by writing to W.F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

HELP THE DISCOURAGED.

Often when you see a man who is a down-and-outer, you say: "Isn't that too bad," but you don't make any effort to assist him to a better life.

There are many "bums" who might be respected citizens if they had been given the right sort of help and encouragement when they were in need of it.

They have had hard luck; they have become discouraged; their friends turned against them and they are drifting downward.

Undoubtedly you know men of this sort.

If you have not tried to help them you are partially to blame for their downfall.

It shouldn't be a difficult thing for you to have a talk with a man whom you know to be discouraged. Now, this will help a great deal, but it is not all you should do. If he is out of a job, you should help him to land one. If he's hungry you should try to satisfy his immediate needs. If his family are in want you should lend a hand to help him.

Many men become dishonest because they are unable to meet the family expenses, and do not know how to go about it to work out their problem. Help at the right moment might have saved them.

Help a man when he's beginning to slip instead of looking at him when he hits the bottom of the hill and saying "Too bad!"—New York Journal.

A Great Book at a Great Bargain, Less than Half Price.

It is large, double column pages, printed on good book paper, substantially bound in cloth. It contains about 450 sermons and sermon outlines by many of the world's greatest preachers, and about 800 bright, suggestive religious anecdotes. Price prepaid $1. If not pleased return it and your $1 will be refunded without a word. **The Co-Operative Pub. Co., Kirkwood, Mo**

URIC ACID SOLVENT

For Rheumatism and Kidney Trouble

50 Cent Bottle, 32 Doses FREE

Just because you start the day worried and tired, stiff legs and arms and muscles, an aching head, burning and bearing down pains in the back—**worn out** before the day begins—do not think you have to stay in that condition.

Those sufferers who are in and out of bed half a dozen times at night will appreciate the rest, comfort and strength our treatment gives. For every form of bladder trouble, scalding pains, or weakness, its action is really wonderful.

Be strong, well and vigorous, with no more pains from stiff joints, sore muscles, rheumatic suffering, aching back, or kidney or bladder troubles.

The Williams Treatment conquers **kidney and bladder diseases, rheumatism** and all **uric acid troubles,** no matter how chronic or stubborn. If you have never used The Williams Treatment, we will give one 50c. bottle (32 doses) for your own use free. Contains no alcohol or habit-forming drug. Does not affect the heart.

Send this notice with your name and address, and 10c. to help pay distribution expenses, to The Dr. D. A. Williams Company, Dept. 2327D, New Post Office Block, East Hampton, Conn. You will receive by parcel post a regular 50c. bottle (32 doses), without charge and without incurring any obligations. One bottle only to a family or address.

TRAPPERS

Men and Boys—Attention:

There is a terrific demand for furs this season and prices are sky high. You can get a share of the millions of dollars that will be paid to the trappers of North America this Winter.

WE WILL HELP YOU

If you are in earnest and mean business we will send you FREE *"The Story of the Steel Trap"* Contains everything a trapper should know to be most successful.

Our Trappers Supply Department will equip you. Write at once for full information.

F. C. TAYLOR FUR CO. 464 FUR EXCHANGE BLDG. ST. LOUIS, MO.

Big Eaters Get Kidney Trouble

Take Salts at first sign of Bladder Irritation or Backache.

The American men and women must guard constantly against Kidney trouble, because we eat too much and all our food is rich. Our blood is filled with uric acid which the kidneys strive to filter out, they weaken from overwork, become sluggish; the eliminative tissues clog and the result is kidney trouble, bladder weakness and a general decline in health.

When your kidneys feel like lumps of lead; your back hurts or the urine is cloudy, full of sediment or you are obliged to seek relief two or three times during the night; if you suffer with sick headache or dizzy, nervous spells, acid stomach, or you have rheumatism when the weather is bad, get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate clogged kidneys; to neutralize the acids in the urine so it no longer is a source of irritation, thus ending bladder disorders.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water beverage, and belongs in every home, because nobody can make a mistake by having a good kidney flushing any time.—Adv.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

MISSISSIPPI CONFERENCE.

Admission on Trial.

The Committee for Admission on Trial of the Mississippi Annual Conference will meet all applicants in the Epworth League room of the First Methodist Episcopal Church, South, Laurel, Miss., on Nov. 23, 1915, at 8 o'clock a.m. Written examinations will be given.

R. P. FIKES.
For Committee.

Class of the First Year.

The Class of the First Year of the Mississippi Conference will meet on Tuesday, November 23, at 9 a. m., in room No. 4 of the First Methodist Church at Laurel, Miss. If you have taken a course in the Correspondence School or Divinity School, bring your certificates of grading. Let every member of the class meet us.

H. WALTER FEATHERSTUN.
For the Committee.

Class of the Second Year.

The Class of the Second Year of the Mississippi Conference will meet the Examining Committee on Tuesday, Nov. 23, at 2 p. m., in the First Methodist Church at Laurel, Miss. Let every member of the class be present. Those who have taken the Correspondence or Divinity School course should bring with them their certificates of grading.

J. EARLY GRAY,
For the Committee.

Class of the Fourth Year.

The Class of the Fourth Year will please meet the Committee in the Willing Workers' Class Room at the First Methodist Church in Laurel, on Tuesday morning at 9 o'clock, November 23, for examination.

H. B. Watkins, J. A. Moore, W. G Forsyth, Committee.

NOTICE.

I do not recall that there was any organization of our Conference Committee on Admissions. I am therefore calling the Committee to meet on Wednesday, November 24, at 2:30 p. m., in the Gideon Bible Class room of our First Church, at Laurel.

All persons applying for admission on trial, readmission, admission from other churches, or expecting to be admitted into full connection, will please appear before the Committee at that meeting. J. R. JONES.
For the Committee.

REPORT BLANKS.

To the Pastors of the Mississippi Conference:

The statistical blanks for pastors reports to the Annual Conference will be mailed to each pastor, addressing him at the post-office given in the Minutes of 1914.

W. T. GRIFFIN.
For the Committee.

Gulfport, Miss.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: When you buy your railroad tickets to Laurel be sure to secure the usual certificate, pay full fare going, and, if possible, purchase the outfit ticket for the trip to Laurel at the starting point. At any rate when you get a ticket, secure a certificate and you will get the usual reduction. All persons going to Conference will be entitled to it. The N. O. & G. N. Railroad will not make a reduction if the price of tickets because the meeting is not on that line.

W. M. SULLIVAN,
Railroad Secretary.

TO THE PREACHERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: Many of the charges in the Conference have not sent in their amounts for the Sunday School Board.

If your school has not already sent in either the Fifth Sunday, Five-Cent, or Children's Day collection, please see that it is sent immediately. By so doing you will greatly favor the treasurer and enable him to make a more intelligent report to the Board on Tuesday night, Nov. 23. Please comply with this request.

J. LOYD DICELL, Treas.,
Waynesboro, Miss.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

All applicants for admission on trial into the North Mississippi Conference are called to meet the Examining Committee at the Methodist Church in New Albany, Monday, Nov. 29, 7 p. m.

W. W. Woollard, T. M. Bradley, W. N. Duncan, Committee.

Class of the First Year.

The Examining Committee for the Class of the First Year North Mississippi Conference desires to meet every member of the class in the Methodist Church at New Albany, Miss., on Monday night, November 29, at 7:30. Bring writing materials.

T. H. LIPSCOMB,
For the Committee.

Class of Second Year.

The Class of the Second Year will meet in the Methodist Church at New Albany, Mississippi, on Monday, Nov. 29, at 7:30 p. m. Every member of the class is requested to be present.

J. C. PARLY,
For Committee.

Tupelo, Miss., Nov. 1, 1915.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference will meet the Examining Committee on Tuesday, Nov. 30, at 9 a. m., at New Albany, Miss. Every member of the class is urged to come and must be prepared for a written examination.

I. A. HALL,
For the Committee.

REDUCED RATES

The various lines of railroad in the bounds of the North Mississippi Conference have granted delegates and visitors the usual rate of one and one-third fares plus twenty-five cents, for the meeting of the Conference, 23 Nov. Albany. Certificates have to be purchased when fare is paid must be secured when ticket is purchased in order to secure reduction.

J. B. GRIFFITH,
Secretary.

MEETING OF THE EVANGELISTIC COMMITTEE

The Evangelistic Committee of the North Mississippi Conference will meet in the Methodist Church in New Albany on Tuesday, November 23, at 10 o'clock. We hope every member will be present as we have much to do and it cannot be done at home. Those who wish to make application for this Committee for the next year will please send the application to Secretary, Rev. W. A. Young, Amory, Miss.

W. S. ALEXANDER,
Clarksdale, Miss.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE.

Brethren: We are preparing to ask the Board of Church Extension to appropriate money for the following churches in the Conference to be erected at once if possible. Your assessment is full for Bishops, Conference claimants, ministers and the superannuate endowment funds, and we hope you have the greater part of it with you before Conference convenes. We are preparing to report to the Board at its first session the amount of aid we may need without having to wait two or three days for delayed reports before the Board can proceed in an intelligent way with its duties.

Thanking you in advance for your prompt remittance to cover the above claim, I am, truly your obedient servant,

[illegible]
Treasurer Joint Board of Finance.

CONSTIPATION YIELDS TO RENWAR

[illegible] BE WELL. [illegible] and other troubles. Renwar also relieves constipation, the cause of the illness, and by aiding nature in obtaining the poisons from the system helps the kidneys and bowels. Renwar is guaranteed to give relief or your money back. Sold by all druggists. [illegible] WARNER DRUG CO. Nashville, Tenn.

WHY "ANURIC"

IS AN INSURANCE AGAINST SUDDEN DEATH!

Sufferers from Backache, Rheumatism and Kidney Trouble

Before an Insurance Company will take a risk on your life the examining physician will test the urine and report whether you are a good risk. When your kidneys get sluggish and clogged you suffer from backache, sick headache, dizzy spells, the twinges and pains of lumbago, rheumatism and gout. The urine often clouds full of sediment, channel often get sore and sleep disturbed two or three times a night. This is the time you should consult some physician of wide experience and, as Dr. Pierce of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Send 50c for large trial package of his new discovery 'Anuric.' Write him your symptoms and send a sample of urine for test. Experience has taught Dr. Pierce that 'Anuric' is the most powerful agent to dissolve uric acid, as well as for water belt sugar, besides being absolutely harmless and is endowed with other properties for it preserves the kidneys in health condition by thoroughly cleansing them. Hence so many times more active than bible is clear the heart valves of all waste substances which rot the tissues and checks the degeneration of the blood vessels as well as regulates blood pressure. 'Anuric' is a regular insurance and life saver for all the many sufferers and those who dread Bright's disease in their joint. Get the druggist for 'Anuric' pill in by Dr. Pierce in 5-cent packages.

Dr. Pierce's Pleasant Pellets for the liver and bowels have been favorably known for nearly 50 years. Adv.

$8.00 BIBLE FOR $3.50

Regular Agents Price. Our Net Price POSTPAID

FINE INDIA PAPER BAGSTER BIBLE,

with its limpid [illegible] and gold edges beautifully [illegible] large like [illegible] type about half the weight, thickness and bulk of the ordinary [illegible]. The [illegible] new [illegible] these genuine Bagster Bibles is that the [illegible] thinnest, the toughest, the most opaque that the world has ever [illegible].

It has nearly 1,200 pages including a complete Concordance, references and colored maps and is indispensable to Teacher, Pastor, Superintendent, Bible Student, Evangelist and Church Worker generally, but is only seven eighths of an inch thick and weighs only [illegible] ounces. [illegible] Its [illegible] silk sewn Genuine Morocco leather binding is not only exquisitely beautiful, but is protected by its

PATENTED
UNBREAKABLE BACK

because it will [illegible] and we absolutely guarantee the binding not to break or crease and to outwear any other.

A ROYAL GIFT

for the Scholar, Teacher, Pastor, Superintendent or Friend that will not only delight the recipient, but will be a credit to the giver.

This genuine Bagster Bible must not be confounded with the [illegible] imitations claimed to be printed on "Bible paper." Bible paper and [illegible] paper are not the same. [illegible] Bible paper or what is commonly known as India paper is printed. Many cheap [illegible] editions are printed on this paper, but what is [illegible] of the genuine Bagster is that [illegible] to the most extraordinary [illegible] are [illegible] as to make [illegible] of the same [illegible] and [illegible] above with long primer type [illegible].

Note—For 50 cents additional we will furnish our Thumb Index Edition and stamp name in gold on outside cover.

Pentecostal Publishing Co.
LOUISVILLE, KY.

Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ruston, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

RACE OF DISTRICT SECRETARIES, NORTH MISSISSIPPI CONFERENCE.

Aberdeen District,
Mrs. J. H. Haughton, Secretary.

New adult auxiliaries: Ebenezer, members 11; Egypt, members 19; Troy, members 8; Muldon, members 7; Cedar Grove, members 9; Pontotoe, members 33; Amory, Junior Division, members 35; Shannon, Junior Division, members 14; Houston, Young People, members 18; Derma, Junior Division, members 13.

Total number new societies, 10.

Total number members in new societies, 167.

Number volunteer workers in district, 30.

Observance of Woman's Day reported from five churches.

A district conference and one all-day meeting held.

* * *

Durant District,
Miss Elie Willingham, Secretary.

New adult auxiliaries: Columbia, members 12; McCool, members 7; Lebanon, members 7; Stalls, members 9; Bowling Green, members 8; Weir, members 19; Eupora, members 33; Louisville, Young People, members 7; Eupora, Young People, members 38; Kosciusko, Young People, members 10.

Total number new societies, 10.

Total number members in new societies, 150.

Number volunteer workers, 30.

District Conference held, and observance of Woman's Day reported from 10 churches.

* * *

Corinth District,
Miss Corinne Rogers, Secretary.

New adult auxiliaries: Union Hill, members 12; Gain's Chapel, members 11; Belmont, members 15; Golden, members 5; Wheeler, members 5; Saltillo, members 19; Rienzi, Young People, members 17.

Total number new societies, 7.

Total number members in new societies, 91.

Number volunteer workers in district, 27.

A District Conference and one all-day meeting held.

* * *

Winona District,
Mrs. A. M. Pond, Secretary.

New adult societies: Baird, members 9; Inverness, members 21; Tutwiler, members 6; Lambert, members 30; Moorhead, Young People, members 14; Moorhead, Junior Division, members 18.

Total number new societies, 6.

Total number new members in societies, 99.

Members gained in old societies, 34.

Total gain, 133.

Number volunteer workers, 44.

A District Conference held, and observance of Woman's Day reported from 7 churches.

* * *

Sardis District,
Mrs. D. B. High, Secretary.

New adult auxiliaries: Sarah, members 6; Love, Young People, members 12; Charleston, Junior Division, members 8; Batesville, Junior Division, members 8.

Total number new societies, 4.

Total number members in new societies, 34.

Members gained in old societies, 26.

Total gain, 60.

Number volunteer workers, 11.

District Conference, and one all-day meeting held.

Observance of Woman's Day reported from two churches.

* * *

Columbus District,
Mrs. W. L. Duren, Secretary.

New adult societies: New Bethel, members 16; Pheba, members 6; Mashulaville, members 14.

Total number new societies, 3.

Total number members in new societies, 36.

Members gained in old societies, 52.

Members gained in Baby Division, 45.

Total gain, 133.

Number volunteer workers, 30.

Observance of Woman's Day reported from five churches.

A District Conference and one all-day meeting held.

* * *

Holly Springs District,
Miss Lizzie Horn, Secretary.

New adult auxiliaries: Paris, members 16; Tie Plant, members 10; Grenada, Young People, members 6.

Total number new societies, 3.

Total number members in new societies, 32.

Gain in Baby Division, 8.

Total gain, 40.

Number volunteer workers, 16.

Observance of Woman's Day reported from five churches, and a district conference held.

* * *

Greenville District,
Mrs. E. T. Clark, Secretary.

New adult society: Benoit, members —; Greenville, Young People, members 25; Benoit, Junior Division, members 23.

Total number new societies, 3.

Total number members in new societies, 48.

Number volunteer workers, 19.

Observance of Woman's Day reported from three churches, and a District Conference held.

Mrs. VIC THOMPSON HOYLE,
Conference President.

ALL-DAY MEETING, AT HEIDELBERG, MISS.

Mrs. M. V. Hickman, Superintendent of Publicity of the Heidelberg auxiliary, writes as follows: "Acting on the recommendation of the Woman's Missionary Council, the women of the Heidelberg Methodist Church held an all-day meeting on Sept. 29. Mrs. Rawls, our district secretary, was unable to be present, and her absence was quite a disappointment to all. Mrs. Ramsey, our president, presided in her place, and did it very graciously.

"To our surprise, we were greeted by none other than our own Miss Womack, deaconess from the Meridian Wesley House, who conducted the opening devotional exercises. Mrs. Middleton, of Mendenhall, was the only Conference officer present, but she brought us a wealth of information, many helpful suggestions and much inspiration.

"The morning session was given over to Miss Womack, who told in a most pleasing and interesting manner of the work being done at the Wesley House. No one will ever know of all the good accomplished by these handmaidens of the Lord as they go in and out among our poor and among the foreigners in our midst.

"After partaking of luncheon and enjoying a social hour, the afternoon session was opened with a solo, 'For a Little Bit of Love,' by Mrs. Middleton. Then with zeal and much earnestness, she addressed the young people and closed by organizing a Young People's Missionary Society.

"All felt greatly encouraged and helped by this meeting, and the attendance was good, though the day was damp and rainy."

REJOICING AT PETROPOLIS.

The missionaries at Petropolis are rejoicing over the completion of fireplaces, which will be of some help in making them comfortable during the extremely cold weather. Miss Barton writes as follows: "Bishop Mouzon and the ladies from Rio came up to our house-warming on the evening of July 30. Our English and American friends from Petropolis came in, and we had a house full at the official inauguration of our fireplaces. A Brazilian friend in Santa Rita sent us half a bushel of popcorn, and an American friend from Juiz de Fora made us a corn popper. It was amusing to see the English people gather about the fireplaces and hear their explanations as the corn popped. One English lady said: 'Ah, yes; quite American!. You buy a small amount of this, and after it swells up you sell it, don't you know.' Bishop Mouzon was amused over our enthusiasm about the fireplaces, but he has not yet experienced studying or writing for several hours on a winter's night with no fire in the house, and then trying to sleep between a pair of icy sheets. We are so thankful to the ladies of the Council.

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated:

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In cases of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at 25c a box containing 25 doses. If not satisfactory your money will be cheerfully returned.—Adv.

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of payment to suit the church treasury. We will study your church building and ship you a suitable organ on approval **without a cent's deposit.**

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END STOMACH TROUBLE, GASES OR DYSPEPSIA

"Pape's Diapepsin" makes Sick, Sour, Gassy Stomachs surely feel fine in five minutes.

If what you just ate is souring on your stomach or lies like a lump of lead, refusing to digest, or you belch gas and eructate sour, undigested food, or have a feeling of dizziness, heartburn, fullness, nausea, bad taste in mouth and stomach-headache, you can get blessed relief in five minutes. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minntes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest stomach doctor in the world. It's wonderful.

Makes Stubborn Coughs Vanish in a Hurry

Surprisingly Good Cough Syrup Easily and Cheaply Made at Home

If some one in your family has an obstinate cough or a bad throat or chest cold that has been hanging on and refuses to yield to treatment, get from any drug store 2½ ounces of Pinex and make it into a pint of cough syrup, and watch that cough vanish.

Pour the 2½ ounces of Pinex (50 cents worth) into a pint bottle and fill the bottle with plain granulated sugar syrup. The total cost is about 54 cents, and gives you a full pint—a family supply—of a most effective remedy, at a saving of $2. A day's use will usually overcome a hard cough. Easily prepared in 5 minutes—full directions with Pinex. Keeps perfectly and has a pleasant taste. Children like it.

It's really remarkable how promptly and easily it loosens the dry, hoarse or tight cough and heals the inflamed membranes in a painful cough. It also stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough. A splendid remedy for bronchitis, winter coughs, bronchial asthma and whooping cough.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, which is so healing to the membranes.

Avoid disappointment by asking your druggist for "2½ ounces of Pinex," and do not accept anything else. A guarantee of absolute satisfaction goes with this preparation or money promptly refunded. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

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A MESSAGE FROM BROTHER LEWIS.

I saw Brother Armstrong's report in the Advocate of November 4, and greatly enjoyed reading it. I think that it would be a splendid idea for the superannuates to report what they are doing, and anything else of interest, once a year.

I am nearing the close of my 58th year in the Mississippi Conference, having joined on probation in November, 1857. I was admitted into full connection at the Conference held in Jackson in 1859. Fifty-two years of my time have been given to the work. I have been on the retired list six years. A Presbyterian brother wanted to know of me a few days ago how long it had been since I was "executed," meaning superannuated. In a sense he came near having it right. I still preach every time I have a chance.

My health has been pretty good so far this year. I feel a deep interest in all my brethren. I love them all. I enjoy preaching as much as I ever did.

It was my privilege to be at the Hennington Camp Ground during the camp-meeting in August. The preaching was done by my five preacher boys. The meeting was quite a success. There were four services a day, besides the early morning prayer service. The singing and preaching were splendid. Congregations, especially at night and on Sunday, were unusually large. The best of order prevailed. It was good to be there. I had attended camp meeting there 38 years ago.

We are moving along pleasantly here in Jackson. A good meeting was held here by Dr. Simpson of the North Alabama Conference in the month of October. Brother Henry, pastor of Galloway Memorial Church, is moving along quietly and pleasantly. He preaches good sermons, which are listened to by large congregations. Our new church will soon be completed. It is a thing of beauty—some say it is the finest church in the State. We want the Mississippi Conference to meet here in 1916.

God bless the Editor, the Advocate, and all its readers. H. P. LEWIS.

Jackson, Miss.

REVIVAL AT CANTON, MISS.

Dear Doctor Meek: On Friday evening, Nov. 5, we closed a twelve days' revival meeting at our church which has been pronounced by many one of the most gracious and far-reaching revivals ever held in Canton. There were scores of conversions and reclamations, and Christians of all denominations received a great spiritual uplife. The closing service was a veritable Pentecost, and will never be forgotten by those present. On yesterday (Sunday) I received 21 members into our Church—19 on profession, and 2 by certificate—as a result of the meeting. The Sunday school was full to overflowing, and at the sacramental service last night we had the largest number of communicants I have seen this year. It was indeed a red-letter day in the history of Canton Methodism.

During the meeting 12 persons gave their names for membership in the Baptist Church, and 2 went to the Presbyterian Church. One of the most beautiful and impressive features of the meeting was the fraternal spirit manifested by the other pastors and members of the various Protestant Churches of our little city. Rev. E. W. Ford, the greatly beloved pastor of the Presbyterian Church, and Rev. J. E. Phelps, the popular pastor of the Baptist Church, and their congregations co-operated heartily with us, and contributed no little to the success of the meeting. We wish to thank them most cordially for standing by us so faithfully. Rev. Wm. McBride, the highly esteemed pastor of the Presbyterian Church at Camden, preached the opening sermon, which was very appropriate and inspiring. The service for men and boys at the court-house on Sunday afternoon was largely attended, and produced a profound impression.

The meeting was conducted by Rev. D. E. Kelly, our well-known Conference evangelist, assisted by Rev. S. E. Kirby, of Little Rock, Ark., a soloist and choir leader of much talent. We are deeply indebted to Brother Kirby for the excellent service he rendered in our revival campaign. Brother Dan Kelly is undoubtedly one of the most gifted, successful and consecrated revivalists in our Church to-day, and his plain, pointed, and fearless presentation of the truth never fails to stir the hearts of his hearers. People of all classes came to hear him gladly, and he greatly endeared himself to the good people of Canton. We feel like saying with the Psalmist: "The Lord hath done great things for us, whereof we are glad."

Our lot has been cast among a kind and appreciative people, who are thoroughly loyal to the Church, and to their pastor. M. M. BLACK,

Nov. 8, 1915. Pastor.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

AN INTERESTING TRIP.

The Educational Trip of a party of students from the Memphis Conference Female Institute of Jackson, Tenn., to St. Louis, Oct. 13, 14, 15, was quite a success. The party was chaperoned by President and Mrs. H. G. Hawkins, and upon reaching the city found that The Business Men's League of St. Louis had appointed one of their secretaries as conductor for the crowd for two days and evenings. Having thus as guide a man familiar with the parks, municipal buildings, churches, and other places of interest, made it possible for the purpose of the trip to be carried out in a very advantageous way. The Business Men's League gave the party a complimentary dinner at one of the leading restaurants of St. Louis.

H. G. HAWKINS,

Jackson, Tenn. President.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

ONE LITTLE 50 CENT BOX

of Tetterine will often cure cases of Eczema, Tetter, etc., of 10 and 15 years standing. It is because this salve embodies correct scientific principles in the treatment of skin diseases that it removes Tetter, Eczema, Ringworm, Itch, Chilblains, etc. It is the absolute master of skin diseases as thousands will testify. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

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Make Your
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would almost make a new man of you, and a jolly, pleasant three weeks they would be, too! Low Round Trip Rates Every Day.
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A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over $152,000.00 paid to widows, orphans, and disabled. Over $40,000.00 reserve fund. Write for rates, blanks, etc. J. H. Shumaker, Secretary, 810 Broadway, Nashville, Tenn.

THE BEST MADE
Angell's Cough and Whooping Cough Syrup.
Prepared by Dr. Richard Angell.
For Whooping Cough, Bronchitis, Coughs, Colds and Throat Troubles.
All Druggists, Price 25 and 50 cents.

HOW TO GIVE HELP WHEN IT IS NEEDED.

Dear Advocate: My Grandfather Belk was a local Methodist preacher. My father's house over in Clay County, near Montpelier, was the home of the circuit rider and presiding elder as far back as I can remember. It has fallen often to my lot to be on boards of stewards, and I have studied a little bit over the question of the pastor's salary. Only too often have I seen pastors sent to a new work without money enough to start out without embarrassment. So let me make this simple suggestion by way of aiding the pastor in securing money at once upon his arrival.

Let me take first a city appointment that pays say $1200. That would be $100 a month or $300 per quarter. In a congregation of that size there could easily be found 12 men who could and would gladly pay as much as $25 on their pastor's salary at the beginning. This would mean $300 to him without any further ado about it, and would greatly help him along and would not fall heavily on anybody. Too often he has to call on his board to underwrite for him at a bank, and that is embarrassing and ought not to be necessary.

Let us next take a circuit which pays say $600, and which embraces three churches. That is $50 a month or $150 a quarter. Now, out of those three churches it ought to be easy to find 10 men who would pay $15, or 15 men who would pay $10 to start with.

Let the matter be gone at in a business-like way before the pastor comes and hand him the money immediately upon his arrival, and thus put him at ease financially and bid him godspeed in the work of saving souls. I have written this only as a suggestion; but the plan could easily be worked out in the various charges if only some one would undertake it.

W. A. BELK.

Holly Springs, Miss.

To Darken Hair Apply Sage Tea

Look Young! Bring Back Its Natural Color, Gloss and Thickness.

Common garden sage brewed into a heavy tea with sulphur and alcobol added, will turn gray, streaked and faded bair beautifully dark and luxurlant, remove every bit of dandruff, stop scalp itching and falling hair. Just a few applications will prove a revelation if your hair is fading, gray or dry, scraggly and thin. Mixing the Sage Tea and Sulphur recipe at home, though, is troublesome. An easier way is to get the ready-to-use tonlc, costing about 50 cents a large bottle at drug stores, known as "Wyeth's Sage and Sulphur Compound," thus avoiding a lot of muss.

While wispy, gray, faded hair is not sinful, we all desire to retain our youthful appearance and attractiveness. By darkening your hair with Wyeth's Sage and Sulphur, no one can tell because it does so naturally, so evenly. You just dampen a sponge or soft brush with it and draw this through your hair, taking one small strand at a time; by morning all gray halrs have disappeared, and after another application or two, your hair becomes beautifully dark, glossy, soft and luxuriant.—Adv.

LOWER ELECTRIC LIGHT RATES

The New Orleans Railway & Light Co. has Accepted the Rate Schedule for Electric Service Proposed by the Commission Council.

Effective December 1.

COMMERCIAL AND RESIDENTIAL LIGHTING.

Monthly service charge for each meter.....25c

7c Net per Kilowatt Hour for First 20 Kilowatt Hours, per meter consumed in any one month.
6c Net per Kilowatt Hour for Next 30 Kilowatt Hours, per meter, consumed in any one month.
5c Net per Kilowatt Hour for Next 150 Kilowatt Hours, per meter, consumed in any one month.
4c Net per Kilowatt Hour for All Over 200 Kilowatt Hours, per meter, consumed in any one month.

Minimum monthly current charge for each meter.....50c

1c per Kilowatt Hour will be added to all bills if not paid on or before the 10th day after date of presentation.

RETAIL POWER.

6c Net per Kilowatt Hour for First 30 Hours' Use of Demand in Any One Month.

3½c Net per Kilowatt Hour for All Electricity Used in Excess of First 30 Hours' Use of the Demand in Any One Month.

Minimum monthly charge of 50c net per rated horsepower, or fraction thereof connected.

No installation to be considered as less than two (2) horsepower.

1c per Kilowatt Hour will be added to all bills if not paid on or before the 10th day after date of presentation.

See Your Contractor NOW And Have Your House WIRED.

D. D. CURRAN, President,

NEW ORLEANS RAILWAY & LIGHT CO.

CLEVELAND (MISS.) REVIVAL.

The great union meeting closed Sunday night. The tent was crowded, as on some other occasions—hundreds of people were present. The largest crowds ever seen in Cleveland were in attendance at these meetings. Not only was our town reached, but the surrounding towns and communities were also influenced by the meeting.

Brother Klein is a mighty man of God. In a fearless way he denounces sin in all its forms. He does not come with beautiful, flowery sermons, but his messages are deep, spirited utterances that dig down into one's very life. In every message Christ is uplifted—the efficacy of his blood magnified. As a man, he is sweet-spirited and humble and has great faith. The great theme of the meeting was: "Have Faith in God." And while showing the greatness of God, he did not fail to let us know that we had to fight the devil continually. I am sure we received new visions along many lines that will enable us to be better followers of Christ in the days to come.

Professor Boyd, with Mrs. Boyd as accompanist, gave us some great, soul-stirring music. Mrs. Boyd is a fine musician and plays to the glory of God. Professor Boyd is filled with the Spirit and truly sings with the Spirit and understanding. He is not only a fine leader, but his solos touched many hearts. He ranks with the best singers of this country.

As a result of the meeting, hundreds of people renewed their consecration to God, and many who had never taken a stand for right came out on the Lord's side. More than one hundred gave their names for membership in the churches. Over $1000 was raised for the expenses of the meeting.

On the last evening of the meeting one hundred men met in a men's prayer-meeting. Eternity alone will reveal the far-reaching influence of this revival. Let us be true to God, and, with a great faith in him, continue in this great work until he shall say, "It is enough; come up higher."—Mrs. S. C. Taylor.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 62—No. 47. Official Organ of the Louisiana, Mississippi, and North Mississ[illegible] Mon[illegible]

ROBERT A. MEEK, Editor. NEW ORLEANS LA., THURSDAY NOVEMBER [illegible] CHAS O CHALMERS Publisher

Editorial

GRADING MINISTERS.

We have never had much disposition to find fault with the appointing powers in our Church. on the contrary, it has long been our conviction that our Bishops and their Cabinets are inclined to do the best they can for both the preachers and the charges. There are, however, in our opinion, some tendencies incident to our system which are harmful and which need to be carefully guarded against. One of these is the perhaps unconscious inclination to grade the preachers into certain classes and to keep them in the same grades year after year. It ought not to follow because a minister has been doing circuit work that he should be considered ineligible to station appointments, or that because a man has served a station of a certain rank he should never be assigned to a charge of less financial strength. The prevalence of such arbitrary standards is out of harmony with the spirit of true, unselfish Christian service.

The Methodist itinerancy is a wonderful school of training. It has always been characteristic of it to take men who, in the outset, were meagerly equipped and transform them into majestic workers and mighty builders of the Kingdom. Some of its products were Francis Asbury, Joshua Soule, William McKendree, H B Pascom, John B. McFerrin, and Enoch Marvin, who gave to the world the strongest and most illuminating volume of sermons that has ever been issued by our Publishing House. Nor has our itinerancy yet lost its power to develop efficient preachers. They are still coming up among us from the rank and file. It, therefore, behooves us to be observant of the men on our weaker charges, and, as they gain in strength and effectiveness, to see that they are given the recognition in the Conferences to which their merits justly entitled them. Certainly, these men who have been toiling in the hard places ought not, when capable, to be passed over to provide comfortable and remunerative fields for young preachers fresh from college, who as yet have made no sacrifices and rendered no service. Even human governments show more appreciation than this of their faithful employees who have borne their burdens in the past.

We yield to none in our loyalty to our institutions of learning, or in our desire to secure for our Church an efficient ministry, but education and EFFICIENCY are by no means synonymous terms. Some of the most complete failures in the ministry that we have ever known were made by men who had classical scholarship and numerous degrees. As a rule, scholastic training of the right sort contributes toward making a preacher effective, and therefore it should be encouraged and placed within the reach of as many of our ministers as possible. But those who have had such training should not be recognized as having superior claims upon the Church. The last thing that Southern Methodism needs is an educational aristocracy with the intellectual snobbery that usually accompanies it.

Our advice to every young man who feels called to the Christian ministry is to secure as thorough an education as he can, not because he can thereby secure better appointments, but because it rightly used the equipment that gained may enable him to accomplish more for the Master's cause. But, while this is true we have scant patience with the talk that we sometimes hear that none but educated men should be allowed to preach. No man in the history of Methodism ever did more to promote the cause of education than Bishop H N McTyeire, and it was he who wrote, in his 'History of Methodism' the following emphatic words:

"It is as unphilosophical as unscriptural to allow no one to preach the gospel until he can properly be styled 'learned.' A man whose literary education falls below that standard may, nevertheless, in knowledge and experience be sufficiently in advance of multitude of hearers to guide and teach them in religion, to their infinite profit. Methodism is a friend of learning; it gave the first impulse to popular education in the last century. It encourages all ministers to reach the highest attainments in knowledge and has always been able to show a fair proportion in the ranks of the 'learned;' but Methodism has never committed the blunder, the crime against destitute regions and perishing souls of saying that none but 'learned' men shall be allowed to preach the gospel. The Christian ministry must have Greek and Hebrew scholars; but that all ministers must be Greek and Hebrew scholars does not follow. The link connecting such a conclusion with that premise no logician has ever found or can find."

In this, as in many other things, the safe path for us to follow is to be true to the past history of Methodism. The door of opportunity should not be shut in the face of any man whom Christ has called to be His representative and spokesman, nor should he be discriminated against because he does not have the imprimatur of a college. His gifts and graces should be recognized for whom he got them. The best creden[illegible] that any minister can have is spiritual fruitfulness. It is worth more than all the diplomas and degrees that institutions of learning can confer, because it is our Lord's certificate that he is his commissioned ambassador.

STILL ROOM FOR IMPROVEMENT.

From the London Chronicle [illegible] following: "Sir Walter Scott [illegible] smoking during [illegible] Speaker during [illegible] When Prince [illegible] Minister the [illegible] tobacco [illegible] progress were [illegible] clergyman had read [illegible] it with the assistance of his [illegible]nt, and [illegible] did not smoke a cigarette.

OF BLACK'S SERMONS

We [illegible] for Dr. W [illegible] Publishing House of the M E Church South at Nashville, Tenn. The title of the book is God's Estimate of Man and Other Sermons. It contains [illegible] and attractively bound. The introduction is from the pen of Dr. [illegible] the book is an interesting and appreciative [illegible] author, who [illegible] publication is nine [illegible] addition to the one given in the title are as follows: [illegible] Knocking at the Door, Nehemiah, the Heroic Patriot, Angels Adoring [illegible] Seeking the Lost, Eternal Principles of Human Nature, Crucified to Christ, and Bible Temperance. The concluding pages are devoted to some helpful autobiographical notes.

We have been [illegible] sermonic literature [illegible] see that these discourses [illegible] Sunday. They are packed full of [illegible] which are interwoven in such a [illegible] one cannot read them without being held [illegible] and profited. Dr. [illegible] Publishing House [illegible] Dr. Black's sermons [illegible] will [illegible] with this one. It is to be hoped that it will have a wide circulation.

[illegible] preach [illegible] pastor in the [illegible] Rev. McKendree M Black has [illegible] the Church [illegible] publisher. That [illegible] Methodist [illegible] Mississippi Conference at [illegible] approaching sessions. Persons desiring copies who will not be present at these gatherings may send their orders to Rev. M. M. Black, Canton, Miss., adding 5 cents to pay postage.

THE OLD PREACHER SPEAKS.

Because I'm old and lame and halt
Is no excuse for my finding fault
With the church as it is in these new days;
I don't wish to quarrel with modern ways.
No doubt you preachers are abler men
Than those I often wish back again.
Your choirs are finer, your pipe organ sings
In a sweeter voice than memory brings.
But there is a matter I wish to state
(You will say my views are out of date):
But, with all your talents, I wonder why
Your churches echo no penitent cry
Of sinners, mourning their sin-stains deep?
About your altars no mourners weep?
And never a glad, triumphant shout
For sin, by God's grace, driven out?
No burdened soul cries out to God
For pardon, pleading Jesus' blood?
Have you no sinners this modern day,
Nor blood to wash their sins away?
I wonder—I'm old, and the times are new—
Is the faith of your church so warm and true
As was ours? Is it simply I'm growing old
Or has the church grown formal and cold?

A few days more, I'll be gone above,
To dwell in the light of the Savior's love.
And I wonder, there on the streets of gold
Will the saints be "cultured," formal, cold?
Not there! We'll shout and praise and pray
As we did in the church of the early day!

—George Henry Willett, in the Northwestern Christian Advocate.

WHY SHOULD YOU GO TO CHURCH?

Because the church is the mightiest agency on earth for the realization of human progress.

It is the efficient advocate and ally of every great reform of the day.

It stands for the highest thinking and most sacrificial doing.

It presents the noblest ideals of life and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion.

It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

It is the divinely appointed and accredited agency for the realization of the kingdom of God on the earth.

It is the avenue through which men and women walk up the heights to God.

It relates mankind to God savingly and satisfyingly and to one another in joyful fellowship.

In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy.—Christian Evangelist.

"BILLY" SUNDAY'S "TEN COMMANDMENTS."

I—Thou Shalt Not Gossip.

There are three ways to spread the news—telephone, telegraph, and tell a woman. The Devil is so afraid of some of you women he wouldn't get within twenty feet of you.

II—Thou Shalt Not Covet.

Thou shalt not covet thy neighbor's cook, nor his automobile, nor his rubber-tired carriage, nor his private yacht. Many a man would like to have his neighbor's wife. You let her alone.

III—Thou Shalt Not Tango.

I'm against that rotten, licentious, hell-begotten dance, that sends more girls to hell than anything else. I'm in favor of everything that the Devil is against, and I'm against everything the Devil is in favor of.

IV—Thou Shalt Not Be Stingy.

Some would-be Christians are so stingy that they would steal flies from a blind spider. There are others so mean that they sing through their noses to save wear and tare on their false teeth.

V—Thou Shalt Not Have Too Many Beaux.

It's hard to fool a real suitor, and a man doesn't want to marry a girl that's been pawed over by every young buck in the community. The frizzled-headed girl that sits up in a dark parlor until all hours of the morning with one buck after another is on the way to perdition.

VI—Thou Shalt Not Be Conceited.

A conceited man is like a cheap-skate restaurant where everything is in a window and nothing on the table but hot air. Self-conceit will always be a millstone around your neck.

VII—Thou Shalt Not Drink.

The man who says he can drink and let it alone, lies. No man ever intended to become a drunkard. Every drunkard started out to be simply a moderate drinker. If you believe you can leave it alone, why don't you?

VIII—Thou Shalt Not Cuss.

One of the things that show the foundation of a man's character to be rotten is to hear him cuss and vomit out oaths. I would not trust a profane man any too far in any transaction.

IX—Thou Shalt Not Dodge Thy Debts.

Some haven't religion enough to pay their debts. Would that I might have a hook and for every debt that you left unpaid I might jerk off a piece of clothing! If I did, some of you would be left with only a celluloid collar and a pair of socks on.

X—Thou Shalt Not Flirt.

Society takes no note of the flirtation on the street. It waits until the girl has lost her virtue and then slams the door in her face. I wish I could make a girl who flirts see herself as others see her. If you make eyes at a man on the street he will pay you back.—Strand Magazine.

Methodist Hospital at Memphis, Tenn., which is to be maintained by the Memphis, Mississippi, North Mississippi, and the Arkansas Conferences. This splendid property awaits the raising of a few thousand dollars to make possible the opening of its doors. Rev. H. M. Ellis, of the Mississippi Conference, is the Field Agent for this institution.

VANDERBILT AND THE TENNESSEE CONFERENCE.

As its recent session at Murfreesboro, the Tennessee Conference, within the bounds of which Vanderbilt University is situated and which has had closer relation to that institution than any other Conference, by a vote of 124 to 33, adopted the following resolutions:

Whereas through the report of W. B. Taylor, special commissioner appointed by the Tennessee Conference to act with the Educational Commission of the M. E. Church, South, in the matter of the reconveyance of Vanderbilt University to the original patronizing Conferences, we have been officially informed that said Commission at a meeting in Memphis, Tenn., February 19, 1915, after fully reviewing the case and weighing the opinions of a number of eminent lawyers, decided that under the decision of the Supreme Court of Tennessee it "was wholly without power to convey or transfer anything whatever to said original patronizing Conferences," and that it was unwilling to stultify itself by the execution of a useless form of transfer;" therefore

Resolved: 1. That we acquiesce in the decision embodied in the report of the Educational Commission as a final settlement of the relation between Vanderbilt University and the Methodist Episcopal Church, South.

2. That, believing with all our hearts in the educational mission of the Church, we hail as providential the auspicious opening of Emory at Atlanta and of Southern Methodist University at Dallas, that we express our profound appreciation of the munificent gift of Mr. Asa G. Candler by which the establishment of Emory University was made possible, and that we pledge to it our prayers, our faithful co-operation, and our financial support.

3. That, in view of the peculiar relation which the Tennessee Conference has sustained to Vanderbilt University, we deem it fitting at this time that we should make the following statement of our views as to the equities in the case between Vanderbilt University and the Methodist Episcopal Church, South, and in regard to our present attitude toward said university:

Attitude Toward the University.

(1) While as law-abiding citizens we accept the decision of the Supreme Court of Tennessee in regard to the relation between Vanderbilt University and the Methodist Episcopal Church, South, we desire, without any intention of reflecting upon the court, to declare our unshaken conviction that our fathers who laid the foundation of Vanderbilt University meant to establish a school owned and controlled by the Church, and that in equity said university is to-day as much the property of the Church as is the building in which we are assembled.

(2) We believe that in taking a course that resulted in the wresting of Vanderbilt University from the Methodist Episcopal Church, South, the trustees of said university seriously erred in the interpretation of their duty and thereby wrought grievous injury and injustice to said Church. We believe that they were the agents and representatives of the Church and that it was their duty, in view of the historical facts to which we have referred, if they discovered any defect in the charter of the university, to set about correcting it instead of taking advantage of it to eliminate the Church entirely from participating in the direction and control of the university.

(3) With special keenness do we feel the wrong that has been done the Church in the case of certain funds belonging to the Biblical Department of the University—funds contributed by Methodist people and partly out of the meager salaries of Methodist preachers for the specific purpose of aiding in the support of a Methodist school of theology for the training of Methodist preachers. Whatever may be thought in regard to other funds in the hands of the university, it seems to us a plain matter of equity, about which there is no room for difference of opinion, that these funds ought to be turned over to the Educational Commission now acting under the authority of our

General Conference, to be administered according to the clear intent of the donors. If this is at present technically impossible, we feel that an effort should be made either to remove the difficulty or else to secure the equivalent of those funds from other sources.

We express no opinion in regard to the wisdom of establishing non-denominational schools of religion. With the desire to further the spirit of interdenominational comity and cooperation, which is urged as a reason for the establishment of such schools, we are in hearty accord. But we submit that there are considerations in the case of the School of Religion of Vanderbilt University which sharply differentiate it from that of other institutions of like character, and to us these considerations are so profoundly significant that we cannot possibly look upon this school with favor.

As to the Biblical Department.

We have occasionally heard it suggested that the Board of Trust of Vanderbilt University would have been willing to enter into an agreement whereby the Church would have been given a limited control of the Biblical Department of said university. We have no authoritative information in regard to this; but even granting that it may be true, it still would not have met the objection we here urge. The Methodist Episcopal Church, South, asks no favors of the trustees of Vanderbilt University, who are themselves the creatures of the Church, nor does she propose to humiliate herself by exchanging her influence and patronage for a limited control of one department of an institution of which she feels she has been unjustly dispossessed. What she desires is not charity, but justice.

(4) While the stern logic of facts forces us to the conclusions and positions stated above, we wish to assert that we still maintain a lively interest in the spritual welfare of the students of Vanderbilt University, who have come and must continue to come from the homes of the South and who must return qualified to take positions of large influence in our civilization, and that we earnestly desire to serve them through whatever agencies we may employ without compromising our convictions or doing that which appears to us to be in conflict with our duty in relation to the larger mission of our Church.

Signed: E. B. Chappell, W. B. Taylor, W. L. Jackson, W. J. Collier, J. J. Stowe, John Durrett, and J. T. Blackwood.

In publishing these resolutions, the Nashville Christian Advocate said:

"The Tennessee Conference, by nearly one hundred majority, goes on record as being in accord with the views of the Church throughout the connection. To those who have known the sentiment of the Tennessee Conference brethren, the large majority was not surprising. This action disposes of the Vanderbilt case in so far as this Conference is concerned."

REV. R. A. SIBLEY.

Rev. Robert Andrew Sibley was born in Wayne County, Miss., on November 11, 1822. His father was John G. Sibley, and his mother was Mary Marlow Sibley. He was reared from early life in Copiah County, Miss. In that county he was married to Miss Elvirah G. Scott on March 9, 1848, and during October of the same year, in Gallatin, Miss., joined the Methodist Episcopal Church, South, and was converted under the preaching of Rev. H. J. Harris in August, 1849. He was licensed to exhort by Rev. Loronzo Ergenbrack in April, 1850, was licensed to preach in November, 1850, and was recommended to the Annual Conference for admission on trial in 1851 from Pleasant Valley Church on the Bayou Pierre Circuit, Rev. D. M. Wiggins being his pastor and Rev. H. J. Harris his presiding elder. Brother Sibley was received on trial in the Mississippi Annual Conference at Clinton, La., in December, 1851, when and where he began a long and useful career as an itinerant preacher. He served the Decatur Mission in 1852-53, and was received into full connection at Canton, Miss., in November, 1853. He was elected to Conference ordained deacon by Bishop Capers in 1854 he served the Leaf River Mission, and in 1855 the Philadelphia Circuit. He was ordained elder in November of the same year at Vicksburg, Miss., by Bishop Kavanaugh. Since that time and to the time of his superannuation he served the following charges in the Mississippi Conference: Livingston Mission, 1856; Strong River Mission, 1857-58; South Jefferson Mission, 1859; Scotland Circuit, 1861-62, Meadville Circuit, 1863-64-65, Homochitto Mission, 1866; Natchez Circuit, 1867-68, Fayette Circuit, 1869; Hopewell Mission, 1870, Brandywine, 1871, Trenton, 1872, Morton, 1873; Raleigh, 1874, Walnut Grove, 1875, Forest, 1876, Raleigh, 1877, Trenton, 1878-79, Leaf River, 1880, Raleigh, 1881-82, Cato, 1883, Shiloh, 1884, Westville, 1885, Trenton, 1886-87, Hillsboro, 1888; Strong River, 1889, Raleigh, 1890-91-92-93; Homewood, 1894-95. He was superannuated in December, 1895, and remained in that honored relation of our Conference until the hour of his death, which occurred on October 31, 1915.

The dates and places which we find above reveal some comforting and unusual facts. First, we find that Brother Sibley went to work at once for the Master when he was converted and that in less than two years thereafter he joined the Conference, in which he labored without a break for 13 years almost a half century. Second, we find that he was appointed to the Raleigh Circuit for four separate terms of service as pastor, and that the last time he served for four years, and was appointed three different times to the Trenton Circuit, to the Strong River Mission for two terms, and to the Homochitto Mission for two terms a record seldom made by any of our preachers. Brother Sibley spent his life as a preacher in Central and South Mississippi and East Louisiana, where many souls were led by him to Christ, and where he was known and loved by hundreds of people.

Brother Sibley's first wife died on June 29, 1901, after more than a half century of self-sacrifice and faithful service to her Lord and her husband's work, for she was a good woman. To this union God gave five children, two sons and three daughters. Only two survive him: Rev. R. A. Sibley, Jr., an honored member of our Conference, and Mrs. J. C. Summer, of Jackson, Miss. He was married again in 1902 to Mrs. S. M. Lovitt, who lives to mourn his death.

Brother Sibley was a strong preacher of the old Methodist type. He loved the Methodist Church and her doctrines next to his Lord and his Bible. In fact, he firmly believed that his Church and its teachings were in perfect harmony with God's word and born of the Spirit of God. Again, he was an energetic, enthusiastic man. He had no use for an idler, and he himself was never happier than when engaged in the raging battle against sin and Satan, the author of sin. We find that his whole life as a pastor was spent on works that paid very small salaries. He was sometimes forced to teach school or farm to make his family comfortable, yet so far as this writer has ever known, he never complained but worked where his Conference sent him. His meant service with Brother Sibley. Now it self-sacrifice, self-denial, hard work, traveling over long, bad roads, preaching God's Word, visiting and praying with and for the people of all classes is for the good of humanity. One only can estimate the contribution that was made by our departed brother, for it was too great for the human mind to grasp or comprehend.

Brother Sibley's faith in God was strong. He believed with Paul "That the foundation of God standeth sure." In 1870 while serving the Homochitto Mission he frequently visited my father's home in Jefferson County, Miss. This writer would sit for hours and listen to him and father talk and used to wonder why father was always so glad to see Brother Sibley come to our country home. Later in life I understand. They both loved and worshiped the same God and loved each other. One night after he had preached in my father's home I gave him my hand for church membership. Forty years ago last August, and on [illegible] desired to give God my child's heart. I owe [illegible] I next to the influence of [illegible] came into my life when a child. I [illegible] Not many months more to record these words to me. You are one of the two or three in the ministry that God has given me. I count that number is correct.

He loved revival work, and would often praise his Lord about when souls were being born of God. After he was superannuated he availed himself of every opportunity to preach assisting in revival work with good effect. His ministry was a fruitful one. He is not dead but lives here to the lives of many. He lives yonder in realms sublime, where the unfolding mysteries of the glory of God will reveal to him, as the cycles of eternity roll, more and more the fullness of that rest that remaineth for the people of God.

On October 31, 1915, in his home at Trenton, Miss., he passed calmly and peacefully to his reward, surrounded by loved ones and a number of friends. He was almost 93 years old. We can say of him:

"Servant of God, well done
Rest from thy loved employ
The battle fought, the victory won,
Enter thy Master's joy."

May God grant to his only son the abundance of his grace, as he represents his father in the work, that he may be ready for every good word and work.

Brethren of the Conference, our senior member has answered to the roll call in glory. Soon all the men who toiled to make our work easier will have passed over the river to rest under the shade of the tree of life. Let us, too, be faithful to the trust committed to us.

The funeral was conducted in the Methodist Church at Trenton by Rev. J. S. Byrd, Rev. C. M. Crossly, Rev. J. F. Ellis, and Rev. T. H. Winstead. He will sleep in the Zion Cemetery in Smith County till the resurrection morn.

Yazoo City, Miss. W. M. SULLIVAN.

APPRECIATORY RESOLUTIONS.

In view of the fact that Rev. J. W. Dorman has completed his quadrennium on the Sardis District, the following resolutions were adopted by the Fourth Quarterly Conference of the Como (Miss.) Station, to-wit:

1. That we hereby tender Brother Dorman our sincere appreciation of his faithful services both in the pulpit and in the business meetings of the Church.

2. That we will always love him for his sterling Christian character and the courteous and brotherly spirit which he has manifested among us at all times.

3. That we bid him Godspeed in the new field of labor to which he will soon be assigned by the authorities of the Church.

Signed M. P. HARDIN,
Secretary of Board.

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UNITED COUPONS
A WHOLESOME DESSERT

The Louisiana Conference

By Rev. R. H. Harper.

First Day's Session.

The Louisiana Conference met in the Mansfield Church, Wednesday, November 17, at 9 a. m., Bishop James Atkins in the chair. The Bishop read from the 10th Chapter of St. Luke, and made a very helpful talk. He said that success in the ministry should not be confused with salvation, and that a minister of the gospel should be concerned first of all that his own name be written in heaven.

The Secretary of the preceding Conference, Dr. F. S. Parker, called the roll, and 145 ministers and delegates answered to their names. Dr. Parker was unanimously elected Secretary of this session, and upon his nomination, the following assistants were elected: M. C. Holt and John F. Foster. R. W. Vaughan was elected statistical secretary, with the following assistants: H. W. Cudd, C. V. Breithaupt, J. L. Williams, H. T. Young, G. A. Morgan, and Thomas Carter. The hour of opening was fixed at 9 a. m., and that of adjournment at 12 m. The main auditorium was made the bar of the Conference.

Rev. Briscoe Carter, for the presiding elders, nominated the various standing committees, of which the following are chairmen: Conference Relations, J. B. Williams; Memoirs, C. C. Miller; Worship, W. H. Coleman, District Conference Records, J. C. Ronsseaux; Church Publications, R. H. Harper; Sabbath Observance, C. D. Atkinson: Temperance, S. H. Werlein; Lay Activities, W. S. Holmes; Evangelism, J. G. Snelling.

Dr. J. W. Gilbert, of the Colored Methodist Church, was introduced, and represented the interests of Paine and Lane Colleges. Dr. Gilbert will be remembered as the traveling companion of Bishop Lambuth and his assistant in establishing the Congo Mission. He is a forceful speaker, and his remarks were attended with rapt interest by all present. At the close of his address, a regular old-fashioned Negro collection was taken for Paine and Lane Colleges, each contributor going forward and laying his offering on the table.

Dr. S. S. McKinney of Texas was introduced, and delivered an address, representing the Board of Church Extension relative to the erection of a representative church in Washington, D. C. At this time Bishop Atkins expressed himself not only in favor of building a church in Washington City, but in favor of its costing not less than a half-million dollars.

Before calling question 22, "Are all the preachers blameless in their life and official administration?" Bishop Atkins expressed himself as heartily in favor of giving every preacher a chance to report his year's work on the floor of the Conference, but added that, in his opinion, the average preacher could tell all that was worth hearing in one minute. Without exception, the presiding elders, in their reports, set a good example to their preachers, both in brevity and clarity. Progress was reported all along the line, in spite of storms, bad crops, and other adverse conditions.

At this point, the names of the superannuates were called, and the following brethren were present, and made their reports to the Conference: J. A. Parker, R. S. Isbell, J. L. P. Sheppard, S. L. Riggs, and R. A. Davis. Rev. S. L. Riggs, who has been in ill health for two years, reported his health greatly improved, and his name was placed on the effective list without objection. Letters were read from F. G. Hocutt, M. G. Jenkins, and T. S. Randle, and the presiding elders represented those from whom no communication had come. With the exception of the name of S. L. Riggs, placed on effective list, the names of all these brethren were referred to the Committee on Conference Relations.

The following Committee, to prepare for the proper celebration of the Asbury Centennial, was appointed: F. S. Parker, P. M. Brown, and W. W. Drake.

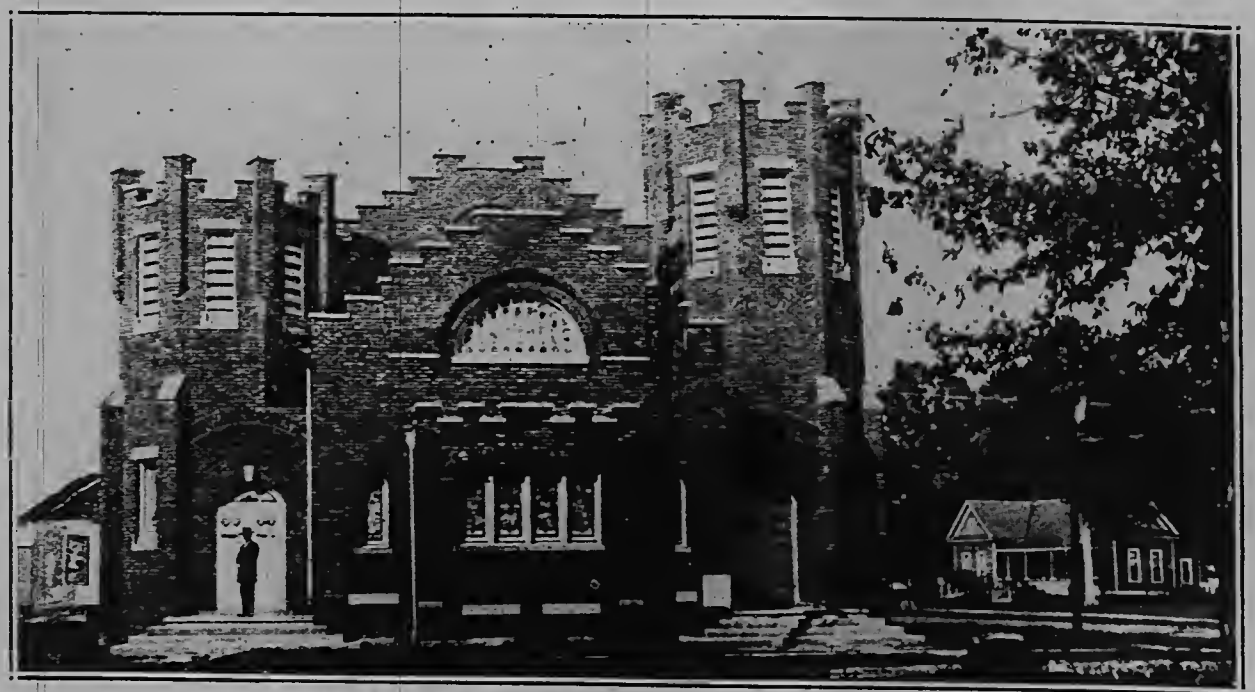
The Bishop announced the transfer of G. E. Cameron to the Kentucky Conference. He also announced the transfer of O. J. Chandler from the Kentucky Conference, and N. E. Joyner from the Mexico Conference to the Louisiana Conference.

The names were called, and the characters passed of those pastors serving in the Alexandria District, and a part of those serving in the Baton Rouge District.

Dr. McCain of Texas, and Rev. O. M. Powers, pastor of the Mansfield Baptist Church, were introduced, after which announcements were made and the first session adjourned.

Second Day.

Bishop Atkins resumed the call of Question 22, and nearly completed the calling of the names of pastors in the New Orleans District. At 10 o'clock Dr. Casper Wright, of Texas, addressed the Conference in the interest of the Methodist University, recently founded at Dallas. The Conference passed a resolution associating itself with other Conferences west of the Mississippi in furthering the interests of the University at Dallas. The resolution called for the election of a trustee of the University, from the territory of the Louisiana Conference, and Rev. W. W. Drake was elected.



THE NEW METHODIST CHURCH AT DREW, MISS.

This edifice has been completed during the year 1915. The total cost of the structure is about $16,000. It is equipped with Sunday school rooms and is one of the most up-to-date and attractive houses of worship in the North Mississippi Conference. Its erection reflects much upon the present pastor, Rev. J. W. Raper, and his enterprising flock. Brother Raper is closing his fourth year, and it is said to have been the best year of his quadrennium. The construction of this handsome church at Drew is indicative of the vitality and progressive spirit of Methodism in the great Yazoo Delta, where it has always been by far the strongest denomination.

Third Day.

Question 22 was completed. During the morning the question of recommending the appointment of members of the Conference to chairs in Vanderbilt University was discussed, and the Conference voted to recommend the appointment of Rev. Thos. Carter, and Rev. H. B. Carre to professorships in the theological department. In this connection, the Conference voted that a committee be appointed to draft resolutions, clearly stating that, by the recommendation of the appointment of these men to the University, the Conference does not place its aproval upon the course of Vanderbilt, and is in hearty accord with the General Conference action of 1914. Such resolutions were later read and adopted by the Conference.

A. L. Harper, E. G. Wood, A. A. Phillips, F. B. Hill, B. H. Andrews, J. L. Lay, and A. D. Searcy were admitted on trial.

Fourth Day.

On the fourth day of the Conference three sessions were held: one in the morning, one in the afternoon, and one at night. Baton Rouge, Minden, Lake Charles, and Bogalusa were nominated as the place of meeting for the next Conference. Baton Rouge receiving a large majority, the Conference voted to make the choice of the Capital City unanimous.

Mr. Pringle, of the Reform Bureau, and Dr. S. H. Werlein spoke against race track gambling in Louisiana, and Bishop Atkins declared there is need of information from the preachers against the evils of all forms of gambling. Dr. Werlein presented a very strong report on temperance. The Conference ordered that the report be published in the New Orleans Christian Advocate, and that a request be made for its publication in the secular press. The report of the Sunday School Board emphasized the need of teacher training and adult Bible classes, and of the observance of Children's Day. The Board recommended the appointment of a Sunday School Field Secretary, the salary and expenses to be met by a collection at the session of the Conference and by assessment upon the various charges, amounting to 2 per cent of the total sum paid to ministerial support.

Mr. Moore, of Mansfield, addressed the Conference in the interest of Mansfield College and asked that a special week, to be designated later, be set apart by the Conference as a time in which to bring Mansfield College before the people and secure students for the institution. The Conference ordered that such a week be observed in all the charges.

T. L. Bryson, and W. F. Henderson, Jr., were admitted into full connection. At the time of their reception, the Bishop made a very appropriate talk. He emphasized the fact that the men to be received were to be admitted into the traveling connection, and that meant that they should hold themselves in readiness to go to the ends of earth, if the interests of the Church should demand it. But they would have the blessed fellowship of their brethren. He warned them against ever believing they had fully attained, and directed them to look ever toward the morning of a better day. He said men should not allow themselves to become old at forty, that they should guard against succumbing to the hardening of the intellectual and spiritual arteries. Youth is a period of preparation, and youth can be retained by constant preparation for larger usefulness yet in the future. In discussing youth and age, the Bishop said that a certain man had made a study of the lives of the world's greatest men, to ascertain the period of life when the greatest achievements are wrought, and he found that 35 per cent of the world's greatest achievements were by men between the ages of 60 and 70. Don't be narrow, he said. Methodism is the greatest thing in the world that is not too thin. Breadth is measured both across the head and across the breast—in the mind, and in the heart and affections. The Bishop concluded with the hope that God would make the ministry of the two men very fruitful, and all their associations blessed.

In the afternoon the report of the Orphanage Board was read by C. C. Wier, and adopted. The report of the Board of Church Extension laid special emphasis upon Loan Fund Day. The Committee on Church Publications made its report, and after some modification the report was adopted. The report of the American Bible Society was read and adopted. The report of the Committee on the Pineville Cemetery was read and adopted. According to its terms, a proper division between the Pineville Church and the Cemetery Association will be made.

The report of the Epworth League especially stressed the correlation of Junior Leagues and Children's Misionary Societies, and called for hopefulness and renewed zeal in the work among the young people of the Church. In recognition of his splendid services to the Conference, in reporting so well its sessions, during a period of many years, to the morning press, Rev. H. H. Ahrens, a delegate to the Conference, was called to the floor, and he made a graceful response.

The report on the Asbury Centenary recommended that a suitable program be carried out at the next Conference, and that an appropriate sermon be preached in the various charges on the Sunday nearest the date celebrated. To arrange the program, the following Committee was appointed: S. H. Werlein, C. A. Battle, F. R. Hill, Jr.

C. M. Thompson and Geo. Anders were given the supernumerary relation. M. C. Holt was readmitted into the Conference.

The report of the Board of Education was read and adopted. Dr. Stonewall Anderson was present during the reading of the report, and following it, made a stirring address.

In the evening session, an additional report of the Board of Church Extension was adopted. The reports of the following committees and boards were read and adopted: Sabbath Observance, Legal Conference, District Conference Records, Washington City Church, Board of Missions, Evangelism.

The report of the Committee on Sabbath Ob-

servance endorsed the Sunday League of America. Upon the adoption of the report, the Bishop said he would like to call attention to a very suitable text for a sermon on Sabbath observance. It is found in Isaiah 58: 13, 14.

The report of the Board of Missions, having recommended the action. N. E. Joyner was elected Conference Missionary Secretary. The Committee on Evangelism asked that the first quarter of the year be spent in prayer, and in enlisting personal workers by the pastors. It also requested that the presiding elders call the preachers together for the purpose of promoting evangelistic movements in their respective districts. The Committee is ready to assist pastors in securing brethren to assist them in meetings. Resolutions, introduced by Dr. Werlein, addressed to Governor Hall, calling upon him to use his power to enforce the Locke Law, and commending his efforts in Jefferson Parish, were read and adopted by the Conference.

Sunday.

Sunday, at 10 a. m. a Conference love feast was led by Rev. J. L. P. Sheppard, and many touching and helpful experiences were given.

At 11 o'clock the largest audience that Mansfield Church has known gathered to hear the sermon of Bishop Atkins. Automobiles came in from Shreveport, Minden, and other points within reach over model roads. These, with cars from the town, half filled the streets in front and by the side of the church building. All available space was taken, and the house was filled to overflowing. At the thoughtful suggestion of Rev. J. L. P. Sheppard, a number of the ministers present gave up their seats and went elsewhere to worship in order that others who had never had the privilege of hearing a Bishop might be permitted to enjoy the service. The Bishop preached a great sermon, which was in no way a disappointment to the hundreds who had flocked to hear him. After the sermon, the Bishop ordained the following as deacons: T. L. Bryson, J. L. Lay, E. G. Wood, and M. W. Moncrief. A. L. Harper was recognized and received as a deacon from the Methodist Episcopal Church.

At the same hour, Rev. A. G. Shankle preached in the Baptist Church, Rev. R. H. Harper in the Presbyterian Church, Rev. A. I. Townsley in the Christian Church, and Rev. W. E. Thomas in the Methodist Episcopal Church.

At 3 o'clock in the afternoon Dr. S. H. Werlein preached a very able and appropriate sermon, after which Bishop Atkins ordained the following as elders: Louis Hoffpauir, D. L. Griffin, S. D. Roberts, R. V. Fuiton, G. V. Romano, and P. A. Swann.

At the same hour, Rev. C. V. Breithaupt and Miss Walker, both of Houma Mission, addressed a large audience in the Baptist Church.

The Conference of 1915 will be a memorable one. While some losses were shown in the Statistical Secretary's report, they were doubtless due in large part to the fact that the Conference year of 1914 was but little more than eleven months. And it is interesting to note that the losses included the indebtedness of the churches, and that the total indebtedness of the churches in the Louisiana Conference has been very greatly reduced. The spirit that prevailed during this Conference will mean the retrieving of all these losses, except that of indebtedness, and great progress in the Church during the coming year. Careful attention was given to every interest of the Church. Bishop Atkins won the esteem of all, not only in his presidency of the Conference, but also in his generous gift of himself wherever needed to further the interests of the kingdom. He gave himself unsparingly by timely addresses in a number of special meetings, held in the interest of important departments of church work, and thus gave a great impetus and inspiration to all the work of the Conference. We have never had a chief pastor with us who gave himself more willingly and unsparingly in this way.

The excellent people of Mansfield extended to the members of the Conference a hospitality which can not be surpassed anywhere. That, and the beautiful weather prevailing, contributed greatly to the even spirit of the Conference, which was evident throughout the sessions, while large plans were made, which will be executed, for the extension of the kingdom of God.

Fifth Day—Sunday Afternoon Session.

Pursuant to adjournment Saturday evening, the Conference met in memorial session Sunday afternoon at 2:30 o'clock. Rev. C. C. Miller, Chairman of the Committee, presided. After stating the solemn purpose of the session, the Chairman asked Rev. J. M. Brown to read the Nineteenth Psalm. A paper upon the life of Rev. A. W. Hoffpauir, by Rev. C. C. Miller, was read by Rev. R. H. Harper. A paper upon the life of Dr. Hamill was read by Rev. P. O. Lowrey, while Dr. Alexander and Dr. Reid were also remembered in the service. Rev. J. D. Harper was asked to lead the Conference in a prayer of thanksgiving for the lives of these men, and an invocation that a portion of their spirit might abide upon those who yet remain to carry on the Lord's work.

Sunday Night Session.

Sunday Night, at 7:30, the church building was filled to overflowing. Besides the large number of preachers so vitally interested in the reading of the appointments, there were many members of the Church in Mansfield, and other citizens of the town who, in view of the fact that the fruitful pastorate of Rev. T. H. Morris in Mansfield had extended through a quadrennium, awaited with intense suspense the "scattering remarks" of Bishop Atkins. After a stirring address on the Louisiana Methodist Orphanage, by Rev. R. W. Vaughan, additional reports from boards and committees, and a resolution of thanks, adopted by a rising vote, the Bishop made a very helpful talk, and read the appointments. The benediction was pronounced, and the Conference of 1915 passed into history.

Appoinments.

Alexandria District—H. W. May, presiding elder; Alexandria, O. J. Chandler; Bunkie, R. S. Walton; Bon Ami and Carson, T. I. Beck; Boyce and Cheneyville, W. W. Perry; Columbia, J. M. Alford; Colfax and Montgomery, H. B. Perritt; Campti, E. L. Cargill; DeRidder, W. S. Henry; DeRidder Mission, D. C. Bennett; Elizabeth and Fullerton, W. B. Perritt; Glenmora and McNary, J. W. Faulk; Harrisonburg, Robert Randle; Jena and Jonesville, J. O. Bennett; LeCompte and Meridian, B. H. Sheppard. Longville, P. A. Swann; Mellville, J. H. Montgomery; Merryville, J. W. Booth; Natchitoches, P. M. Brown; Oakdale, F. M. Freeman; Opelousas, J. D. Harper; Pineville, H. B. Vandenburg; Pollock and Rocheli, L. E. Crooks; Provencal, G. W. Bolton; Rapides Circuit, A. A. Phillips; Reeves and Oberlin, A. J. Bonnett; Seima, S. L. Riggs; Standard, E. G. Wood; Trout and Goodpine, P. H. Fontaine; Woodworth and Longleaf, W. F. Roberts; Commissioners of Education, O. J. Chandler, T. W. Holloman.

Baton Rouge District—H. W. Bowman, presiding elder; Amite, H. T. Young; Baker, J. B. Fuiton; Baton Rouge: First Church, C. A. Battle—Keener Memorial, H. W. Cudd; Clinton, A. J. Coburn; Denhan Springs, W. A. Mangum; Franklinton and Zona, J. A. McCormack; Franklinton Circuit, to be supplied; Greensburg, J. L. Cady; Gonzales, to be supplied; Hammond, J. J. Kelly; Jackson and St. Francisville, S. S. Bogan; Kentwood, John Shoiars; Pine Grove, B. W. Watson; Ponchatoula, J. B. Williams; Pride, B. H. Andrews; Springfield Mission, H. C. Murphy; Tangipahoa, J. L. Evans; Wilson, S. J. Davies; Zachary, R. V. Fulton; Chaplain of Penitentiary, H. S. Johns; Commissioners of Education, C. A. Battle, Walter Quinn.

Lafayette District—J. I. Hoffpauir, presiding elder; Abbeville, F. J. McCoy; Crowley, A. I. Townsley; Eunlee, A. A. Bernard; Evangeline Mission, T. L. Bryson; Franklin, A. F. Vaughan; Gueydan, J. H. Hoffpauir; Houma Mission, C. V. Breithaupt; Indian Bayou, J. L. Lay; Jennings, W. R. McPherson; Lafayette, Wm. Schuhle; Lafourche Mission, A. D. Martin, C. F. Starns, junior preacher; Lake Arthur, J. D. Nesom; Lake Charles, K. W. Dodson; Morgan City, C. C. Wier; New Iberia, H. N. Brown; Patterson and Jeanerette, M. C. Holt; Rayne, C. E. Fike; Sulphur and Vinton, Louis Hoffpauir; St. Martinville, to be supplied; French Missionary, Martin Hebert; Commissioners of Education, A. I. Townsley, A. P. Holt; Student Theological School, Emory University, F. E. Few.

Monroe District—A. S. Lutz, presiding elder; Bastrop and Collinston, O. L. Tucker; Bonita, A. D. George; Brooklyn, Denis Fordham; Calhoun, W. J. Newsom; Eros, R. H. Bamburg; Farmerville, J. F. Waitman; Gilbert, J. R. Roy; Lake Providence, C. C. Miller; Mangham, D. C. Barr, S. W. B. Colvin, junior preacher; Mer Rouge and Oak Ridge, W. R. Harvell; Monroe, T. H. Morris; Oak Grove, W. T. Woodward; Rayville, H. N. Harrison; Sicily Island, W. J. Porter; Tallulah, V. D. Skipper; Waterproof, George Fox; West Monroe, H. W. Ledbetter; Winnsboro, H. B. Thomason; Commissioners of Education, T. H. Morris, F. T. Gibbs.

New Orleans District—W. W. Holmes, presiding elder; Bogalusa, T. J. Warlick; Covington, to be supplied; Donaldsonville and Vacharie, P. O. Lowrey; McDonoghville, T. V. Peters; New Orleans—Algiers and Lower Coast, R. M. Brown; Carrollton Avenue, N. E. Joyner; Epworth, C. M. Morris; Felicity, F. R. Hill; First Church, S. H. Werlein; Louisiana Avenue, A. J. Gearheard; Parker Memorial, R. H. Harper; Rayne Memorial, F. R. Hill, Jr.; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas; St. Mark's, Italian preacher, C. V. Romano; Plaquemine and New Roads, G. P. White; Slidell, T. J. Embree; St. Tammany, J. S. Rutledge; Superintendent Orphan Boys' Home, J. L. Sutton; General Secretary Epworth League, F. S. Parker; Professor in Emory University, F. N. Parker; Professors in Vanderbilt University, H. B. Carre, Thomas Carter; Commissioners of Education, F. R. Hill Jr., Van Carter.

Ruston District—[illegible] presiding elder, Arcadia, R. K. [illegible]; Bernice, S. T. Roberts; Dubach, George Purcell; Cotton Valley, T. J. Holcomb; Dubach, W. L. Doss; Elmore, W. L. [illegible]; Gibsland, J. G. Sloan; Haynesville, A. S. J. [illegible]; Homer, J. G. [illegible]; Jonesboro, G. A. Morgan; Minden, W. W. Drake; Plain Dealing, C. B. Powell; Ringgold, J. P. Dyer; F. P. Morse, junior preacher; Ruston, J. M. Henry; Sibley, A. L. Harper; Simsboro, W. R. Smith; Winnfield, J. W. Lee; Superintendent Methodist Orphanage, R. W. Vaughan; Commissioners of Education, J. M. Henry, S. M. Collins.

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GOOD NEWS FROM MRS. HOYLE.

The many friends of Mrs. Vic Thompson Hoyle, President of the Woman's Missionary Society of the North Mississippi Conference, will be glad to know that she is expecting to return to Tupelo from the Baptist Memorial Hospital at Memphis in a few days.

She is improving daily and has the promise of recovered health. She is deeply grateful to friends from all parts of the Conference for many remembrances during her illness.

J. C. PARK, Pastor.

Tupelo, Miss., Nov. 9.

A NOTICE.

The ladies of the Carrollton Avenue Church of New Orleans will have a Christmas bazaar in the Sunday school room, corner of Carrollton Avenue and Elm Street, on Friday, December 3, from 9 a. m. to 9 p. m. Lunch will be served, and cakes, jellies, etc., besides fancy articles, will be for sale. We hope that the ladies of other churches will pay us a visit on that day.

MRS. JOHN H. CARTER,
Sup't of Publicity.

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Secular News

By R. E. Meek.

Boys' and Girls' agricultural clubs have been organized in thirty-three States in the Union with a membership of 110,077 last year, which has been increased to 151,194 this year.

King George V of England is an admiral of the German navy and Emperor William of Germany is an admiral of tbe English navy. Being chiefly honorary, tbese positions have in the past been of little importance except as a means of showing tbe friendly attitude of tbe two monarchs, and now that the two countries are at war they have virtually ceased to exist.

At tbe November election the new Constitution for the State of New York failed of acceptance by about 400,000 votes. Commenting on its defeat, The Outlook says: "Although the Constitution was defeated, Mr. Root, as leader of the Convention, has laid down certain principles which will finally be recognized and embodied into tbe political structure of New York."

A monument to Daniel Boone has been erected in Warren County, Mo., and was dedicated by delegates from the Missouri branch of the Daugbters of the American Revolution. The famous ploneer lost his land when Kentucky was admitted into the Union and moved to Missouri, where he passed the declining years of his life, and died in 1820; later his remains were removed to Kentucky.

In the Battle of the Marne, which began on Sept. 6, 1914, and ended on Sept. 18, 1914, lasting twelve days, the battle front was over 140 miles long and two and one-half million men were engaged, 1,600,000 Allies and 900,000 Germans. The losses of the Allies were the heaviest on account of their being on the offensive. The fact that the Germans were so largely outnumbered at this time doubtless explains why they did not attempt to besiege Paris.

The following are some interesting statistics concerning the telephone: There are 13,570,874 telephones in the world, of which 8,975,074 are in the United States, with a wire-mileage of 23,797,962. Los Angeles, Cal., has the largest number of telephones of any city in the United States in proportion to its population, having 72,000 telephones and 319,198 inhabitants. There are eight times as many telephones in the United States as there are in Germany.

On October 26 a $25,000 monument to the Confederate Women of Florida was unveiled at Jacksonville, Fla. In the past one of the chief things that the South has been able to boast of to the world has been the nobility of her women, and at no time in the history of our country was this better displayed than during the Civil War period. A similar monument ought to be erected in every other Southern State in the Union where one does not now exist.

Christians will not be allowed to be present at the coronation of Emperor Yoshibito of Japan. The failure of the Japanese Government to recognize the Christian religion is in striking contrast to the policy of the Chinese Government in respect to it, and indicates that, in spite of the faithful work of the missionaries, Japan is still a non-Christian nation. Though the Government of China is weak and apparently unstable, this is in no way the fault of Christianity.

Woman suffrage has been defeated in New York by about 180,000 votes, in Pennsylvania by about 50,000, and in Massachusetts by about 130,000. A journal of high standing states that the eleven States (Wyoming, Colorado, Idaho, Utah, Washington, California, Arizona, Kansas, Oregon, Montana, Nevada) that have granted suffrage to women have a total population of only 8,000,000, while the 37 States which have not granted it have a population of about 83,000,000. The anti-suffragists have reason to be encouraged, but the suffragists are by no means discouraged and intend to do greater things in the future, and will, unless those who oppose them work harder than they have in the past.

ACTION OF THE NORTH ALABAMA CONFERENCE.

The North Alabama Conference, as one of the original patronizing Conferences of Vanderbilt University, bad before it at its recent session the report of its Commissioner in reference to the joint meeting of the Educational Commission and the Conference Cimmissioners to consider the matter of the transfer of all rights in Vanderbilt University from the General Conference to the patronizing Conferences. This report, which announced the decision of the Educational Commission that no transfer could be made, was adopted by a unanimous vote, and the following resolutions were then unanimously adopted:

RESOLUTIONS.

"Whereas the Educational Commission of the Methodist Episcopal Church, South, has decided, after fully reviewing the case and being guided by the opinions of eminent counsel, that it was wholly without power to convey or transfer to the original patronizing Conferences any right, title, or interest in Vanderbilt University; therefore

"Resolved: 1. That we accept tbis decision of the Educational Commission as a final settlement of the disturbing Vanderbilt University question.

REV. D. E. KELLY,
of Hattiesburg, Mississippi Conference Evangelist; who is steadily growing in reputation as an effective revivalist.

"2. That in this acceptance of the decision of the Educational Commission and the decision of the Supreme Court of Tennessee we are unshaken in our conviction that in equity Vanderbilt University is to-day our property, and that our fathers laid the foundations of an institution to be owned and controlled by the Church they represented in the establishment of Vanderbilt University. Our conviction was expressed a year ago when we instructed our Commissioner to agree to no terms that did not recognize 'the ownership and right of control of the entire university by the patronizing Conferences.'

"3. We rejoice in the auspicious opening of Emory University at Atlanta and of the Southern Methodist University at Dallas. We have to-day in these two universities more than twelve hundred students and more than five million dollars in property and endowment. These institutions have been made secure to the Church by deeds of gift and by charter and we believe will be thus held to the end. To Emory University and to Southern Methodist University we pledge our prayers, our faithful co-operation, and our financial support."

ALMOST HOME.

By Rev. J. L. Greenway.

The banks of the river I am nearing,
Its ripple I now seem to hear;
But Jesus so sweetly is saying,
"Beloved, I always am near."

In Him I am simply confiding,
So gently He's clearing my way;
The sunlight from Heaven is streaming,
And darkness is fleeing away.

I am nearing the portals of Glory,
I am catching the heavenly strain.
The angels are chanting the story
Of Jesus, who liveth again.

The breezes of Heaven are blowing—
So calmly they're cooling my brow;
And softly the angels are coming,
They're gathering around me now.

The swellings of Jordan are flowing,
And washing just now at my feet;
My shepherd so gently is leading,
My journey is almost complete.

Across the dark waters I am looking,
My vision of Heaven is bright;
Its splendor to me is unfolding,
And glory now breaks on my sight.

Sweet voices are earnestly calling,
They're coming from loved ones most dear;
To greet me they're watching and waiting—
To welcome me home with good cheer.

The river I softly am crossing,
In the midst of its water I stand;
A good-by to those I am leaving,
A welcome from those on the strand.

Silver Creek, Miss.

EFFECT OF INCREASING DROUGHT IN MINNESOTA.

Word from Minneapolis, Minn., was to the effect that Minnesota's output of beer during the seven preceding months was 99,035 barrels less than during the seven months before that. During the seven months of decrease a number of Minnesota counties outlawed the saloon.

A PHYSICIAN WHO PRAYS WITH HIS PATIENTS.

Dr. Y. Miyoshi is a successful Christian Japanese physician in Manchuria. He practices Christianity as well as medicine, in that he always prays with his patients, instead of trusting to the administration of drugs alone.—New York Christian Advocate.

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THE SMILING FACE.

We've formed a new society,
"The Order of the Smiling Face."
An honored member you may be,
For every one may have a place.

The rules say, you must never let
The corners of your mouth drop down,
For by this method you may get
The habit of a sulky frown.

If playmates tease you, let your eyes
A brave and merry twinkle show;
For if the angry tears arise,
They're very apt to overflow.

If you must practice for an hour,
And it seems a long, long while,
Remember not to pout and glower,
But wear a bright and cheerful smile.

The rules are simple, as you see;
Make up your mind to join to-day.
Put on a smile, and you will be
An active member right away.

—St. Nicholas.

THE LITTLE MUSIC MASTER.

You little people all love music— don't you? Well, I am going to tell you a story about a little boy who loved music better than anything else in the world.

His name was Adolph, and he lived in a small German country town, close to a great oak forest. Now, his father was famed throughout Germany as a maker of wonderful violins, and it was most natural that Adolph learned to know the violin when he was very young. At the time of this story he was nine years old and almost every fair day you might find him deep within the the woods playing softly on his violin to the trees and birds.

One day when Adolph arrived home after one of his wonderful days in the forest he found his good father very much excited. The good man had received orders for violins from some of the most famous musicians in all Germany, for it had been announced that day that a prize of gold had been offered by the Emperor for the best musical composition to be sent him some time during the next two weeks.

And the good father felt that here was a chance for Adolph. He knew that the little chap was more than an ordinary player; he knew he had already composed pretty songs and waltzes, and so why would he not have an equal chance with any musician, no matter how great, of winning the prize?

For the next three days it rained and Adolph, try as he would, could not play a note. He wanted the woods and the birds about him. The fourth day was one of those beautiful summer days, when the air was sweet and the sky evener than a fairy sea, and with joy in his heart Adolph started for the woods with his violin tucked under his arm.

From the glaring sunlight, he entered the cool shade of the trees, and after walking for some time he sat down on a large rock close beside a mountain brook.

And then Adolph, with a smile on his face, began to play. The wonderful music sobbed through the forest like a living thing, and presently from afar off came the flutter of wings. The birds of far and near were coming to hear him play. On every bough there was every kind of a bird, while among the trees and on the rocks the beasts of the forest crept to listen.

All of a sudden Adolph stopped. Then, throwing back his curly head, he spoke to the birds.

"I want you to help me," he said. "I want you to sing for me, for the Emperor bids me compose some music that man has never heard before."

"You are our friend," answered the nightingale, "and we are very glad to help you." And every little feathered fellow in the forest piped long their offer of aid. It was the nightingale who took command. In a second he had called fifty nightingales to his side and they opened their throats and sang as no other chorus had ever sung before, while below in the rock Adolph trembled with joy. Not a note did he forget, and when, two weeks later, he played it all on his wonderful violin before the Emperor, the musicians of Germany marveled and called it "The Song of the Angels."

And so it was that Adolph won the prize, and also became one of the greatest musicians the world has ever seen. Unidentified.

HOW RODERIC AND GORDON WENT CAMPING.

Roderic looked very much out of sorts. "Fred Stone has gone deer hunting with his father, and Joe Gilmore and Duncan Reeves have both gone camping out. I say it's a shame. I've wanted to go camping out all my life." He dug his pencil impatiently into the map he was drawing.

"So have I," said Gordon, who always wanted to do just what his brother did.

Sister Ruth looked up from her sewing. "What sort of a place would you pick out to camp in?" she asked, thoughtfully.

"Oh, a nice woody place. I like lots of pines and hemlocks. There are more apt to be bears and deer, you know, stalking about."

"Yes, and water, too," said Gordon. "We would want fish. I've had my tackle all ready since spring, but haven't been fishing once."

"It seems to me you could have a pretty good time right here at home, boys," Ruth suggested. "There are the woods on Uncle Ezra's place." Roderic turned his head disdainfully.

"And Goose Creek," went on his sister, calculatingly.

"Whoever heard of fish in Goose Creek?" scoffed Gordon.

"What do you say to going camping with me, boys?" Ruth proffered boldly. "I think I know of a delightful place. We'll start Monday and stay all the week if you say so. We can take father's tent and some of mother's dishes and a load of provisions. Shall we?"

"Oh, yes, yes!" both boys shouted at once. "But where is the place, Sister Ruth?"

"That you must leave entirely to me," she told them. "There are pines and spruces and water; are they enough?"

When they were ready to start she insisted that both of the boys should be blindfolded securely, which added to the general mystery.

They were to be drawn to the camping ground by Seth, the hired man, and the light spring wagon was loaded with things for their comfort and enjoyment. The boys sat, one on either side of Ruth, and asked questions. Roderic felt sure that they were going a very great distance. "It must be miles and miles, isn't it, Sister Ruth?" But Sister Ruth only laughed at him.

"We must be up in the mountains, I am sure," said Gordon. "It is so very rough." They were crossing the pasture then. They took many roundabout turns and at last stopped on a beautiful wood road, close by a gurgling spring.

"I think we will camp here," Ruth said, and she untied the bandages from the boys' eyes.

They soon had things unloaded and were pitching the tent. Two happier boys never lived, and they spent several joyous days there.

"Oh, Ruth, tell us the name of this lovely place. We will want to come here next year," Roderic cried. But Ruth only smiled.

On the way home she did not bandage the boys' eyes, and they were both surprised when, after a short trip through the woods and across a field or two, they turned into their own home lane.

"Oh, Ruth, have we really been in Uncle Ezra's woods, after all?" they cried. "I never guessed it was half as lovely as that."

"I wanted you boys to know how many really wonderful things there are right close at home," Ruth said. "I wanted you to know what you were missing by being discontented and wanting to do something that was impossible. All this beauty has been right within your reach always."

It [illegible] and the best of it is we can have it every year. And Roderic, I could fully [illegible] Boys and Girls

THE NEED OF SALVATION IN YOUTH.

Many times we hear children and young men and women make the remark that religion is good enough for old folks, but that they themselves are too young.

Oh, what a sad mistake, children! Does the Bible not say, 'Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them?' Eccl. 12:1.

In every part of Scripture it is remarkable with what tenderness the season of youth is always mentioned.

It was in youth that Samuel was called. It was in youth when the Spirit fell upon David. It was at that age that the little children were brought unto Jesus to be blessed and the disciples rebuked those that brought them, but Jesus was displeased when he saw it, and said unto them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God."

When Timothy was a mere child, he was taught the Scriptures daily by his mother, Eunice, and his grandmother, Lois, and he was converted while very young.

Truly, children, it pays to give Jesus your heart while in youth, for if you live apart from him, as you grow older you will meet with more of life's temptations, and little by little you will find yourselves losing pleasure in the things pertaining to God and heaven and your hearts and minds will be taken up with worldly amusements, worldly associates, etc., until you will scarcely think of Jesus at all.—Methodist Recorder.

THOUGHT-PROVOKING

A little girl was sent in a hurry for the doctor the other day, and when she reached the steps of the physician's house she found there a doctor of divinity, the pastor of the church which she attended.

"Well, my little girl," said the minister, who recognized the child, "what's the matter? Nothing serious, I hope."

"I don't know for sure," said the girl. "Only we can't find my tennis ball anywhere, and we think perhaps the baby has swallowed it."

"Dear me!" exclaimed the reverend gentleman, much amused. "And so you want the doctor. Well, I'm a doctor. Won't I do?"

The little girl eyed him for a moment in a brown study, as though the idea was new and might be good. "No," she said, at last, shaking her head with decision. "We want a doctor that practices, not one that preaches."—Telonis.

As a rule, we get most excited over those matters which are of the least consequence. The path of life behind us is dotted with molehills which we once thought were mountains.—Edward Leigh Pell, D. D.

ENLARGE YOUR DAY

Thousands of people have already learned how to enlarge their days, how to increase the time they can devote to profitable recreation and pleasure without sacrificing work that must be done.

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PERSONAL AND OTHER NOTES.

The Southern Conference for Education and Industry will meet in New Orleans next spring.

Rev. W. D. Wendel has had a most successful year at Como, Miss., and a correspondent states that his return is much desired. He will make an excellent report at Conference.

Mr. H. H. Alirens gave excellent reports of the proceedings of the late session of the Louisiana Conference in the New Orleans Times-Picayune. He is a master in that line of work.

Dr. F. N. Parker, of Emory University, and Dr. Thomas Carter, of Vanderbilt University, were present at the late session of the Louisiana, of which they are members. They were cordially welcomed by the brethren, who were glad to see them.

The local option election in Rapides Parish last week was remarkably close. The prohibitionists won by a majority of seven votes. Following their usual tactics, the saloon advocates have appealed to the courts to stay the day of the doom of their iniquitous business.

Writing from Colbert, Oklahoma, Rev. W. W. Williams orders his paper changed to Maud, Okla., and adds: "I have a delightful appointment and expect a great year." We are pleased to know that this worthy worker is well located, and we hope that his expectations will be fully realized.

Rev. John Ritchey, the Secretary, writes us as follows: "The Veteran Ministers' Association will hold its annual meeting in the Methodist church at New Albany on December 1, 1915. Rev. G. W. Bachman will preach the annual sermon, after which the usual handshaking exercises will follow."

In the last issue of the Advocate, in noting the much-regretted death of Prof. Booker T. Washington, the noted Negro educator, the statement was inadvertently made that the school which he founded at Tuskeegee, Ala., has an endowment of five million dollars. It should have been two million dollars.

At the late session of the Texas Conference, Rev. W. J. Johnson, whose remarkably fruitful four years' pastorate at Beaumont was noticed in last week's Advocate, was transferred to the North Texas Conference. That body, however, has not yet met and what his new field of labor will be is not known at this writing.

The new Editor of the Methodist Review, Dr. Horace M. DuBose, is now in Nashville and has taken active charge of the work of bringing out the January number of the Review. He and his family have received a cordial welcome to Nashville, where they made their home for a number of years and where they have a host of friends.

Rev. O. L. Savage, of Belzoni, has our thanks for a club of 5 subscriptions. Success has crowned his labors during the year; and, along with the other interests of the Church, he has been mindful of the Conference organ. He is a workman who does not believe in overlooking anything and who knows how to achieve results that are worth while.

After addresses by Dr. A. J. Lamar and Dr. J. S. Frazer, financial commissioner of Emory University, the Memphis Annual Conference last week subscribed more than $6000 to that institution. This collection was taken by Mr. T. B. King, of Memphis, one of the leading laymen of Southern Methodism, who is a remarkably forceful speaker.

Work on the campus of Emory University, in Druid Hills Park, Atlanta, has begun; and under the hand of the landscape engineer the grounds begin to present many charming views. Dr. E. E. Chappell, editor of our Sunday school periodicals, visited the campus recently and says that there is nothing more beautiful at any American institution of learning.

Owing to the illness of Prof. Henderson of Centenary College, Rev. H. T. Carley was induced at Mansfield to forego his purpose to take a pastoral charge in the Louisiana Conference and to accept again a professorship in that institution.

Reports to date indicate that the membership gain of our Church for 1915 will be considerably in advance of that of last year. Some of the Conference gains reported to date are approximately as follows: Holston, 3500; North Alabama, 2900; Missouri, 2700; Northwest Texas, 2300; St. Louis, 1900; West Oklahoma, 1600. Fourteen Conferences to date report a total gain in membership of more than 24,000.

The fourth quarterly conference of the Tyro (Miss.) charge, adopted by a unanimous vote resolution expressing high appreciation of the services of their pastor Rev. T. E. Gregory, and of their presiding elder, Rev. J. W. Dorman, both of whom will be compelled to go to a new field by the operation of the time limit. These brethren were commended for their ability and faithfulness, and a deep interest was expressed in their future work and welfare.

During the recent session of the Louisiana Conference, Brother C. O. Chalmers, Publisher of the Advocate, was delightfully entertained at Mansfield College by President and Mrs. R. E. Bobbitt. His associate guests were Rev. J. L. Williams, Rev. A. D. Martin, Mr. S. H. Meyer, and Mr. H. L. Baker. Brother Chalmers was much impressed by the fine student body of the College and the work that it is doing for the young womanhood of Louisiana.

At the recent session of the Mississippi State Baptist Convention a Commission was constituted "to exercise general supervision over the management and editorial policy of The Baptist Record." This paper is issued at Jackson, and has hitherto been entirely under private control. This convention also adopted as one its aims to to be achieved during the next twelve months: "250 **Sunday schools contributing regularly $5 a month to the Baptist orphanage at Jackson.**

Rev. H. P. Crowe, formerly a member of the North Mississippi Conference but who for some years has been a member of the St. Louis Conference, is now serving as Financial Secretary of Marvin College, at Fredericktown, Mo. In a letter renewing his subscription to the Advocate, Brother Crowe says: "Methodism in this part of the country is fast moving to the front. In fact, we are the leading denomination throughout this great section of the State of Missouri."

Under date of November 12, Rev. L. M. Lipscomb, of Booneville, Miss., writes: "We are having some great services in these closing days of the Conference year. On a recent Sunday I received three persons, two of them on profession of faith, into the Church, and baptized two infants; and last Sunday we had two additions—one by profession." Brother Lipscomb is an uncommonly effective preacher, and that he should have such seals to his ministry is not surprising.

At the fourth quarterly conference of the Guntown and Baldwyn charge (North Mississippi), resolutions appreciative of the work of Rev. J. H. Mitchell, presiding elder of the Corinth District, were unanimously adopted. He was commended for his interest in the work, his superior administrive ability, and his Christian spirit and brotherliness. Manifestly the brethren within the bounds of that appointment hold Brother Mitchell in very high regard.

In a recent meeting, while he was out of town, the official board of our church at Starkville, Miss., passed, without a dissenting voice, a resolution requesting the return of Rev. T. H. Lipscomb to that charge for the fourth year. There is not a more responsible pastorate in Mississippi than the one at Starkville, and Brother Lipscomb has met its exacting demands with a marked degree of efficiency. The A & M College, which is located there, has a student body of approximately 1000 young men.

The youngest presiding elder in the North Mississippi Conference is Rev. R. A. Tucker, of the Holly Springs District, who is finishing his first quadrennium in that responsible office. Those who have been associated with Brother Tucker in the work speak in enthusiastic terms of the service which he has rendered. He is a son of the late Rev. H. R. Tucker, long an esteemed member of the North Mississippi Conference; so he has been identified with the itinerant ministry practically all of his life.

From a letter from Mrs. Laura L. Delap, of Natchez, Miss., we take the following: "We are grieved to feel that we shall so soon have to give up our beloved pastor, Rev. H. B. Watkins, and his family. His sermons are so filled with the Holy Spirit that they are unusually helpful and comforting, and out of the pulpit he is such a good friend. More than 59 years ago, when I was sixteen years of age, his grandfather, Dr. W. H. Watkins, took me into the Church." This is not an unusual testimony concerning the work of this gifted young minister, who is one of the choice members of the Mississippi Conference.

A Drew (Miss.) correspondent of The Sunflower Tocsin, in the issue of that journal appearing on Nov. 18, said: "Rev. J. W. Raper, who has served this charge for a full quadrennium, will under the law of his Church have to go elsewhere. He has done a wonderful work during his pastorate here, advancing all the interests of the Church, adding to it many new members, and erecting at a cost of $15,000 a handsome new house of worship, which for convenience of arrangement and architectural beauty compares favorably with the best church edifices in the State. His membership and the community generally regret the necessity of his departure and entertain the hope that the lines may fall to him in pleasant places."

Rev. J. J. Hoffman and his wife were found in a helpless condition physically in their rooms above their little Bible House on Baronne Street one day last week and were carried to the Charity Hospital, where they both have since died. It was stated in some of the city papers that they were in destitution and want at the time that they were stricken with illness; but we are pleased to note that the Rev. Mr. Becker, who officiated at their obsequies, affirms that this was not true. Mr. Hoffman was a Lutheran minister and the founder of the New Orleans Helping Hand Mission, which sought to give assistance to the "down-and-outs." He also kept for sale a collection of Bibles. He and Mrs. Hoffman did a good work and will be missed in the Crescent City.

As a memorial to his beloved wife, Mrs. Kate McWillie Powers, whose regrettable death occurred some weeks ago, Dr. R. V. Powers has bought several acres of land south of and adjoining the Methodist Orphanage at Jackson, Miss., and will erect thereon a building to cost not less than $10,000 as a domicile for The Children's Home Society. That institution is not an orphanage in the strict sense of the word; its object is not to rear children, but to take charge of them and secure homes for them. It received last year 117 children. It is stated that it will work in harmony and co-operation with the Methodist and Baptist Orphanages at Jackson. This benefaction of Dr. Powers is a noble one, and will doubtless exert a wide influence for good in the coming years.

At the session of the Texas Conference a resolution was adopted pledging the Conference to endow a chair in the School of Theology of the Southern Methodist University, Dallas, Tex., the needed amount, $50,000, to be raised during the coming year. The Conference extended an invitation to Bishops Candler, McCoy, and Mouzon to co-operate with Dr. C. S. Wright, Vice President of Southern Methodist University, in making plans for this campaign. The Conference also adopted a resolution agreeing to the amendment of the charter of the University, making the institution one owned and controlled by the Methodist Episcopal Church, South. This amendment was prepared by the Educational Commission of the Church. Dr. Wright, the Vice President, believes that within a year four of the seven chairs of the School of Theology will be endowed by the Conferences of Texas and that endowments for the other chairs will be secured from individuals.

A NEW AND VALUABLE BOOK.

I have recently read with much appreciation a new and valuable book which I desire to heartily commend to the readers of the New Orleans Christian Advocate. The title in full is: "God's Estimate of Man and Other Sermons, Together with an Autobiographical Sketch." By the late Rev. W. C. Black, D. D., of the Mississippi Conference, with an introduction by Rev. H. M. DuBose, D. D. Published by Smith & Lamar, Nashville, Tenn.

The autobiography will be read with interest by the many personal friends of the author.

There are ten sermons selected from those delivered during his active ministry—some of them many times with great effect. Of them Dr. DuBose says in his introduction: "The tone of their theology is silver-clear. * * * They will now be available to the younger ministry, to whom they will become valuable as models of frankness, faithfulness, and earnestness in pulpit utterance."

The older ministry and Christian people of every rank will find them good in substance and expression, to the use of spiritual edification. This worthy book should have a wide circulation and an extensive reading. It will be on sale at the coming session of the Mississippi and North Mississippi Conferences, and should have a liberal patronage at the hands of the preachers and visitors. It can be had also from Rev. M. M. Black, Canton, Miss. The price is reasonable, being only 75 cents per copy, net; 80 cents by mail, postpaid.

G. W. BACHMAN.

Winona, Miss.

SPECIAL SERVICES AT THE LOUISIANA CONFERENCE.

Tuesday night, Dr. George Sexton, of Shreveport, delivered a forceful sermon on the power of the gospel to save. He took his text from Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." He said that many sermons he had heard upon this text emphasized the word 'ashamed,' but that he considered the key word of the text to be 'power,' and the text was discussed largely from the standpoint of that word.

Wednesday afternoon Dr. J. W. Gilbert preached to a large congregation, and all who heard this able leader of the Colored Methodist Church were thrilled by the message he brought.

Wednesday night the Epworth League anniversary was held, Rev. W. E. Thomas, Chairman of the Epworth League Board, presiding. Mr. J. D. Saint, of New Orleans, President of the Louisiana Epworth League, made a fine address on the work of the League in the State. The keynote of his address was optimism. He reported great progress in the work, and inspired those who heard him with great hope of the future. Dr. F. S. Parker, General Secretary of the Epworth League, was the principal speaker of the evening. He dwelt upon the great value of the League in the past, and declared that it must have a large part in the life of the Church in the future, if the young people are to be properly trained and developed in Christian service. It is invaluable as an agency in reaching and holding the young people at a very critical period in their mental and spiritual life.

Thursday afternoon, Rev. J. L. Williams preached to a large audience. Brother Williams has recently come into our Conference. He was stationed last year at Greenwood.

Thursday night, a splendid meeting was held in the interest of Sunday schools. Bishop Atkins made the chief address of the evening, and all who heard him were impressed with the fact that the Sunday school is an absolute necessity to the life and growth of the Church. After the Bishop's address, Rev. Briscoe Carter took a collection for the extension of the Sunday school work in Louisiana. A goodly sum was realized, and this amount was later raised, during a regular session of the Conference, to $1000. This timely collection by Brother Carter, and an assessment ordered by the Conference, make it possible for Rev. W. H. Coleman to give all his time during the year to the work as a Sunday School Field Secretary.

Friday afternoon, a laymen's meeting was held, under the direction of Mr. W. S. Holmes, Conference Lay Leader. The Bishop was present, and spoke upon the laymen's responsibility in the Church. Mr. Spinks, Rev. H. W. Bowman, Rev. W. H. Coleman, Rev. J. A. Mangum, and Rev. K. W. Dodson spoke on the use of Duplex envelopes, and other practical ways for the laymen to meet their responsibility.

Friday night the educational interests of the Church were represented to an audience which taxed the capacity of the building. Dr. J. M. Henry, President of the Conference Board of Education, presided. Bishop James Atkins delivered a masterly address on Christian Education. At the close of his address, the Bishop called for an offering of $5000 to meet immediate and pressing needs of Mansfield College. Mr. Liverman, of Mansfield, said that he had been authorized by Mr. Blair, of Shreveport, to state that Mr. Blair would give $1000 toward the collection, provided the remaining $4000 be raised. Mr. Moore, of Mansfield arose and said that he would duplicate Mr. Blair's proposition. With this splendid start, more than half the amount asked for was subscribed before the meeting closed. A committee was appointed to complete the collection during the days following. More than $1000 are yet needed to make up the amount. Let the people of our Church, and the friends of Mansfield College, all over our territory respond to this great opportunity. The $2000 of Mr. Blair and Mr. Moore are offered upon the condition that the full sum of $5000 be raised. We can not afford to fail to raise the $3000.

The musical department of Mansfield College contributed largely to the educational meeting. A large chorus of the College students sang a number of songs, while members of the musical faculty at the College gave some exeellent selections. The Mansfield Church has a fine choir, which added much to the special services of the Conference. And the effectiveness of the choir is largely due to the work of the College musical faculty. Altogether, our College at Mansfield made a fine impression upon the members and delegates of the Conference, and they went away believing in its prsent thorough work, and in its greater usefulness in the future.

Saturday night was devoted to Missions. Rev. C. C. Miller presided. A large audience listened with intense interest to Dr. S. H. Werlein who spoke on conditions and missions in New Orleans, and to Rev. N. E. Joyner who discussed conditions in Mexico.

R. H. HARPER.

ITS POSITION MADE CLEAR.

The following resolution was unanimously adopted by the Louisiana Conference during its late session at Mansfield:

"Whereas, the Rev. Thomas Carter and the Rev. H. B. Carre are at present, and have for some years past been serving as professors in Vanderbilt University at Nashville, Tenn., and whereas, this Conference has requested the presiding Bishop to appoint Brothers Carter and Carre to profesorships in Vanderbilt University, therefore,

"Be it resolved, That while we have recommended the appointment of these brethren to professorships in Vanderbilt University, we desire to place ourselves on record as commending in every particular the action of the General Conference of 1914 and also all the acts of the Commissioners appointed by said General Conference relative to the said Vanderbilt matter."

HELP URGENTLY NEEDED.

By Mrs. Lily Meekins.

As you have probably heard, or read, the Mary Werlein Mission, of New Orleans, was very badly damaged on September 29 when the great hurricane struck New Orleans. The roof was practically torn off and the damage to the inside of the buildings on that day and during the heavy rains of a few days later was frightful. The roof has been fixed and we are protected from further damage by the rains, but owing to a lack of funds the inside work is still almost at a standstill. Some of the rooms are barely habitable and others cannot be used at all, making conditions very crowded and unpleasant, which tends to hamper the work. We have been able to raise enough money to take care of some of the inside work, and if given time we could manage the rest among ourselves, but our membership is composed of poor people, who can not raise any appreciable sums on short notice, and this repair work must be attended to at once.

This appeal has been delayed, as we expected to raise enough money to take care of our needs, but find it utterly impossible, and find it necessary to use this means in order to reach our more fortunate brethren and sisters who have not suffered from the storm. We need at least $75 to take care of repairs still absolutely necessary to be made, and could use more to get everything in good shape. What can you do for us, reader? Names and amounts contributed will be printed weekly until the desired amount is secured. All contributions, great or small, will be very much appreciated, and should be forwarded to Mrs. Lily Meekins, Resident Missionary, Mary Werlein Mission, 1026 Tchoupitoulas Street, New Orleans, La. We have already received one contribution with which we head our list:

E. W. Vacher..... $25.00

NORTH MISSISSIPPI CONFERENCE ANNIVERSARIES.

The following nights of our Conference week have been asked for by the Presidents of our several boards:

Wednesday night—Epworth League Board.
Thursday night—Board of Missions.
Friday night—Board of Education
Saturday night—Sunday School Board.

Brother Bachman asks that we state that the Conference Historical Society will meet Tuesday evening at 7 o'clock, and the Veterans' Association Wednesday afternoon at 3 o'clock. Brother Bachman is to preach the sermon for the Association.

Bishop Atkins has agreed to speak on the night of the Sunday school anniversary.

S. L. POPE.

New Albany, Miss.

TO PUBLISH A PAPER IN NEW ORLEANS.

At the session of the Presbyterian Synod of Louisiana at Lake Charles, La., last week, it was decided to begin the publication of a Presbyterian weekly in New Orleans at an early date. There is said to be about $6000 behind this enterprise. It was stated that Dr. George Summey will be the editor of this new publication, and Dr. L. C. Voss the assistant editor. It is expected that this journal will serve not only the Presbyterians of Louisiana, but also those of adjacent States.

This development is quite a suggestive one. Several years ago a paper known as The Southwestern Presbyterian was published in this city, but, with a view to making a stronger periodical, it was merged with The Central Presbyterian and Southern Presbyterian, of Atlanta, Ga., and Richmond, Va., the new publication (which was issued at Richmond) being called The Presbyterian of the South. We have not seen it so stated, but we infer that the Presbyterians of Louisiana feel that a journal issued so far away does not adequately meet their needs, and that this is the cause of this late action upon their part. That they should have reached such a decision is not surprising; for a paper, to be most effective, needs to be where it can grapple with problems of a State or community at a close range and reflect in some measure the local atmosphere. No politician would be so unwise as to expect a journal in St. Louis or Richmond to champion the interests of his party successfully in Louisiana or Mississippi. Yet there are prominent men in our Church with little enough discernment to contend that four or five Church papers are ample for the whole of Southern Methodism.

NOT A GOOD RECORD.

During the past year in the United States 25,000 workers were killed and 2,000,000 were injured in accidents which might have been avoided had the necessary precautions been taken. This does not include the 3,000,000 people which preventive diseases temporarily kept from their work. The moral lesson to be derived from this is that the welfare of employers is dependent upon that of the employed.

WHAT THE MEMPHIS CONFERENCE DID.

We are indebted to the Memphis Commercial-Appeal for the following resolutions that the Memphis Conference adopted during its late session at Trenton, Tenn., which closed last Monday:

"Resolved, That we, the members of the Memphis Conference, one of the original patronizing Conferences, accept the action of the Educational Commission as final in the settlement of the whole Vanderbilt matter.

"Resolved, second, That, while we accept this action and bow to the opinion of the Supreme Court, we do nevertheless still entertain the opinion that the Church did foster this university and that by all moral and equitable right it is the property of the M. E. Church, South, to-day.

"Resolved, third, That we do most heartily commend the action of the minority of the Board of Trustees of Vanderbilt University, who, after the judgment of the Supreme Court against the Church, resigned their places on the Board of Trust, thus declining to hold in trust a great estate that was in right the property of the Church.

"Resolved, fourth, That we rejoice in the auspicious beginning of our two great schools, Emory University at Atlanta, Ga., and the Southern Methodist University at Dallas, Texas, and commend these institutions to the patronage of our people everywhere.

"Resolved fifth, That in view of the fact that the Trustees of Vanderbilt University succeeded in alienating that institution from the Church, thereby declaring that they considered the patronage of the Church a hindrance rather than a help, we cannot recommend to the Bishop to appoint men to professorships in that school, lest the Church be considered as attempting to hold on to an institution from which it has been discarded.

"Respectfully submitted,

"S. R. H. MAHON,
"H. B. JOHNSTON,
"W. D. JENKINS.
"W. T. M. FOSTER.

"On motion to adopt the resolution a lively discussion arose concerning the last clause. Rev. C. A. Waterfield opposed its adoption, but failed to rally sufficient strength to defeat it, and after a number of speeches pro and con the entire resolution was adopted by the Conference."

The Rev. Dr. Stevenson, Professor of Old Testament Language and Literature in Vanderbilt University, held his membership in the Memphis Conference.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

MRS. AMANDA ALFORD (nee Felder) was born near Topisaw, Miss., on June 12, 1884, and died at Tylertown, Miss., on Oct. 13, 1915. The interment was made in the New Tylertown Cemetery on Oct. 15, 1915, the funeral services being conducted from the Methodist Church by the writer, assisted by Rev. J. B. Quin, pastor of the Baptist Church. Dr. I. W. Cooper was also present and paid a beautiful tribute to her memory. She was married to Mr. Jas. M. Alford on Oct. 17, 1908. Their married life was one of happiness and devotion. Her husband said of her: "She was the best wife a man ever had; you cannot say too much that is good of her; she helped me to be good. What will I do without her?" To this union was given one child, a little boy, only 15 days old when the mother died. She joined the Methodist Church when young, and her life was consistent and helpful. Her friends and neighbors testify of her worth. The beautiful floral offering and the large attendance at the funeral evidenced the esteem and love in which she was held in the community. The writer, her pastor, can speak a word of praise as to her worth to the Church and its interests. May God sustain the lonely husband, the aged parents, brothers and sisters by that grace which is sufficient, and give special care to the dear little babe left to bless a father's life.

T. B. COTTRELL.

GEORGE HUDSON COLLINS was born near Tylertown, Miss., on July 12, 1857, and died in New Orleans, La., at 2:30 p. m., on Oct. 16, 1915. The funeral services were conducted by the writer, assisted by Revs. A. F. Davis, J. B. Quin, C. T. Corkern, and F. L. Applewhite, on Sunday at 3 o'clock, under a large tabernacle, the Methodist Church being too small to accommodate the great crowd assembled. The interment was made in the new cemetery. Brother Collins was married to Miss Alice Eaton on Feb. 7, 1889. A wife, five children, four brothers, one sister, and an aged mother-in-law survive to mourn their loss. He was converted and joined the Methodist Church at the Seashore Camp Ground, at the age of 18. He delighted to speak of and visit that place. He was a true Christian and a loyal Methodist, having served as Sunday School superintendent and teacher for many years, and at the time of his death was president of the board of stewards. The church, the town, the county will miss him greatly. He was a friend to all, especially the poor. It was the writer's privilege to be his pastor for two years. I found in him a friend. I loved him and shall miss him. The sorrowing ones we commend to God, the source of all comfort, and remind them of that family reunion where no parting words are spoken.

T. B. COTTRELL.

Mrs. ALICE R. DORR was born near Hernando, Miss., in 1877. In early childhood her father, Captain Raines, settled near the town, where she grew to womanhood. When about twenty years of age she was married to Mr. Henry Dorr who lived near Sardis, Miss. Three children blessed this union, Russell, Leslie, and Cecil, brave handsome boys who are left to mourn a devout, loving mother's untimely death, which took place at the City Hospital at Memphis, Tenn., on October 4, 1915. Alice, as she was familiarly called, was endowed with lovely traits of mind and heart, being unselfish, generous, and kind. Her gracious spirit was quite impressive even in her last sickness. When her very kind neighbors and friends would visit her, expressing their sympathy, and often bringing some dainty food to tempt her weak and failing appetite, she showed an earnest gratefulness and would sometimes tell them she knew there would be stars in their crown for their great kindness to her, if there was nothing more to their credit. Her devoted husband preceded her to the grave about eight years, and of her father's family only two remained—a brother and a sister—to minister to her through her long, tedious illness, and their devotion and care were unstinted to the end. She professed faith in Christ in childhood, joining the Methodist Church at Hernando. Hers was indeed a beautiful Christian life. She was loved by all who knew her. It is hard to say goodbye, but we sorrow not as those who have no hope.

M.

BRYANT AUBRY REAGAN was born near McComb City, in Pike County, Miss., on March 10, 1896, and died at the place of his birth on Sept. 12, 1915. He was baptized in infancy by the late Rev. W. B. Lewis, for whom he was named. Under the ministry of Rev. W. W. Simmons, he united with the LaBranch Street M. E. Church, South, of McComb City in the year 1906—thus being a member of the church for the past nine years.

Aubry, as he was called, was a quiet, unassuming young man, and had seemingly a bright future before him. He had graduated in the Magnolia High School at the close of the last session. Five months after his graduation, he passed away, forcibly reminding all of us of the words of the motto of his graduating class: "To-night We Launch. Where Will We Anchor?"

How uncertain is life. It is true indeed, that, "In the midst of life we are in death." Those who knew Aubry intimately knew him to be a good boy. He was never known to use any language that could not be used in the most refined company. He was a dutiful son, and a devoted brother, and he will be sadly missed in the home where many of the responsibilities rested upon him. On the afternoon of September 13, we laid his body away in the beautiful City Cemetary at McComb. His pastor,

F. B. ORMOND.

A long and useful life closed, when on Nov. 7, 1915, at her home in Scott County, Miss., Mrs. LIZZIE C. BEEMAN sank into that dreamless sleep to awaken to the beauties of that City whose maker and builder is God. She had been a member of the Methodist Church just 55 years, and had she lived until December 13, would have reached her eightieth birthday. She was a faithful wife and stepmother and the devotion of her children was fully attested through years of widowhood. She was truly practical and cared more for the lowing of herds, and the familiar sounds at evening that made farm life so attractive to her, than for the allurements of the city, to which she reluctantly consented to go with her husband when elected a member of the House of Representatives at our National Capital. She had been growing weaker for a time, and on a lovely Sabbath eve, just as the shades of night gathered, and loved ones surrounded her dying couch, her deathless spirit winged its everlasting flight to mansion above, where no sickness or sorrow can come, where there is "no night," and God's countenance is the light thereof.

I am left alone, and am the only member of a family of seven. Oh, yes, I shall long

"For the touch of a vanished hand
And the sound of a voice that is still."

She was faithful in all the relations of church and private life—always ready to lend a helping hand to those in need of assistance.

Farewell, dear sister! May we meet at the Beautiful Gate, with those who have gone before.

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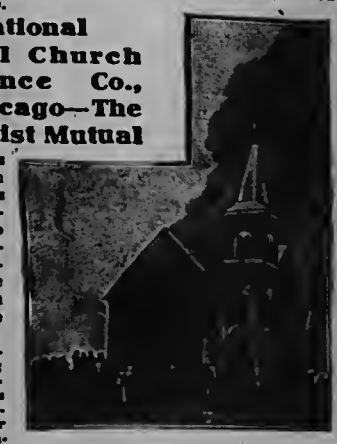

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A MODERN MIRACLE.

Like a tale out of "The Arabian Nights" is the matter-of-fact story which the daily papers told us a few days ago. A human voice was carried in wireless telephonic conversation from Arlington, Virginia, to Paris. A man at the former place spoke in an ordinarily clear tone and another man in the Eiffel Tower at Paris heard distinctly what he said. Furthermore, a third man in a wireless station at Honolulu, in the midst of the Pacific Ocean, who was listening, heard easily all that the Arlington speaker said to the hearer at Paris. As much as we of this time are accustomed to the wonders of modern achievement, this new conquest of distance almost staggers belief. That a man can speak and his voice be heard at points so far removed as Paris and the Sandwich Islands seems incredible. The fact that it is true seems to suggest that at no far distant day, with the improvement of apparatus and the establishment of new stations, a man may speak at Arlington and be heard all over the world without wires to carry his voice. One said when he heard of the Arlington to Paris conversation: "Who now will doubt the possibility of prayer?"

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I ask not a single penny of you. I require not a single promise.

I merely say—if you have Catarrh or any form of Catarrhal trouble, for your own sake find out if my method of treatment will help you. I do not say it will—anyone can make claims. But I send you an effective treatment free and leave it to you to say.

Can I make a fairer offer?

Please let me have a chance to prove to you how quickly, how effectually, how naturally my Combined Treatment goes right to the root of your trouble and begins to bring you relief and comfort from the start.

I say again—send no money, make no promises. Sign and mail the coupon and give your health, happiness and welfare a chance to realize what Gauss' Combined Treatment will do for you.

Send the Treatment and Book FREE

If your New Combined Treatment will relieve my Catarrh and bring me health and good spirits again, I am willing to be shown, So, without cost or obligation to me, send, fully prepaid, the Treatment and Book.

Name .....

Address .....

.....

Mail to C. E. Gauss, 7497 Main St., Marshall, Mich.

OPTIMISM IN FINLAND.

"In spite of serious difficulties incident to the war we are happy to report revivals and increased membership in many Finnish centers, especially in Helsingfors, Abo, Kuopio and Viborg," writes Rev. J. W. Haggman, superintendent of a large district in the Finland Conference, in a letter just received by the Methodist Episcopal Board of Foreign Missions.

"A young people's convention was held at Bjorneborg in June, to which nearly every Epworth League chapter sent delegates. The abnormal situation has not greatly interrupted our young people's work.

"A new Finnish hymn book, for Sunday school use, is just off the press."

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

THE GO-TO-CHURCH BAND.

A Methodist minister had organized his children in a Go-to-Church Band at Worcester, Mass., and was looking with favor on this scheme for increasing his morning congregation, when a big snow storm on Saturday night upset all his calculations. It was still snowing at service time on Sunday morning and paths were unbroken. He thought it only right to excuse the enforced absence of the children that morning. But to his surprise they all came, and for the most part brought their parents with them. In fact he had more children to hear him preach that morning than the entire congregation of some of the large churches.

The Go-to-Church Band was established in Central Church, Worcester, five and a half years ago in an endeavor to increase the Sunday morning congregation through recruiting the young people and children. Today something like one-third of the congregation is composed of children.

The idea has spread and become one of the permanent features of the Go-to-Church movement. There are now two hundred and thirty-eight of these children's bands in thirty-three States, with a membership of twenty thousand. Over five thousand of these young folk made a perfect record of church attendance for the four months term ending with May. The leader of the movement is Clinton Alvord, of 7 Summer Street, Worcester, Mass., who will be glad to give pastors or others any possible assistance in establishing the Go-to-Church Band.—New York Advocate.

A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of a nervous breakdown, take "Renwar," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price 50c and $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

OPEN DOORS IN AFRICA.

When the first Methodist missionary went to Africa seventy-five years ago it was truly called the Dark Continent. To-day it is known in all its borders and throughout its vast interior. The whole continent is now open to the missionary. Three religions are contending for supremacy. Paganism, with its superstitious darkness, binds nearly one hundred millions. Mohammedanism, strong in missionary zeal and numbering sixty millions, is making a determined effort to conquer Africa for Islam. Christianity must awake if she is to win this great continent for Christ.

Glass of Salts Cleans Kidneys

If your Back hurts or Bladder bothers you, drink lots of water.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a teaspoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids so they are no longer a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

Doctor Tichenor's Antiseptic
Accidents Will Happen
You cannot prevent that—they "come when least expected."
A bottle of
Dr. Tichenor's Antiseptic
kept near at hand is your best safeguard—the cheapest "Accident Insurance" in the world!
It affords immediate and permanent relief from Cuts, Bruises, Burns or Sprains.
Keep a bottle in the house—always.
All Druggists 25 and 50 cents.
ASK ANY ONE WHO HAS EVER USED IT

Church Furniture

State your church requirements and send floor plan for Free Estimate on cost of Pews, Pulpits, Pulpit Chairs, Communion Tables, Collection Plates, Bookracks, Envelope Holders, Communion Cup Holders.

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Bank Fixtures

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

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ALIMENTAIRE

Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: E. Fougera & Co., Inc., New York.

NO INCREASE IN PRICE

NEW FEATHER BEDS $5.40 ONLY

6 pound Feather Pillows $1 per pair. New, Clean, Odorless, Sanitary and Dustless Feathers. Best Ticking. Satisfaction guaranteed. Write for FREE catalog and wonderful FREE OFFER. Agents wanted. SOUTHERN FEATHER & PILLOW CO., Dept. 15, GREENSBORO, N. CAR.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and wornout feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel "rundown" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.

$150.00 PAID ONE MAN OR WOMAN in each town to distribute free circulars and take orders for White Ribbon Concentrated Flavoring in tubes. Sixty days' work; all or spare time. Sample free. J. S. Zeigler Company, 300 Harrison State Building, Chicago.

WE WILL PAY YOU $120.00 to distribute religious literature and represent us in your community. 60 days' work. Man or woman. Experience not required. Spare time may be used. **Universal Bible House, Dept. BT., Philadelphia.**

Calomel Seldom Sold Here Now

Nasty drug salivates, makes you sick and you lose a day's work.

Every druggist in town—your druggist and everybody's druggist—has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs 50 cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel to-day and to-morrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

Sunday School

NORTH MISSISSIPPI NOTES.

By Rev. R. H. B. Gladney,
Sardis, Miss.

The Shuqualak Sunday school has organized a Cradle Roll, a Teacher-training class, and has promised to organize a Wesley Bible class.

The Shelby Sunday school, under the care of Rev. T. M. Bradley, and his excellent people, is taking the full program of a standard school. This work can be done by a large majority of the schools in the Conference.

The Kosciusko Sunday school is working at the Workers' Council and Teacher-training class. During the past month 100 new scholars have been enrolled and the pastor and superintendent will do their best to have them do more than simply enlist.

Rev. L. A. McKeown, of Byhalia, had 40 people enrolled in his Sunday schools the first of last year. At the close of this year he has 333 enrolled in four schools, with an average attendance of ninety per cent. Back of this fine work was a lot of earnest prayer.

Rev. J. J. Baird, of Brooksville, has done high-class work in his school all the year. The ten points in the standard of efficiency have been well covered and the graded literature is being used to advantage. The best thing about this school is that every teacher wants to do more efficient service.

Brother McElroy and his wife have been doing heroic work on the Mashulaville circuit. Their Sunday schools have made progress; for example, the church has 38 members at Mashulaville, the Sunday school has 61 enrolled; they have five organized classes, and a Teacher-training class. Such work will soon make a strong church out of a few people.

RENWAR For Rheumatism, Liver and Kidney Troubles.

If you suffer from liver or kidney trouble you should take RENWAR, the safest, surest remedy for all derangements of the liver or kidneys. "Renwar" aids in ridding the system of poisons that arise from faulty elimination caused by constipation or by kidney or bladder trouble. For rheumatism "Renwar" has no equal. It neutralizes the uric acid in the blood and removes the cause of the trouble. Guaranteed to give relief or your money back. Sold by all druggists, price 50c. per bottle. Accept no substitute. Sent postpaid on receipt of price, if your druggist cannot supply you. WARNER DRUG CO., Nashville, Tenn.

OAK RIDGE, MISS.

Dear Brother Meck: I thought as the year was closing I would give you a summary of our work here for the past two years. I have baptized 86 children and 54 adults, making a total of 140 baptisms. I have received 84 members into the Church on profession of faith and 80 by certificate and otherwise, making a total gain of 164 new members. I have painted two churches and made some repairs on the parsonage. The rolls of the charge have been straightened up and the church property has been placed in a businesslike condition. We have driven over 10,000 miles, have made about 1200 visits, and have preached 219 times. I will report about a 35 per cent increase in our Conference collections this year. So far, only one church has made a final settlement with the pastor and presiding elder. It paid in full. We have had vegetables from our garden every day that we wanted them, have sold $20 worth of them, and have that much canned for next year. We also have a fine turnip patch growing for whoever may come here after Conference. We have had some severe trials and sore temptations; we have made lots of mistakes—some of which have been terrible blunders no doubt—but through it all we have been able to look up and say: "God is good, and his mercy endureth forever." May God bless you and keep you and cause his face to shine upon you continually.—Hugh K. McKee, P. C.

When the Baby is Fretful,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

"ONE AND INSEPARABLE."

It is said that a celebrated artist, desiring to render himself immortal, constructed a wonderful shield, and so worked his name into it that it could not be removed without destroying the shield. Thus is Christ so interwoven into the texture of the Scriptures that nothing can remove him without destroying the Word itself; and so should the lives of Christ's children be so wrought into the work that they do for the Master that the two would become inseparable.—The Presbyterian.

MARRIED.

On Oct. 20, 1915, at the home of the bride's parents, at Tylertown, Miss., by Rev. T. B. Cottrell, Mr. B. F. MOAL and Miss FANNIE HOLMES.

On Nov. 14, 1915, near Millsaps College, by Rev. H. P. Lewis, Sr., Mr. HOMER V. RICE and Miss LENA DICKSON, both of Jackson, Miss.

JUNG & SONS CO.

Alecto RED ASH
The BEST OF ALL **Coal**

Special Bonus of $5.00 on the first six orders each solicitor sends. Write for particulars.

SWORN CERTIFICATE OF WEIGHT WITH EACH LOAD.

Phones: Main 1496
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Lime Starvation Causes Tuberculosis

In the Medical Record (New York) of December 18, 1909, Dr. John F. Russell says: "The condition which is recognized as preceding the active development of tuberculosis in the adult may be considered as due to lime starvation. * Among inorganic substances lime salts appear to be of special physiological importance. * but if the salts are not in organic combination, it is difficult to suppose that the cells can appropriate them for food."

Years of widespread use confirm our belief that the success of Eckman's Alterative in tuberculosis is due largely to its content of lime, in such combination with other valuable ingredients as to be easily appropriated by the cells.

Doubtless this has had much to do with the results in many cases which appear to have yielded to it. As it contains no opiates, narcotics or habit-forming drugs, it is safe to try. Price $1. and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

THE NEWEST REMEDY FOR BACKACHE, RHEUMATISM AND DROPSY.

Kidney, Bladder and Uric Acid troubles bring misery to many. When the kidneys are weak or diseased these natural filters do not cleanse the blood sufficiently, and the poisons are carried to all parts of the body. There follow depression, aches and pains, heaviness, drowsiness, irritability, headaches, chilliness and rheumatism. In some people there are sharp pains in the back and loins, distressing bladder disorders and sometimes obstinate dropsy. The uric acid sometimes forms into gravel or kidney stones. When the uric acid affects the muscles and joints, it causes lumbago, rheumatism, gout or sciatica. Write Dr. Pierce at once, send 10 cents for large trial package, or 50 cents for full treatment of "Anuric" or ask your druggist for it.

During digestion uric acid is absorbed into the system from meat eaten, and even from some vegetables. The poor kidneys get tired and backache begins. This is a good time to take "Anuric," the new discovery of Dr. Pierce for Kidney trouble and Backache. Neglected Kidney trouble is responsible for many deaths, and Insurance Company examining doctors always test the water of an applicant before a policy will be issued. Have you ever set aside a bottle of water for twenty four hours? A heavy sediment or settling sometimes indicates kidney trouble. The true nature and character of diseases, especially those of the kidneys and urinary organs, can often be determined by a careful chemical analysis and microscopical examination—this is done by expert chemists of the Medical Staff of the Invalids' Hotel. If you wish to know your condition send a sample of your water to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y., and describe your symptoms. It will be examined without any expense to you, and Doctor Pierce or his Staff of Assisting Physicians will inform you truthfully.

PHONE MAIN TAXI'S, AUTOS 711

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UNITED AUTO RENT SERVICE

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

NORTH MISSISSIPPI CONFERENCE.

Admission on Trial.

All applicants for admission on trial into the North Mississippi Conference are called to meet the Examining Committee at the Methodist Church in New Albany, Monday, Nov. 29, 7 p. m.

W. W. Woollard, T. M. Bradley, W. N. Duncan, Committee.

Class of the First Year.

The Examining Committee for the Class of the First Year, North Mississippi Conference, desires to meet every member of the class in the Methodist Church at New Albany, Miss., on Monday night, November 29, at 7:30. Bring writing materials.

T. H. LIPSCOMB,
For the Committee.

Class of Second Year.

The Class of the Second Year will meet in the Methodist Church at New Albany, Mississippi, on Monday, Nov. 29, at 7:30 p. m. Every member of the class is requested to be present.

J. C. PARK,
For the Committee.

Tupelo, Miss., Nov. 1, 1915.

Class of the Fourth Year.

The Class of the Fourth Year of the North Mississippi Conference will meet the Examining Committee on Tuesday, Nov. 30, at 9 a.m., at New Albany, Miss. Every member of the class is urged to come and must be prepared for a written examination.

J. A. HALL,
For the Committee.

REDUCED RATES.

The various lines of railroads in the bounds of the North Mississippi Conference have granted delegates and visitors the usual rate of one and one-third fares, plus twenty-five cents, for the meeting of the Conference at New Albany. Certificates that full fare has been paid must be secured when each ticket is purchased in going to the Conference.

J. R. COUNTISS,
Secretary.

MEETING OF THE EVANGELISTIC COMMITTEE.

The Evangelistic Committee of the North Mississippi Conference will meet in the Methodist Church at New Albany on Tuesday, November 30, at 2 o'clock. We hope every member will be present, as we have much to do, and it cannot be done well by a few. Those who wish to make application to this Committee for the next year will please send the application to the Secretary, Rev. W. M. Young, at Amory, Miss.

W. S. LAGRONE.
Clarksdale, Miss.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

Brethren: As treasurer of the Joint Board of Finance, I would respectfully urge each and every pastor in the Conference to forward to me at once, if possible, your assessments in full for Bishops, Conference claimants, ministers, and the superannuate endowment fund, in order that I may do the greater part of my work before Conference convenes and be prepared to report to the Board at its first session the amount of funds on hand, without having to wait two or three days for delayed reports before the Board can proceed in an intelligent way with its duties.

Thanking each and every one of you in advance for your prompt remittance to cover the above claims,

I am truly your obedient servant,
P. T. CALLICOTT,
Treasurer Joint Board of Finance.

"THE RETIRED MINISTER."—Second edition. Six thousand copies. Now ready. **Price $1.00 postpaid.** Endorsed editorially by great religious and secular papers. Commended by eminent statesmen, educators, evangelists, etc. Send One Dollar, currency, check, or money order to **Dr. J. B. Hingeley, 822 Garland Bldg., Chicago.**

TEARING THE GOSPEL TO PIECES.

A native colporter was recently distributing copies of the Gospels among the troops of Italy. He had an experience that strikingly shows the fact that opposition to the truth often turns out to its furtherance. He says: "A soldier whom I knew to be a priest and to whom I had given a Gospel of John, tore it to pieces, scattering the leaves in the air. I protested politely, saying that if it did not please him he should have returned it. I collected the scattered pages from the ground and one by one distributed them to those present, begging that they read them to see if there was anything bad in them. All began to read, some in groups of five or ten (there were 200 soldiers present), and I talked with them. Then a wonderful thing happened. One by one, upon finishing their reading, they came begging me for the whole book that they might continue. The result was that I did not have enough gospels to go round."

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

BIBLE BARGAINS.

Our Big Xmas Special

Affords splendid opportunity for you to select an appropriate gift for any Christian relative or friend, young or old, or to replace your own worn-out, dirty Bible, with a new, modern print, self-pronouncing Bible, at a very desirable saving.

This Cut Shows Style of all the Overlapping Edges.

While They Last! 3,000 Morocco-bound, Overlapping Edge Bibles at 1-3 to 1-2 Off! Family, Teachers', Scholars' and Pocket Bibles!

ILLUSTRATED RED LETTER TEACHERS' BIBLE.

Large, clear, long primer type, largest type used in Teachers' Bibles, self-pronouncing, words of Christ printed in red. Fine white thin Bible paper. The best line of teachers' helps published, including the Concordance, four thousand questions and answers on the Bible, 64 full page illustrations printed in many colors, family record.

Most Complete Bible in the World,

containing all the desirable features. Forty thousand references, splendid Morocco binding, overlapping edges, red under gold edges, stamped in gold letters, with patent thumb index. Size 5½ x 8½ x 1½.

$6.00 Catalogue price. For.....$2.50 Postage 25c. extra.

COMBINATION TEACHERS' BIBLE.

Splendid Morrocco binding, overlapping edges, stamped in gold on side and back, linen lined to edge, fine thin Bible paper, round corners, red under gold edges, large burgeois type, self-pronouncing, forty thousand references. Revised Version in foot note (without increasing size of Bible). Splendid Bible Concordance. Maps. Size 5½x8½x1½. We bought 1,000 of these at a very special price, hence we offer them

$4.50 Value for.....$1.65
Postpaid.

SUNDAY SCHOOL SCHOLARS' BIBLE.

This Bible has been prepared in the full conviction that it will meet the wants of the Student, the Teacher, and Searchers after Truth everywhere. Self indexing, beautiful minion bold face type. This edition also contains a very full Concordance of over 40,000 References, 4,000 questions and answers on the Bible, and 32 of the latest Photographic Scenes in the Holy Land. Eight Superb Colored Maps. Bound in splendid quality of Morocco binding, overlapping edges, stamped in gold on side and back, linen lined and edge very durable. Regular Agents' Price $1.50,

Our Price.....$1.00

Your name in gold 25c extra. Small and convenient in size. Postage 10c extra.

OUR IDEAL INDIA PAPER BIBLE.

Bagster Bible bound in fine French Lavant Morocco leather, lined to edge, silk sewed, guaranteed not to break in back, opens flat, very white opaque India paper, thinnest in the world. Extra large, clear long primer type, self-pronouncing, references, Concordance and maps, only size 5½ x 8½ x ¾ inch thick, weight only 22 ounces. Index 35c extra. Your name in gold 25c extra.)

$8.00 Value for.....$5.00

Specimen of Type

THESE *are* the sons of Is'ra-el; Reu'ben,[3] Sim'e-on, Le'vi, and Ju'dah, Is'sa-char, and Zeb'u-lun,

Same style as above in Oxford make same price.

Small Pocket Bible.

Size 3 3-8 x 5 1-2 x 5-8 of an inch thick; weight 11 ounces. Morocco binding, overlapping edges. Clean, readable ruby type, gold edges. Stamped in gold on side and back. Patent open flat binding that will never break in the back. Regular price $1.20.

Our special price postpaid..... **75c**

Same style of Bible, Oxford India paper, weight only 6 ounces. Net price $1.15. Your name in gold 25c extra.

Specimen of Type

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

EXTRA SPECIAL.

Same style contents and quality as above Ideal Bible with the black face minion type, size 5 1-2 x 7 1-2, weight 30 oz. Regular agents price $7.00 or $8.00,

Our special price..... **$3.50**

Greatest value ever offered in a Bible.

OLD FOLKS' BIBLE.

Largest type used in convenient size Bible. Small pica type. It takes the place of a family Bible. Contains family record beautifully printed. Bound in a splendid quality, flexible morocco tal, stamped in gold. Guaranteed not to break in back. Regular agents' price $3.50

Our sale price, postpaid..... **$2.00**

Your name in gold 25c.

Specimen of Type

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

INDIA PAPER POCKET BIBLE.

Beautiful quality white Opaque India paper. Size 6 3-4 x 4 3-4 x 1-2 of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type.

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Same as above with Concordance $2.25.

Bibles, Testaments, Religious Books, Mottoes. Write for description and prices.

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LARGEST WHOLESALE AND RETAIL BIBLE DEALERS IN THE SOUTH.

Woman's Missionary Work

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North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

ALL-DAY MEETING AT WINIFRED CHURCH.

An all-day missionary meeting was held at Winifred Church, Matherville Circuit, Meridian District, on Oct. 31, 1915. At the appointed hour, the meeting was called to order by our auxiliary president, Mrs. Vickers. A short devotional service was followed by the reading of a leaflet by Miss Foley telling of the rise, progress and status of the Woman's Missionary Society. At once, our district secretary, Mrs. McQueen came forward and in her unique way commented on the foregoing and spoke words of encouragement which won the hearts of her hearers.

At the noon hour, while the older ladies arranged the delicious lunches they had prepared, Mrs. McQueen called the young people together and gave an interesting talk with a view of inciting them to being organized into a Young People's Auxiliary.

After a good dinner and an enjoyable hour with old friends, we again repaired to the church and listened to Mrs. McQueen's "heart to heart" talk to the women—thus endearing herself to us by her sweet sympathy and wise counsel. A fervent prayer by our pastor, and we were dismissed.

Mrs. A. TROTTER.

SOME NOTES FROM THE FIRST VICE PRESIDENT OF MISSISSIPPI CONFERENCE.

Since our last letter to you, we attended the Newton District meeting at Union on Sept. 30. Although this district is doing efficient work in its adult organizations, Mrs. Clark is most anxious to have in each church a young people's missionary society, as well as Junior organizations. We trust that some good seed fell on fertile ground. In fact, Newton has since organized a young people's society under the leadership of Mrs. Emery and we feel sure they will be trained in every good work.

On Sept. 29 we went to Heidelberg for an all-day meeting, and there organized a most enthusiastic band of splendid young people, who are even now about their Master's business.

On October 20, the Bolton auxiliary entertained the Jackson District meeting. Mrs. Ewing was called away to the bedside of her sick father, but Mrs. Wood presided most efficiently. We presented the young people's work and left the results with God. We are execting the Jackson District to increase its nuumber of young people's societies by at least six before the year is out.

Laurel held its all-day meeting on Nov. 2. Delegates came from a number of neighboring churches. Again we prescnted the young people's work in the Newton District, and feel that soon Mrs. Clark will be repaid for her work and her prayers. Her slogan is a young people's pennant and a Junior pennant by the side of each adult pennant from her district, when all the pennants are flying at Vicksburg next February.

From the Meridian District we report a new young people's society at Waynesboro, and also one from the Seashore District at Pascagoula, under the leadership of Mrs. W. W. Moore, our Social Service Superintendent.

A number of Epworth Leagues have decided to correlate and send part of their finances through the Woman's Missionary Council. By using "The Era" as well as "The Voice," "Young Christian Worker" and missionary leaflets, they arrange most helpful and inspiring programs. Many are realizing their privilege and are having the young people get up the program in the "Missionary Messenger" for Sunday schools. Can you not help the young people of your church and community to get a better vision of God's plan and the needs of his children? Mrs. H. O. MIDDLETON.

MRS. ESKRIDGE'S PRIZE RECIPES.

The following extract from au account of the Greenville District meeting will be of interest to many and will explain the recipes which follow: "A pleasant opportunity to get acquainted was afforded at the informal reception given by Mrs. Burbridge and her daughters, immediately after the adjournment Wednesday afternoon; and here the 'Institute' work went steadily on, for these questions were propounded by the hostess: 'What is a good recipe for killing a society?' and 'what is a good recipe for rejuvenating a dull and uninteresting one?' The prize for the best answers was awarded to Mrs. B. F. Eskridge, of Shelby, who has lately come back to us from Louisiana, where she served the Baton Rouge District as secretary for a number of years."

To Kill a Society Cake.

1 cup of Tardiness, 2 cups of Indifference, 3 cups of Forgetfulness, 4 cups of Thoughtlessness. Add one teaspoon of Uselessness, and bake in a cold oven.

To Rejuvenate a Dull Society Salad.

1 spoonful Oil of Gladness, 4 spoonfuls Prayer, 4 slices of Cheer, season to taste with Love.

BREVARD INSTITUTE.

Professor Trowbridge writes as follows concerning a revival service which the students at Brevard have enjoyed:

"It started immediately after a chapel talk which Mr. Reece made before the school. I think you know that we always devote the first forty-five minutes of the school day to some form of Bible work. Three days in the week the school is divided into classes, which recite to different teachers. The juniors study foreign missions and the seniors home missions, while the remainder of the school studies other parts of the Bible. On Wednesday some phase of Christian experience is presented in lecture or sermon form, by one of the teachers or by some preacher.

"On this particular morning Mr. Reece spoke unusually well, contrasting the life of a righteous man with that of one living in sin. At the end of his talk he asked for a show of hands from those who desired the prayers of the Christian students and teachers. Five hands went up and arrangements were made for an inquiry service that evening. About twenty-five students and teachers attended that service, and there were seven bright conversions. We held the school together the next morning, and Mr. Reece spoke again. This developed into a regular evangelistic service, and we continued holding services throughout the week. Our pastor came down to help out later in the week, and we had fifteen or twenty conversions and reformations. As the little revival broke out so spontaneously, it has been most wholesome and has given us what seems to be the best start we have ever had in the Christian work of the year. I think no student, whether on the campus or from the town, has failed to be touched; and I think that fully ninety per cent of the school is now professing Christianity."

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LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the New Orleans Christian Advocate could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am **absolutely convinced** that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S. and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 17J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it falls to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

THE QUESTION DIRECT.

Those were direct shots that flew from the bow of Martineau: Where then is our God? You say, He is everywhere; then show me anywhere that you have met Him. You declare Him everlasting; then tell me any moment that He has been with you. You believe Him ready to succor them that are tempted, and to lift those that are bowed down; then in what passionate hour did you subside into His calm grace? in what sorrow lose yourself in His "more exceeding" joy? These are the testing questions by which we may learn whether we, too, have raised our altar to an "unknown God" and pay the worship of the blind; or whether we commune with Him "in whom we live, and move, and have our being."—Central Christian Advocate.

"It is never expedient to act contrary to conscience."

Turn Hair Dark With Sage Tea

If Mixed with Sulphur it Darkens so Naturally Nobody can tell.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's treatment, and folks are again using it to keep their hair a good, even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Now-a-days, though, we don't have the troublesome task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product called "Wyeth's Sage and Sulphur Compound" for about 50 cents a bottle. It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive; besides, prevents dandruff, itching scalp and falling hair.

MUST GIVE IT TO OTHERS.

A Chinese asked John W. Foster, the statesman, who once represented the United States in China: "What right have you Christians to come over here to China and talk with these people about your religion?" The diplomat replied: "The right to give others something that is too good to keep." If the qualities of our life's foundation are of the best material, we may give, and give, and give them to others, and the more we take from them for others, the stronger our own become. Such is the strange and beautiful paradox of the religion of Jesus Christ.—The Presbyterian.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret to-night will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

RESOLUTIONS OF RESPECT.

The following resolutions were adopted at a meeting of the Woman's Missionary Auxiliary of the Methodist Episcopal Church, South, Tylertown, Miss., on October 25, 1915:

Whereas, we are called on again to face another strange dispensation of Divine Providence, in the removal from our midst of one of our faithful and loyal members, Sister Amanda Alford; therefore, be it

Resolved, 1. That we feel a deep sadness, sustain a great loss in this vacancy, and miss her cheery presence and sweet influence.

2. That we extend to her devoted and bereaved husband and her beloved family our deepest sympathy, and pray that God's sustaining grace may be given them, and that his special Providence may ever hover over the little one left to a father's care.

3. That a copy of these resolutions be sent to the Tylertown Times and the New Orleans Christian Advocate for publication; that a copy be mailed to her husband, also one to her family, and that they be spread upon the minutes of our Auxiliary.

Mrs. Josie Newsom, Mrs. I. A. Robins, Mrs. T. B. Cottrell, Committee.

IN MEMORIAM.

As God in his infinite wisdom has seen fit to remove from our midst to that home above, one of our beloved members, Mrs. B. B. McCasland; therefore be it

Resolved: 1. That we, as members of the Missionary Society of Homer M. E. Church, South, deeply deplore the death of our sister who had been faithful, kind, and true, ever ready to do what she could for the Master's cause.

2. That we as members of the Society bow in humble submission to His will, knowing that He doeth all things well. While we grieve for her, there is comfort in the thought that she is at rest with the Heavenly Father, and that our loss is her eternal gain.

3. That we extend to the bereaved family our heartfelt sympathy.

"How sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet each other again."

Signed: Mrs. A. S. Ford, Mrs. G. B. Hofley, Mrs. W. W. Moreland, Committee.

MEMORIAL RESOLUTIONS.

One by one we are passing from the scenes of earth to the home of the good.

Whereas our Heavenly Father, who ever doeth all things well, has called to her higher reward, our sister, Elizabeth Mai Frazier,

And whereas she was a useful and appreciated member of our Home and Foreign Misionary Society (now combined) of the M. E. Church, South, of Myrtle, Miss.; therefore be it

Resolved by this body: 1. That we did love and esteem Sister Frazier as one of our number, and that our hearts are saddened by her removal, but that we shall cherish her memory among us as one who held the truest ideals of life and whose deeds were inspiring and beneficial to all whom she came in contact with.

She was earnest, sincere, faithful, and true; loved her Church and lived for the furtherance of its everlasting principles.

We shall miss her Christian presence in our work and midst, but rejoice in the blessing which her life was to us, and expect to meet her in the land of eternal joy.

2. That we express our tenderest sympathy to her surviving husband, her mother, sisters and brother.

3. That a copy of these resolutions be furnished the husband, the mother, and one sent to the county papers and the New Orleans Christian Advocate for publication.

Signed: Mrs. E. H. Cunningham, Mrs. D. R. Megginson, Mrs. Irene Collins, Committee.

HOW THE CHURCH GROWS.

Dr. Talcott Williams, director of the School of Journalism at Columbia University, was one of the speakers at the Commencement exercises of Hartford Theological Seminary. His address, which dealt with "The Call and the Man," was in part as follows:

The young graduates here can put aside any question as to whether the clergyman is still wanted. In the 30 years just past, from 1880 to 1910, for all the frequent declarations that the ministry was waning, the number of clergymen has grown faster than the number of lawyers or of physicians. In 1880, the United States census showed 64,698 clergymen. In 1910, there were 132,988, more than double. The other two callings had not grown two-fold, the lawyers rising from 64,137 to 121,149, and physicians from 85,671 to 157,956. The clergy alone had grown faster than the population.

In Germany theological students have fallen off one-half in the past generation. England sees a little change. Here in 33 years they double, 5242, in 1880, and 10,965 in 1913. Medical students grew less than half, 11,920 to 17,287. Law students grew faster, six-fold, but far fewer law students practiced law. More men leave medicine and law than the ministry.

Church membership, from 1890 to 1906, grew from 20,597,954 to 32,943,445, 60 per cent—a gain faster than population. It is 50 years since the Seminary came to Hartford. The population of the country has trebled. The value of church property, estimating from figures gathered by the census in 1906, has grown six-fold; national wealth from four to six-fold. For nearly 60 years, from 1850 to 1906, the church sittings have grown from 61 per cent of the population to 69 per cent. Church sittings are the terminal facilities of Christianity. When any going business increases its patrons faster than population, its invested capital in plant twice as fast as population, and as rapidly as the general growth of wealth, and for two generations, always has a seat ready for every adult, that business is not failing, and social causes and demands guide its growth.

RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

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REV. J. H. JOLLY APPRECIATED.

The following resolutions were adopted by the Quarterly Conference, Washington (Miss.) Charge:

Whereas it has been our good pleasure to have with us in the capacity of pastor for this Conference year the Rev. J. H. Jolly, and

Whereas it is his intention to retire from the pastorate for the present to seek further educational equipment, which of necessity will end the present relation between him and us as pastor and people; therefore be it

Resolved: 1. That in Brother Jolly we have had a pastor who has been one in every sense, adorning the high office to which the Church has called him and performing its duties conscientiously and faithfully, leaving nothing to be desired and everything to praise.

2. That we thank the Great Head of the Church and his earthly servants for giving us this year of his life, for which we feel that we shall always be stronger and better servants of the King.

3. That we extend to Brother Jolly our thanks for his services, and bid him Godspeed in the great and good future which our Lord doubtless has in store for him.

4. That a copy of these resolutions be spread on the minutes of this meeting of our Quarterly Conference, that a copy be handed Rev. J. H. Jolly, and that a copy he furnished the Natchez Democrat and the New Orleans Christian Advocate for publication.

Signed: W. H. Ratcliff, L. C. Marsh.

Get That New Church Organ Now.

Your church will save money, worry and financial inconveniences by getting its new organ through the plan now offered by the R. S. Hill Co., 4472 Louisville Ave., Louisville, Ky., manufacturers of high quality reed organs. They will make a detailed study of your church building, recommend the instrument that will exactly meet your needs; ship the organ for approval without a cent's deposit, and allow terms of payment to suit the church treasury. They quote you factory prices and you cannot get a better organ for your money than the R. S. Hill. Long-term guarantees. Get full details of this offer while it holds good. Write the R. S. Hill Company to-day.—Adv.

RESOLUTIONS OF APPRECIATION.

(Adopted by the Corintb, Miss., District Conference in May, 1915.)

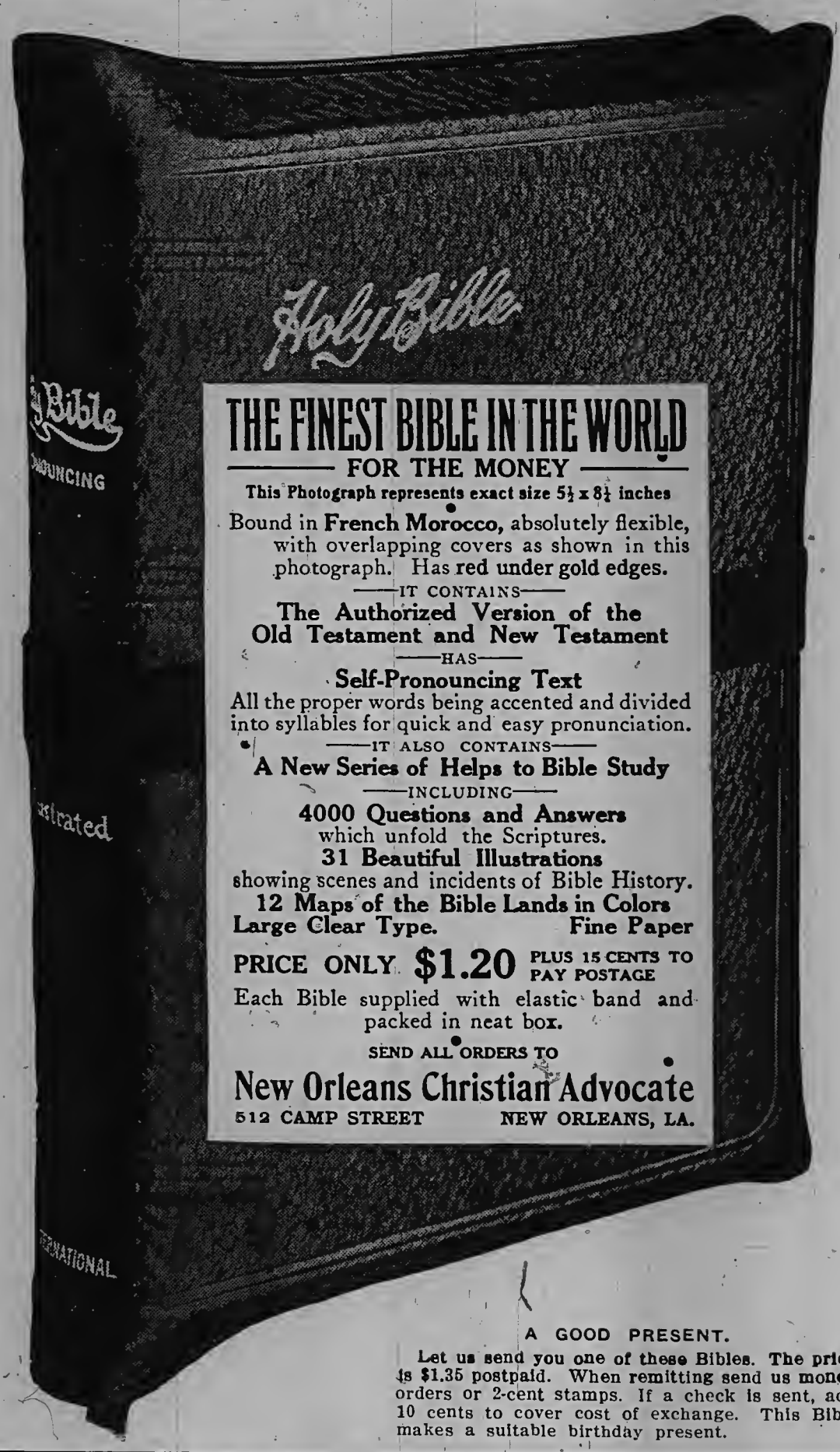
Whereas Rev. J. H. Mitchell will finish his fourth year as presiding elder of the Corinth District, at tbe approaching session of the North Mississippi Conference, and, according to law, must labor elsewbere next year; therefore be it

Resolved: 1. That we, the members of this district conference, both laymen and preachers, do hereby express our sincere appreciation of the work that he has done in our district.

2. That we commend him for his painstaking and wise administration in the quarterly conference work and general leadership.

3. That we pray the blessings of Almighty God on him and his in all things.

Signed: J. A. Goad, S. L. Pope, W. W. Hartsfield, W. D. McCullough.



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OPPORTUNITIES IN BRAZIL.

Nictheroy is the capital of the State of Rio and lies right across the bay from the city of Rio. Thousands of merchants that have their business in the city of Rio live in Nictheroy. Its population is about 50,000. We have had a work going on in this city for over twenty years, but on account of the lack of an adequate building, as well as a man to give his whole time to the task of building up a permanent work, very little has been accomplished. Lately, however, since Dr. Entzminger's return, the work has taken on new life and is developing rapidly into a strong center. The church owns a fairly good lot in the heart of the town, and if they had the means they could put up a building that would help them greatly in the realization of their plans, the conquest of the city for Christ. At the present time they are meeting in an old storehouse transformed into a preaching hall. Though kept neat and clean, the ventilation is very poor, and when crowded, as it usually happens to be, makes it very uncomfortable. I took part in a series of meetings lately, preaching every night to a large crowd.—Missionary Solomon L. Ginsburg, Rio de Janeiro.

PARKER'S HAIR BALSAM
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A HIGHER POWER ESSENTIAL.

A gospel that is made by men will he welcomed hy men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God.—Spurgeon.

TRAIN CONNECTIONS IN TUPELO.

Mr. Editor: For the information of persons en route to the North Mississippi Conference who may wish to transfer at Tupelo, I desire that you publish the following train schedules:

Mobile and Ohio.

North bound	5:07 a. m.
	1:45 p. m.
	7:14 p. m.
South bound	9:27 a. m.
	2:21 p. m.
	10:35 p. m.

Frisco.

West bound	4:17 a. m.
	5:45 a. m.
	1:50 p. m.
	4:55 p. m.

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 48. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3119.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 2, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

Gratitude should exhale from the human soul as fragrance does from the flower. All that we have, even being itself, is the gift of the Heavenly Father. Through channels innumerable, his blessings are showered upon us every day.

* * *

It is said that George Whitefield, upon being asked if a certain person was a Christian, answered: "I do not know; I have never seen him at home." It is doubtful if one's true character stands out as clearly anywhere else as it does in the abandon of the family circle, where all masks are usually thrown aside. How do you, dear reader, appear in that sheltered sphere?

* * *

One can no more escape from a violation of the moral law of God than one can from an infraction of a physical law. The only difference is that in the one case the injury done is to the soul, to the spiritual nature of man, while in the other his body, his physical nature, suffers. In the latter case the result is usually more plainly visible, but it is not any more real than in the other. The truth is, the worst evil that can befall any human being is that which inflicts damage upon the deathless spirit that is within him. There is no wreck so awful as an immortal soul with its moral machinery in ruins.

* * *

God's first command to men is not to "GO," but to "COME." It was those who had followed him, whose minds he had enlightened and into hearts he had infused a power that was not of earth, that he sent forth to "preach" the gospel to every creature." To undertake to go forth in Christ's name before one has come to him and had one's own nature strengthened, is to attempt what can only result in failure. The cure for many a well-meaning but barren life is first to find the Lord and receive of him, and then to resume its labors. It was another Wesley who wrought amongst men after his Aldergate-Street experience.

SOME STARTLING FIGURES.

The Christian Guardian (Toronto) says:

"Last year in Michigan, with its population of about 3,000,000, and a church membership of about 1,000,000, including about 500,000 Roman Catholics, there was a total of 25,175 divorce cases pending in the courts, and of these 6637 were granted. There are few who can consider this record without wondering what the end will be. The home is evidently in most serious danger."

These figures are indeed startling and ought to awaken serious reflection. When the home is threatened civilization is menaced, for the home is the foundation of the entire social order. The amazing thing is that with the divorce evil and others of not less magnitude staring us boldly in the face, and perhaps increasing, there should be so many Christian ministers and other leading Church workers content to sing placidly their songs of optimism and pour forth spread-eagle religious platitudes. Nothing could be further from the truth than that Satan is about vanquished and that "all's well with the world." Sin in thousands of forms is raging throughout the earth to-day, and Christianity is being challenged to its very foundations in every part of the field.

What the Church needs is not "soft-livers" who, when they themselves are comfortable, are not concerned for the condition of their fellow-beings, but men and women of Christly hearts, who are ready to toil, to sacrifice, to suffer, and, if need be, to die, to rescue humanity from the clutches of evil, and to set up the kingdom of God on earth. We have in this day entirely too much of what might be termed religious "pacifism." We need to be more aggressively militant in the great spiritual warfare into which our divine Leader has called us.

Society is suffering for the want of true, spiritual Christianity. Nothing else can save it.

HOW PROHIBITION HAS RUINED LAKE CHARLES.

In their frantic attempts to stay the triumphant march of prohibition, one of the stock arguments (though it has long been worn threadbare and ought not to deceive anybody) of the advocates of the saloon is that no "dry" town or city can prosper; that to close up the barrooms is to stop the wheels of progress and usher in a reign of financial depression and hard times. The air is at present full of such lugubrious talk in New Orleans, and, judging from what we have seen in the papers, it seems also to be going on in other sections of the State. The Lake Charles American-Press, in a recent issue, touched upon these vaticinations of the liquorites and punctured this disaster bugaboo which they are so industriously parading in the following pointed and impressive manner:

"Rapides Parish is in the midst of a license and anti-license fight, and from letters reaching the American-Press it appears that Lake Charles is suffering from the misrepresentations of one of the contending factions. Since the saloons were banished from its midst, Lake Charles has grown faster in population, in new homes and business buildings, in savings bank deposits and in building and loan association activity, than ever before in its history. The public welfare has never been so well safeguarded nor public improvements so numerous. Prohibition has 'ruined Lake Charles' by giving it a score of new business blocks and upward of a thousand new residences in the course of seven years, all of which are tenanted. The population of the city has almost doubled. The city has acquired a sewerage system costing $160,000, a new city hall, fire stations and equipment costing $110,000, and innumerable miles of concrete sidewalks, under its devastating hand. The schools have been 'cut to pieces' by the completion of four modern grammar schools at a cost exceeding $150,000, and provision for a high school to cost $125,000; by provision of a full nine months' school term for both white and colored children, and by providing twice as many teachers and education for more than twice as many children as there were seven years ago. In the opinion of most Lake Charles people, they can pay all the new direct taxes out of the indirect tax they formerly paid the saloons, and have a comfortable balance to their credit. To retain saloons for the revenue they pay would be as sensible as to compel every family in Lake Charles to buy an automobile in order to collect a $10 license fee from each owner for the benefit of the city."

IS LEPROSY ABOUT TO BE CONQUERED?

From time immemorial leprosy has been regarded as perhaps the most incurable of all diseases, but the United States Government physicians have been studying this malady in the Philippines for a number of years and they are beginning to cherish the hope that modern science is about to triumph over it. At first experiments were made with the X-ray treatment and the patients grew quickly better and some of them were thought to be cured, but later the disease returned in these cases and the hope that had been indulged was destroyed.

The latest remedy that is being used is chaulmoogra oil, which is said to have "given the most consistent favorable results." Of this treatment, The Outlook, in a recent issue, says: "Chaulmoogra oil has been used with more or less success for many years in various parts of the world, but it was found that the continued use of the oil produced so much nausea that it was impracticable for all but a very few. Experiments were then begun, and it was found that when the oil was mixed in certain proportions with camphor and resorcin it could be given hypodermically without causing nausea. This new treatment was begun in 1911, and has produced more encouraging results than any heretofore reported. For instance, we find in the United States Public Health Reports of September 5, 1913, and January 2, 1914, records of four cures; and in the report of October 16, 1914, is given an account of 12 cases under treatment with the following results:

"Apparent cures, 11.11 per cent; apparent clinical recoveries, 11.14 per cent; showing marked improvement, 33.33 per cent; showing only slight evidence of improvement, 11.11 per cent."

Dr. Victor G. Heiser, who until recently was in the Government service in the Philippines, thus sums up the conclusion warranted by this continued experimentation: "This treatment is apparently passing out of the experimental stage, and it may be stated with reasonable certainty that it arrests the disease regardless of its type or duration in almost every instance, and in many cases has effected permanent cures."

God does not always grant our prayers. He is too merciful for that; but He always answers them—with Himself.—Michael Word.

SUPERANNUATED.

The last word had just been spoken, and the Conference stood adjourned,
And a host of worthy preachers toward their homes their footsteps turned.
Some were young and strong, and anxious to be on the firing line;
Some had won their honors fairly, and were sent to stations fine;
Just a few were disappointed, in that busy, rushing throng;
They were silent, while the others passed with eager haste along.

In the rear with steady measure walked a man with silver hair.
He had been a "faithful servant," faithful both in work and prayer;
But the years that pressed upon him cooled the blood and quenched the fire,
So the district superintendent told him that he must retire;
So he turns without appointment, the first time in forty years;
He had crossed the dreaded dead line, that the aged pastor fears.

No more work for this old soldier; he must tarry with the "stuff,"
While the strong press on to battle—he will find it hard enough.
He would rather die in harness than to thus be put aside,
In the midst of some great conflict, where the battle-tide rolls wide.
In the rear must he his station, never at the battle's brunt,
For the message had been sounded, he's not wanted at the front.

This old warrior built the churches where the people worship now,
And amid privations many kept his consecration vow;
And he sowed the seed of promise in hard fields, with pain and tears,
Where the reapers with rejoicing get the harvest of the years;
But he now is most forgotten, almost lost amid the throng;
No one sings of his achievements, some new hero gets the song.

In the Sunday School Convention he's not asked to speak or pray,
For they need no "worn-out preachers" in convention halls to-day;
When the Epworth League assembles he's not asked his views to state;
He did well in some past era; now, of course, he's out-of-date.
In his Conference he is silent, scarcely ever takes the floor;
For the brethren more progressive say, "We've heard all that before."

We are passing on, my brothers, to the place he holds to-day,
For unless we are translated, we will surely pass that way;
Learn to watch the younger pastors take the places we must yield,
Wait with patience without orders on the Church's battlefield;
Wait till from the opening heavens comes the summons all obey,
And to all the aged servants this will prove a glorious day.

If you have a gray-haired pastor, brother, sitting in your pew,
Treat him kindly, as another may on some day care for you;
Listen to the words of counsel he will gladly oft bestow,
And he'll love you like a brother, and he'll bless you as you go
Out to where the battle rages, where the enemy is strong;
He will cheer you as you battle with the mighty hosts of wrong.

Soon his eye will see the limit of his little earthly day,
Soon the soldier full of honors will go up the shining way;
Then a host will meet this vet'ran, his co-workers in his time,
And a shout will ring through heaven, for the scene will be sublime:
For the "worn-out preacher" reaches all his heart has ever craved—
Home and friends, and joy, and heaven, souls that he on earth had saved.

—Author Unknown.

The man who renounces himself comes to himself.—Emerson.

PALMETTO LETTER.

By Rev. S. A. Steel, D. D.

I was told once of a modern Solomon. Some turkeys had been stolen, and when the owner claimed them, the person in whose yard they were found insisted that the turkeys belonged there. The matter was taken to court. The judge could not decide from the evidence to whom the turkeys belonged. So he proposed that the turkeys should be taken away from the house where they were found, turned loose, and watched when night came on. As the shades of evening fell, they sauntered straight back to their old roost, and the judge wisely decided that the turkeys knew where they belonged, and restored them to their rightful owner. The old saying is true, "Chickens come home to roost."

And there is a lot of profound philosophy in that proverb. It is finding some striking and embarrassing illustrations in the current events of today. At many points England has defended her naval programme by quoting the precedents set by this nation in the war for the Union. And they are undeniable. It is only a case of chickens coming home to roost. Now we have another case in Mr. Dixon's moving picture drama, "The Birth of a Nation." I have just read the scathing censure of the play by the editor of the Epworth Herald. He condemns the exhibition as unjust to the negro and as calculated to stir up race hatred. I am a pretty close reader of a number of Northern journals, and I do not recall a single disapproval of the presentation of "Uncle Tom's Cabin." That play is unjust to the Southern white man and calculated to stir up race hatred; but it is given throughout the North without protest, and while notoriously untrue as a picture of slavery, it is accepted by the youth of the North as history. Now this "Birth of a Nation" is only Mrs. Stowe's chickens come home to roost. And as long as the North teaches history by "Uncle Tom's Cabin," it is sure that history will be taught by "The Birth of a Nation." I simply want even justice. There is not a single reason to object to "The Birth of a Nation" that does not apply with equal force, and even greater, against "Uncle Tom's Cabin." I say even greater reason can be given against showing "Uncle Tom's Cabin" than against "The Birth of a Nation," because "Uncle Tom's Cabin" was a deliberate and successful attempt to stir up sectional hatred to the point of revolution, perpetrated in a time of peace, and against a people who had committed no crime; while "The Birth of a Nation" is a truthful portrayal of the actual horrors of the reconstruction programme of the North. Of course, there are many good-natured people who say that both these blood-curdling plays ought to be relegated to oblivion. That may be true; the fact is, I would be glad to know that the Devil himself had been suppressed. But my point is that as long as the youth of America are taught about slavery by "Uncle Tom's Cabin," they will be taught about reconstruction by "The Birth of a Nation." And if the North is really in earnest about fraternity, and wants to "let the dead past burry its dead," let them put a stop to the libelous story of "Uncle Tom's Cabin." Until they do, "The Birth of a Nation" is only a case of chickens coming home to roost. From another angle, it is seen to be only reaping what was sown.

We have just had a two weeks' course of lectures on Applied Psychology and Vital Christianity by Dr. Newton N. Riddell, of Chicago. Though under the auspices of the General Pastors' Association, the lectures were delivered in my church, it being the largest auditorium available. For two weeks we have been listening to profound discussions of the fundamental truths of Christianity by a man who reminds me more of our wonderful Munsey than any other man. Theology, philosophy, science, poetry, the whole thing rolled into one, was handed out to us night after night, and deep as it was, people crowded to hear it. The rational bases of religious belief is a favorite subject with me, and Dr. Riddell laid bare the foundations of evangelical faith, and made the religion of Jesus Christ appear in a new light to many. My, my, suppose one could have heard Munsey one night, and Riddell the next! However high the one might soar, the other would be seen on level wing of fire ascending still higher, and both losing themselves in the infinite. Well, Meek, I haven't lost my liking for that sort of speaking; have you? Yes, sir, I like for an orator to rise and lift me with him; and when thought is embellished with such splendid imagery as characterized much of Dr. Riddell's speech, it is a feast, indeed. We don't hear enough of that sort of oratory now. The ideal of both the pulpit and platform seems to be the style of the shop. Oh, to listen to a skyward flight of Kavanaugh, or be swept far forward by a tidal wave of sacred eloquence like that of Doggett, or Marvin in his prime!

I took a saucer of ice-cream to celebrate the defeat of woman suffrage in New York, etc. Meek, the sisters can carry that thing too far. Mr. Jones came to see Judge Smith, and told him he wanted him to help him get a divorce. The Judge, being an old family friend, was greatly distressed to learn that there was serious trouble in the home. "What is the matter," he asked. "Well, Judge, my wife is a member of the Monday before-breakfast whist club, and the Tuesday after-dinner bridge club, and the Wednesday so and so, and the Thursday and Friday clubs, and I can't stand it." "It looks like you are in hard luck, my friend," was the Judge's kindly reply; "but don't break up your home. Let us see if we can't harmonize matters." "It is no use trying, Judge," was Jones' despairing answer. "I might stand all that but when it comes to putting pink ribbon on my pajamas to fool the baby, its time to quit." I think so, too. After reading the masterly papers that have appeared in The New York Times on various phases of the woman suffrage, when I am asked why I oppose it, I put the whole in a nutshell, and say I oppose woman suffrage because I am opposed to sterilizing the home. The weakness in the pajama joke is that under the influence of feminism there will soon be no baby to fool. The woman who looks after politics will have neither time nor inclination to look after the baby. I am on the side of baby.

I congratulate you, and the Advocate readers more, on your continuance as editor. Give it to us, Meek, hot and free. "Long may you wave and never waver!"

Columbia, S. C.

ORGANIZATION AND MEMBERSHIP CAMPAIGN, NORTH MISSISSIPPI CONFERENCE.

By Mrs. Vic T. Hoyle, Conference President.

My heart is singing praises to God over the success our Organization and Membership Campaign has already attained in our Conference. The dear women have been so willing to help when told how they could, and our presiding elders have entered so heartily into our plans; while our collections for the first half-year of 1915 have been $1000 over and above the collections for one-half year in 1914. Our annual meeting was held early in the year, and we recommended a concerted action among District Secretaries by way of holding their District Conferences as early as possible. Plans for our campaign were inaugurated about June 1, and embraced the following items:

First: That volunteer women be called for at each District Conference and work assigned to them.

Second: That each presiding elder be requested to appoint Woman's Day in his District, and request his preachers to present our woman's work to their congregations upon that day.

Third: That all-day missionary rallies be held in each district.

After three months I note:

First: That we have secured volunteer women

on an average of 20 to each of five districts, while a number have been enlisted in the other three districts. That means that we have over one hundred volunteer women, who are now occupied with organizing societies at the churches nearest to them, or canvassing for new members in societies already organized.

Every week brings to me news of good results from these volunteer workers, and there has been reported on an average of four new societies to six of our districts, while several have been reported from the other two districts. Our First Vice President reports seven new Young People's Societies in the Conference, and the Second Vice President reports nine Junior Divisions. However, we are now in the midst of our work, and full returns will not be obtained till the close of the year.

Second: We note that every presiding elder in our Conference has appointed Woman's Day in his district, and addressed letters to preachers requesting them to present our woman's work at the 11 o'clock service on that day, or invite some one of our representatives to do so. Splendid results are coming to me daily from the observance of this day. One District Secretary writes: "Our pastor preached a splendid sermon on Woman's Day. Only wish every woman in our Church could hear such a one. One woman who had resisted our appeals for six years came to me afterwards and told me she was converted through and through."..... Another one writes: "After the splendid sermon by our pastor on Woman's Day, we organized a Young People's Society in our Church that afternoon, and on the following Monday the attendance and membership at our adult society was doubled."..... I feel that it is the dawn of a new era in the history of our woman's work in the North Mississippi Conference. You know the great majority of our women will not attend our missionary societies, and consequently must be taken unawares. I see great good to result from having our preachers present our work to their congregations at the 11 o'clock service on Sunday and emphasize the obligation that rests upon every woman, young person and child in the Methodist Church to become members of the missionary society.

Third: We note splendid results from an all-day missionary rally held at Amory, in Aberdeen District, on August 6. The main features of the program were praise and testimony services, and reports from volunteer workers. Six new societies were reported, and additional volunteer workers secured, while much enthusiasm and interest prevailed. Dinner was served in the dining-room of the elegant new church in which we met to over 200 guests, while the auditorium of the church was filled for the services. Two new Junior Divisions have been organized as a direct result of this meeting. Plans are being made to hold similar meetings in the other districts of the Conference, and I believe great things will be accomplished through this general rallying of our forces in these all-day meetings.

Fourth: I have inaugurated a "Race Among District Secretaries," and the July and August numbers of our Conference Bulletin were campaign numbers, containing news of the progress of the campaign, as reported to me by the District Secretaries. I have also had this same news published on our page in the New Orleans Christian Advocate, which reaches so many more people than our Conference Bulletin. We have a most excellent corps of District Secretaries, who have entered heart and soul into our campaign, and God is blessing them abundantly. Each week brings to my desk letters filled with reports of their work and praises to God for the presence and power of his Holy Spirit. I have myself assisted in four district conferences, one all-day rally, and presented our work on Woman's Day in one church, while I have plans for organizing at several churches during the fall.

(This article was written several weeks ago, and we have had it in type for some time; but we have not had the space to publish it until now. Ed. of Advocate.)

The Mississippi Conference.

By Rev. O. S. Lewis.

Wednesday's Session.

The 102d session of the Mississippi Annual Conference convened in Laurel, Miss., Nov. 24, 1915. This Conference has assembled in more historic places, such as Natchez, Vicksburg, and Columbia, but not in a more thriving and enterprising place. This is the second time Laurel has entertained the Mississippi Conference, but it is a new and different Laurel now as compared with the little town in which the Conference met nine years ago. A complete metamorphosis has taken place, so that the resemblance of the new Laurel to the old is similar to that of the butterfly to its former state. One looks in vain for the public buildings he saw a few years ago, while in their places are new, larger and more modern structures. It awakens amazement to behold such a wonderful and rapid growth.

Laurel is a leader in many enterprises, especially in the lumber industry, there being four large sawmills in the city. While growing in population and making such notable industrial development, the city is not lagging religiously. The Churches are alive, active, and are keeping pace with other things in their progress. Laurel points with pardonable pride to her $60,000 handsome and fully equipped Y. M. C. A. building—the best, by far, in the State.

Under the efficient leadership of its popular and energetic pastor, Rev. J. L. Neill, the First Methodist Church has been in the forefront of progress. This pastor and people, with the help of Brothers Baggett and Fikes, the other two Methodist pastors in the city, left nothing undone in making provision for the entertainment of their guests. All the preaches and delegates were met at the trains by reception committees who quickly arranged for the conveyance of the brethren to the hospitable homes to which they had been assigned.

The unstinted hospitality and gracious courtesies of the good people of Laurel, of all denominations, will linger long as a pleasant memory. May God abundantly bless the homes opened to the preachers with His peace and salvation!

The Conference opened Wednesday morning at 9 o'clock, with Bishop Atkins in the chair. This is the first time Bishop Atkins has held this Conference. All the brethren seem greatly pleased with his able and wise administration. He truly magnifies his office, using his position in the Church for the glory of God and the salvation of souls.

After the singing of the first hymn No. 19, the sacramental service was held, being administered by Revs. H. W. Featherstun, G. H. Galloway, W. H. LaPrade, and J. R. Jones. The Bishop then announced hymn 312. After this hymn was sung, the Secretary of the last Conference, Dr. A. F. Watkins, called the roll. For many years the first name called has been that of R. A. Sibley, Sr. He passed to his reward during the year. For the last time in the roll call of an Annual Conference has his honored name been called. One by one the veterans of the cross are gathering to their long home. Three others have passed on to Glory during the year, and all hearts are sad when we reflect that we can no more look on their faces on earth, nor hear them answer to the Conference roll call. Their names are W. C. Black, D. D., J. S. Parker, and G. A. Guice.

A. F. Watkins was unanimously elected Secretary, with G. S. Harmon and J. A. Moore as assistants. J. L. Neill, G. P. McKeown, and J. L. Decell were elected Statistical Secretaries.

Following the organization of the Conference the following ministers and laymen were introduced: Rev. Geo. D. Booth, pastor of the local Presbyterian Church; W. C. Arnold, Secretary of the Laurel Young Men's Christian Association; R. A. Meek, Editor, and C. O. Chalmers, Publisher, of the New Orleans Christian Advocate; J. A. Bowen, Conference Evangelist for the North Alabama Conference; J. B. Randolph, Manager of the Orphans' Home; A. L. Dietrich, Divisional Superintendent for this division of our Sunday school work; Geo. H. Crowell, representing the Southern Assembly at Waynesboro; W. J. Young, professor in the Candler School of Theology; J. S. Frazer, Commissioner for Emory University, and Mr. McNish, of the Methodist Publishing House at Nashville.

R. H. Barr presented the Bishop with a gavel made from a wild plum tree grown on the ground where the third session of the Mississippi Annual Conference was held 100 years ago, at Adams Camp Ground. Bishop Atkins made a very graceful speech of acceptance.

He said, however, he had little use for a gavel in his presiding, as he had had no trouble in securing order from a body of Methodist preachers.

A very interesting and encouraging report of the Seashore Divinity School was read by C. W. Crisler.

Question 22 was called. Bishop Atkins gave some advice to the preachers concerning the manner of making their reports. The presiding elders reported as follows:

Robt. Selby—Brookhaven District.

Between 600 and 800 accessions; 150 adults and 300 infant baptized. Several churches built. One pastor's health failed. Finances better than last year. Sunday schools doing better work.

G. H. Thompson—Hattiesburg District.

Five hundred conversions; 450 received by vows; 150 by certificate; 70 per cent of the Conference collections paid, most of the pastors paid in full; 3 new churches built, some repaired. Sunday schools thriving. Pastors have been faithful.

P. D. Hardin—Jackson District.

Good revivals; 500 received on profession; 900 from all sources. Several new Sunday school organized; 9 charges paid in full—a larger number than last year—10 others made a better showing than last year. Galloway Memorial Church now completed.

J. T. Leggett—Meridian District.

Fairly successful year. Splendid revivals, following well laid plans, 1500 conversions; 900 accessions. Increase in Sunday schools. Finances about the same as last year.

C. F. Emery—Newton District.

Finances ahead of last year. Brethren faithful and did good work. Splendid revivals. Three new churches.

T. W. Adams—Port Gibson District.

Unusually good year spiritually. Net gain of 250 in spite of decrease in population of district; 3 Sunday school institutes held during the year. Finances good—marked advance over recent preceding years.

W. H. Huntley—Seashore District.

Several debts on churches paid; 500 or 600 accessions. Preachers faithful. Collections compare favorably with last year.

The reports of the preachers in the Brookhaven District were gratifying. W. N. Thomas, B. L. Sutherland, C. A. Schultz, and J. H. Moore made their reports and were elected to elder's orders.

Reports of the preachers of the Meridian District were encouraging. W. B. Hogg, pastor of East End, Meridian, stated that his congregation was ready to begin erecting a new church.

The reports of the preachers of the Hattiesburg District showed that good work had been done by these brethren. The hour for adjournment having arrived, announcements were made, the doxology was sung, and the benediction was pronounced.

Wednesday Evening.

The Sunday School Board had charge of the services Wednesday evening and presented one of the best and most inspiring programs ever given on such an occasion. An illuminating and helpful talk on the work of the Sunday school in its various departments was made by Mr. A. L. Dietrich. His address was followed by a masterly address on the Sunday School by Bishop Atkins. He made it clear that no efficient pastor could or would neglect this great field with its wide open doors of opportunity. No douht a larger interest in Sunday school work will be taken by many as a result of this forceful talk.

Mr. Geo. H. Crowell presented some views of Lake Junaluska and the surrounding country, and spoke of the beauties and advantages of the place. A packed house greeted the speakers of the evening and rapt attention was given.

One feature of the evening was the rendition of a beautiful quartet song by four of the young men of Laurel.

The Second Day—Thursday Morning.

The Conference was called to order at 8:45 a. m. Rev. C. F. Emery conducted the devotional exercises, announcing No. 556 as the first hymn. After leading in prayer, he read the 12th Chapter of Romans. Following the singing of No. 334, the Secretary read the minutes of the previous day. After the roll call, Question 22 was resumed. Rev. M. M. Black, reporting from Canton, stated that the parsonage was destroyed by fire during the year. The pastor lost his entire library, while the presiding elder lost his pocket book at the same time. Brother Hardin stated that he had very little in his purse (a superfluous statement for a Methodist preacher to make).

W. B. Waldrop was elected to elder's orders. Dr. A. F. Watkins made his report of the work at Millsaps College, which showed a very gratifying condition at that great institution. He emphasized three great needs—a dormitory, a chair of Bible Instruction, and a gymnasium adequately equipped and in charge of an athletic trainer. Forty children of preachers are in the college. There are only 15 preachers preparing for the

ministry at Millsaps. By all means, there should be more in attendance. There is no better training school for entering Conference.

Following Dr. Watkins' report, Bishop Atkins made some timely remarks on the importance of young preachers taking advantage of a college education, saying the time to get them ready to assume responsibilities without College training.

Dr. Crowell, active Vice President of the Southern Assembly, was introduced and spoke of that great undertaking of our Church, setting forth in glowing terms the beauty, advantages and brilliant prospects of the Assembly Grounds at Lake Junaluska. His remarks were endorsed by Bishop Atkins.

The name of R. H. Selby was called and at his own request he was discontinued. C. J. Stapp was also discontinued at his own request, and his credentials were surrendered.

R. Selby, presiding elder of the Brookhaven District, presented the application of T. B. Clifford for the restoration of his credentials, but before action could be taken, the appointed hour having arrived, the Conference adjourned for the Thanksgiving service.

The Thanksgiving sermon was preached by Bishop Atkins, an immense congregation being present to hear him. The text was the 1st and 2d verses of the 32d Chapter of Isaiah. The Bishop took issue with Dr. George Adam Smith, who had interpreted this passage as not being a Messianic prophecy. Bishop Atkins said there was no greater Christologic prophecy in the Old Testament, the text being primarily spoken as a prophecy concerning Jesus Christ. No Jewish kingdom was ever like the one here described. Failure to give Christ the place that belongs to him has caused all the ruin of the world, and is causing the great ruin of to-day.

The Bishop brought a terrific charge against Rationalism as being at the bottom of the great European war, for which there is no justification. He spoke of Rationalism as being the most deadly and irresistible form of infidelity. It has carried on an aggressive propaganda, poisoning the minds of men with its deadly affection. He brought out the distinction between the agnostic and the rationalist—the agnostic being a know-nothing—an atheist turned coward. The rationalist is a courageous and aggressive atheist. Materialism is the first logical offspring of Rationalism. Militarism is the next offspring. Rationalism through materialism calls for a gun. Every secret of God in nature discovered by man is being consecrated to war.

The Bishop said he believed that when Rationalism has reaped the fruit of its own doing God will stop the war. There is a state of diabolism growing out of Rationalism and its fruits, materialism and militarism, that is harrowing.

The Bishop then spoke of the beneficent influence of the reign of Christ when allowed to hold sway in the affairs of men and nations, and pointed out the secondary meaning of the text, that any man can be as "a shadow of a great rock in a weary land" if he is like Christ, and in proportions as he is like Him.

Gratitude was expressed for the greatness of our own nation with its lofty and unselfish ideals, and the fact that we have as our President a man of God, controlled by the spirit of Christ.

From every standpoint the sermon was a great one and stirred us all to higher appreciation of our blessings and opportunities, and to a greater determination to exalt Christ and make Him supreme in all life.

The offering taken upon this occasion was for the Orphans' Home at Jackson.

Thursday Evening.

Thursday evining was given over to the Missionary Anniversary. Dr. W. H. LaPrade presided. "From Greenland's Icy Mountain" was sung by the congregation, after which C. W. Crisler led in prayer. "The Whole Wide World for Jesus" was then sung by a male quartet. Dr. J. M. Sullivan, professor at Millsaps College, read as a Scripture lesson the first chapter of Acts. After the singing of 631, Dr. E. H. Rawlings, General Secretary of the Laymen's Movement, was introduced and made a stirring appeal for China. He said that to make the Church missionary we must train through the Sunday school. He explained the new course of missionary study that is planned to be used in the Sunday school. He stated that the superintendent was the key to the situation in making the Sunday school missionary, while the pastor is the man to turn the key. He closed his great address by an appeal for intercessory prayer, giving graphic illustrations as to its prevailing power.

Third Day—Friday Morning.

The devotional exercises were conducted by Dr. I. W. Cooper, President of Whitworth College. After the singing of "Jesus, Lover of My Soul," Dr. Cooper led in prayer and read the fifth chapter of Matthew. The Secretary read the minutes of the previous session. The matter of restoring the credentials of T. B. Clifford was brought up and it was announced that he had withdrawn the application, Bishop Atkins stating that he had given him a certificate signifying that he was a local preacher in our Church, it being the purpose of Brother Clifford to enter the Protestant Episcopal Church and ministry.

Question 22 was resumed and J. W. Chisholm made his report. Brother G. H. Thompson reported the sad news of the death of Rev. H. R. Caldwell the night before at his home in Mount Olive. Later on a motion was made and unanimously adopted that the Secretary be instructed to send a telegram of condolence to Sister H. R. Caldwell. A motion was also made and adopted that a similar telegram be sent to Rev. R. T. Pickett, of the Escatawpa charge, whose home had been bereaved the night before by the death of his two-year-old baby. The brethren deeply sympathize with those who have lost their loved ones, and in whose homes there has been serious sickness during the year.

Bishop Atkins called H. H. Ahrens to the rostrom and referred to the fact that this gifted correspondent of the New Orleans Times-Picayune was a local Methodist preacher, the son of a Methodist preacher, and that for years he had been faithfully and accurately reporting the Conference proceedings, and that he knew Methodist terminology better than any other reporter. He then very feelingly referred to the fact that, although this was the twenty-fifth anniversary of his marriage, he had denied himself the pleasure of celebrating the event in his home, and had stayed at his post of duty. The following resolution was unanimously and heartily adopted by a rising vote:

"Whereas our brother, H. H. Ahrens, a journalist of New Orleans, La., does so accurately and fully report the work of the Mississippi Conference and other Conferences for the New Orleans Times-Picayune, and

"Whereas to-day is the twenty-fifth anniversary of his marriage, and as he has foregone the pleasure of celebrating his silver wedding at home with his good wife in order to remain at his post of duty; therefore, be it

"Resolved, That we express our appreciation of Mr. Ahrens and his work; and

"Resolved further, That we most heartily congratulate him and his wife upon this their twenty-fifth marriage anniversary, and do pray the blessings of our Heavenly Father to ever rest upon them and theirs, and that these resolutions be spread upon the minutes of our Conference." Signed by I. W. Cooper, G. P. McKeown, H. B. Watkins, and J. L. Decell.

A resolution presented by the Joint Board of Finance to increase the assessment for Conference Claimants by $1000 was read and adopted.

Question 22 was resumed and the charges in the Newton District reported, the rural charges showing improvement. In the report from Laurel it was shown that Jones County was second in population in the State, and that there were only six Methodist churches in the county outside of Laurel.

Honorable locations were granted A. H. Steele, W. H. Young, and W. G. Roberts. E. H. Cooley was elected to elder's orders.

J. S. Purcell made a fine report for the Montrose School, stating that that institution was getting nearer his ideal of what it should be. He stressed the need of cottages to make room for young preachers who desire to attend the school at a small cost.

W. J. Ferguson was elected to fill a vacancy on the Joint Board of Finance. H. J. Moore was elected to fill a vacancy on the Board of Church Extension.

A communication was read to the Conference from Dr. H. M. Du Bose, the newly-elected Book Editor and a former member of this Conference, expressing regret at not being able to attend the Conference.

Dr. Watkins read the report of the Hospital Commissioners.

J. R. Jolly made a fine report of his work. He will go to the Candler School of Theology the coming year.

On account of illness, Brother T. J. O'Neil was not able to attend the Conference and make his report. Dr. H. W. Featherstun made a fine report for him and the work he is doing as President of Port Gibson Female Institute. The fine religious condition was indeed encouraging.

L. Fayard's report of the Wolf River Mission was intensely interesting. H. W. Van Hook, President, reported a larger attendance at the Seashore Campground School and told of the good work being done. The moral and rellgious condition is good.

Dr. A. F. Watkins arose to a question of privilege and presented Dr. I. W. Cooper, who, in his characteristic, happy way, presented a beautiful silver pitcher to Bishop Atkins in the name of the brethren of the Conference, assuring him that though he had come to this Conference a perfect stranger, he had won the love and high esteem of all. The Bishop responded, saying that while he was thankful for the pitcher, he appreciated more their love. "Blest be the tie that binds" was then sung. Another interesting feature followed this happy one, when Dr. Cooper presented to H. H. Ahrens a silver tea set in the name of the brethren in token of their love for him and in honor of the twenty-fifth anniversary of his marriage. Brother Ahrens was manifestly overcome with emotion as he expressed his great appreciation.

Rev. J. L. Green, Superintendent of the Mississippi Society for Homeless Children, Dr. T. J. Bailey, Superintendent of the Anti-Saloon League, and Rev. Fred Ling were introduced to the Conference.

Rev. C. F. Emery made an appeal in behalf of A. H. Steele, who had been located, and was in need. An offering amounting to about $160 was made by the preachers in the old style of bringing it up and laying it on the table.

Following the announcements, the Conference adjourned.

Friday Evening.

The anniversary of the Board of Education was held on Friday night. Hymn 41 was sung and Dr. Cooper led in prayer. An effective solo was sung by S. E. Kirby. After Hymn 712 was sung, W. H. Lewis, President of the Board of Education, made a statement about the work of the Board. Bishop Atkins then introduced the speaker of the evening, Dr. J. S. Frazer, who made a masterly address on Christian Education, concluding with an appeal in behalf of Emory University.

Fourth Day—Saturday Morning.

The devotional exercises were conducted by Dr. Geo. H. Crowell, active Vice-President of the Southern Assembly. "Blest Be the Tie that Binds" was sung. The Scripture lesson was the 23d Psalm. "Nearer, My God, to Thee" was then sung. The Secretary read the minutes of the previous session.

Report No. 1 of the Board of Missions was read and adopted. It recommended the appointment of Rev. J. L. Neill to the position of Field Secretary of Missions and Sunday Schools.

Question 1—Who are admitted on trial?—was asked. Clauce P. Jones, son of Rev. J. R. Jones; Carl Jackson, and J. B. Cain were admitted. The first two are from the Meridian District; the last from the Seashore. J. M. Griffing and C. A. Massey were elected to local deacon's orders.

The names of the following superannuated preachers were called, their characters passed, and they were continued in the same relation, reports being heard from those present: Revs. Ira B. Robertson, J. R. Evans, W. W. Simmons, J. W. Brown, J. T. Nicholson, L. J. Jones, W. W. Cammack, H. P. Lewis, Sr., G. W. Hunt, G. R. Ellis, L. Carley, R. Bradley, C. M. Martin, C. T. Noble, J. M. Massey, R. L. Phillips, W. D. Dominick, C. H. Ellis, E. H. Mounger, R. F. Witt.

The names of F. L. Applewhite, O. G. Halliburton and M. L. Burton were referred to the Committee on Conference Relations for the supernumerary relation.

Revs. G. A. Klein, evangelist; W. W. Holmes, presiding elder of the New Orleans District, and F. S. Parker, D.D., general secretary of the Epworth League, were introduced to the Conference.

R. Selby stated that funds were needed to enable a certain young preacher to attend school at Millsaps College. Dr. Cooper took a collection for the purpose. It was suggested by H. B. Watkins that a general fund of not less than $500 be raised to be used for helping several young preachers; $583 was raised. May God speed the day when adequate funds will be available for helping worthy young preachers to secure an education! The Presbyterians and Baptists have done better than we along that line. This fund was placed in the hands of the Board of Education for administration.

The following were called to the chancel rail, addressed by the Bishop, and, after answering the disciplinary questions satisfactorily, by vote of the Conference were admitted into full connection: G. P. Fikes, E. H. Cooley, P. H. Grice, C. H. Strait, W. E. Harrison.

J. S. Duke was re-admitted by a vote of the Conference.

Dr. H. W. Featherstun read the report on Temperance. Pending its adoption, Dr. T. J. Bailey, Superintendent of the Mississippi Anti-Saloon League, addressed the Conference. Bishop Atkins made some telling remarks on the subject. The report was adopted.

C. W. Crisler submitted a resolution to memorialize the next Legislature to take such action as will provide for the submission to the people of Mississippi the question of an amendment of the State Constitution by the elimination of Sections 269 and 270, which provides that all devices of real estate and all gifts of money to churches be declared null and void. The measure passed unanimously. A. F. Watkins, C. W. Crisler, D. W. Hel-

delberg, J. R. Jones, and J. H. Howie were appointed as a legislative committee.

Dr. W. G. Henry, the pastor, nominated the newly-completed and commodious Galloway Memorial Church, Jackson, as the place for holding the next session of the Annual Conference. He was ably seconded by W. H. Lewis, pastor of the Capitol Street Church of Jackson. Brother Henry stated that all the wives of preachers were invited to come to Jackson to attend the Conference, there being room for all. Needless to say, the brethren unanimously accepted such a generous invitation, voting heartily to hold the next Conference at Jackson.

The report of the special committee on the Methodist Hospital was read by W. D. Davis. H. M. Ellis, field secretary for the hospital, addressed the Conference pending the adoption of the report, telling of the crowded conditions in other hospitals in Memphis, and of many Methodists being in them. He spoke of the urgent need of additions to our hospital. Bishop Atkins also made an appeal for a loyal support of this great work, calling attention to the great loss to our Church because of its failure to provide hospitals. The report was adopted.

In the report from the Orphans' Home it was noted that there had been no death, nor serious sickness then during the year. With but few exceptions all over ten years of age are members of the Church.

M. L. Burton and S. J. Taylor were elected to succeed themselves on the Board of Directors.

A resolution to set aside one Sunday a month in which to make collections for the Orphans' Home was read and adopted.

Following the announcements, the Conference adjourned to meet in Memorial session Sunday at 3 p.m.

Saturday Evening.

"A shotgun anniversary" was the characterization that some one gave to the services on Saturday evening. Little, big, and many were the shots used. They scattered well, so that nobody failed to be interested in some part of the program. The cause of Church Extension had a claim on the evening, but as Dr. McMurry, the big gun, failed to arrive, and therefore his speech could not come forth, the evening was shared with the cause of the Orphans' Home and that of the Methodist Hospital. W. M. Williams made a good beginning on the cause of Church Extension, and wound up beautifully on the Orphans' Home, a cause still on his heart. He very ably presented his successor in the work, J. B. Randolph, who explained the workings and needs of the Orphans' Home and made an appeal for the hearty co-operation of the brethren. The new manager bids fair to make good.

H. M. Ellis was the last speaker. It was Saturday night, and getting late, but he held the crowd in church, kept them awake and made a favorable impression, which he hopes may be converted into cash that will help to complete a badly needed hospital. Appeals were thus made for the needy churches, needy orphans and the needy sick. May God help the people to respond to these needs!

Sunday Morning.

The Conference Love Feast was held in the First Methodist Church, being conducted by Rev. M. L. Burton. The service was an occasion for spiritual refreshment and enjoyment.

Bishop Atkins preached at the 11 o'clock hour. His Scripture lesson was a part of the 10th chapter of St. Luke, describing the mission of the Seventy. John 7:37 was the text: "If any man thirst, let him come unto me and drink." In the introduction, the Bishop called attention (1) to the situation—a feast of the Jews, the last day; (2) the marks of the divinity of our Lord, making a claim that would brand Jesus as the supremo egotist of the ages if he were not the Son of God; (3) the great doctrinal value, setting forth the Arminian doctrine of man's free will; (4) its simplicity.

Setting forth the proposition that thirst is an indication of a primal, constitutional need, and showing how necessary water is to sustain life, the Bishop spoke of the abnormal artificial thirsts that mankind has developed, such as thirst for strong drink; a perverted love of money, a greater evil than drink; fictitious appetite for power or fame. "All artificial thirsts lead inevitably to a false life."

He then spoke of the true thirst—divinely implanted. (1) The thirst for God, which is universal. (2) A thirst for holiness, the greatest of all doctrines. (3) A thirst for fellowship. The sermon was intensely practical, convincing, and powerful in its appeal for more effective service in our ministry.

After the sermon the following were ordained deacons: G. P. Fikes, E. H. Cooley, P. H. Grice, J. M. Griffing, C. A. Massey.

Sunday, 3 p. m.

The memorial service was held at 3 p.m., Sunday, being conducted by the Chairman of the Committee on Memoirs, W. H. Lewis. The choir sang as a voluntary "Crossing the Bar." The hymn, "Come Ye Disconsolate," was sung by the congregation. R. Bradley led in prayer, and the Lewis Brothers Quartette sang "The Rest Beyond." B. F. Jones read the Scripture lesson. In answer to the question, What preachers have died during the year? the Secretary read the names of J. S. Parker, W. C. Black, G. A. Guice, R. A. Sibley, and H. R. Caldwell, a grand company of men.

C. W. Crisler read the memorial of J. S. Parker, which had been prepared by G. H. Thompson. The memoir of W. C. Black, prepared by Dr. H. M. DuBose, was read by T. B. Holloman. W. H. Huntley wrote the memoir of G. A. Guice, which was read by J. R. Jones. W. M. Sullivan prepared and read the memoir of R. A. Sibley. W. M. Williams had not had time to prepare a memoir of H. R. Caldwell, whose death occurred during Conference, but read a short statement concerning him. The complete memoir will be published in the Conference Journal. A number of the brethren paid beautiful tributes to the memory of the departed brethren.

Sunday Evening.

The Sunday evening service reached the high-tide of the Conference. It was good to be there to hear Dr. W. J. Young deliver a powerful message from the text, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him."

Rev. C. F. Emery conducted the devotional exercises. An interesting feature of the service was a beautiful quartette sung by four sisters: Mesdames Leo H. Martin, T. S. McWilliams, and Misses Bessie and Elise Cook—all daughters of the late Dr. I. H. C. Cook of Hattiesburg.

In the outset, Dr. Young said he purposed to take our minds to the sublime heights of Christian experience. He more than realized that purpose. From every viewpoint it was a glorious message, and a fitting climax to the series of messages already heard.

Following the sermon the ordination of elders took place. Bishop Atkins, assisted by some of the elders, ordained the following: B. L. Sutherland, W. N. Thomas, C. A. Schultz, W. B. Waldrop, J. H. Moore.

Monday Morning—Sixth Day.

The preachers and visitors began assembling early at the Conference room. By the time the appointments were read there was hardly standing room.

The Conference opened by singing "Come Thou Fount." W. L. Linfield conducted the devotional exercises, reading part of the 6th chapter of Ephesians. "My Faith Looks up to Thee" was sung. Dr. A. F. Watkins read the minutes of Saturday's session, and G. S. Harmon read the minutes of the memorial service.

R. Selby made an appeal for an early payment of subscriptions to the fund for the education of young preachers. The report of the Washington City Church was read and adopted.

J. L. Neill read the statistical report, which showed a net gain of 1100 members, an increase of money for missions and other benevolences, but a slight decrease in pastors' and presiding elders' salaries.

Prof. G. L. Harrell, of Millsaps College, was re-elected Conference Lay Leader. He read the report on Lay Activities, which showed that only 34 charges in the Conference had adopted the "Every Member Canvass."

M. M. Black read the report of the Board of Missions. $9374.21 was raised for Home and Conference missions, $9471.92 for foreign missions, and $1319.40 was raised for specials, making a total of $20,195.50.

The assessments for missions are as follows:

Home and Conference, $14,800; Foreign Missions, $13,870.

The report of the Woman's Missionary Society was read, showing that $3810.19 had been spent for local work and $7296.70 for connectional work. The report was adopted.

The report of the Board of Education was read by N. B. Harmon. After some amendments were made, it was adopted.

The reports of the following Boards were read and adopted: Church Extension, Sunday Schools, Joint Board of Finance, American Bible Society.

W. M. Sullivan tendered his resignation as Railroad Secretary, owing to many other duties he had to perform. E. L. Alford was elected in Brother Sullivan's place.

The reports of the following committees were read and adopted: Publishing Interests, Sabbath Observance, State of the Church, District Conference Records.

Dr. F. S. Parker set a very happy example by his short speech following the report on Epworth Leagues, which was adopted.

T. B. Cottrell read the Auditor's report.

A resolution of thanks, read by W. J. Ferguson, expressing gratitude to the good people of Laurel for their hospitality, to J. L. Neill for his activity in meeting the needs of the Conference, to the local Churches for appreciated courtesies, to Miss Lillian Barlow, stenographer, for her services, to the editor of the Laurel Leader for the cordial welcome extended the Conference, to the railroads for the usual reduction of rates, and expressing appreciation of the presence and accurate reports of H. H. Ahrens and the press generally, was adopted by a rising vote of the Conference.

The minutes of the morning session were read and approved, and everybody waited for the answer to the last question. Bishop Atkins made appropriate remarks expressing appreciation of the kindness of the brethren and especially commending the work of the cabinet.

At Bishop Atkins' request, Miss Bessie Cook sang beautifully and with feeling the solo, "Saved by Grace," which was enjoyed by all.

The Bishop expressed his appreciation of the song, as well as of Miss Cook's services as choir director and the services of others in the choir. He then read the appointments, the doxology was sung, and the Conference adjourned with the benediction.

Appointments.

Brookhaven District—Robert Selby, Presiding Elder; Adams, R. H. Barr; Barlow, S. N. Young; Bayou Pierre, J. H. Grice; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, J. M. Morse; Buford, W. H. Lane; Crystal Springs, H. L. Norton; Fernwood, W. H. Saunders, F. L. Applewhite, supernumerary; Gallman, J. L. Smith; Hazlehurst, B. F. Lewis; Magnolia, N. B. Harmon; McComb, Centenary, G. H. Galloway, McComb, South Side, F. B. Ormond, Meadville, J. W. Thompson; Monticello, J. B. Bennett; Pleasant Grove, W. W. Nelson; Scotland, H. K. McKee; Summit and East McComb, W. N. Thomas, Topisaw, E. J. Coker; Tylertown, T. B. Cottrell; Wesson, I. L. Peebles; President Whitworth College, I. W. Cooper; Field Secretary Methodist Hospital, H. M. Ellis; Conference Secretary of Education, Robert Selby.

Hattiesburg District—G. H. Thompson, Presiding Elder; Collins, W. M. Williams; Blodgett, R. A. Allums; Ellisville, J. E. J. Ferguson; Eastabuchie, B. H. Rawls; Encutta, C. E. Downer; Hattiesburg, Main Street, C. W. Crisler, Hattiesburg, Court Street, T. W. Adams; Hattiesburg, Broad Street, C. M. Chapman; Heidelberg, J. W. Ramsey; Leakesville, M. W. David, Lucedale, H. J. Moore; Magee, H. E. Carter, McLain, P. H. Howse; Mount Olive, W. I. Ferguson; New Augusta, J. W. Chisholm; Oloh, S. E. Moody; Prentiss, J. M. Lewis; Purvis, H. Mellard; Richton, M. L. Burton; Seminary, W. E. Harrison; Silver Creek, J. L. Greenway; Sumrall, J. C. Chambers; Taylorsville, B. F. Crook; Williamsburg, R. T. Nolen; D. E. Kelly, Conference Evangelist; Student at Mississippi Conference Training School, G. L. McNeese.

Jackson District—P. H. Harden, Presiding Elder; Benton, J. F. Campbell; Bolton, W. J. Dawson; Brandon and Pelahatchie, R. P. Fikes; Camden, T. A. Ferguson; Canton, M. M. Black; Eden, A. S. Oliver; Edwards, G. P. McKeown, Pannin, G. G. Yeager; Flora, M. F. Adams; Florence, J. C. Ellis; Harrisville, M. W. Porter, Jackson, Capitol Street, W. H. Lewis, Jackson, Galloway Memorial, W. G. Henry; Jackson, Millsaps Memorial, H. M. Johnson; Jackson, Rankin Street, J. S. Duke; Lintonia, J. C. Johnson; Madison, H. P. Lewis, Jr.; Mendenhall, W. B. Waldrop; Satartia, R. H. Kleiser; Sharon, V. S. Ford, Terry, T. H. King; Vaughan, R. E. Ruffner; Yazoo City, W. M. Sullivan; President Millsaps College, A. F. Watkins.

Meridian District—J. T. Leggett, Presiding Elder; Bucatunna, J. T. Abney; Clark Mission, H. E. Raley; Daleville, C. H. Schultz, De Kalb, J. F. McClelland; De Soto, W. E. Dickens, Enterprise and Stonewall, J. M. Corley; Lauderdale, J. H. Moore; Matherville, D. E. Vickers, Meridian, Central, H. B. Watkins; Meridian, East End, J. A. Moore; Meridian, Fifth Street, H. A. Gatlin; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Avenue, H. S. Westbrook; Meridian, South Side, A. M. Broadfoot; Moscow, George P. Fikes; Pachuta, A. B. Barry; Porterville, R. H. Clegg; Scooba, C. C. Evans; Shubuta, O. S. Lewis; Vimville, H. C. Castles; Waynesboro, J. L. Decell; Waynesboro Circuit, A. J. Davis.

Newton District—W. L. Linfield, Presiding Elder; Carthage, R. A. Sibley; Clarksburg, J. W. Evans; Chunky and Mehan, W. J. Walton; Decatur and Union, W. A. Hays, and one to be supplied by Simpson Tubby; Forest and Morton, C. M. Crossley; Harperville and Lena, W. B. Barrett; Homewood, M. L. White; Lake, L. E. Alford; Laurel, First Church, W. B. Hogg; Laurel Second Avenue, A. A. Sims; Laurel, Fourteenth Avenue, W. F. Haggett; McDonald, S. E. Flurry; Bay Springs and Montrose, J. B. King, and one to

(Continued on page 9.)

Secular News

By R. E. Meek.

In Berlin almost all the street cars are run by women.

English soldiers wear their watches on their wrists. Is not this rather effeminate?

The women of New Orleans recently raised $52,666.69 for the Charity Hospital of this city.

On Nov. 15 John Purroy Mitchel, mayor of New York City, was operated on for acute appendicitis. The operation is said to have been successful.

Prof. Hugh Critz, of the Mississippi Agricultural College, and Mr. W. H. Miller, organized the first Boys' and Girls' Pig Club in Oktibbeba County, Miss., in 1909.

The wheat crop of Canada is estimated to be about 336,000,000 bushels—more than twice as much as was raised last year, the amount for that season being 166,000,000 bushels.

The present Queen of Greece was a German princess before her marriage. She is reported to have admitted that American nurses are more thoroughly trained than German nurses. We ought to be thankful that Germany does not surpass us in every respect.

It is estimated by an expert packer that California's dried fruit yield for 1915 will amount in value to $22,500,000. It is expected that the production will amount to 70,000,000 pounds of dried peaches, 40,000,000 pounds of apricots, 130,000,000 pounds of prunes, and 30,000,000 pounds of raisins.

Owing to a lack of necessary funds the American Red Cross Society will be compelled to withdraw its forces from Europe, with the exception of the portion of it operating in Belgium and Servia. Hereafter, all contributions to the worthy causes which this organization looks after will be spent in purchasing hospital supplies, which will be forwarded to the belligerent nations.

The total and per capita wealth of the United States from 1850 to 1912 is given out as follows in a special bulletin of the Bureau of the Census: 1850—total $7,136,000,000, per capita $308; 1860—total $16,160,000,000, per capita $514; 1870—$24,055,000,000, per capita $624; 1880—total $41,642,000,000, per capita $830; 1890—total $61,204,000,000, per capita $975; 1900—total $82,305,000,000, per capita $1083; 1904—total $100,273,000,000, per capita $1234; 1912—total $175,426,000,000, per capita $1836.

The American Red Cross Society has been forced to discontinue its activities in Mexico and retire from the field. This step was brought about by General Carranza, who, upon his recognition as President of Mexico by the United States Government, requested that it be done, and gave as his reason the fact that "it was no longer necessary for Mexico to accept charitable relief from the United States." The Red Cross authorities, however, represent the conditions in Mexico as still being very deplorable.

Money to the amount of from $200,000,000 to $400,000,000, the sum usually spent by Americans every year in European travel during the summer months, has been largely kept in the United States this year, and, on account of this, financial conditions ought to be less stringent here, and would be, were it not for the fact that our people are furnishing a large part of the food, money, ammunition, and horses and mules that are necessary to keep the European war going on, and are having to lessen their own supplies to do so.

The following indicates some of the prices that mementoes of President Abraham Lincoln brought when recently put upon the market: A book of examples in arithmetic which had been Abraham Lincoln's when he was about 15 years of age was sold for $240, and another book of his which contained examples worked by him in compound interest sold for $115. Court papers, written and filed by Lincoln, the lawyer, brought from $85 to $110, and a poster announcing a speech by Lincoln in favor of Harrison and Tyler at Alton, Ill., in 1840, sold for $210.

Porcelain heads for dolls have within the past been largely imported to this country from Germany, but the great European war has made commercial intercourse between Germany and the United States well-nigh impossible. The manufacture of porcelain doll heads is an industry which has recently sprung up in Philadelphia. In the time of war home manufactures receive a great impetus, and in this country they need all the encouragement that they can get, so that they will thrive and grow strong and make us independent of all other nations.

It is customary for every able-bodied Hohenzollern (the royal family of Germany) to learn a trade. Emperor William did not learn one because of the fact that his left arm is shorter than his right, but his brother, Prince Henry, learned book-binding, and the present Crown Prince is a turner. Is there any reason why one should look down on the occupations of those who earn a living by the sweat of their brows, when the mothers and fathers of princes have the good sense to see that their sons are taught some one of them? There is in this a moral which the large number of American citizens who let their sons grow up without a trade or profession ought to take to heart and profit by. If princes need to know a trade, why should not the sons of ordinary folk learn one also? If it is not practiced, the discipline that one has to be subject to in order to learn it makes it of great value, as also do the respect for labor and the sympathy for those who toil which are thus developed.

REV. R. H. B. GLADNEY,
Sunday School Field Secretary of the North Mississippi Conference, who has had notable success in his work during the past twelve months.

MRS. EMMA KENNON TOWNES.

While the "gates stood ajar" on June 26, 1915, in the holy hush of an early hour, the beautiful spirit of Mrs. Emma Kennon Townes crossed eternity's boundless sea and passed into the "City of Gold." It was not long on that morning until the entire community and country around had heard the sad news of the passing away of the beloved companion of Mr. Jas. A. Townes, who had preceded her into the great beyond a little more than a year. In mutual love and confidence they had walked hand in hand, both striving for the betterment and the comfort of others and the Church they loved, until their names had become as sweet ointment poured forth and are honored by so many hundreds with fond and grateful devotion. The most pleasant memories we have are due to the presence, at some time in our lives, of noble men and women, who have stood side by side in many ways to encourage human kind in the battle of life.

Mrs. Townes was the daughter of Dr. John Kennon, who was one of the leading physicians of this great Delta in his day. She was born on May 28, 1844, and was married to Jas. A. Townes on June 9, 1868.

There is no beauty that is comparable to moral beauty, and nothing so sublime as simple, heroic devotion to God and duty—unselfish lives, sympathetic hearts.

The social interests and activities of this splendid woman, and her unusually bright intellect were of immense service in helping to solve the problems that confronted all in this great new country, which was beginning to open up.

She was at her best in her home as wife and mother. Her childrens' association with her would have impressed you with the fact that, in a way, she was as young as they were. She sat as a queen in their midst, always kind and gentle, and in her suffering for several years before her departure, she was remarkably patient, never burdening any one, and her companion always found it a pleasure to be with her. Her bright, sunshiny disposition, her happy humor, and jovial spirit were an inspiration. While she enjoyed her life here, death had no terrors for her. Life after all is measured by the deeds wrought, and the soul wealth gathered, and the gracious influences sent forth. One of the institutions of the Church closest to her heart was the Orphans' Home. How often she said to her pastor, "Now don't forget the Orphans' Home."

I can not think of this sainted woman as dead—such people do not die; they cannot die, for good is as indestructible as matter.

She has left a heritage to her family richer far than any multi-millionaire. Not a word of eulogy spoken out of crushed hearts was misplaced, nor could the silent testimony of thousands of blooming flowers and fragrant blossoms measure the tides of feeling when this mother and friend slipped away in the early part of that morning and went to heaven.

She leaves to mourn her death four sons, Richard, Kennon, Evans, Lacy, and two daughters, Mrs. W. D. Garner, of Minter City, and Mrs. W. P. Holland, of Clarksdale.

WALTER M. CAMPBELL.

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard—thine: if vented, thy sword is in another's hand.—Quarles.

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The Home Circle

HOW A WICKED KING WAS OUTWITTED.

By Mrs. Livingston Barbour.

Long, long ago there was a certain King John who ruled in England, and he was a bad man, the worst king who ever ruled England, so we are told. He was very selfish. As long as he could have his own way, he did not care an iota what befell his subjects. How many of us are somewhat liko King John, we care so little for others? Self, spelled with a capital, self first, self last, self all the time. Selfishness is truly the little fox which destroys much of the sweetness of life. And to this sin of selfishness King John added that of cruelty. His was a hard, wicked, cruel heart. Still another sin was his, he was wickedly jealous, he was jealous of his very subjects, especially if they were persons of wealth and had well filled purses with which to obtain the good things of life.

Now it happened that there lived in England a very rich old abbot who lived in a large and beautiful house called an abbey. An abbot is a man who is the head of a society of monks, and the abbey is their home. Well, this particular abbot was very rich and was fond of good things to eat. He was also fond of entertaining his friends, and he did so in a very lavish way. And in those days an abbot was a man who could do much as he pleased. But this one could not do as he pleased, because King John said he could not, and kings had to he obeyed in those days. Now it is a little different.

The story is that this rich old abbot sat down to his table every day with a hundred noblemen to share his feast. I am sure any one of us would get tired of so much company. But that was not all. He had fifty brave knights to wait upon him and his guests, and the way they were dressed! Why, we are told they wore velvet suits and gold chains, and I suppose ruffs at their neck and powdered wigs.

How the king stormed around when he heard the story. "Very well," said he, "we'll see this old abbot and have him give an account of himself; we shall learn more about his feasts." You may imagine the king was mad enough, and the abbot was scared almost out of his wits when he found that the cruel King John wanted him.

The abbot lived in Canterbury, and he rode to court wondering all the way why the king wanted him, what had he done to displease his king? A man's head grew upon his shoulders, but he was never sure how long it would stay there if he displeased his king, so people usually tried to please him.

The abbot was soon to hear what was up. "How is this that I hear you are living in such a way as your king does not? You are spending more money than he does. You are having more guests and keeping a much finer house than your king: how dare you? Do you not know this cannot be allowed? Give me an account of yourself."

With what fear and trembling the old abbot must have listened to these words. So he hastened to explain.

"Oh, King, I am only spending money that is my very own, not a shilling but my own money. I pray you think of me no ill. I am but making things pleasant for my friends, and the brave knights who are with me. If I have offended, forgive me."

"Think no ill of you! how can I think no ill of such an abbot? are you not spending my money? All there is in the length and breath of this land belongs to your king. His it is by right. Are you not spending more money, living in finer style, giving grander feasts and entertaining more friends than your king? You have put him to shame. Are you seeking to be the king in my place? almost any one would think so."

Can't you imagine the abbot trembling all over, his knees getting weaker and weaker? He had not meant to offend his king, even an abbot knew better than to do that.

"Oh, I beg of you, do not say that. Indeed, I am innocent of such thought. Believe me."

"Not another word. Your wickedness is all too plain. You shall have just one chance to live. I shall put three questions to you, and unless you can answer each and every one you shall pay the price with your head, and all your riches shall be the king's."

Now the abbot was a wise man, but he did not know that he would be able to answer the three questions which the king might give him. He did not believe he could answer one, so he shook all over. "Of course I shall do my best," he said.

"Tell me how many years I shall live. I must know within one day—this is my first question. Secondly, how soon shall it be my pleasure to ride around the world. And third and last, I command you, tell me what I, thy king, thinks?

Imagine the poor abbot. How could he answer such questions? No one, save God, could know the days and hours of a man's life; what he thought and when such a whimsical king might make up his mind to travel.

"O king! How can I answer such hard questions all of a sudden? Give me, I pray thee, time for thought and study. I would answer thee, but may not I have at least a fortnight to think of the matter? but grant me this boon and I will do my best."

"As thou sayest. A fortnight thou shalt have, and if at the end of two weeks, thou answered me not, in truth then thy head shall be the forfeit, and thy lands and money shall be mine."

It was with a sad and grieved heart the abbot left the presence of the king. He knew where there were many books and many learned men. He would go thither, read the books and imploro these men of book-learning to help him. So with a heavy heart he journeyed to the great English college at Oxford and laid his troubles before the wise teachers, but they shook their heads. They could not answer such questions as these, and it was with drooping spirits that the distracted abbot heard their decision.

He turned his face homeward, sorrowful of heart. He felt that he had but two weeks to live. He must set his house in order and bid his friends and faithful knights farewell. There would be no more feasts with him sitting at the head of the table. All had come to an end.

At last he was almost at the abbey. As he turned into the lane that led to his beautiful home he met one of his shepherds, going about his business. How the sight brought a pang to his heart! He had truly loved his life and all those who had helped to make it. Just now his heart was tender.

The shepherd doffed his cap. "Welcome home, my good master, how fares it with thee? and how does our King John?"

"The news thy abbot brings thee is sad, very sad."

"How so?"

"Come hither and I will tell thee." Whereupon the old abbot laid bare his heart to his faithful servant.

"Cheer up!" said the shepherd. "Out of the mouths of fools and babes may come words of wisdom. A witless man may teach a wise man wit. Trust thy witless shepherd; he will help thee out."

"How? I beg of thee; tell me how this can be done?"

Now, the shepherd was much of the same features as his master, the abbot. "It has been often said we are much alike," he said. "Send me thy outfit, thy horse and thy gowns, and at the end of two weeks I will away to the king. If naught else can be done, then will I die in thy place."

Now life is very dear to each one of us. The abbot loved his life, but he did not feel he would like the man to die in his stead, but there seemed no other way out. So the shepherd made himself ready for his journey. He dressed himself with great care. He put the abbot's robe upon his shoulders and took his staff of gold in his hand; also the abbot's cap covered the shepherd's fair curls. It would have taken a wiser man than King John to have discovered the fraud. And off he started for London, where the king held court. He did not go alone, but had a retinue of servants with him as became an abbot.

When he reached the king's palace, and was ushered into the presence of the king, he conducted himself so well that the king welcomed him graciously.

"Welcome, Sir Abbot. It is well for thee thou hast returned, but unless thou canst answer the three questions which I have given thee, thy head shall be the forfeit."

"O King, I am ready to answer thy questions, ask them as thou wilt."

"Well then, how long shall I live? that is my first question. Come now, thou must tell me to the very day." "Thou shalt live, O king, until the very day thou shalt breathe thy last breath, and not one hour longer. Upon that day thou shalt die." The king was a bit surprised. This man was no mean wit, he thought. "We will let that pass; wit thou hast of a certainty."

"And now, my good sir, when shall thy king ride around the world?"

"First of all, thou must rise with the sun, and thou must make it thy companion. Ride with it until it rises again the next morning. As soon as thou hast this feat performed thou wilt have ridden around the world."

The king laughed loud and long. He was beginning to think this was a very wise and witty old abbot. "'Tis well said. Of a truth thou art wise and witty. We will let this one pass; but now tell me what thy king think."

"That question is easily answered. Thou thinkest that I am the abbot of Canterbury, but I am not. I am only his poor shepherd, come here to beg thy pardon for him and for me," saying which he pulled off the abbot's gown, and took his cap from his head, showing himself as he was, a poor ignorant shepherd.

"Of a truth, thou art wise. Thou hast answered my three questions well. Thou shalt be abbot of Canterbury in thy master's stead."

"That could not be, O king. I am ignorant, as well as poor. I cannot either read or write."

"Well, it is a merry joke thou hast played on thy king, and thou shalt be paid. Take these four pieces of silver. I will give thee four more every year as long as thou shalt live.

"Go home and tell thy abbot, King John hath sent by you a free pardon."

This story shows us how even a man with a hard and cruel heart may have some traces of justice in his make-up, but how much better it is to have a kind heart. New York Weekly Witness.

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North Mississippi Conference—Rev. W. W. Woollard, Rev. H. S. Spragins, Mr. J. D. Barbee.

MUCH TO BE COMMENDED.

The campaign to organize new auxiliaries and increase the number of members in the old ones that the Woman's Missionary Society has been conducting has been meeting with considerable success. This aggressive extension work is timely, and deserves hearty commendation. The active workers in the various departments of the Church are far too few. The largest results can never be achieved until our people generally are enlisted. One who does not participate in building up the Master's cause is not a good Methodist.

The women of Southern Methodism have wrought nobly in the past and are to-day rendering an immeasurable service to God and humanity. No woman in the Church should fail to have a part in their great achievements. For one to do so is to deny herself an inestimable privilege. The rich spiritual rewards of neither time nor eternity are for idlers.

AN INDEPENDENT BODY.

We print the following for its news value:

"The Federal Council of the Churches of Christ in America has been incorporated under the laws of the District of Columbia. The incorporators have elected the following trustees:

"For three years, Shailer Mathews, Frank Mason North, William I. Haven, John M. Glenn, Howard B. Grose, Alfred R. Kimball, Albert G. Lawson, William H. Roberts, Rivington D. Lord.

"For two years, J. Edgar Leaycraft, Rufus W. Miller, John R. Mott, E. E. Olcott, Alexander Walters, Eugene R. Hendrix, Hubert C. Herring, Gifford Pinchot.

"For one year, Robert E. Speer, Josiah Strong, Charles L. Thompson, Charles S. Macfarland, Henry K. Carroll, Earl Cranston, Wallace Radcliffe, Jay T. Stocking."

For a considerable time we were disposed to regard this organization as one which would exert very little influence upon the religious denominations of the United States, but it appears to be steadily extending its operations in various directions and to be becoming increasingly generous in its advice to the Churches. This perhaps is a natural development and ought to occasion no surprise. But if it is to be a really potent factor in giving shape to the activities of the Protestant religious bodies of the Nation, is it not about time that they were giving some attention to its constitution and government? From the clipping reproduced above, it seems that this Council is a **wholly independent and self-perpetuating body**, which we consider a very serious objection to it. If this organization desires to have the confidence and to be able to secure the hearty co-operation of the Churches in matters of common interest, it should allow them to name their representatives on it, and thus truly give them a voice in the management of its affairs. Surely, we have had enough bitter experiences with bodies responsible to none but themselves to learn a little wisdom from them.

GENERAL WASHINGTON ON DRINK.

Some weeks ago we called attention in the Advocate to the manner in which the proponents of the liquor traffic in this country, in their efforts to bolster up their hard-pressed cause, were misrepresenting and slandering the Nation's noblest and most illustrious dead. Since that time they have been continuing the same nefarious policy, and have even gone so far as to invoke in their interest the great name of George Washington, seeking to create the impression upon the public mind that he believed in the consumption of alcoholic liquors and would have been wholly averse to any effort to prevent their sale. The extent to which they have thus placed "the Father of his Country," "the first American," in a wrong light, thereby doing him an unpardonable injustice, may be seen from the following extract written by General Washington to a Mr. Thomas Green on March 31, 1789:

"The sure means to avoid this evil is, first, to refrain from drink, which is the source of all evil and the ruin of half the workmen in this country. Were you to look back and had the means, either from recollection or accounts, to ascertain the cost of the liquor you have expended, it would astonish you. In the manner this expense is generally incurred, that is by getting a little now and then, the impropriety of it is not seen, inasmuch as it passed away without much thought. But, viewing it in the aggregate, you will be convinced at once, whether any man who depends upon the labor of his hands, not only for his own support, but that of an increasing family, can afford such a proportion of his wages for that article. But the expense is not the worst consequence that attends it, for it naturally leads a man into the company of those who encourage dissipation and idleness, by which he is led by degrees to the perpetration of acts which may terminate in his ruin. But, supposing this not to happen, a disordered frame and a body debilitated, renders him unfit (even if his mind was disposed to discharge the duties of his station with honor to himself or fidelity to his employer) from the execution of it. An aching head and trembling limbs, which are the inevitable effects of drinking, disincline the hands from work; hence begins sloth and that listlessness which end in idleness, but which are no reasons for withholding that labor, for which money is paid."

This letter may be found in the "Letters and Addresses of George Washington," edited by Jonas Viles, Professor of History in the University of Missouri, and published by the Sun Dial Classics Company of New York in 1909.

PERSONAL AND OTHER NOTES.

Bishop Atkins' Thanksgiving sermon in Laurel on Thursday, Nov. 25, dealt largely with the causes of the present colossal war in Europe. It was a strong and scholarly discussion.

The New Orleans District Meeting of the Woman's Missionary Society was held in the Parker Memorial Church Monday and Tuesday of this week. It was an occasion of much interest.

Rev. W. W. Mitchell, of West Point, Miss., has our thanks for some subscriptions recently forwarded to the Advocate. He has had a good year, and will carry a creditable report to Conference.

The Methodist congregations of New Orleans united in a Thanksgiving service at First Church on Thursday, Nov. 25, at 11 o'clock a.m. The sermon, which was an impressive and helpful one, was delivered by Rev. R. H. Harper.

In company with Rev. A. J. Gearheard, Rev. C. M. Morris, the new pastor of Epworth Church, this city, called at the Advocate office last Friday. Brother Morris has already taken up the work of getting acquainted with his people.

In the absence of Dr. W. J. Young, who was at Laurel last week to deliver a series of addresses during the session of the Mississippi Conference, Bishop A. W. Wilson lectured his classes in the Candler School of Theology. Dr. Young's department is that of Missions.

Mrs. Bessie W. Lipscomb, the Home Base Secretary of the Woman's Missionary Society of the Methodist Episcopal Church, South, was an appreciated visitor in Brookhaven, Miss., last week. An informal reception in her honor was given by the local woman's missionary auxiliary.

Speaking of his new work as Sunday School Field Secretary of the Louisiana Conference, Rev. W. H. Coleman says: "We are going to hold up constantly before all our people this idea—'The Sunday school is in no sense a separate institution, apart from the Church, but is the working Church.'" Good!

At the late session of the Memphis Conference Dr. T. E. Sharp was returned to the First Methodist Church of Memphis, and Rev. T. W. Lewis to St. John's Church, in the same city. Rev. J. A. Patterson, who last year served the Pinson charge, in the Jackson District, was transferred to the North Mississippi Conference.

The transfer of Rev. W. W. Drake from New Orleans to Minden, La., will take from the Crescent City one of its most capable and influential pastors. Brother Drake will be greatly missed in all the Christian activities of this growing metropolis. The people of Minden may count themselves fortunate in having secured his services.

The fourth quarterly conference of the Montpelier (Miss.) charge passed resolutions strongly commending the character and work of Rev. A. A. Martin, the pastor, who, after four years of good service, must now go to another field. It must have been gratifying to Brother Martin to receive such a testimonial of love and appreciation.

In a recent note to the Editor, Rev. H. S. Spraglns, the presiding elder of the Greenville District, stated that he was at home for a day for the first time in quite a while. Our Delta Methodism has never had a more energetic and effective leader than Brother Spragins. He is held in the highest esteem by both the preachers and laity in the great field which he serves.

Rev. N. E. Joyner, the newly-appointed pastor of the Carrollton Avenue Church of this city, was in our office one day last week. He expects to move his family from the Seashore Camp Ground, where they have been sojourning temporarily, to their new home at once. Brother Joyner is popular with the Methodists of New Orleans, who will be much pleased to have him among them again.

A Coldwater (Miss.) dispatch to the Jackson Daily News states that Brother P. T. Callicott has declined to continue longer as superintendent of the Methodist Sunday school there, a position which he has filled with marked efficiency for a quarter of a century. His resignation, as was to be expected, is said to be universally regretted. No choicer layman than Brother Callicott can anywhere be found.

Rev. A. J. Gearheard, the hustling pastor of the Louisiana Avenue Church of this city, though the Louisiana Annual Conference adjourned only a little over a week ago, has already issued a pastoral letter to his people, sounding a bugle call to the work of the new Conference year. Evidently, Brother Gearheard believes that "it is the early bird that gets the worm." And in thus getting busy promptly he is undoubtedly wise.

By request, we print the following notice: "The Calendar Club of the First M. E. Church, South, of New Orleans, 1108 St. Charles Street, will hold their annual bazaar Friday and Saturday, December 3 and 4—on Friday, from 1 p.m. to 10 p.m., and on Saturday, from 10 a.m. to 12 m. They will have for sale a splendid collection of hand-made articles at reasonable prices, and an abundance of Calendar Club candy.

After four years of notably good work as pastor of Epworth Church, this city, Rev. W. L. Doss, Jr., has been assigned to Dubach, La., which is said to be an inviting field. Well educated, manly, and consecrated, this gifted young minister gives promise of large usefulness. We wish him much success in his new pastorate, and we trust that he will find time to give the Advocate at least an occasional article. He wields a facile pen.

From the Morgan City (La.) Outlook we take the following: "Rev. C. C. Wier has been returned to Morgan City as pastor of the Methodist Church for another year. His keen human interest in his fellows and his sympathetic intelligence makes him everywhere an object of esteem, and his honesty makes him a factor for good." The Review Bulletin, another local paper, also takes notice of Brother Wier's re-assignment, stating that "it is greatly appreciated."

We request our correspondents and patrons to be patient with us for the next few days, as both the Publisher and Editor will be out of the office. Three Conferences in immediate succession gives us rather more work than we can do with our usual thoroughness and dispatch. A considerable amount of belated matter which did not reach us until Monday, will necessarily be left out of this issue of the Advocate, since we are forced to make up the paper sooner than we ordinarily do.

The Oxford (Miss.) Independent states that our church at that place has had a very prosperous year, and that the return of Rev. E. S. Lewis, the

present pastor, is desired by not only the Methodist congregation, hut also by the people of the town generally. This report is in keeping with the record that Brother Lewis has been in the habit of making in all his pastorates. Being the seat of the State University, which this year has more than 600 students, Oxford is one of the most important appointments in the North Mississippi Conference.

Under date of November 25, Rev. W. L. Broome, formerly of North Mississippi but now of the East Oklahoma Conference, writes: "I was elected Secretary of our Conference at its late session at Muscogee, and have heen kept pretty husy ever since its adjournment getting the minutes ready for the press. My appointment was changed from Konawa to Bristow, which is a fine town of hetween 2500 and 3000 inhabitants. I am expecting a good year in my new field."

At the fourth quarterly conference of our church at Brookhaven, Miss., a movement was launched looking to the construction of a new house of worship in that progressive city. The following building committee was appointed: S. E. Moreton, president; C. L. Ripley, vice-president; B. S. Cato, secretary; C. S. Butterfield, treasurer; I. W. Cooper, J. T. Butler, W. D. Davis, G. A. Hoffman, E. B. Guess, Chas. D. Smith, A. B. Furlow, and H. Flowers. The pastor of this enterprising congregation is Rev. J. M. Morse, who has a remarkable record as a church builder.

We take the following from the Midland Methodist of November 17: "Rev. E. A. Tucker, pastor of the Fountain Avenue Church of Paducah, Ky. (Memphis Conference), has been transferred to the St. Louis Conference and stationed at Fredericktown, Mo. His new charge has ahout 500 members and is one of the best towns in Missouri." Brother Tucker was formerly a member of the North Mississippi Conference. He is a brother of Rev. R. A. Tucker, presiding elder of the Holly Springs District, and a son of the late Rev. H. R. Tucker, of precious memory.

We have received from Mr. J. W. Bradford, of Itta Bena, Miss., a statement adopted hy the Board of Stewards of our Church at that place highly commendatory of the work of Rev. B. P. Jaco, presiding elder of the Winona District, who is rounding out his quadrennium. Evidently the brethren of that charge feel that Brother Jaco has wrought well. This paper reached us too late to he set up for this issue of the Advocate, the forms of which are being closed a little earlier than usual, in order that the Publisher and Editor may leave for the seat of the North Mississippi Conference.

Brother C. B. Baker; of Amory, Miss., writes us that on Thursday afternoon, Nov. 25, a splendid reception was given our pastor at that place, Rev. W. M. Young and his family, which was attended hy over 250 persons. A suitable and costly silver waiter was presented them as a testimonial of the high regard in which they are held hy the church and community. On last Sunday evening over 600 persons were present at Brother Young's farewell service. It is universally regretted that the operation of the time limit will necessitate the assignment of this capahle worker to another field.

Mr. L. C. Nugent, a son of the late Colonel W. L. Nugent, and Miss Mary Capers Enochs, the accomplished daughter of Mr. and Mrs. I. C. Enochs, all of Jackson, Miss., were married at the Capitol Street M. E. Church, South, of that city, on the evening of November 24, Rev. W. H. Lewis officiating. The church was beautifully decorated and its seating capacity was taxed to the utmost to accommodate the great throng in attendance. After the ceremony there was a brilliant reception given at the home of the bride. The Advocate extends congratulations and best wishes.

We were pleased to see Major Millsaps, Mississippi Methodism's foremost layman, in attendance upon the session of the Mississippi Conference at Laurel last week. He was looking well and was taking an active part in the deliberations of the Board of Education. Another distinguished layman who was showing a keen interest in the work of that Board was President Joe Cook, of the Mississippi State Normal College at Hattiesburg, who also is one of its members. There is no ahler educator in the Magnolia State than President Cook, who was educated at Vanderhilt University when it was thought to he a Methodist school.

While the Mississippi Conference was in session at Laurel last week the news was received that Rev. H. R. Caldwell had passed away on Thursday, Nov. 25, at his home at Mt. Olive. Brother Caldwell became a member of the Mississippi Conference in 1877, and was one of its honored superannuates. He was highly esteemed for his Christian character and the excellent service which he had rendered in the itinerant ministry. We extend sympathy to the bereaved, and pray that the Heavenly Father may graciously comfort and sustain them. We trust that a suitable memoir of the deceased will be furnished the Advocate at an early date.

The congregation of the Galloway Memorial Church of Jackson, Miss., worshiped in the main auditorium of their new edifice for the first time on Sunday, Nov. 21. This is said to be the finest church in Mississippi, and when it is fully completed in every respect the total cost will not be far from $100,000. It is just across the street from the home of the lamented Bishop Charles B. Galloway, for whom it has most appropriately been named. We congratulate the gifted pastor, Rev. W. G. Henry, and his large flock of some fifteen hundred members upon having brought to completion this splendid enterprise, which means so much to the Methodism of the entire State of Mississippi. Jackson has always been a very strong Methodist center.

While attending the session of the Mississippi Conference at Laurel last week, the Editor was delightfully entertained in the charming home of Mr. and Mrs. R. L. Patrick. Mrs. Patrick was formerly Miss Bridges, of Starkville, Miss., and was a member of our church at that place when we served it a number of years ago. Mr. Patrick is a prosperous wholesale grocery merchant and a most agreeable gentleman. Nothing that could contribute to our comfort in any way was neglected. It, furthermore, gave us genuine pleasure to meet a number of other Starkville friends while we tarried for a couple of days in Jones County's flourishing capital. We also brought away with us pleasing memories of Master Robert and little Miss Alice Patrick, the two interesting children of our attentive host and hostess.

The following ministers in the North Mississippi Conference have served four years in their present appointments and will be forced hy the operation of the time limit to go to new fields: J. H. Mitchell, P. E. of the Corinth District; R. A. Tucker, P. E. of the Holly Springs District; J. W. Dorman, P. E. of the Sardis District; B. P. Jaco, P. E. of the Winona District; W. M. Young, Amory and Nettleton; A. A. Martin, Montpelier Ct.; J. H. Felts, First Church, Corinth; C. A. Northington, Corinth Ct.; W. T. Bazzel, Iuka Ct.; E. H. Cunningham, Myrtle Ct.; J. A. Goad, New Albany Ct.; J. M. Wyatt, Ackerman Ct.; J. D. Simpson, Pickens Ct.; J. A. Hall, Grenada; T. H. Dorsey, First Church, Water Valley; J. T. Lockhart, Batesville; J. B. Connor, Sardis Ct.; T. E. Gregory, Tyro Ct.; J. W. Raper, Drew Ct.; W. M. Campbell, Minter City; E. B. Sharp, Webb Ct.; O. W. Bradley, Winona; O. L. Savage, Belzoni Ct.; J. D. Boggs, Dumas Ct.

PEACE, BE STILL.

Mrs. L. M. Lipscomb.

When waves of sorrow o'er me roll
And threaten to engulf my soul,
A soft, sweet voice, close hy, I hear,
"It is I, so do not fear."

When clouds are dark and thunders crash,
And billows 'gainst my frail hark dash,
I know they must obey His will,
As He gently whispers, "Peace, he still."

When we are drifting with the tide
And do not in His love ahide,
But while away the golden hours
With sunny skies and blooming flowers,

He sometimes sends these storms of woe,
That we might the swifter go
To that haven of peace and joy,
Which no storm can e'er destroy.

So, troubled soul, why chafe and fret?
Will God his children e'er forget?
Listen, He whispers, "Peace, be still,"
And the angry waves obey His will.

Booneville, Miss.

A NOTICE.

The ladies of the Carrollton Avenue Church of New Orleans will have a Christmas hazaar in the Sunday school room, corner of Carrollton Avenue and Elm Street, on Friday, December 3, from 9 a. m. to 9 p. m. Lunch will be served; and cakes, jellies, etc., besides fancy articles, will be for sale. We hope that the ladies of other churches will pay us a visit on that day.

MRS. JOHN H. CARTER,
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(Continued from page 5)

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Seashore District—I. R. Jones, Presiding Elder; Americus, J. L. Carter; Bay St. Louis, B. E. Melgs; Biloxi, Main Street, H. F. Tolle; Biloxi Mission and Mississippi City, W. B. Alsworth; Brooklyn and Bond, D. W. Ulmer; Carriere and Picayune, J. T. Weems; Coalville, H. J. Maddox; Columbia, W. H. Huntley; Escatawpa, R. T. Pickett; Gulfport, First Church, W. H. LaPrade; Gulfport, Seamen's Bethel, W. T. Griffin; Hub, Claud P. Jones; Longbeach, E. C. Guice; Logtown, J. E. Gray; Lumberton, W. B. Jones; Menterum, P. H. Grice; Moss Point, B. F. Jones; North Gulfport and Lyman, L. A. Darsey; Pascagoula and Ocean Springs, W. G. Forsyth; Poplarville, G. S. Harmon; Saucier, L. F. Alford; Vancleave, W. L. Blackwell; Wiggins, J. L. Sells; Wolf River Mission, L. Fayard; Principal Seashore Campground School, H. W. Van Hook.

Transferred—C. C. Griffin, to the North Arkansas Conference; J. Y. Bowman, to the Holston Conference; A. W. O'Bryant, to the North Mississippi Conference.

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Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 12 colors.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

WILLIAM T. WEBB, a veteran evangelist, Master and Christian of Gloster, Miss., departed this life on October 31, 1915, at the age of 71. He was a native of Georgia, the son of Rev. Samuel E. and Cynthia T. Webb, but at 21 settled in Amite County, Miss., beginning his ministerial career at Liberty. At the outbreak of the Civil War he was ready to enlist, but was disqualified by defective hearing. In 1866 he was happily married to Miss Susan J. Webb of Pontotoc County, Miss. In 1914 he transferred his business and residence from Liberty to Gloster. Age and increasing deafness necessitated his retirement from active life about 1907. He was sorely bereaved by the death of his wife in 1914; and his own summons came after an illness of several weeks at the home of his niece, Mrs. C. E. McLain.

"Uncle Billy" (as he was familiarly called) was converted in early manhood and at once joined the Methodist Church. His piety, like his dispositions, was quiet but was demonstrated in self-denying service. That others might be well cared for, and that the cause of Christ might prosper, he sacrificed delights and lived laborious days. He cherished his Bible and through it received new revelations from God day by day. His last favorite reading was his church papers: the New Orleans Christian Advocate came to his home for some fifty successive years. His fondness for the preached Word was also exceptional: unable for a long period to hear a word of the text, sermon or song, he nevertheless continued to worship with the congregation and thus set a shining example of love and loyalty.

Since the death of his beloved wife, he had looked with unwonted longing toward the heavenly home because he knew she was there awaiting him. There were no children born to this couple, but they had the largest share in the bringing-up and education of several children of their kindred. The lesson of the clean, consecrated life that William T. Webb left will be transmitted to coming generations, and his memory will be precious.

The funeral service was conducted by Rev. J. E. Williams, his pastor, Rev. W. W. Cammack and Rev. G. S. Dobbins.

A NEPHEW.

LEONIDAS DAKIN.

In the summer of 1869 there was a sweeping revival in the little village of Martin, Claiborne County, Miss., as the result of which an unfinished church building was completed, more than a score of persons were converted and added to the Church, and the community was deeply impressed for good. The memory of it constitutes one of the bright spots in the life of the young circuit rider who led the services.

Among those reached by the influences of the meeting was Leonidas Dakin, the village blacksmith, who was happily converted and joined the Church. In the thirty years that followed his conversion his life was almost ideal in its consistency and devotion. It seemed to know no crisis, except that which marked the surrender of his spirit to the service of God, and to have been marked by growth, each day, in grace and in knowledge to the ripening and perfecting of the saint. If there were any lapses into sin, his nearest friends did not perceive them—the path of the righteous man seemed to grow brighter day by day. Modest and unobtrusive, but ardent and constant, his thought, his time, his means, he gave to the Church.

His affection for the young pastor, who had been instrumental in his conversion, was so sincere and abiding as to admit of no explanation other than that it was an expression of his gratitude to him who had led him to his Lord.

His wife and children were converted in the same meeting, and like him became devoted to the cause of Christ. So beautiful in their Christian walk has been this devoted family that when the summons came for him the beloved father might well have said, with humble confidence: "Here am I, Lord, and those whom Thou hast given me."

Leonidas Dakin was the second son of Thomas J. and Martha McVoy Dakin, and was born in Port Gibson, Miss., on June 21, 1841. He died in Meridian, Miss., on August 27, 1915. On January 21, 1874, he was happily married to Miss Bettie C. Dunnegan, who, with their two sons and three daughters, mourns his death. Most of his life was passed in his native county, but for a time he lived in Lorman, and then in Centerville, where his skill and faithfulness as a workman supported his family and his gentleness of spirit and the terror of his piety won the confidence and esteem of all who knew him. His later years were spent in Meridian, where he was honored for his Christian integrity and esteemed for his work's sake.

It was in view of such a death as his that Mr. Wesley said: "Thank God, our people die well."

The writer was assisted by Rev. J. R. Jones in the burial services, and at the grave the local camp of the United Confederate Veterans paid tribute to their departed comrade.

Jackson, Miss. A. F. WATKINS.

IN MEMORY OF MISS NELLIE MEEKINS.

[A loving tribute from one who loved her.]

You have gone away and left us,
Nellie—
Our hearts are lone and sad;
But you are with the Savior, Nellie,
And we know that you are glad.

You went away so quickly—
We knew not what to say;
But the Savior called you, Nellie,
Just at the break of day.

He called you, and you answered,
"I am ready, Lord;"
And He took you, oh! so quickly—
Almost without a word.

You are singing with the angels,
Nellie,
The songs you loved so well;
But our hearts are sad and lonely,
Nellie;
How sad, we never can tell.

We miss your cheerful smile, Nellie,
We miss your words of cheer,
We miss you in the room, Nellie—
We miss everywhere.

We miss you! oh! we miss you.
How much we never can tell;
But the Savior called you, Nellie,
And He doeth all things well.

No more sickness, no more pain—
The painful journey's o'er;
And you are waiting for us, Nellie,
Upon the Golden Shore.

You're watching and you're waiting
For the mother you've loved so well;
But her heart is sad and lonely,
Nellie—
How sad, we never can tell.

Then let us take up the toil and the task;
And for grace and strength to bear it,
The Savior we will ask.
And when the toil, and the work are o'er,
We'll meet you on that Beautiful Shore.

So let us watch, and let us wait
Till Jesus bids us come,
To meet you at the Beautiful Gate,
Of that Eternal Home.

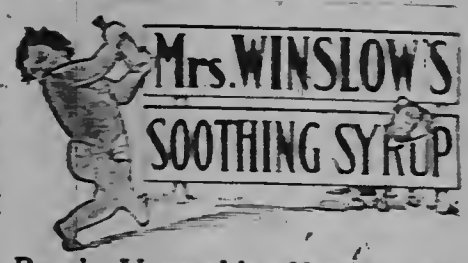
TAKES OFF DANDRUFF. HAIR STOPS FALLING

Save your Hair! Get a 25 cent bottle of Danderine right now—this stops falling hair.

This brittle, colorless and scraggy hair is mute evidence of a neglected scalp: of dandruff—that awful scurf.

There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

Get a 25 cent bottle of Knowlton's Danderine from any drug store. You simply can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!



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Millions of mothers have rested easy while children through the critical teething period by using Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, relieves wind, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup." Always insist on it. —Adv.

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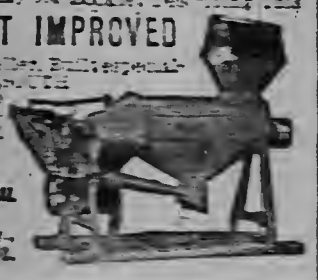

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Quickest, Surest Cough Remedy is Home-Made

Easily Prepared in a Few Minutes. Cheap but Unequaled

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it.

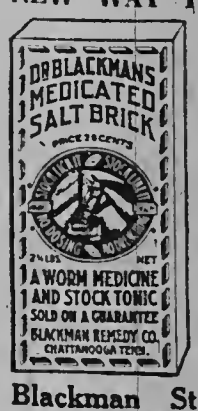
Get 2½ ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2½ ounces Pinex," and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded, goes with this preparation. The Pinex Co., 235 Main St., Ft. Wayne, Ind.

NEW WAY TO GIVE MEDICINE



To Stock.

Don't get old and wormy.

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Don't have to be hunted up and dosed out at feeding time (often in the dark) as do other remedies, for after being placed in the feed box or Holder, it is always where stock can get it as they need it. If your dealer will not supply you, write us.

Stock Lick It—
Stock Like It

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THANKSGIVING AT THE ORPHANAGE.

There is great rejoicing at the Louisiana Methodist Orphanage! Thanksgiving brought splendid gifts to the 107 homeless children under the care of that institution. FOUR BIG CARLOADS of good things! Staple groceries of all kinds, canned goods, meats, lard, sugar, flour, meal, grits, cereals, potatoes (Irish and sweet), corn, chops, hay, hogs, chickens, clothing, sewing machines, plows, wood, ironing boards—in fact, the list of things of great value to our work here is almost endless. Surely there is rejoicing and unspeakable gratitude for these blessings.

These donations came from Ferriday, Sicily Island, Wisner, Gilbert, Chase, Winnsboro, Charlieville, Mangham, Archibald, Rayville, Oak Ridge, Jones, Bonita, Gallion, Mer Rouge, Collinston, Bastrop, Monroe and West Monroe. One car began at Ferriday and went through to Collinston. When the train reached Winnsboro, another car was taken on with a large amount of packages from that community, and by the time the two cars reached Collinston they were well filled. Another car started at Jones, and ran to Collinston and was filled to the brim by the time it reached Collinston. Then the three cars were brought into Monroe over the Iron Mountain Railway without freight charges. These cars were then transferred to the V., S. & P., and hauled to Ruston without freight charges. Then the time of unloading! Four wagons were used and by hard work finished unloading the three cars Thanksgiving Day, just before another car filled at West Monroe and Monroe came in. Thanksgiving Day was a busy, but happy day at the Orphanage. Many express packages came with good things, and a great dinner was had for the children.

We cannot thank these good donors enough. Our hearts run out in gratitude to all the good people, and we can but pray that God's richest blessings be poured out on them, as they have given of their abundance for the care, comfort, and happiness of the homeless children under our charge.

Gratefully,
ROB'T W. VAUGHAN,
Superintendent.

A CHURCH IN THE HOME.

Rev. F. B. Meyer, who has become such a mighty influence for good in the Old World and the New, serving his day and generation with life and voice and pen, is himself the ripened fruit of the gracious spiritual nurture of a godly home. In a beautiful tribute to that home, Mr. Meyer gives us a glimpse of the conditions under which his early life was being formed for the great career to which God called him.

"It is impossible," says Mr. Meyer, "to be thankful enough to my gentle, lovely mother for the careful drilling in Scripture which was her habit with us all. It was her regular practice to gather us around her each Lord's Day morning for the searching of Bible references and for reading books bearing directly on Scripture. And how can we who shared them ever forget the happy hours each Sunday afternoon when we gathered round the piano and sung hymn after hymn, our childish voices gathering strength as they were led and supported by that noble bass voice of my father, which was like an organ in the richness of its tones? It was not what they said, for they spoke very little directly to us, but what they were, and what they expected us to be, that seemed insensibly to form and mold our characters."—The Evangelical.

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During the past eight weeks more than fifty churches have taken advantage of the liberal offer we are making. Others are accepting the offer every day, while those who have finished and received their checks are enthusiastic.

We will tell your Missionary Society or Sunday School Class how to earn $50.00 if you will send us the name and address of your president or teacher. Use the coupon below; this does not obligate you in any way and if your class or society needs money, let us tell you how to get it.

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Ladies! Darker Your Gray Hair

Use Grandma's Sage Tea and Sulphur. Recipe and Instructions Known

[illegible] Sage Tea and Sulphur Darkens Gray Hair Beautifully

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[illegible] Sage Tea and Sulphur" druggist says if Gathered Sage Tea and Sulphur Hair Remedy, just ask for the ready-to-use [illegible] Sage Tea and Sulphur Compound, which is [illegible] Sage Tea and Sulphur Hair Remedy, [illegible] Sage Tea and Sulphur Hair Remedy, [illegible] Sage Tea and Sulphur Hair Remedy,

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

MISSIONARY BRIEFS.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circulated in China more than a quarter million copies of the Bible.

* * *

A Southern Baptist missionary in Maranhao, Brazil, has just returned from a river trip of seven hundred miles. "There are still fifteen towns on the Amazon," he says, "where we have not preached. But I am sure when the new missionaries come we will see a great harvest."

* * *

After two months spent in this country Dr. Samuel Zwemer, the well-known missionary to the Moslems, has returned to his work in Cairo, Egypt. During his stay in the United States he received contributions to the amount of $25,000 for Christian work amoug the Moslems.

* * *

The Presbyterian Church (North) maintains 297 missions for foreign-born people in the United States. The Methodist Episcopal Church has 205 such missions and the Northern Baptists 181.

* * *

Very distressing reports come from Turkey, where poverty, disease and despair are prevalent. Typhus and typhoid are spreading. The wheat crop is reported good, but there is no money to buy it, and there are no men left to plant the fields.

* * *

Since September 1 the World's Sunday School Association has distributed among soldiers in the European war about 340,000 copies of the New Testament. Most of these have been purchased with small gifts from the Sunday school scholars of America, carrying out the slogan, "A million nickels from a million Sunday school scholars for a million Testaments for a million soldiers."

* * *

The Moravians were the first Protestants to declare that the evangelization of the heathen was obligatory upon the Church. Missions have been the life of the Moravian Church and it has saved its life by losing it. It has 47,000 members in its home churches and more in its foreign missions, the communicants being 32,000 and 36,000 respectively, an unparalleled record. It has one American or European missionary to every 87 of its home communicants.

JAPANESE REVIVAL IN LOS ANGELES.

An interesting story comes of a Japanese revival recently held in the city of Los Angeles. Twenty-five years ago a young man of sixteen was driven from his home in an interior town in Northern Japan because he believed in Jesus. Through the kindness of friendly missionaries he went to the Moody Bible Institute in Chicago and fitted himself to be a lay preacher. Returning to his native country full of purpose and hope he tried to present Christ to his parents who had driven him from home. Later he had the joy of seeing his father and mother and two younger brothers accept Christ. As he went about in the towns and villages of Japan, he was often lovingly called the "Moody of Japan."

Recently he came to Los Angeles and held a series of meetings among his countrymen in that city. Fresh from a campaign among the Japanese in Honoluiu, where under his preaching more than 1000 decided to become Christians, he brought his good tidings to the California city with splendid results.

Sore Eyes Granulated Eyelids, Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Druggist's 50c per Bottle. Murine Eye Salve in Tubes 25c For Book of the Eye Free ask Druggists or Murine Eye Remedy Co., Chicago

THE CREOLES OF LOUISIANA,

the descendants of the original Spanish and French settlers, prided themselves upon their hair—and rightly they should—for it was they who first knew the secret of beautiful hair, the one great successful remedy for hair diseases and the greatest of all hair foods; La Creole Hair Dressing. The recipe was kept a profound secret by the race until about fifty years ago, but now you can reap the benefits of their early discoveries by using "La Creole" hair dressing, the very best dressing for keeping the hair fluffy, light and beautiful.

This wonderful preparation of the Creole race not only cleanses the scalp from all disease and filth, but also renews the life of the hair; makes it light and fluffy; restores to the hair its natural color and original lustre and supplies the hair with oil, food which it requires. No house should be without it. Ask your dealer for it. Price $1.00. Manufactured by VAN VLEET - MANSFIELD DRUG CO., Memphis, Tenn.—Adv.

WESLEY AND HIS BIBLE.

I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, just hovering over the great gulf, till a few moments hence I am no more seen. I drop into an unchangeable eternity. I want to know one thing—the way to heaven, how to land on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book! Oh, give me that book! At any price, give me that book of God! I have it: here is knowledge enough for me. Let me be a man of one book. Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read this book; for this end—to find the way to heaven.—John Wesley.

YOU WOULDN'T BE SUFFERING from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered 16 years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

JOHN WESLEY, READER AND PUBLISHER.

The Northwestern Christian Advocate says: "John Wesley was one of the most voluminous writers of his day, and wrote upon subjects of interest to the masses. But then, as now, the man of letters who succeeds financially is the exception. Wesley himself seems to have written and published for the pure love of it, and the good his printed message would do. Under date of March 8, 1756, he records in his journal: 'Wednesday and Thursday I settled my temporal business. It is now about eighteen years since I began writing and printing books; how much in that time have I gained by printing? Why, upon summing up my account, I found that upon March 1, 1756 (the day I left London last), I had gained, by printing and preaching together, a debt of 1236 pounds.'"

The Christian Endeavor Society has announced it to be its purpose to establish headquarters in Boston and to have extension secretaries to travel over the country in the interest of various kinds of Christian work. Dr. Ira Landrith, of Nashville, has been named as the first of these secretaries, and will labor in the South for the betterment of the young people of the Negro race.

Dr. Osler on Tuberculosis

Sir William Osler, Regius Professor of Medicine at Oxford, says in his "Practice of Medicine," 1892, on page 249: "The healing of pulmonary tuberculosis is shown especially by the recovery of patients in whose [illegible] elastic tissue and bacilli have been found. In the granulation products and associated pneumonia a scar tissue is formed, while the softer caseous areas become impregnated with lime salts. To such conditions alone should the term healing be applied."

The success of Eckman's Alterative in tuberculosis may be due partly to the development of a [illegible] valuable properties have been [illegible].

It is worth a trial, and we offer [illegible] ready [illegible] We [illegible] promises concerning it, but refer to the [illegible] If [illegible] of opinion from well-known physicians who prescribe it, and [illegible] drugs, it is [illegible] per bottle. Sold by druggists, or [illegible] from the Laboratory. We will be glad to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

SUDDEN DEATH

Caused by Disease of the Kidneys.

The close connection which exists between the heart and the kidneys is well known nowadays. As soon as kidneys are diseased, arterial tension is increased and the heart functions are attacked. When the kidneys no longer pour forth waste, uremic poisoning occurs, and the person dies and the cause is often given as heart disease, or disease of brain or lungs. It is a good insurance against such a risk to send 10 cents for a large trial package of "Anuric"—the latest discovery of Dr. Pierce. Also send a sample of your water. This will be examined without charge by expert chemists at Dr. Pierce's Invalids' Hotel, Buffalo, N. Y. When you suffer from backache, frequent or scanty urine, rheumatic pains here or there, or that constant tired, worn-out feeling, it's time to write Dr. Pierce, describe your symptoms and get his medical opinion—without charge and absolutely free. This "Anuric" of Dr. Pierce's is 37 times more active than lithia, for it dissolves uric acid in the system, as hot water does sugar.

Simply ask for Dr. Pierce's Anuric Tablets. There can be no imitation. Every package of "Anuric" is sure to be Dr. Pierce's. You will find the signature on the package just as you do on Dr. Pierce's Favorite Prescription, the ever-famous friend to ailing women.

Worry, Despondency.

Kidney Disease is suspected by medical men when patients complain of backache or suffer with irregular urination, disturbed, too frequent, scanty or painful passage. The general symptoms are rheumatic pains or neuralgia, headaches, dizzy spells, irritability, despondency, weakness and general misery. Worry is a frequent cause and sometimes a symtom of kidney disease. Thousands have testified to Immediate relief from these symptoms after using Dr. Pierce's Anuric Kidney Tablets.

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Woman's Missionary Work

Edited by ..... Mrs. R. F. Harrell, Centerville, Miss.

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North Mississippi ..... Mrs. Walter Campbell, Wiboux, Miss.

All communications for this department should be sent to the Editor at the address given above.

COAL FIELDS.

There are more than six thousand coal mines in the United States and more than six hundred thousand miners. At Thurber, Tex., a town of seven thousand people we have two workers. During a recent visit the Home Secretary went with the Head Resident of Marston Hall down one hundred and fifty feet into a coal mine. A walk in a tunnel of eight hundred feet gave a new sense of obligation to these men who dig and ship our coal. It was interesting to find a Methodist brother at the end of this tunnel hewing away at coal. Miss Denton's kindergarten for the little Italian and Mexican children of miners is a blessing to the community. It suits the mothers best for the kindergarten to be held in the afternoon, from two to five, while they prepare the dinners for the men. Miss Grace Jackson is winning a place also in the hearts of these foreign people.

McAlester District Coal Fields.

Despite the fact that it poured in torrents when the Secretary visited the coal field work in Oklahoma, she had an opportunity to ride over two of the largest coal mines at Hartshorne. Deaconess Laura Harris is at work making friends, and a sewing school and an English class have been organized. The Missionary Society at Hartshorne, with Mrs. Tuel as president, works with the deaconess as though under appointment. A harvest awaits these pioneers.

FORT WORTH WESLEY HOUSE.

Deaconess Smith says, "The world is my parish;" and if one stands on the front porch, it would seem even, so, for there are five thousand foreign-born people in her community. One block holds cottages of Greeks, another of Italians, another of Roumanians, and then Mexicans. During a recent visit to Texas the Home Secretary spent a day in this settlement and reports a rich field faithfully tilled by the deaconess. The public school teachers in this section co-operate with the Wesley House betterment work. One, Miss Boyd, makes her home at the Wesley House and helps in the English classes. A Sunday school of 150 persons stands as the fruit of this work. Deaconess May Wood, from Pennsylvania, is the kindergartener, and she falls into the work as though born a Southerner.

SAN ANTONIO WESLEY HOUSE.

The San Antonio Wesley House is located in a community of twenty-five thousand Mexicans. One hears only Spanish as she walks for squares. The young Mexican people held a "Jamaica" on the lawn recently which reproduced Mexico so literally that they all felt at home. The municipal band furnished music, and hundreds gathered to enjoy it and purchase goods. The City Board is to have a whirlwind campaign this month (November) to collect funds for a permanent property. Miss Ella Bowden, the Head Resident, has served this Board for four years and is known and loved by the "uptown" folks and the community. Miss Ella Butcher, the new kindergartner, has the inside track to the Mexican heart. She can speak Spanish like a native. She is assisted by a young Mexican girl who is apt and capable.

A GOSPEL SOCIETY IN WONSAN, KOREA.

It will be interesting to note what Miss Cooper writes of the Gospel Society: "We organized this society for the purpose of doing house-to-house visiting and personal work. This has been most successful, and now we have about as many as ten women who do this work voluntarily. On Sunday afternoon we meet for prayer before going out. The new women who have been brought in have been organized into a class and are being taught every Sunday after service. In order to help the women who have not yet learned to read, the women who can read have taken one or two women apiece to teach at any time they can. Before service, and after, on Sunday and Wednesday nights it is good to see the groups: some learning to read, and some who are too old to read are being taught the Lord's Prayer and the Apostles' Creed. In this way the help-one-another spirit is being increased."

DOMESTIC SCIENCE IN KOREA.

Some litle beginning of domestic science is under way in Korea, the demand having come from the Koreans themselves. The railroads are creating a demand for lunches, since people now travel all day. Koreans do not like the Japanese lunches for sale at stations; they cannot carry Korean food, but they find our bread and cake just the thing in such instances. The Koreans are wanting to learn how to make foreign bread, simple tea cakes, biscuits, tea, and coffee. They are already serving them in their homes.

OUR NEW MISSIONARIES IN JAPAN.

Fine reports come from Miss Charlie May Holland and Miss Annette Gist, who reached Japan in September. They have entered the Union Language School at Tokyo, and will be engaged in language study during the year.

OUTGOING MISSIONARIES.

Misses Mary Hood and Mary Tarrant, of Soochow, will return to their work the latter part of January, after a delightful and profitable furlough. Miss Hood is the superintendent of our Nurse-Training School in Soochow, and Miss Tarrant has charge of the Boys' School in connection with Davidson Memorial. They will be accompanied by Miss Leola H. King, who goes as a stenographer and bookkeeper for the work in West Soochow, and Miss Rosa Lowder, who has recently been appointed as a nurse to fill the much-needed place in our Union Hospital work at Songdo, Korea.

CONSECRATION OF MISS ROSA LOWDER.

The Virginia Conference held its annual meeting in Norfolk on October 26-29. At this time Miss Rosa Lowder was consecrated for the work of a foreign missionary by the pastor of the Epworth Church of that city. Miss Lowder is a graduate nurse and was a worker in the Louisville Wesley House for two years. She gave herself to Korea in response to a very special need which was presented to her by Miss Bennett and Miss Head. She is a daughter of one of our superannuated preachers in the North Carolina Conference, and is a young woman especially adapted to the calling which she has chosen. The processional was sung by a number of young women of the Norfolk Young Woman's Missionary Society, and the charge was given by Miss Bennett. The consecration of Miss Lowder was a great source of inspiration to that splendid body of Virginia women. The Norfolk District pledged $1000 for the salary and expenses of this new missionary.

TREASURER'S REPORT FOR THE THIRD QUARTER—LOUISIANA CONFERENCE.

Dues, all departments	$ 912.54
Pledges	536.91
Specials	340.90
Total	$1790.35

Amount paid on pledge through third quarter, 1915, $1629.68.

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Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

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"Dodson's Liver Tone" better than calomel and can not Salivate.

Calomel loses you a day! You know what calomel is. It's mercury; quicksilver. Calomel is dangerous. It crashes into sour bile like dynamite, cramping and sickening you. Calomel attacks the bones and should never be put into your system.

When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for 50 cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It makes you sick the next day. Dodson's Liver Tone straightens you right up and you feel great. Give it to the children because it is perfectly harmless and doesn't gripe.

MINISTERS AND CHURCHES.

There are 186 denominations in the United States.

Fifteen of these have no regular ministry.

Sixty-nine pay no stated salaries.

The average salary of the ministers of all denominations is $663.

There are 49,167 more Protestant churches than the total of ordained ministers.

The average number of members in these churches is 104.

To house 146,000 Protestant ministers, 48,000 parsonages are provided.

While twelve denominations died between 1890 and 1906, thirteen more were born by division, and forty-eight new ones sprang up.

According to Government reports, the increase of students in the United States for a period of forty years (1870-1910) has shown these figures:

Theological students, all denominations, 238 per cent.

Law students, 1053 per cent.

Dental students, 2405 per cent.

The statistics for 1911 record an actual decrease of 178 theological students from the year preceding.—Central Christian Advocate.

THE CHARTERS OF OUR TWO NEW UNIVERSITIES.

In the report of the Educational Commission to the Annual Conferences the following statement concerning the charters of our two universities are made: "In the charter of Emory University it is specifically provided that 'All property, real or personal, that may be purchased or otherwise acquired by said corporation shall be received and held in trust; that it shall be used, kept, maintained, and disposed of for the educational purposes in this charter, set forth, subject to the discipline and usage of the Methodist Episcopal Church, South, as from time to time authorized and declared by the General Conference of said Church.' It is further provided that the Board of Trustees may not take action contrary 'to any action that may be taken by the General Conference of the Methodist Episcopal Church, South.' Its charter further provides that all its by-laws, rules, and regulations shall be in keeping with the 'laws, rules, resolutions, actions, or regulations now existing or that may hereafter be taken or adopted by the General Conference of the Methodist Episcopal Church, South.' In the deed conveying the real estate owned by the university the property is made subject to the discipline and usage of the Methodist Episcopal Church, South, as from time to time declared by the General Conference of said church.'

In the deed of gift by which Mr. Asa G. Candler, Sr., conveyed to the University an endowment fund of $1,000,000 the donor incorporated his letter sent to the Educational Commission on July 16, 1914, in which he declared that his gift was to the Methodist Episcopal Church, South, and this letter has become a part of his deed. In addition to incorporating his letter in his deed, the donor inserted in the deed the following language also: 'It is my intention and desire that should there ever arise any conflict or dispute between the said Emory University and the General Conference of the Methodist Episcopal Church, South, the will of the said General Conference with reference to the management and disposition of said fund shall be supreme and shall be observed by the said Emory University.'

These particular statements are made that the Church may be informed of how perfectly this institution has been placed in the ownership and control of the Church. The charter may be amended in minor particulars before its final report to the General Conference, but the provisions by which the institution is given absolutely into the hands of the Church will not be modified in any way to make them less binding or authoritative in this particular. Experience may suggest some minor changes in the charter, and the General Conference itself, if it should judge necessary, may order changes in it; but no modifications will be made in the charter or in the deeds to both the real estate and the endowments by which any question can ever rise concerning the Church's ownership and control of the Institution.

Impressed on the official seal of Emory University are the words, 'Founded by the Methodist Episcopal Church, South,' that the perpetual ownership of the Church may be proclaimed in every diploma and other document issued by the institution.

The Southern Methodist University was established by a Commision of Education appointed by the Annual Conferences of Texas in 1910. Through the action of these Annual Conferences in 1911 its ownership and control by the Church were secured by charter provisions. In its name, as well as in its charter, its Churchly nature is defined. In the eighteenth section of the bill passed by the General Conference by which the Educational Commission was created are these words: 'We express the belief that there should be east of the Mississippi River one such institution and one such institution west of the Mississippi River; and in this connection we express our pleasure at the establishment by the membership of our Church in the State of Texas of the Southern Methodist University, situated and located in the city of Dallas, in said State, and commend such institution to the said Commission for its consideration.' When the General Conference took this action it was informed concerning the charter of the Southern Methodist University. In obeying the instructions of the General Conference concerning the institution the Educational Commission might have left the charter as it was when the General Conference took action upon the subject; for the Commission was authorized to take over any institution of higher education which had been established before that time, 'provided the ownership and control thereof be secured to the General Conference of the Methodist Episcopal Church, South, or to some other governing body of the same, in perpetuity.' By its first charter the Southern Methodist University was thus secured to governing bodies of the Church in perpetuity. But in obedience to the suggestion of the General Conference the Institution was taken over by the Commission, and in order to give it a more connectional character it was thought best that its charter should be amended in some particulars. The charter has not yet been brought to its final form, but the Church may be well assured that this institution will be owned and controlled by the Church in perpetuity. In the light of the past experience of the Church, which need not be discussed in detail in this report, the Educational Commission has kept steadily in view and will not lose sight of the absolute ownership and control by the Church of its two universities."

Meat Cause of Kidney Trouble

Take Salts to flush Kidneys if Back hurts or Bladder bothers.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rhematic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

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THE GREAT AND THE TRIVIAL.

A few years ago the leaders of the party offered the late Mayor Gaynor the Democratic nomination for Governor of New York. He had served a year as mayor, and had gained the approval of men of all parties. His popularity was at its height, partly on account of the recent attempt on his life by an insane man. Mayor Gaynor declined the nomination. A friend wrote to him urging him to reconsider, and asking him whether he had not overlooked the possibilities of the situation.

"You are certain to be elected governor by an overwhelming majority," the letter ran. "Then you will be the logical Democratic candidate for President at the next national convention. The Democratic candidate will be the next President of the United States. Do you realize what you are refusing?"

Mayor Gaynor answered his friend: "After a man has gone down into the valley of the shadow as I have and there faced the great realities, all those things seem mighty small!"

In order to see how small most of the things are for which we labor all our lives, it would perhaps be necessary for us too to "go down into the valley of the shadow." Pleasure—money—position—what are these things for which we strain our nerves and sap our strength and soil our souls? They look so big and desirable as we strive to gain them! In reality, they are so insignificant! It would be pleasant to have them all, of course, but no one needs one of them!

Some day we shall look back unconcerned whether we had any of them or not. They are not bad things, but they are such trivial things! And meanwhile the really great things are before us; things the value of which will appear greater and greater to us with the passing of time: Cleanness and Honesty and Unselfishness and GOD.

These are the necessary things in the life of everyone. If we gain them, what we lack does not matter.

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

—The Youth's Companion.

WHAT GRANDMOTHER USED.

Ninety-four years' use will certainly prove whether or not a remedy is what it is claimed to be. That is the test that Gray's Ointment has stood—successfully. The old folks all found it the most effective cure for sores, cuts, wounds, burns, boils, carbuncles and all eruptions and abrasions of the skin. "Please send me by return mail one box of the old Gray's Ointment," writes N. B. Hoofman, Stewart, Miss. "My father used it in his family 50 years ago, and for the purpose you recommend it there is nothing in the world equal to it." Keep a box in the house. It will save you many an ache and prevent serious blood trouhles. 25c a box at druggists. Get free a sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

RECKONING WITH RUM.

A thick-set, ugly looking fellow was seated on a hench in the public park, says an exchange, and seemed to he reading some writing on a sheet of paper which he held in his hand. "You seem to be much interested in your writing," I said.

"Yes, I've heen figuring my accounts with old Alcohol to see how we stand."

"And he comes out ahead, I suppose?"

"Every time."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me, but he made me a beast. Then he said he would hrace me up, but he made me go staggering around and then threw me into the ditch. He said I must drink to he social. Then he made me quarrel with my hest friends and he the laughing stock of my enemies. He gave me a hlack eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me sick as a dog."

"Of course."

"He said he would warm me up, and I was soon nearly frozen to death. He said he would steady my nerves. but instead he gave me delirium tremens. He said he would give me great strength, and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"Then he made me a coward, for I beat my sick wife and kicked my little sick child. He said he would brighten my wits, but instead he made me act like a fool and talk like an idiot. He promised to make a gentleman of me, but he made me a tramp."—Methodist Recorder.

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A CHINESE FRANCES WILLARD.

Dr. Mary Stone, according to The Continent, has heen elected president of the Woman's Christian Temperance Union of China, and the world organization of the same society has named her superintendent of its anti-opium department. This talented Christian physician is one of the most remarkable of living women. Her father was an unusually progressive Chinaman who, twenty-five years ago, sent his daughter to America for a medical education. For nineteen years since her graduation and return to her native land she has managed a hospital in the old treaty port city of Kiukiang, on the Yangtse, and has done major surgery there with a steadiness and success that would have reflected credit on a master of the surgical art anywhere in the world. And at no time has her professional enthusiasm obscured her missionary spirit. The name which she uses when in this country—she is visiting here now—is not, of course, her native name—it is just a convenient translation of the words by which her own countrymen know her —"Shi Ma Lei." But The Continent does not state that Dr. Mary Stone is a medical officer of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. She is in charge of the Danforth Memorial Hospital, at Kiukiang, which treated 22,487 patients last year, as against 17,353 the year hefore.

10 CENT "CASCARETS" FOR LIVER AND BOWELS

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NEW ORLEANS
CHRISTIAN ADVOCATE

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ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 9, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"WE CAN."

It was the year 1190 B.C., more than three thousand years ago. It was the gloomy occasion of the spies' return to the camp of Israel. Ten of the spies who went up to view the land brought back an evil report. They said, "The land through which we have gone to search it is a land that eateth up the inhabitants thereof, and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice and cried; and the people wept that night." (Numbers 13.)

But Caleb, the son of Jephunneh, of the royal tribe of Judah, "stilled the people before Moses, and said, 'Let us go up at once and possess it, for we be well able to overcome it.'"

This brave and hopeful message of the heroic Caleb should be helpful to all who are entering upon any great and arduous enterprise, upon a new field, or upon a new period of their work. Such are the good people into whose homes this Advocate goes. Congregations and pastors are entering upon a new Conference year. Before them lies a beautiful land of promise. May they not be terrified by its frowning cities, its men of great stature, and its race of giants! And the bearing of Caleb should be a shining and compelling example to any who are appalled by difficulties, real or imagined, to any who weep, as it were, in their tents, and wail in despair when they should arise and gird themselves.

In this story of the spies' return to the camp of Israel we find character sketches of two widely different classes found in every community. For want of a single word which would describe each correctly a phrase must be employed. They are the men who say, "We can," and the men who say, "We can't."

The ten spies belonged to the latter class. They passed through a goodly land, which they found "flowing with milk and honey." They found it to be well worth the taking, and they cut off a great bunch of grapes at the brook Eshcol and bore it back to the camp to prove their report. But they declared it was impossible to take the land. All the men who dwelt there were men of great stature. It was also inhabited by a race of giants. And they lived in cities surrounded and defended by great and frowning walls. It was an evil report. And there are many men of to-day whose oft-repeated phrase is, "We can't."

Doubtless there were men before the time of the wicked spies who were ready to say of any great enterprise, "It can't be done." And since that time there have been others to say of any worthy undertaking, "You can't do it."

And these men are nearly always in the majority. As the ten spies outnumbered Caleb and Joshua, so the prophets of evil often outnumber the seers of hope. And the men who say, "We can," have to meet and overcome the opposition of the majority as well as the real difficulties confronting them.

According to a former Governor of Louisiana, these two classes of men were found in the earliest age of the world, while men still dressed in the skins of wild beasts and lived in dens and caves of the earth. And one of them grew tired of dressing in skins and declared that he was going to spin and weave a better garment, of texture more soft and beautiful. And another fellow said, "You can't do it." But the purple of kings and the pictured fabrics and tapestries of beauty have long since given the falsehood to that early prophet of failure who tried to discourage the first weaver and who preferred to wrap his mantle of rough skin about him and lie down to idle dreams. And the first weaver, greatly encouraged by his more comfortable and more beautiful garment, said he was tired of living in dark dens and caves of the earth, and he declared he was going to build a house in which to dwell. But the other fellow, nothing changed by his neighbor's success at weaving, shrank deeper into his rough old garment of skin, like a turtle withdrawing into his shell, and he said, "You can't do it." But, convinced at last, he was the first man to come along and ask to spend the night in the optimist's new home. Since then, splendid palaces and stately temples have adorned the cities of men, giving the falsehood to the evil prophecies of that ancient pessimist.

The name of those who say "We can't" is legion, but the indomitable spirit which has sprung eternal in the breasts of those who say "We can" has led the races into lands of promise. Men no longer dress in skins, nor dwell in dens and caves of the earth. "Still stands the forest primeval;" still the eagle, king of birds and child of the sun, builds his nest on the lofty crags; the bespangled tiger yet hunts his prey in the jungles of India; rivers wind on in age-worn channels to the sea; and the planets still circle around the sun as they have done from time immemorial. But man, who has said "I can," has gone on, ever upward, ever achieving, ever bearing on his banner the strange device, "Excelsior!" And he has led the races with him. And, though he be found at last, amid the drifting snows of the highest heights, still grasping "in his hands of ice" a banner with the strange device, "Excelsior!" he opens a passage through mountain fastnesses, to beautiful valleys and sunny plains beyond. The men who say "We can't" are defeated before they strike a blow. They say "We can't do it" before they have tried. It is bad to see men run away before they strike a blow.

Those who say "We can" are not willing to admit the impossibility of a task until they have at least bravely tried, until they have done their best. In the crisis of a battle of the Mexican War the American general asked a commander of cavalry if he could take the Mexican guns. The laconic reply is worthy of note, "I'll try, sir." The guns were taken.

There is an unconquerable spirit which has often snatched victory from defeat and has wrought what other men said could not be done. When a man has such a spirit as that he will either do or die. There is no half way ground for him. He will scale the highest peak of the Alps, or he will be found, cold and dead, near the summit. The man who determines that he will do something in the realm of possibility, no matter how hard it is, has done much toward accomplishing that result. For he has thoroughly committed himself to the task.

The man who says "I can't" will finally suffer from complete palsy of the will. It is an evil disease which cannot be surpassed for misery and for woe. Tragic is paralysis of the body. Sometimes a man, seemingly in perfect health, stricken with paralysis, becomes as impotent as the man, borne of four and let down through the roof into the presence of the Master. But the mind may remain perfectly clear, and the imperial will may chafe against the bonds of bodily impotence. Cerebro-spinal meningitis, as its name indicates, affects the brain and spinal cord, and may sometimes result in some form of paralysis. The palsy of the will results from a kind of cerebro-spinal meningitis of the moral and spiritual nature. It darkens the mind, fills it with gloomy forebodings and hopeless misgivings, and, reaching the spine, it affects his backbone—destroys one's moral courage and brings on paralysis of the moral and spiritual powers. As laborers in the Master's vineyard, let us guard against this insidious disease.

Caleb and Joshua were strong, not only in their imperial wills, but in their faith in God. And the determined consecration of one's powers unto God and daily trust in him for help should make an optimist in the highest and best sense. Above all men, the followers of Christ should be great optimists. They have a great God who has promised that the gates of hell shall not prevail against his Church. And if we are thoroughly committed to his plans, we should not be doubtful of the outcome.

More than three thousand years ago the Israelites halted on the boundary of the land of promise. There is some analogy between them and us to-day. The pastors and congregations in Mississippi and Louisiana stand on the border of a new land—another Conference year. The optimism of Caleb has a message for us. If we, like that mighty warrior of Judah, will consecrate our lives to God's service and look to him for guidance, we might be inspired by the right kind of optimism to enter boldly into a goodly land, which we are well able to overcome.

R. H. H.

Love is but faith in its supreme and perfect form. It is the impassioned expression on the face of faith. There is but one attitude of conformity to the will of God, and that is faith; a faith that, being itself an act of will and obedience, always works outward into love.—P. T. Forsyth.

A PASTORAL ADDRESS BY THE BISHOPS.

Dearly Beloved Preachers and Laymen of the Methodist Episcopal Church, South:

The late semi-annual meeting of the College of Bishops devoted the entire session to considering the spiritual needs of our beloved Church and authorized the preparation of a pastoral address by the Senior Bishop. We were confronted by a startling world-war, with the arrest of civilization and the serious discounting of our Christianity, with all the combatants, save one, professing our own religion. Never in human history have so many been engaged in deadly combat, with the slain in battle actually numbered by millions, to say nothing of other millions of wounded and fever-stricken wasting in hospitals. All the appliances of our civilization are now being employed to take human life, whether on land or sea, or beneath the water, or in the air, not only deadly weapons formed to carry missiles of destruction, but hand-grenades and deadly gases and liquid fire and highly charged wire entanglements are torturing men to death after ruthlessly destroying their finest works of architecture ereeted for plaees of Christian worship. The multiplied billions of war debts promise to arrest our civilization for a eentury, while the bitter hate engendered is making men unmindful of a common humanity. The inevitable effect of certain economic laws involves our own land in the world-wide war and its effeets, although happily our nation may escape its actual atrocities, save so far as innocent travelers become the victims of submarines destroying the carriers of commeree on the high seas. Never were our missionaries more needed to preach the gospel of peace in heathen lands than when the Prince of Peace is so misrepresented by professed Christians engaged in barbaric war on the battlefields of the world, involving all of the five continents in the call to arms.

All this is, however, not a reason for despair but rather a challenge to faith, as a hundred years ago the French Revolution and the Napoleonic wars which laid Europe waste were immediately followed by the founding of the world's greatest missionary and Bible soeieties both in England and America, which for a century have been growing in power and achievements, the mightiest agencies for the conversion of the world. The answer of faith was given in twenty-five years of the greatest equipment for the extension of the kingdom of our Lord following the period of the greatest waste of human life and resources, until now, in human history. The Christian Church eame to itself when Satan seemed most defiant and even triumphant. Our challenge now is to gird ourselves for new and greater efforts as we sow the seeds of the kingdom in the furrows of revolutions. The Son of God is leading a mightier army than all the militant forces of the world. By this sign we conquer, as we give as never before for the spread of our gospel in all the world, and see the heathen nations bending before the God we love.

We are reminded that before our next meeting we are ealled to celebrate the Centennial of the triumphant close of the heroic life of Bishop Francis Asbury, who in 1816 laid down his life at the head of 700 itinerant preachers and 211,000 Methodists, having preached in our land 16,000 sermons, held 224 Conferences and ordained over 4000 preachers. Reared in Staffordshire, England, where Charles Wesley distinguished the houses of Methodists by the marks of mob violence, Asbury gave forty-five years of his life in planting Methodism in Ameriea, its most fruitful field. At a time when British Methodism seemed arrested by controversy, the call to America was sounded out by John Wesley at Brlstol, and two young men volunteered for serviee. After fifty stormy days upon the Atlantic, Asbury gave himself to his new field, never to return. Loyal to the land of his adoption all during the Amerlcan Revolutlon, he was among the first to pledge his prayers to Washington in behalf of the new country to which he had given his life and apostolic labors. It is ours to recall and make even more effective his ministry of a century ago as we address ourselves to the work demanded of Methodism following another crisis in the history of the race.

Bishop Asbury, although founding the first Sunday school in America in 1788, did most of his preaching to adults who had been much neglected. Population was sparse in his day, single commonwealths now numbering as much as the whole population of the country then, and even twice as great in some instances. It required a wide reach of "gospel-ranging," as Whitefield called it, to gather in the 200,000 souls that made our Amerlean census a hundred years ago. Collections for missions were few and feeble and the spirit of connectionalism was weak. Now Methodism in America has 6,000,000 in her Sunday schools alone, from whom come yearly ninety per cent of her ehureh members. In a single branch of the Methodist Church in our land during the last eight years more than 1,400,000 Sunday school scholars have been converted to Christ, and more than $5,000,000 have been contributed by the Sunday schools to missions and other benevolences. In our own Church we now have 1,575,845 Sunday sehool scholars, an lncrease of 95,868 during the last year, but we still lack 457,164 in order that our Sunday school enrollment may equal our enrollment of church members. We urge that diligent effort be made at once to fill this gap, and that despite our growing Church membership (with a net gain last year of 36,132), we may soon be able to report an equal Sunday school enrollment. This will mean the recovery of the thousands of adolescents who no longer attend, but who so greatly need the fostering care of the teacher as well as the pastor, as well as the addition of thousands of all ages who may thus be brought under the gracious influence of the study of the Holy Scriptures, which may make them wise unto salvation. The new definltion of the Sunday school will thus be found in "the whole Chureh studying the Word of God." Then with a passion for souls on the part of pastors and teachers the annual increase of Church members should reaeh not less than 100,000. Less than this we dare not rest satisfied to achieve, and that would be less than a five per cent increase in our membership. Mr. Wesley was right when he sald, "The future of Methodism depends on what we do for our children." The well-being of the child is the measure of the stability of both Church and State as well as of the family.

With the family as the unit of soclety, we feel deeply concerned about family religion as seen in the diminishing number of family altars which pastoral fidellty reveals, and the consequent lessened religious actlvlty of the heads of families and the neglected mld-week services of the Church. The secular paper can not supply the place in the home of the church paper with its bulletins of advance and of vlctory from the front. Our official brethren are poorly equipped who do not take and read our religious papers. Our young need to know what the Church is doing of which they form a part. The fifteen per cent of our membership that are really doing the work of the Church are usually lts reading members, who keep posted about the forward movements of the kingdom. We need to put more of our lntellects lnto the work of the Lord, who bids us love with all the mind as well as all the heart and all the strength. All things are yours if we use them for the extenslon of the kingdom. When al the people have a mind to the work, it is due to the knowledge of the needs of the work and the recognized and accepted call to service. The unlnformed are the uninspired and the unwllling. Our divlne Lord must be Lord of all if he be Lord at all.

Our supreme duty as a Chureh ls to obey the last command of our Lord to give the gospel to every creature. Thls means evangelism both at home and abroad. Nothlng can take the place of the Lord's divinely appointed means for the world's conversion, the gospel that ls the power of God unto salvation. The urgency of this command was never greater than now. All nations are ready to hear the gospel at our mouth and the houses of worship are found too small everywhere to seat the people who are begging to be taught. Have we not come into the kingdom for such a time as this? The claims upon our means and serviee have grown with the terrible war now being waged. We are charged with extending "the kingdom without frontiers." That kingdom is the only permanent kingdom and it is ours to establish it in the earth. This ls the only thing that is worth while and that challenges our constant faith and prayers and work.

Signed on behalf of the College of Bishops,

EUGENE R. HENDRIX, Senior Bishop.

THE CHARACTER OF ST. PAUL.

By Rev. W. S. Harrison.

Here is a man whose character deserves the elosest study. He was one among the few greatest men. Let us note the characteristics which made him such.

1. He was educated. In this he was probably equal to any man of his time. In the use of the Greek language he was to the manner born, and was extensively versed in Grecian literature. This is shown by the facility with which he used the language, and his constant references to Greelan customs and Grecian ideas. All the indieations are that he was trained in the Grecian schools of his native city Tarsus, "no mean city," a Roman colony, whose cosmopolitan citizens spoke Greek, and many of them other tongues; and whose civic life was fully up to the standard of that age.

In that country many languages were used, and most learned men spoke several different tongues. Paul was gifted in this regard. "I thank my God that I speak with tongues more than ye all." Not that he excelled in the jargon which resulted from the rhapsodies of those claiming to speak unknown tongues, by inspiration of the Holy Spirit. This was a gift conferred upon the Apostles, and some others in the early Church; but was manifestly very suseeptible of abuse. The Apostle was trying to restrain an undue tendeney of this kind, and commended his own example of always speaking to people in the language they understood, though he was master of many tongues.

His edueation was eompleted in the school of Gamaliel at Jerusalem. Here he was trained especially in all Jewish learning. The exclusive spirit which prevailed in Jerusalem at this time created an atmosphere about this sehool which was not calculated to liberalize the mind or broaden the intellectual view. The tendency was to foster intolerant egotism. It turned Paul out an exclusive Pharisee of the strietest order. But there was an opposite tendency. This grew out of the wide range of its patronage. The men who came to this school from the Dispersion, that is, from the Jewish centers in every part of the world, came with broader views and more liberal ideas than could be expected of the Jews in and about Jerusalem. Paul profited much by his contact with the outer world. His training evidently places him among those who are entitled to be classed as the university-bred men of that age.

2. He was one of the profouudest thinkers of all time. His mind was lumiuously clear, and his thoughts came forth with the polish and dynamic force whieh stamped them as the products of the finest intellect.

3. He was a man of gigantic faith. His reasoning power and his faith eomplemented eaeh other. The one could not have existed with the same degree of perfection without the other. Correct reasoning, clear thinking, and acute perception, divest faith of every vestige of superstition; while great faith lifts the mind, the thinking faculty, up to the higher altitudes of being. They are like the companion wings of the giant eagle, by which he soars far above the fogs and clouds of earth.

4. He was a man of an earnest nature, and consequently of clear and deep convictions. Such

a man must take life seriously. He cannot be as the reed shaken by the wind, or as the weather vane varying with the breeze of every passing fad.

5. His courage and integrity were invincible. Consequently he stood by his convictions even unto death.

6. He was intensely religious; mindful at all times of his personal responsibility to God. For such a man conscience is quick, sensitve, always alert. It is a monitor that must be heeded, a voice that must be heard, a guide with index finger pointing true to duty, as the needle points to the pole.

These qualities made Paul what he was. We naturally think of him in connection with such men as Moses, David, Socrates, Confucius, Bhudda, and Zoroaster; men who have loomed high in shaping the thought of the world. It is most significant and extremely felicitous that such men have appeared at the important junctures of time when they were most needed.

But in anything like equal measure Paul can be compared only to Moses. These two greatest men living fifteen centuries apart are singularly related: the one laboring at the beginning, and the other at the close of Jewish national life; the one receiving the law, the other explaining the gospel; the one predicting the Messiah to come, the other interpreting the life and teaching of the Messiah already come.

These two characters standing at the most important junctures of history in the world's progress of thought and development, reaching the highest altitude of human genius, may be compared to towering piers, tall and comely, standing one at either end of the providential bridge spanning the difficult centuries over which the destinies of the world safely passed to the higher ground of Christian thought.

The great work of Paul was his interpretation of the life and teaching of Jesus. Jesus is the Christ, was the central thought of the gospel which he preached to both Jews and Gentiles. Jesus of Nazareth is the Prophet foretold by Moses, the Messiah sung by David, the Great Sufferer so luminously outlined by Isaiah. Of Him all the prophets were redolent, and all sacrificial worship was adumbrative.

Around this great central truth cluster the important doctrines of sin, the atonement, justification, the spiritual new birth, sanctification, and glorification, as the work of God for men; and repentance, faith, and perseverance in every good work, as the duty of man towards God. Above all looms the great fact of the ever-present God, the Great Invisible, touching every human soul, powerful to save each contrite sinner and to comfort every troubled saint. God, independent of all things, yet immanent in all nature, the archetype and author of all things, showing his handiwork in all created existence; "for the invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so they (all the people of the world) are without excuse." In him all things are contained, "for in him we live and move and have our being."

The marvelous fact that God had, in the man Jesus, now at last appeared in human life, and with human eyes had looked on our woes, with human ears had heard our cries, and with human sympathy had felt our sorrows; and with beneficent goodness and almighty power was ready to pardon our sins and give us a life of purity; putting it to every man either to accept or reject the offered mercy—these are the living thoughts with which Paul stirred the world.

To many of the Jews this gospel was a stumbling block. They would not receive it, and yet it was so consonant with their Scriptures that they could not reasonably deny it. Consequently it blocked their way, and stumbled them into spiritual blindness. To the Greeks who blindly refused to believe, it was a riddle, a mystery; to their unreason it was foolishness. But to those whose minds were open to receive it, both Jews and Greeks, "it was the power of God and the wisdom of God." Power to save from sin, and wisdom to clear the mysteries of providence, making clear both the justice and love of God toward men; thus matching in perfect harmony the loftiest faith and clearest reason.

Thus furnished with a theology which satisfies both faith and reason, Paul encountered the systems of thought prevalent in his age. In the light of his strong conviction and clear reasoning, the ancient systems melted like snow at the coming of spring.

Starkville, Miss.

North Mississippi Conference.

By Rev. J. J. Baird.

First Day—Wednesday, Dec. 1.

The forty-sixth annual session of the North Mississippi Conference, of the Methodist Episcopal Church, South, met in the progressive town of New Albany, Miss., on Dec. 1, 1915, Bishop James Atkins presiding.

The Conference was called to order at 9 o'clock by Bishop Atkins, and hymn No. 233 was sung, after which the Bishop asked Rev. J. E. Thomas to administer the Sacrament of the Lord's Supper, which he did, being assisted by Revs. John Ritchey, J. M. Wyatt, J. W. Price, W. M. Young, and J. A. Randolph.

The roll was called by J. R. Countiss, Secretary of the last Conference, which showed an unusually large number of preachers and laymen present.

J. R. Countiss was elected Secretary, and upon his nomination E. S. Lewis was elected assistant. J. J. Baird and A. T. McIlwain were elected Statistical Secretaries and V. C. Curtis Railroad Secretary.

The hours for meeting and adjournment were fixed—it being decided to meet at 9 a.m. and adjourn at 12 m. The bar of the Conference was fixed so as to include the main auditorium.

The following committees were nominated by the presiding elders and duly confirmed by the Conference: Public Worship, J. H. Mitchell, Chairman; Spiritual Interests, L. P. Wasson, Chairman; Temperance, J. H. Felts, Chairman; District Conference Records, J. R. Bingham, Chairman; Sabbath Observance, A. H. Williams, Chairman; Books and Periodicals, H. G. Henderson, Chairman; Conference Relations, W. C. Galceran, Chairman; Memoirs, J. H. Smith, Chairman.

The following substitutions were made on the Quadrennial Boards: A. W. Langley vice J. E. Gault, on the Board of Missions; J. M. Bradley vice I. D. Borders and J. T. Mathews vice R. P. Dunn, on the Sunday School Board.

Various communications were referred to the several Boards and Committees, and sundry announcements were made with reference to the time and place of meeting of the several Quadrennial Boards.

Bishop Atkins called Question 22, "Are all the preachers blameless in their life and official administration," and asked the preachers to make their reports brief and to the point. The Bishop stated that this might apply to the presiding elders as well.

J. W. Bell, presiding elder of the Aberdeen District, reported 625 additions, with a net gain of about 400. Several good revivals; finances ahead of last year; built one new church and some church debts paid.

W. W. Woollard reported for the Columbus District a net gain of about 400; Conference collections fifteen per cent in advance of last year; pastors' salaries about as good as last year; Sunday schools and Woman's Missionary Societies all in fine condition.

J. H. Mitchell, of the Corinth District, reported this the best year of the four he had served as presiding elder of the District. Two new churches have been built; several splendid revivals held and the district was stated to be in good shape.

W. S. Shipman reported that the material interests of the Durant District were ahead of last year. Four churches and 2 parsonages have been built; 850 additions to the Church.

The Greenville District was reported by H. S. Spragins as having had a net increase of about 400 in membership; ten charges had paid in full; small deficits in the other of the charges; Sunday school interests in good condition; District had a good year.

R. A. Tucker reported 500 additions in the Holly Springs District; pastors' salaries about as good as last year, with Conference collections considerably in advance of last year; there are more Sunday schools and better schools than last year.

J. W. Dorman, of the Sardis District, reported an increase of 500 in membership, with several good revivals; built one church, and several churches and parsonages repaired.

B. P. Jaco reported that more than $50,000 had been raised for all purposes in the Winona District; the charges had paid all claims in full; one church had been built and some paid on church debts in the district.

A telegram from Bishop R. G. Waterhouse, sending love to the brethren, and asking for an interest in the prayers of the Conference, was received by Bishop Atkins.

Upon motion the Secretary was instructed to send Bishop Waterhouse a telegram conveying to him the love, sympathy, and prayers of the North Mississippi Conference.

The following were introduced to the Conference: Mr. I. E. Campbell and Dr. Wilson, of the Publishing House; Rev. Mr. McHill, of the local Baptist Church, Dr. Crowell, active vice-president of the Southern Assembly at Junaluska, N. C., Dr F. S. Parker, Epworth League Secretary, Rev. J. A. Bowen, of the North Alabama Conference; Rev. R. A. Clark, of the Memphis Conference, and Mr. Chas. O. Chalmers, publisher of the New Orleans Christian Advocate.

The Conference adjourned with the benediction by Rev. G. W. Bachman.

Second Day—Thursday, Dec. 2.

The Conference convened at 9 o'clock, with Bishop Atkins in the chair.

Devotional exercises were conducted by Rev. E. S. Lewis, who announced hymn 317, which was sung by the congregation. The Scripture lesson for the morning was read by Brother Lewis from the 12th chapter of Luke.

The minutes of the previous day's session were read and approved.

The roll of absentees was called, and, on motion, further roll call was dispensed with.

W. N. Dodds, J. M. Carpenter, D. R. Wasson, C. T. Floyd, F. H. McGee, W. W. Bruner, I. F. Holland, and J. H. Brooks, having traveled two years, and also having passed satisfactory examinations on the course of study, were elected deacons.

E. M. Shaw, T. J. Hopper, T. E. Gregory, and W. O. Wagoner were elected elders.

J. J. Smylie, J. T. Murrah, and A. T. Moore were discontinued at their own requests.

Upon motion, the Conference asked the chair to appoint a Committee on Equalization, whose duty it would be to provide for a more equitable distribution of the several assessments levied upon the Conference by the General Boards; and the Chair named W. L. Duren, J. C. Park, T. H. Dorsey, and Dr. W. T. Johnson as members of this Committee.

The name of J. T. Lockhart was referred to the Committee on Conference Relations for the supernumerary relation.

The Conference requested the Secretary to send Mrs. L. C. Short, of Como, Miss., a message of love and sympathy. Mrs. Short has been prominent in the work of the Woman's Missionary Society of the Conference for several years, and all were grieved to know of her ill health.

Chaplain J. A. Randolph, of the United States army, a member of the Conference, spoke a few words of farewell, in which he expressed his love for the North Mississippi Conference and his fondness for the brethren, and asked the prayers of the Conference for himself and his work among the soldier boys.

R. H. Ruff, in the Class of the First Year, was received by transfer from the North Georgia Conference.

Dr. Geo. H. Crowell, of the Southern Assembly at Lake Junaluska, N. C., addressed the Conference in the interest of that enterprise and asked for subscriptions to the stock which they are now placing. A number of the members of the Conference are stockholders.

The following were introduced to the Conference: Rev. Robert Selby, of the Mississippi Conference; Rev. W. Fred Long, General Secretary of the State Sunday School Association; Rev. H. M. Ellis, agent for the Methodist Hospital; Dr. E. H. Rawlings, Educational Secretary of the Board of Missions; Dr. J. S. Frazer, representing Emory University, at Atlanta, and Rev. G. A. Klein, a well-known evangelist, from Nashville, Tenn.

Dr. Bray, Secretary of Education of the Colored Methodist Episcopal Church, was introduced to the Conference and spoke in the interest of the educational work of that Church. An appeal was made for aid in this work, which was heartily and liberally responded to.

The hour for adjournment having arrived, the Doxology was sung, and the benediction was pronounced by Rev. J. W. Bell.

Third Day—Friday, Dec. 3.

Bishop Atkins called the Conference to order at 9 o'clock, and asked Rev. J. W. Bell to conduct the morning worship. The congregation joined in singing "Blessed Assurance, Jesus is Mine," and after the Scripture lesson from the fifth chapter of Matthew, Brother Bell led the congregation in prayer.

After reading the minutes of the previous day's session, the Bishop called Question 1, "Who are admitted on trial," and the following, having passed satisfactory examinations and having been recommended by the committee on examinations, were admitted on trial: S. J. [illegible], J. C. Lord, C. A. Parks, and C. D. McGehee, [illegible]

Durant District; W. C. Beasley and W. I. White, of the Corinth District; R. G. Moor, of the Holly Springs District; and S. H. Caffer and A. J. Beasley, of the Winona District.

Dr. R. A. Meek submitted his report as Commissioner on the Vanderbilt question, which was read, and referred to the Board of Education.

The name of W. C. Harris was referred to the Committee on Conference Relations for the superannuate relation.

The report of the Hospital Commissioners was referred to a Special Committee appointed by the Chair, consisting of T. H. Dorsey, W. D. Wendel, and Dr. W. T. Johnson.

The following were received by transfer from other Conferences: R. H. Ruff, from the North Georgia Conference; A. W. O'Bryant, from the Mississippi Conference; J. M. Bradley, from the Southwest Missouri Conference; J. A. Patterson, from the Memphis Conference; C. P. Moss, from the Florida Conference; T. L. Houston, from the North Arkansas Conference; and J. A. Bowen, from the North Alabama Conference.

The following local preachers were elected deacons: T. D. Clark, J. W. York, J. T. Gullett, R. M. Papasan, J. H. Vance, and A. J. Beasley.

W. B. Alexander, a local preacher in the Winona District, was elected elder.

Rev. Robert Selby, of the Mississippi Conference, addressed the body in the interest of the Seashore Divinity School, urging upon the Conference hearty co-operation in that work.

The report of the Committee on Lay Activities was read and adopted, and the Conference requested the editor of the New Orleans Advocate to give this a place in its pages as early as may be convenient.

The Sunday School Board presented Report No. 1, which was adopted. In this report the work of Rev. R. H. B. Gladney was highly commended, and a request was made for his reappointment.

Report No. 1 of the Board of Education was read by E. S. Lewis, in which plans were proposed for a campaign to raise $50,000 for Grenada College, and the Bishop was requested to appoint Rev. B. P. Jaco as financial commissioner to carry out the plans of the Board.

The name of Eugene Johnson was referred to the Committee on Conference Relations for the superannuate relation.

The following were introduced: Rev. Mr. Wesson, pastor of the Baptist Church in this city; Rev. W. M. McIntosh, of Iuka; Dr. McKenney, of Texas, representing our Washington City Church; Dr. A. F. Watkins, Dr. J. M. Sullivan, and Prof. Harrell, of Millsaps College.

The report of Dr. Watkins, Millsaps' President, was referred to the Board of Education.

The hour for adjournment having arrived, the Doxology was sung, and the benediction was pronounced by Dr. Watkins.

Saturday—Morning Session.

According to previous announcement, the Wisdom Sisters, of Macon, Mo., led the Conference in a prayer and praise service, singing several beautiful songs, to the delight and inspiration of the large audience present to hear them.

Promptly at 9 o'clock Bishop Atkins called the Conference to order for routine business.

The Secretary read the minutes of the previous day's session, which were approved.

Miss Elizabeth Kilpatrick, field worker, and A. L. Dietrich, Divisional Secretary, were introduced.

L. W. Cain was located at his own request.

T. J. Durrett and W. A. Clark having died during the year, their names were referred to the Committee on Memoirs.

W. N. Dodds, I. F. Holland, D. R. Wasson, J. H. Brooks, C. T. Floyd, W. W. Bruner, and J. H. McGee, having been for two years in the traveling itinerancy and having passed a satisfactory examination on the Course of Study, were called to the altar, and, having answered satisfactorily the disciplinary questions, were admitted into full connection.

A. S. Raper, J. J. Baird, and G. A. Baker were elected elders.

The name of W. J. Bush was referred to the Committee on Conference Relations for the supernumerary relation.

J. H. Sherard and T. H. Dorsey were elected to succeed themselves as trustees of the Orphans' Home.

At this period, several Boards and Committees submitted their reports, which were adopted after reading.

Rev. J. B. Randolph, Superintendent of the Orphans' Home, and Rev. H. M. Ellis, agent for our Memphis Hospital enterprise, addressed the body with reference to the needs of these great causes.

Question 52 was called—"Where shall the next Conference be held?" Winona was nominated, and Prof. Harrell, of Millsaps College, extended an invitation from Jackson to hold our session in that city at the same time that the Mississippi Conference is to convene. A note of thanks was extended for this very kind invitation, but it was deemed impracticable for several reasons, and the invitation was declined. Winona was then unanimously chosen.

W. H. Mounger presented, in the name of the Conference, a handsome gold fountain pen to P. T. Callicott, who has been for many years the faithful and efficient treasurer of the Joint Board of Finance.

After the announcements for Sunday had been made, and a song by the Wisdom Sisters, the Conference adjourned to meet at 3 o'clock for an afternoon session. The benediction was pronounced by Bishop Atkins.

Afternoon Session.

Following a selection by the Wisdom Sisters and a prayer, the Conference came to order and the minutes of the morning session were read and approved.

Dr. S. D. Long, president of Martha Washington College, was introduced to the Conference.

R. L. Ellis, an elder from the Presbyterian Church, U. S. A., was admitted into the Conference as a traveling preacher.

Some time was consumed by the reading of reports of various boards, all of which were adopted without discussion.

W. W. Woollard offered a resolution pertaining to the New Orleans Christian Advocate, in which a plan was proposed for securing at least 3500 new subscribers, 1300 to be secured in the North Mississippi Conference. The resolution was adopted and pastors and presiding elders called upon to lend their aid in this laudable undertaking.

Captain Ratliff, of Jackson, president of the Mississippi Anti-Saloon League, was introduced and spoke along lines of prohibition and temperance.

Dr. H. G. Henderson presented a handsome silk umbrella to J. W. Dorman, who has served his full term of four years as presiding elder of the Sardis District. This gift was by the preachers of the district and was very highly prized by Brother Dorman.

D. M. Gean was discontinued at his own request.

On motion the Conference adjourned to meet in final session Monday morning at 8 o'clock.

(The final installments of Brother Baird's admirable report of the Conference proceedings, for some reason, have not reached us. This number of our paper is already a day late; hence we have concluded to let them await our issue of next week.—Editor of the Advocate).

Appointments.

Aberdeen District—Jno. W. Bell, P. E.; Aberdeen, J. M. Bradley; Algoma, R. P. Goar; Amory and Nettleton, J. N. Thomas; Buena Vista, M. R. Williams; Calhoun City, R. M. Evans; Fulton Circuit, R. T. Hollingsworth; Greenwood Springs Circuit, T. E. Yancey; Houlka Circuit, A. W. Langley; Houston, J. H. Raper; Houston Mission, Jos. Smith; Montpelier Circuit, W. L. Graves; Nettleton Circuit, M. A. Burns; Okolona, S. B. Myers; Okolona Circuit, C. R. A. Brantley; Pontotoc, W. M. Young; Prairie Circuit, A. H. Williams; Shannon Circuit, W. V. Shearer; Smithville Circuit, D. C. Foust; Tremont Circuit, to be supplied; Tupelo, O. W. Bradley; Vardaman Circuit, R. H. Rook; Verona Circuit, S. N. Dodds; Assistant Sunday School Editor, J. W. Boswell; Conference Evangelist, J. A. Bowen (Tupelo Quarterly Conference).

Columbus District—W. W. Woollard, P. E.; Artesia and Sessums, T. J. Halfacre; Brooksville Circuit, J. J. Baird; Cedar Bluff Circuit, W. A. Bowlin; Cochrane Circuit, J. W. Roberson; Columbus, First Church, W. L. Duren; Columbus, Central Church, J. M. Carpenter; Columbus Circuit, T. E. Gregory; Crawford Circuit, D. W. Babb; Longview Circuit, A. J. Beasley; Macon, E. N. Broyles; Macon Circuit, I. F. Holland; Mashulaville Circuit, A. W. O'Bryant; Mayhew Circuit, R. L. Ellis; Shuqualak Circuit, A. S. Raper; Starkville, T. H. Lipscomb; Sturgis Circuit, J. C. McElroy; West Point, L. P. Wasson; Chaplain, U. S. Army, J. A. Randolph; Student Emory University, J. M. Guinn; Conference Evangelist, J. H. Bell (Columbus, First Church Quarterly Conference); Conference Secretary of Education, T. H. Lipscomb.

Corinth District—Thos. H. Dorsey, P. E.; Belmont Circuit, W. W. Hartsfield; Booneville, J. M. Wyatt; Booneville Circuit, J. D. Boggs; Chalybeate Circuit, O. P. Armour; Corinth, First Church, J. E. Cunningham; Corinth, Southside and Burnsville, D. L. Cogdell; Corinth Circuit, A. L. Davenport; Dumas, W. G. Burks; Guntown and Baldwyn, W. C. Carlisle; Hickory Flat, W. C. Beasley; Iuka, W. D. McCullough; Iuka Circuit, W. I. White; Kossuth Circuit, D. R. McDougal, G. B. Love, Junior Assistant; Mantachie Circuit, A. J. Henry; Marietta Circuit, N. Maxey; Mooreville Circuit, Guy Ray; Myrtle Circuit, J. A. Goad; New Albany, S. L. Pope; New Albany Circuit, G. A. Northington; Ripley and Blue Mountain, R. P. Neblett; Ripley Circuit, M. L. Ward; Rienzi Circuit, B. P. Fullilove; Sherman Circuit, W. B. Baker; Tishominge Circuit, R. S. Lawson; Wheeler Circuit, W. T. Bazzel.

Durant District—W. W. Mitchell, P. E.; Ackerman Circuit, Chas. D. McGehee; Acona, P. F. Luter; Bellefontaine Circuit, S. F. Harkey; Black Hawk Circuit, J. G. Johnson; Chester Circuit, H. M. Cockrum; Durant, T. M. Bradley; Eupora and Maben, J. T. McCafferty; Hesterville Circuit, H. G. Moore; High Point Circuit, E. D. Simpson; Kilmichael Circuit, J. J. Garner; Kosciusko, S. A. Brown; Kosciusko Circuit, C. A. Parks; Lexington, V. C. Curtis; Lexington Circuit, W. J. O'Bryant; Louisville, J. D. Simpson; Mathiston Circuit, T. H. Mills; McCool Circuit, T. L. Oaks; Noxapater Circuit, G. W. Gordon; Pickens Circuit, W. M. Langley; Poplar Creek Circuit, A. R. Beasley; Sallis Circuit, W. F. Rogers; Sidon Circuit; J. A. Poe; Slate Springs Circuit, T. L. Houston; Tchula, C. P. Moss; Vaiden and West, H. M. Young; Superintendent Orphanage, J. B. Randolph; Assistant Superintendent Orphanage, G. L. Lauderdale.

Greenville District—H. S. Spragins, P. E.; Arcola and Hollandale, W. C. Lester; Benoit and Beulah, J. D. Wroten; Boyle Circuit, E. M. Shaw; Clarksdale, R. O. Brown; Cleveland, E. R. Smoot; Coahoma and Lyon, J. E. Stephens; Friar's Point, J. R. Bright; Glen Allen, A. T. McIlwain; Greenville, J. T. Lewis; Gunnison, R. W. Evans; Jonestown and Belen, D. R. Wasson; Leland, E. H. Cunningham; Lula and Dubbs, W. W. Jones; Rosedale and Hillhouse, J. W. Ward; Shaw and Merigold, W. C. Galceran; Shelby, H. N. Campbell; Tunica and Robinsonville, A. C. McCorkle; Editor New Orleans Christian Advocate, R. A. Meek; Chaplain United States Army, J. M. Moss; Student Emory University, Olin Ray; Secretary Board of Missions, J. T. Lewis.

Holly Springs District—Jas. H. Felts, P. E.; Abbeville Circuit, J. R. James; Ashland Circuit, G. C. Gregory; Byhalia Circuit, L. A. McKeown; Coffeeville Circuit, W. L. Storment; Grenada, R. A. Tucker; Holcomb Circuit, C. T. Floyd; Holly Springs, H. G. Henderson; Lamar Circuit, A. S. Brisco; Mt. Pleasant Circuit, W. S. Selman; Oxford, E. S. Lewis; Paris Circuit, D. H. Crowson; Pine Valley Circuit, J. T. Simmons; Potts Camp Circuit, J. L. Nabors; Randolph Circuit, R. M. Papasan; Red Banks Circuit, S. H. Caffer; Taylor Circuit, R. G. Lord; Toccopola Circuit, T. J. Hopper; Waterford Circuit, C. O. Pate; Water Valley, First Church, J. W. Dorman; Water Valley, N. Main Street, C. W. Baley; President Grenada College, J. R. Countiss; Commissioner for Grenada College, B. P. Jaco.

Sardis District—Jas. H. Holder, P. E.; Arkabutla Circuit, J. B. Conner; Batesville, E. G. Mohler; Charleston, W. H. Mounger; Cockrum Circuit, F. H. McGee; Coldwater, H. G. Roberts; Como, W. D. Wendel; Courtland Circuit, R. I. Collins; Grenshaw Circuit, W. R. Gondelock; Eudora Circuit, J. A. Bifne; Eureka Circuit, G. A. Baker; Hernando, M. Johnson; Longtown Circuit, A. M. Bennett; Oakland Circuit, James Porter; Olive Branch Circuit, T. H. Porter; Pleasant Hill Circuit, C. C. Clark; Sardis, J. C. Park; Sardis Circuit, W. D. Bennett; Senatobia, J. H. Brooks; Tyro Circuit, J. A. Patterson; Wall Hill Circuit, W. W. Bruner; Sunday School Field Agent, R. H. B. Gladney.

Winona District—L. M. Lipscomb, P. E.; Belzoni, T. M. Brownlee; Carrollton Circuit, J. H. Smith; Drew, W. S. Lagrone; Duck Hill Circuit, B. F. M. Bullard; Dublin Circuit, J. J. Brooks; Greenwood, J. A. Hall; Indianola, J. H. Mitchell; Isola Circuit, W. O. Wagoner; Itta Bena, W. S. Shipman; Lambert Circuit, J. W. Price; Minter City and Phillip, A. A. Martin; Moorhead, R. H. Ruff; Ruleville Circuit, J. H. Ingram; Schlater, E. B. Sharp; Tutwiler Circuit, J. A. Coleman; Sunflower Circuit, G. W. McLain; Swiftown Mission, John Ritchey; Valley Mission, E. C. Driskell; Webb Circuit, O. L. Savage; Winona, W. N. Duncan; Winona Circuit, W. J. Wood.

NORTH MISSISSIPPI CONFERENCE NOTES.

By the Editor.

Bishop Atkins appears to be a "corker." The cabinet did not seem to leak.

Not even the charms of Florida could keep Rev. C. P. Moss away from North Mississippi. We are happy to have him come back. There is always room for such as he.

The Publishing House was represented by Mr. I. E. Campbell and Dr. R. P. Wilson. These brethren are favorites with the members of the North Mississippi Conference.

The most honored visitor in New Albany was Rev. D. L. Cogdell. It was he who planted Methodism there. The twig that he nurtured has grown into a lusty tree, rich in its fruitage.

Evangelist G. A. Klein, of Nashville, and W. D. Bass, of Corinth, looked in on the Conference.

We hope that they will help to set it aflame with revival fire during the coming year.

The collections were considerably better than they were last year. Upon an assessment only $400 larger than in 1914, the receipts of the Board of Education were about $1000 more. We suppose that the other boards fared correspondingly well.

Dr. J. W. Boswell was unable to attend the Conference, but sent a brotherly message. Not a few were disappointed in not getting to look into his face and grasp his hand again. The brethren hold him in the highest esteem.

The presentation of a handsome fountain pen to Mr. P. T. Callicott, of Coldwater, who for years has been the efficient treasurer of the Joint Board of Finance, was a fitting testimonial of appreciation of the faithful service which he has rendered. Nowhere can a truer or worthier layman be found.

On Tuesday evening, before the assembling of the Conference on Wednesday, a meeting of the Conference Historical Society was held. The Veterans' Association held its annual meeting on Wednesday at 3 p. m., the sermon of the occasion, which was an informing discourse, being delivered by Rev. G. W. Bachman.

Rev. J. A. Bowen was cordially welcomed by the brethren. He was transferred back to the North Mississippi Conference, where most of his ministerial life has been spent, and was made a Conference evangelist. We scarcely need to say that we are glad to have him back home. His address will he Tupelo, Miss.

We were delighted to see Rev. W. M. McIntosh, of Iuka, again. He preached some sermons that made a profound impression during the Conference session. Brother McIntosh has been doing revival work principally in Oklahoma and Texas during the past year and his labors have been wonderfully blessed. He is a man of unusual spiritual power.

It looked like old times to see Rev. J. M. Bradley moving about the Conference room. After several years spent in Missouri, where he wrought with a marked degree of success, he has come back to his home State and Conference. He does not look a day older than when he left, and we trust that he will hereafter be content to live and die in Mississippi.

Congressman H. D. Stephens, who represents the district in which New Albany is situated, mingled freely with the ministers and lay delegates to the Conference. He is an esteemed Methodist layman himself and is known to feel much interest in the work of his Church. He left on Saturday afternoon for Washington, to be present at the opening of Congress.

Bishop Atkins placed five men in the presiding eldership who were not serving in that capacity last year. They are Rev. L. M. Lipscomb, Rev. J. H. Felts, Rev. T. H. Dorsey, Rev. J. H. Holder, and Rev. W. W. Mitchell. The first three have seen service of this kind before, but the last two are new men in this sphere of work. Taken as a whole, they are a strong body of men and may be expected to give a good account of themselves in leading the hosts of Israel.

Notwithstanding the loss of their large hotel a few days before the Conference met, the people of New Albany entertained all the delegates and visitors in an admirable manner. The crops in the surrounding country were good this year, and the town is prosperous and progressive. It has many beautiful residences, a large number of substantial business houses, and a fine court-house with all the modern appointments. Rev. S. L. Pope made an ideal Conference host. The members of his congregation are devoted to him and were most insistent upon his return.

The Publisher of the Advocate, Brother C. O. Chalmers, and Rev. S. B. Myers were sheltered in the pleasant home of Mr. and Mrs. Ernest M. Owen. Their attentive host and hostess spared no pains in ministering to their comfort, and Brother Chalmers brought away with him recollections of his stay beneath their hospitable roof that will long abide, as also no doubt did Brother Myers. The bright son and daughter of the household, Master Walton and Miss Virginia Owen, about 14 and 12 years of age respectively, contributed not a little toward making the tarrying of its guests a delight.

Quite a number of the veterans of the Conference were in attendance upon its sessions. We noted the presence of Rev. J. D. Newsom of Shuqualak, Rev. C. N. Terry of Memphis, Dr. T. C. Wier of Starkville, Rev. T. Cameron of New Albany, Rev. S. M. Thames of Jackson, Rev. J. W. Anderson of Mt. Pleasant, Tex., and Rev. H. C. Morehead of Sidon. The brethren were glad to see these worthy men who have contributed so largely to the making of North Mississippi Methodism, and those of them who made statements on the floor of the Conference were listened to with rapt attention.

Millsaps College was well represented at the Conference, President Watkins, Dr. J. M. Sullivan, and Prof. G. L. Harrell being present. It is a matter of regret that in the rush of work no one of these brethren was given an opportunity to speak concerning the conditions and needs of the excellent institution with which they are connected, which is the pride of Mississippi Methodism. The failure to have them to do so was, of course, a wholly unintenional oversight. Dr. Watkins' report, which was referred to the Board of Education, showed that Millsaps College has the largest number of students in the college classes in its entire history.

One of the outstanding features of the Conference was the singing of the Wisdom Sisters, of Macon, Missouri. These three young ladies are vocalists of rare power and their rendition of many of the sweet songs of Zion stirred profoundly the overflowing audiences that heard them. Every word could be distinctly understood and the gospel embodied in great hymns flowed forth through their lips in all its appealing power. Rev. L. M. Lipscomb rightly characterized it when in referring publicly to their singing, he said: "That sounds like the singing of the angels." What a tremendous power for good they could be, if instead of spending their strength in operatic airs, our choirs could learn to sing in this manner!

The anniversaries of the various boards were occasions of much interest. That of the Epworth League was held on Wednesday evening, with Dr. F. S. Parker as the speaker, and his message was a most forceful and impressive one. The next was that of the Board of Missions, and Dr. E. H. Rawlings delivered a stirring and captivating address. On Friday night the Board of Education had charge, and after a brief but admirable speech by Dr. McKenney in the interest of the Washington City Representative Church, Dr. J. S. Frazer, Commissioner for Emory University, was introduced and discussed the theme of Christian education in a most illuminating and masterful manner. The Sunday School Anniversary followed on Saturday night, with strong and helpful addresses hy Mr. A. L. Dietrich and Bishop Atkins.

While at the Conference, the Editor was entertained in the beautiful home of Mr. and Mrs. E. J. Stephens, who dispensed a gracious hospitality. Our associate guests were Rev. S. A. Brown, Rev. J. E. Cunningham, and Mr. J. D. Barbee. Everything possible was done to make our stay pleasant, and good fellowship abounded in heaped and rounded measure. The only clouds that overcast the sky at any time were those that arose when some joker (not the dignified Editor, of course) made Brother Stephens fear that Brother Pope might be moved, or rolled upon Brother Cunningham's heart anxiety lest some man who could beat him preaching should be made presiding elder of the Winona District. We shall not soon forget our genial host and hostess and their many kindnesses.

One of the most interesting events of the Conference was on Friday morning, when Report No. 1 of the Board of Education was made, and after brief addresses by Rev. J. R. Countiss and Rev. B. P. Jaco and some remarks by Bishop Atkins, a collection of between $18,000 and $20,000 was taken for Grenada College. Brother Countiss' speech in particular was much complimented. The feeling utterance of Rev. E. M. Shaw also stirred the hearts of the brethren and helped to incite them to liberal giving. The North Mississippi Conference is resolved to lift from Grenada College the burden of debt by which it has been so long hindered and to carry it forward to larger things. A special campaign in behalf of this historic institution was launched, under the joint supervision of the Grenada Board of Trustees and the Conference Board of Education, and Rev. B. P. Jaco was named as Commissioner to lead it. His friends believe that he will show himself to be the man of the hour in this important undertaking.

A GREAT DAY AT GEORGETOWN, MISS.

Yesterday was a great day for our Methodism in Georgetown. For a long time we have been troubling over the debt on our Church there. Yesterday we had with us our beloved Conference Evangelist, Rev. Dan Kelly. After preaching one of his very best sermons on the theme, "The Good the Enemy of the Best," he proceeded to do what he could toward raising the debt. We asked for $1800, with the result that the subscriptions amounted to $2035. JAS. V. BENNETT, Pastor.

HOME WANTED.

An orphan boy, 15 years of age, of good parentage and good habits, wants a home with a good Christian family—a farmer or planter, preferred. The boy will work as a member of the family, and it will be expected that he be treated as such. Any persons interested will please correspond with ROBT. W. VAUGHAN, Supt.,
Louisiana Methodist Orphanage.
Ruston, La.

NOT DISCONTINUED

Dear Dr. Meek: In the report of the Mississippi Conference proceedings in last week's Advocate it was stated that C. J. Stapp was discontinued, and surrendered his credentials. There was never a greater mistake, for Brother Stapp was placed in the superannuate relation, and given an appropriation for 1916. This was due to his health, and it may be well to state that he has been in bad health for several months. He hopes, after a year's rest, to be able to take work again.

Brother Stapp did eighteen months of hard work on the Scotland charge, and he very much regretted the necessity of asking for the superannuate relation, but it was imperative.

You will please make this correction in this week's issue of the Advocate, since the information in the issue of last week does him a great injustice. Yours,

Brookhaven, Miss. ROBT SELBY.

(We regret this error, and are sorry for any injustice done Brother Stapp. We have not time to look up the matter, but we suspect that it was made in the office. We have never had the proceedings of a Conference more satisfactorily reported than was done this time by our esteemed young friend, Rev. O. S. Lewis, of Shubuta, Miss. Editor of Advocate.)

THEN AND NOW.

I followed Christ, but with divided heart,
With one hand only did I grasp the cross;
I served him not with all my powers, but part,
And knew not that my gain was all a loss.

I toiled amid the furrows of the field,
I cast the seed with ever-patient care,
But when the harvest gave a scanty yield
I found, too late, that I had lacked in prayer.

I stood beside the altar day by day
And offered as I thought the sacrifice.
The full, the perfect offering was it? Nay!
It was a blemished gift part of the price.

Self was in all my thoughts, in all my deeds,
And through my life the "I" was written bold;
'Twas not in Christ I trusted, but in creeds,
I grasped the dross, and flung away the gold.

Duty was only duty, harsh and stern,
Though love can bend a cross into a crown,
But ah! love's fires had scarce begun to burn,
My strength soon wasted and my hands hung down.

And so I lived a joyless, shadowed life,
Because I turned from him, my only light;
Instead of victories won, I had the strife—
Life was a dimness, neither day nor night.

But when I turned and gave my all to him,
Counting my weakness only as my own,
There burst upon my soul an angel hymn,
And on my life the radiance of the throne.

The skies were steeped in heaven's eternal dawn,
And in that light the very clouds were gold;
The shadows melted in the rising morn,
Disclosing joys and blessings manifold.

It was no longer duty bade me go
Or here or there to do my Lord's behest,
The fires of love burned with so warm a glow
I found in sorrow, joy; in service, rest.

It was no longer self—the "I," that wrought
The proud weak self was crucified and slain;
Jesus was all in all, and I was naught,
But losing self I found eternal gain.

Now all is peace; for when the tempter tries
To fill my soul with sad, unquiet fears,
My faith looks upward to the watching skies,
The tempter vanishes, for Jesus hears.

Heaven touches earth as onward now I go,
Hastening to reach the city of the blest,
What waits me over there I do not know,
But here, with Jesus, it is joy and rest.

—Northwestern Christian Advocate.

No one can cherish an ideal, and devote himself to its realization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware and men can hardly miss.—John White Chadwick.

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MISSISSIPPI CONFERENCE NOTES.

By Rev. O. S. Lewis.

The presence of Dr. F. S. Parker among the brethren was greatly appreciated. We feel that he is one of us and all were glad to have him visit our Conference.

The smiling face of Rev. W. W. Holmes was greeted with pleasure by his many friends of this Conference. He is one of "our boys," being a native Mississippian and a graduate of Millsaps College. He is doing a great work as presiding elder of the New Orleans District.

Mr. McKenney, Field Agent for the Washington Representative Church, was present only a short while Saturday afternoon. His short address was well received.

We were glad to note the presence of a number of wives of preachers at Conference. They were Mesdames E. H. Mounger, M. B. Sharbrough, J. G. Galloway, H. P. Lewis, Jr., O. S. Lewis, H. H. Carter, J. M. Corley, C. F. Emery, W. J. Ferguson, W. W. Hopper, A. J. Davis, J. E. J. Ferguson, M. L. Burton, R. A. Sibley, W. B. Hogg, A. A. Sims, W. W. Graves.

Quite a number of the people of Laurel and near-by towns took advantage of the occasion and looked in on the sessions of the Conference. The evening services were largely attended by the visitors.

Laurel was so lavish in her entertainment of preachers that by way of reward she was given the finest Hogg in the Mississippi Conference. The people of First Church, Laurel, are to be congratulated. Congratulations to Brother Hogg are also in order.

Among the laymen present at Conference whose faces are familiar we noted Maj. R. W. Millsaps, John A. McLeod, W. F. S. Tatum, D. W. Heidelberg. T. A. Holloman, W. E. Harris, F. Hopkins, and W. D. Davis.

Brother Walton P. Meador, a former member of this Conference and now a local preacher and Sunday school superintendent at Broad Street, Hattiesburg, with his good wife, was present enjoying fellowship with his many friends.

Brother J. L. Neill will be greatly missed in Laurel, where he has wrought so effectively for two and a half years. No doubt he will succeed in his new sphere of labor.

Dr. W. J. Young's Addresses.

No more enjoyable and inspiring series of addresses were ever delivered before the Mississippi Annual Conference than Dr. W. J. Young's addresses on "Personal Evangelism." The brethren are under lasting obligations to Brother J. L. Neill for securing the services of this gifted and consecrated man of God. His personality, and his powerful messages, delivered so earnestly and with evangelical fervor, will ever abide as the fragrance of precious ointment poured forth. He easily won the love and esteem of all the brethren. Clearness of vision, depth of thought, earnestness of purpose, simplicity and clearness of statement characterized every utterance. He gave the impression of being a man who walks and talks with God, holding a fellowship with Christ that causes a likeness to the blessed Master.

It is a source of pleasure and gratification to know that such a man holds a chair in our new Candler School of Theology, where our young preachers can sit at his feet and learn to be better evangels of the Gospel.

Dr. Young delivered four lectures on "Personal Evangelism," speaking Wednesday afternoon on "The Need of Personal Evangelism" on the part of the Church, preacher, sinner, and the world. On Thursday afternoon he told of the "Equipment for Personal Evangelism," stressing the need of a personal knowledge of Christ, and thus being able to tell out of our own experiences the gracious message of Christ.

Friday afternoon was given over to the Laymen's Movement, Prof. G. L. Harrell, Conference Lay Leader, having charge. Dr. Young was the speaker, his theme, "The Whole Church at It," being in keeping with the hour. Several laymen heard the message. Would that all of our people could have heard it!

His closing theme, given Saturday afternoon, was the "The Church and the Revival." Such a message, together with the preceding ones, is sure to kindle revival fires in nearly every charge in the Conference. Our hearts burned within us as his stirring messages were given us. May God help us to conserve the spirit of the messages, meet the conditions set forth, and thus pave the way for a mighty uplifting and glorious revival in every charge!

TO THE PREACHERS.

As for the last few years, so for the year 1916, I hold myself ready to preach and assist in revival meetings whenever I have the chance to do so. I am willing to respond to the calls to this delightful work that may be made upon me by any of the pastors in Louisiana and Mississippi. God has been with me in all my ministry, and I feel sure that the Holy Spirit will still give success to my efforts to win precious souls for the Master. Try us, brethren. My address is 5655 Hawthorne Avenue, New Orleans, La.

December 6, 1915. JOHN T. SAWYER.

ACTION CONCERNING VANDERBILT UNIVERSITY.

Upon recommendation of its Board of Education, the North Mississippi Conference (one of the eight original patronizing Conferences), in its recent session at New Albany, Miss., adopted, without a dissenting vote, the following resolutions concerning the work of the Educational Commission in disposing of the question of the relation of Vanderbilt University to the Church:

"Resolved, first, That we, the members of the North Mississippi Conference, hereby express our approval of the action of the Educational Commission of the Methodist Episcopal Church, South, in its session at Memphis, Tenn., Feb. 19 and 20, 1915, in declining to go through the vain formality of executing an instrument to transfer back to the eight original patronizing Conferences claims upon Vanderbilt University which the Supreme Court of Tennessee, the highest judicial tribunal having jurisdiction, and the most eminent counsel had declared to have no basis in law, and which, in consequence, would have operated to convey to them nothing whatever of any value.

"Second—That we accept the action of the Educational Commission in this respect as finally determinative of the relation between Vanderbilt University and the Methodist Episcopal Church, South, including this Conference, which relation is one of complete severance and entire independence.

"Third—That, while we accept this adjudication of the matters at issue as a final settlement of the present and future relation of Vanderbilt University to our Church, we desire emphatically to reaffirm our unwavering conviction that the Southern Methodist Church established that institution, fostered it for decades with her patronage and support, and that, though it has been legally wrested from her ownership and control, it is today morally and equitably hers.

"Fourth—That none of the foregoing statements are to be construed as in any sense a waiving of our claims, either legal or moral, upon the funds contributed by Methodist people for the education of Methodist ministers that the Vanderbilt trustees now have in their possession—sacred funds, which obligations to the generous dead and every consideration of honor and justice demand should be turned over to the Church to be applied to the uses for which they were intended."

Secular News

By R. E. Meek.

There are 56 species of Kangaroos, and 20,000 varieties of butterflies.

* * *

It is estimated that about 68 per cent of the human body is made of bone.

* * *

Russia has placed a contract in the United States for $26,000,000 worth of rifles.

* * *

Birthdays of famous people: On Sunday, Nov. 21, 1915, Mrs. Hettie Green, one of America's richest women; on Sunday, Nov. 21, 1915, Pope Benedict—61 years of age.

* * *

The people of Peru contemplate placing a duty on the exportation of minerals. The Government has expressed its approval of the measure and it will doubtless be put into execution.

* * *

Mrs. James W. Gerard, wife of the American ambassador to Germany, has been decorated by the Kaiser with Red Cross gold medals of the first and second class. Mrs. Gerard is the first woman without royal lineage to receive this honor.

* * *

The City Council of Philadelphia voted $61,000 to defray the expenses of the Liberty Bell's trip to and from the Panama-Pacific Exposition at San Francisco. A member of the Council, in commenting upon the appropriation, declared that it was heartily approved of by the residents of the Quaker City.

* * *

We make the following quotation not as an argument against woman suffrage, but for the purpose of showing the apparent attitude of the German Emperor toward this great question in his own country: "They (the German women) must learn that the principal task of the German women does not lie in attending public meetings and belonging to societies, in the attainment of the supposed rights in which women can emulate men, but in the quiet of the home and in the family."

* * *

In New York City the Department of Weights and Measures is making a campaign against dishonest jewelers. In doing this the metropolis of the nation is setting an example which ought to be followed by every other city and large town in the country where fraudulent dealers sell worthless jewelry which they represent to their customers as being valuable. For a long time crooks have known that the sale of cheap jewelry is one of the easiest ways in which to fool the unsuspecting public and reap a rich reward, and they have not failed to make use of their knowledge.

* * *

The Legislature of Georgia has passed several bills which tend to foster temperance within the confines of that State. The manufacture or sale of any beverage in the State that contains more than one-half of one per cent of alcohol is prohibited. The anti-shipping bill which provides that a person may receive only two quarts of liquor, one gallon of wine, and forty-eight pints of beer each month has been passed by both Legislative Houses, and it is expected that Gov. Nat. E. Harris, who is a prominent Methodist layman, will sign it. Liquor advertising in newspapers, in other periodicals, on billboards, and in every other way is forbidden in the State.

* * *

In China the principles of Democracy are in jeopardy while yet in the formative state. The overthrow of the newly founded republican institutions and the re-establishment of the monarchy with President Yuan Shi Kai as emperor seem inevitable. If Yuan Shi Kai becomes emperor, it now appears probable that the little Manchu emperor, who is living in one of the imperial palaces in Peking, China, will be recognized as a Chinese prince, allowed $1,000,000 a year, and given special privileges, which will, of course, benefit the prominent members of his family and his adherents as well as himself. It is understood that no changes in the Chinese government will take place during the present year.

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Oh, how many gifts are free to us all
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Jenny Lind had a voice of such wonderful sweetness and purity that the name of the "Swedish Nightingale" was given her. She was also called the "Queen of Song." It is a pretty story that tells how she once met her rival, a bird, and, after being charmed by his song, yielded him first honors.

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AUNT ISABELLE'S RECIPE.

"O, it's just pouring," said Edith, dismally, "and I wanted to go over to Mary Vinton's house to play!"

"And I can't go out, either," groaned Jack.

There were frowns on both little faces as the children gazed out of the window at the splashing rain-drops.

"But why don't you make it a sunshine day?" asked Aunt Isabelle. "I have a recipe that I've seen tried many times, and I never knew it to fail."

"O, what is it? Please tell us," cried both the children at once.

"The recipe is: One hundred pleasant smiles, one hundred laughs and one hundred remarks to and about some one," replied auntie.

At first the children thought it would be night before all the three hundred could be found, but they started out bravely.

If Jack smiled so pleasantly that the cook smiled right back, that, of course, counted two smiles right away. And the success of the experiment generally made them both laugh, which added two more. How hard they worked to make everybody in the house laugh and smile!

"I've made twenty-five pleasant remarks; auntie kept count," said Jack.

"I've smiled so much I can hardly look sober," said Edith, with another laugh.

And do you know that by dinner-time they were having such a merry time that they thought the rainy day was brighter and jollier than any other kind. The whole house seemed full of sunshine.—Our Little Ones.

THE NEW NEIGHBOR.

Dorothy came into the kitchen where mother was working with such a troubled face that mother stopped in her baking to find out what was the matter.

"I don't like the child that has just moved into the house across the street. She mocks me," sobbed Dorothy.

"Why, Dorothy," said mother, "I haven't seen any little girl over there. What do you mean?"

"Yes, there is!" insisted Dorothy. "When I Saw Helen Smith going by the corner just now, I called 'Hoo-hoo' to her, and that other girl said 'Hoo-hoo,' too. And then when I walked by the house she said just as loud as she could, 'Bad girl, bad girl!'" and Dorothy's tears burst forth afresh.

Mother looked puzzled, for Mrs. Brown, who owned the house, had told her that the new family had no children. Then, all of a sudden, she must have remembered something, for she laughed softly to herself.

"Never mind, Dorothy," she said, "This afternoon we'll go over and call on the new little girl and find out all about it."

Dorothy was comforted and went out on the porch to eat the cooky that mother gave her. She was sitting quietly in the hammock when she heard quite plainly from the house across the street, "Hoo-hoo, bad girl!"

That afternoon Dorothy was dressed in her very best, and, quite unwillingly, started with her mother to make the call. They rang the bell and a pleasant-faced lady came to the door.

"Is this Mrs. Graves?" said mother. "I am Mrs. Howe, your neighbor from across the street; and this is my little daughter, Dorothy, who wants very much to see your little girl."

"My little girl!" exclaimed Mrs. Graves, looking very much surprised. "Why, I haven't any children at all."

"But Dorothy is sure she heard a child calling to her from your house this morning," said Mrs. Howe.

Then Mrs. Graves began to laugh. "Come right in," she said, opening the door into the parlor.

And there, sitting on the perch in a big cage, looking solemnly out of the window, was a red-and-green parrot.

How mother and Dorothy laughed when they saw him, and they laughed again when, tilting his head to one side, he called loudly, "Hoo-hoo, bad girl!"

"I shall teach him to say 'Good girl'" said Dorothy; "that will sound more polite."—The Child's Gem.

TRUSTWORTHY.

"You will be careful of it? There is a check inside," said Robert's mother as she handed to her son the letter she had just sealed.

"I'll take it right to the postoffice and mail it before I do the other errands," the boy responded and went his way.

As the door closed behind him, Aunt Mary, on a visit from a distant State, shook her head dubiously. "I wouldn't trust the best boy living with such a letter as that," she declared grimly.

Mother smiled serenely. "Perhaps you would if you had already trusted him many times and found him trustworthy every single time," she said.

This reply tells the secret of how to win such high praise.—Pittsburgh Christian Advocate.

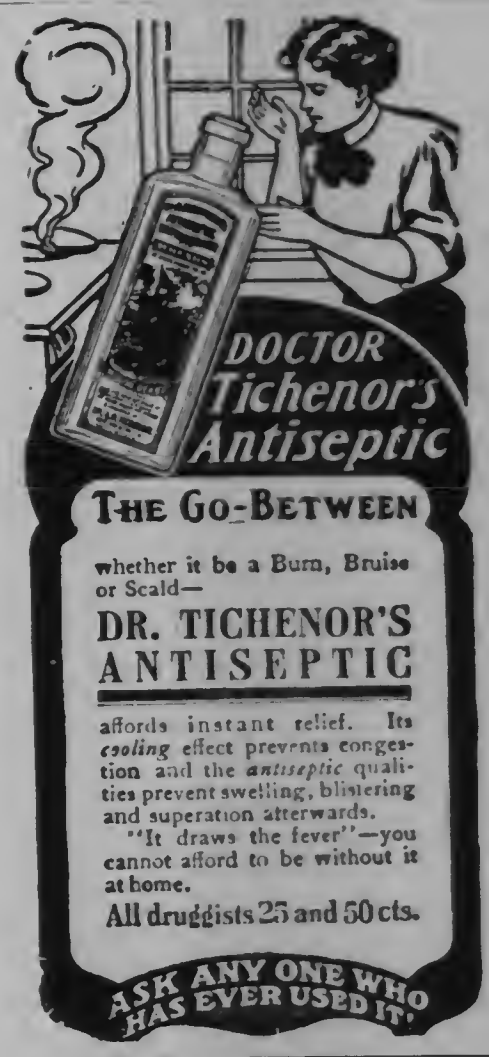
HELP URGENTLY NEEDED.

By Mrs. Lily Meekins.

As you have probably heard, or read, the Mary Werlein Mission, of New Orleans, was very badly damaged on September 29 when the great hurricane struck New Orleans. The roof was practically torn off and the damage to the inside of the buildings on that day and during the heavy rains of a few days later was frightful. The roof has been fixed and we are protected from further damage by the rains, but owing to a lack of funds the inside work is still almost at a standstill. Some of the rooms are barely habitable and others cannot be used at all, making conditions very crowded and unpleasant, which tends to hamper the work. We have been able to raise enough money to take care of some of the inside work, and if given time we could manage the rest among ourselves, but our membership is composed of poor people, who can not raise any appreciable sums on short notice, and this repair work must be attended to at once.

This appeal has been delayed as we expected to raise enough money to take care of our needs, but find it utterly impossible, and find it necessary to use this means in order to reach our more fortunate brethren and sisters who have not suffered from the storm. We need at least $75 to take care of repairs still absolutely necessary to be made, and could use more to get everything in good shape. What can you do for us, reader? Names and amounts contributed will be printed weekly until the desired amount is secured. All contributions, great or small, will be very much appreciated, and should be forwarded to Mrs. Lily Meekins, Resident Missionary, Mary Werlein Mission, 1026 Tchoupitoulas Street, New Orleans, La. We have already received one contribution with which we head our list:

E. W. Vacher	$25.00
Gov. G. D. Shands	5.00



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THE HOUSE OF PRAYER.

When Jesus east out those who bought and sold in the temple and overthrew the tables of the money-ehangers, and tbe seats of those who sold doves, he said: "It is written, My house shall be ealled the house of prayer." Jesus quoted from Isaiah. So, in both the Old and New Testaments, it is said that the Church is designed to be a house of prayer.

Surely the aneient temple, of which the Master spoke, was intended, above all else, to be a bouse of prayer and a plaee of worship. At times it was profaned by those wieked and ldolatrous kings of whom it is written, "They did that wbich was evil in the slght of the Lord." For they set up pagan shrines in the courts of the Most High. At times it was pillaged and demolished by fieree old kings from the banks of the Euphrates and in heroism unsurpassed repaired or rebuilt. During the time of the Master the last temple, the great marble sanctuary built by Herod, had beeome to many a house of merebandise. Durin the siege of Jerusalem rival bands of robbers held the temple in turn and again made it a den of thieves. And then, true to the Master's predietions, not one stone of the splendid building was left on another. Titus penetrated to the Holy of Holies, and the sacred pavements resounded to the unhallowed tread of Roman soldiers and ran deep with the blood of its people. At times the temple was not the house of prayer, but it was built to be sueb. So is tbe ehureh to-day a house of prayer, and we should go to ehureh, first of all, to worsbip.

Tbe idea which some have of the ehureh would make it a sehool of instruction, rather tban a temple of worshlp. To many it is chiefly the plaee where men go to hear a sermon. And surely it should ever be sueh a plaee—a plaee where good instruction is given and men are directed in the way of life.

But some, wbo have no other idea of the church, are led to regard tbe cbureh as less than a plaee of divine teaching. It is regarded by them as a place of pleasure and entertainment. Consciously or uneonscionsly, they learn to regard the ehureb as a kind of aestbetie soeiety to minister to the refined and elevated tastes of its members. It ls natural for sueh a mistake to be made. We like to listen to the deseriptions of a word-painter. We prefer to look upon his pictures. We are more pleased with a message which is enriehed by apt illustrations and beautiful imagery. Even the most abstruse logic will not suffer if it can be presented in pleasing language, and surely it ean be presented in language that does no violenee to the "Queen's English." And the whole may be enforced by the grace and eloquence of an orator. We are likewise pleased with exeellent musie and song. But we should not go to eburch primarily to be entertained, primarily to receive.

We sbould go primarily to give—first of all, to worship. For the ehureh to-day is a house of prayer and a plaee of worship.

Tbe splendid temple is forever destroyed, but some of its lessons remain. Titus desecrated the Holy of Holies, but the ehureh to-day eontains a mercy seat. The ehurcb to-day is a temple. For it is the plaee of an altar. Into its saered walls men should go to pray, to give unto the Lord the glory due unto his holy name, and to eonsecrate themselves anew to his service. Into the ehureb of God men must come to-day to engage in the only worship which has ever been aeceptable unto God, wbether in the temple or out of it, before the time of the Master or in this present day, and that is the gift of self, the saerifiee of the heart upon God's holy altar.

If more of our people regarded the ehureh as a house of prayer and a place of worship, there would be fewer to measure the service only by the sermon or the musie; there would be fewer to stay away because they claim the pastor is dull, or the musle is bad, and there would be more to kneel meekly upon their knees instead of sitting upright and looking around over the sanctuary while the pastor voices the only petitions perhaps whieb aseend, and there would be a greater solemnity in the ehureh and a better spirit of reverenee among the people on the Lord's day.

The temple in Jerusalem has passed away; its beautiful but out-worn ritual is no longer ob served, and its multiplied saerifices would be out of plaee among Christians. But the ehureh must ever retain the altar of sacrifice and the merey seat. It is the plaee of a pulpit, but it must also be the place of worship and "a house of prayer for all people."

R. H. H.

MRS. M. G. JENKINS DEAD.

Dr. R. H. Wynn, under date of Deeember 4, writes: "I am advised by a letter from Rev. M. G. Jenkins, a superannuated member of the Louisiana Conference, now residing in San Antonio, Texas, that his beloved wife died on Sunday, November 28, and was buried in Mineola, Texas, on the following day."

We regret to chronlcle this sad message, which will toueh with sorrow many hearts in Louisiana. Brother Jenkins may feel assured that he has the sympathy and prayers of his brethren and many friends in this trying hour. We hope that some one in a position to do it will send us in the near future a memoir of the deceased.

PERSONAL AND OTHER NOTES.

Rev. J. R. Jones, presiding elder of the Seashore Distriet, requests us to state that his address is Gulfport, Miss.

Rev. and Mrs. Robert Selby have announced the engagement and approaching marriage of their daughter, Miss Katherine, to Mr. Ashby Minor Foote, of Sumrall, Miss.

Rev. R. W. Vaughan, Superintendent of the Louisiana Methodist Orphanage, was in New Orleans Tuesday of this week and found his way to the Advoeate office. We are always glad to see this faithful worker.

Bishop Hoss was expected to sail for the United States from Kobe, Japan, Tuesday of this week. May he have journeying mereies and a safe voyage!" He has been greatly missed since he embarked for the Orient last summer.

Writing from Jena, La., on Deeember 4, Rev. J. O. Bennett says: "We are now eomfortably housed in the parsonage here, and the outlook is eneouraging." We wish Brotber Bennett a large measure of success in his new field.

Rev. L. M. Broyles, after having served Central Church, Fort Smith, for four years and our Church at Fayetteville for one year, has been transferred to the Florida Conference. The Western Methodist says that be is given up with mueh regret in Arkansas.

From Abbeville, La., Rev. F. J. MeCoy sends the following message: "I have arrived here, and I find the people ready to receive me with open arms." We trust that Brother MeCoy will be able to accomplish great things for the Master in his new charge.

While tarrying in Memphis, en route home from New Albany, Miss., the seat of the North Mississippi Conferenee, we had the pleasure of ealling upon Mr. C. P. J. Mooney, the brilliant editor of the Commereial Appeal. Mr. Mooney has brought the great journal nnder his eontrol to a standard of excellenee unsurpassed by any daily in the South. His virile and capacious mind is wide-awake to all movements of importanee, whether in the South, the Nation, or across the seas in other lands.

Rev. J. L. Williams, of Leesville, La., writes as follows: "We have gotten into the parsonage here, in which we found everything in good shape. I came down and preached the first Sunday after Conference. We are praying and planning for a good year. We expect to do the proper thing for the Advocate."

After the action of the Memphis Conference refusing to appoint professors to Vanderbilt University, Dr. J. H. Stevenson withdrew from our Church for the purpose of uniting with the Methodist Episcopal Church. He had long been regarded as one of the most unsound instructors in the Vanderbilt Biblieal Department.

Brother J. E. W. Bridges, of Liverpool, La., was in New Orleans this week and looked in on us at the Advocate offiee. He is a steward in our Pine Ridge Church, on the Kentwood charge. He stated that his church, though a rural one, has a live prayer meeting and a Sunday school with an enrollment of about 140 students.

Read Mrs. Lily Meekins' statement concerning the Mary Werlein Mission on page 7. Her appeal ought to bring in at once money enough to meet the crying needs of this important work. There is no missionary in New Orleans who is rendering a nobler service to the Master's cause than Mrs. Meekins. Help her, and do it at once.

From the Bulletin of the First Methodist Church of Baton Rouge, La., we take the following: "Rev. H. W. Bowman, our esteemed presiding elder, preached the first sermon of our new Conferenee year last Sunday. He was heard with pleasure. In the evening, Rev. F. B. Hill, now in charge of our Logansport work, gave an interesting sermon."

Referring to his report of the proceedings of the Mississippi Conference, Rev. O. S. Lewis says: "I forgot to mention that Rev. M. L. Burton is again on the effective list and our pleasure that he is able to take work." That Brother Burton's health has sufficiently improved for this will give gratification to his friends in all parts of Mississippi.

In ordering his paper changed from Haynesville to Boyee, La., Rev. W. W. Perry extends us Christmas greetings, and adds: "I shall endeavor to do as well for the Advocate in this field as I have in others." Thank you, Brother Perry. If all our pastors would do as well for the Conference organ as you do, we would have 10,000 subscribers before next spring.

President Joe Cook, of the Mississippi State Normal College; Mr. A. B. Cook, his son, and Mr. John A. McLeod, a leading banker of Hattiesburg, Miss., and one of the stanch Methodist laymen of the Mississippi Conference, favored our office with a call last Monday. It is needless to say that we greatly enjoyed our brief season of fellowship with these gentlemen.

Rev. N. G. Augustus has been transferred to the Little Rock Conference and stationed at Prescott, Ark. In a personal note to the Editor, Brother Augustus expresses a deep feeling of regret at the thought of "leaving his loved friends." There will be a large vacancy in the North Mississippi Conference with "Nic" away. We heartily commend him to the Methodists in our sister State across the "Big Muddy."

While in Memphis last Sunday it was our privilege to spend a couple of hours with Bishop W. B. Murrah. We never saw him looking better or in finer spirits. He has finished his round of Conferences in a splendid physieal eondition, and is happy in the work of the Church. It was also our pleasnre to exchange greetings with Mrs. Murrah and their son, Mr. W. F. Murrah, who is a promising young lawyer in the Bluff City.

The Central Christian Advocate, Lexington, Ky., says: "In the proeeedings of the Louisiana Conference, which convened at Mansfield, La., we see the final announcement of the transfer of Rev. O. J. Chandler from the Kentucky to the Louisiana Conference. Brother Chandler is now fully identified with that Conferenee and his Kentucky friends will listen with interest to hear of his suecess in the far South."

It was the Editor's pleasure to baptize in Memphis, Tenn., last Sunday afternoon, in the presence of a goodly company of relatives and friends, Robert Wendel Barbee, the infant son of Mr. and Mrs. R. W. Barbee, of that city. The little one, a handsome babe about twelve months old, is a grandson of the late Dr. James D. Barbee, whose name is so widely known in the annals of Southern Methodism. May a gracious Providence watch over him and bring him safely through the years to a noble and useful manhood!

From a letter from Rev. H. W. May, the ener-

getic presiding elder of the Alexandria District, we extract the following: "The outlook is bright. The fact is, the future is always bright to me, because of the presence of Him who 'is not slack concerning his promises.' The preachers have been well received and are all happy. The slogan for the new year is a revival in every charge. With Coleman in the field, we may confidently expect a great forward movement in the Sunday school work."

Dr. J. M. Henry, writing on the 4th inst., says: "Mrs. Lewis, wife of Captain W. A. J. Lewis, died this morning. Captain Lewis and his wife were charter members of the Ruston Church, their names standing at the top of the chronological roll. These two had journeyed together for nearly fifty years and all the time had been faithful to Christ and to the Church. The funeral will take place to-morrow afternoon." We regret to be informed of the translation of this elect woman, and we deeply sympathize with the bereaved husband. May the Heavenly Father have him in his gracious keeping until he shall overtake his beloved companion in the "city which hath foundations!"

Last week Rev. W. H. Coleman, our new Sunday School Field Secretary in Louisiana, sent us a list of appointments without stating what they were for, and as his accompanying letter bore on the Sunday school work, an error was made and they were printed as Sunday school appointments, when in reality he had made out the first round for Rev. C. D. Atkinson, the new presiding elder of the Shreveport District. We thought that Brother Coleman was adopting a pretty strenuous pace in projecting his Sunday school campaign, but he is so given to breaking records in his work that we supposed that this was only another exhibition of his unflagging zeal and great activity. We regret the mistake.

THE FUNDAMENTAL ERROR OF CALVINISM.

The New Orleans Christian Advocate lately presented the following excerpt from the argument of a Presbyterian minister to establish the doctrine of election:

"Deny 'unconditional election,' and you must deny regeneration. Hold regeneration, and you must hold unconditional election. They stand or fall together. The soul of man as a sinner is spiritually dead. The Lord sends his Spirit to infuse spiritual life into this dead soul and into that one, but leaves others. Why does he do this? The only answer we can give is that he chooses so to do, but that is election. The doctrines of election and regeneration stand or fall together. I say the doctrines. It is very easy to use the words while denying the truths or the doctrines usually expressed by the words. We Presbyterians profess to hold the doctrine of regeneration, and so must hold the doctrine of election also."

The above argument is conclusive if the premise upon which it rests be correct. The entire scheme of Calvinism is logically consistent with its doctrines of depravity. Here is its fundamental error. It assumes that in the fall all spiritual yearnings for that which was lost were extinguished. There resulted not only a sinful state and nature, but the loss of all desire for the better. This is not depravity but utter moral death. Such a being could have no sense of his fallen state, and no desire to reprieve it. To such an one salvation can not be the enabling of the fallen to rise, but a new creation. The Arminian, who opposes this view, generally fails to refute it because he admits the premise upon which it rests. The Arminian admits that man, because he loves sin, can not choose the service of God without an inward impulsion of the Spirit of God enabling him so to do. Now, if the power to will in this matter is not normal and must come from the impulsion of an outward agent, man is helpless and can only await the calling and moving of God's Spirit, and the Calvinist has the advantage of the argument that the effectual calling is of sovereign election.

We shall not admit that a fallen being can not be conscious that he is fallen, or that he can not have a desire to rise. If we turn to specific cases we find that men, enthralled in any form of vice, may sincerely deplore that enthraldom and earnestly desire deliverance from it. We see proof of this everywhere. If the first movement toward God must be from the love of God in the heart or the desire for holiness in itself, then the whole scheme of Calvinism stands invulnerable. But the drunkard desires freedom, not because he loathes the cup. The gambler and the debauchee desire freedom not because they loathe vice, but because they fear its results, and are assured that "the wages of sin is death." No motives of punishment or reward have place in the Calvinistic scheme of virtue. But this is quite apart from all the appeals of the Gospel, and the teaching of the Master. The picture of the prodigal son, whose miseries moved him to repentance, is true to the sinner's experience. "If thy right eye offend thee, pluck it out; it is better for thee to enter into life with one eye than having two eyes to be cast into hell," is the form in which Jesus presents the choice of salvation. A desire "to flee the wrath to come" is the first impulse toward a better life, and this desire is normal and legitimate, and is born of no special operation of grace in the heart, but is a mental attitude arising out of the truths which appeal to the sinner's understanding. "It is better" against all pleadings of appetite, against all pains of self-denial; "it is better," that is clear, and that is enough to know. In its appeal to sinners the Gospel lays stress on the awful nature of sin and its results; and when our preaching weakens at this point the depth and genuineness of repentance weakens. Could one seek God from the first, because of love to God, that fact would nullify the doctrine of depravity and the fall. Salvation is sought as deliverance from death by the mercy of God.

But, granting that one who loves sin may desire to be delivered from it, because of its results, that a sinner may, impelled by this desire, choose the service of God does not yet appear. In spite of desire, the will may be paralyzed by the hopelessness of a situation. In despair the victim yields to death without making effort to escape. The crux of the problem is this: There is such a relation between will and power that if a thing seems impossible, the will can not essay the task. Now, we grant that the sinner can not, in his own strength, serve God. How, then, can he resolve to do it? We answer, he can resolve to do so, and that without any special impulse of grace in the heart. God's promise of grace enables the will to act on the assurance of help at hand, which has not yet been given, and which is available only when faith accepts it. One is helpless to resolve to do a thing impossible to him, until one says, "I will help you." The resolve to do is immediately taken, and the promised deliverance is given. Now, it is God who promises and God who fulfills the promise. So, salvation is of grace, both the promise which enables the will, and the help which answers it. And yet, the action of the will comes in the normal way of its response to the motives which reason presents. In no other way can a decision be reached which psychology can recognize as an act of free will, representing man's personality. Thus "by grace are we saved through faith, and that not of ourselves; it is the gift of God." Thus it is that "God works in us to will and to do of his good pleasure," by his truth and his promise addressed to our reason, enabling us to will, and by his answer to the resolve to serve, giving us the ability so to do.

J. E. GODBEY.

Kirkwood, Mo.

Christ paints the character of a Christian as one who shall not seek what concerns this world as if his kingdom consisted in it, but that he should make use of the present world only as a guest who will soon resume his journey.—Martin Luther.

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THE OX KNOWETH HIS OWNER.

A farmer who had recently listened to an exposition the text found in Isaiah, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider," was giving food to his stock when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly with this simple incident the Holy Spirit flashed conviction on the farmer's mind. Bursting into tears he exclaimed, "It is all true. How wonderful is God's Word! This poor, dumb brute is really more grateful to me than I am to God, and yet I am in debt to Him for everything. What a sinner I am!"—The Lutheran.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. LOLA McGRAW NETTERVILLE passed suddenly to ber eternal reward on November 25, 1915, at her home, eight miles east of Woodville, Miss. Three years ago she was married to Mr. Bernard Netterville; their married life was short and peaceful. She was a member of the Methodist Church, South, and was loved by all who knew her. The stricken husband and many loved ones are left to deeply mourn their loss, while they bow with Christian fortitude and faith to this decree of the Divine will. She was a noble type of Christian womanhood and met death without a fear. No words of comfort can assuage the grief of the dear ones she bas left behind, but from hearts similarly afflicted we bring our offerings of tenderest sympathy that they may help to strengthen those who sorrow. May Hc who bringeth solace to the hearts of his children graciously abide with the loved ones in this time of grief!

L. M. NETTERVILLE.

WESSON, MISS.

Dear Dr. Meek: During my first year here, which was 1901, I baptized 121 infants, which broke Bishop Morrison's record of 93 in one year, which up to that time placed him in advance of any other preacher in Southern Methodism, if not any other preacher of any other Church; but this year I broke my own record by baptizing 142.

I hope I shall be able to secure more subscribers for our Advocate this year, although I talked it from the pulpit, in Church conferences, and privately during the past year.

May God greatly bless you and yours spiritually and temporally! Please to pray daily for mine and me to become much wiser, holier, healthier, and much more useful.—Isaac Lockhart Peebles, P. C.

MISSISSIPPI ANTI-CIGARETTE LEAGUE.

The Anti-Cigarette League of Mississippi has designated the second Sunday in December as Anti-Cigarette Day in the Sunday schools in the State and is sending out letters and literature to Sunday school superintendents to observe the day by spending a few minutes discussing the harmful effects of the cigarette and giving the boys an opportunity to sign the pledge to abstain from this hurtful habit. The League is making an effort to get at least 5000 boys to sign the pledge on this day.

All pastors are earnestly requested to make proper announcement of this from the pulpit.

We ask all of our good citizens to work and pray to save the boys from a habit that is destroying so many useful lives.

The schools will be asked to make an offering to assist in carrying on the work of the League.

Superintendents of Sunday schools who fail to get our letter and literature will please notify me and say how many pledge cards they will require and I will send them at once.

J. M. COX, Sup't,
Anti-Cigarette League,
Batesville, Miss.

REPORT OF THE COMMITTEE ON TEMPERANCE.

(Adopted by the Mississippi Conference in its recent session at Laurel.)

We are glad to be able to report progress, steady, substantial, and rather rapid, in the spread of prohibition. Other States are falling into the ranks of the saloonless commonwealtbs. We have now nineteen. In others where State-wide prohibition does not prevail large areas are dry. In the Nation, altogether, the saloonless area far exceeds the wet. The Federal Government reports a gratifying decrease of revenues from the liquor business. The brewers and distillers have read the handwriting on the wall. The Christian people everywhere are cherishing the hope of a saloonless nation by 1920. Even the warring nations of Europe are falling into line with this growing prohibition sentiment.

We offer the following for your adoption:

Resolved: 1. That we renew our plea to the Federal Congress for a nation-wide prohibition law, enforced by the Fedcral Government, and to this end we urge our Federal senators and representatives to use all the influence they can wield to advance this interest.

2. That we heartily commend the fine work for the cause of prohibition which is being done by the Woman's Christian Temperance Union and the Anti-Saloon League, and hereby pledge to these very worthy organizations our heartiest co-operation, and urge our pastors, whenever opportunity offers to open their churches to accredited representatives of these organizations.

3. That we are glad to have with us Rev. T. J. Bailey, D.D., superintendent of the Anti-Saloon League of Mississippi, and bid him Godspeed in his work, and tender him our hearty co-operation. Signed:

J. W. RAMSEY, Chairman.
H. W. FEATHERSTUN, Secty.
For the Committee.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS chill TONIC, drives out Malaria, enriches the blood, and builds up the system. A true Tonic. For adults and children. 50c.

FROM A GREAT AUTHORITY.

Frobel is a great name in educational history. Probably no man ever understood children better than this marvelous teacher, and so what Frobel says about early religion is worth knowing. "Genuine and true, living religion," he wrote, "reliable in danger and struggles, in times of oppression and need, in joy and pleasure, should come to man in his infancy.....Let no man say, 'The children will not understand it,' for thereby he deprives them of their greatest good.....They do understand it, not in and through the mind, but through the heart. Religious spirit, a fervid life in God and with God, in all conditions and circumstances of life and of the human mind, will hardly, in later years, rise to full vigorous life, if it has not grown up with man from his infancy."

The Bible taught these truths centuries ago. They have not changed. The Sunday school rightly emphasizes them in the world of to-day. Every boy and girl needs to know about God, to love him and to pray to him. The earlier the soul turns to Christ, the purer and nobler life will be.

STOPS TOBACCO HABIT.

Elder's Sanitarium, located at 513 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days. As they are distributing this book free, anyone wanting a copy should send their name and address at once.

"Columbus saw further tban his sailors. Where they fixed their eyes on mere driftwood, he beheld a new world. The Christian sees heaven ahead, where the infidel sees only drift around him."

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine.

Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots famish, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug storc and just try it.

LOOK UP the insurance and write us. Glad to furnish information. Glad to assist you in any way.

THE NATIONAL MUTUAL CHURCH INSURANCE CO. CHICAGO

Serves and **saves Methodism,** and is now rendering a greatcr service than ever. Insurcs against fire, lightning and tornado on easy terms of payment.

Is your church participating in these benefits? If not, why not? Pastors protect your property on advantageous terms with us. Write for our calendar and pamphlet.

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314 Norton Building,
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Mrs. WINSLOW'S
SOOTHING SYRUP

Purely Vegetable—Not Narcotic

For over seventy years has been highly successful in relieving children during the dangerous teething period. It soothes the child, softens the gums, allays pain, dispels wind colic and is the best remedy for infantile diarrhoea. Demand "Mrs. Winslow's Soothing Syrup" and accept no other. Twenty-five cents a bottle.

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff.
For Restoring Color and Beauty to Gray or Faded Hair
50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

Salts Fine for Aching Kidneys

We eat too much meat which clogs Kidneys, then the Back hurts.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids so they no longer irritate, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complication.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.—Adv.

Lime and Tuberculosis

Dr. Roberts Bartholow, former professor in Jefferson Medical College, Philadelphia, says in his Materia Medica (1805), on pages 215 and 216: "Clinical experience has shown that it (referring to a calcium salt) posseses the ill-defined property known as alterative, removes certain toxic or morbific materials and secures their secretion by the organs of elimination. • • • The testimony which has lately been published in respect to its curative powers in consumption is certainly very striking."

He does not refer to testimony regarding Eckman's Alterative, since the medical profession never publicly recommends proprietary remedies. However, many cases of consumption seem to have yielded to this remedy.

This success may be due largely to the fact that in Eckman's Alterative a calcium (lime) salt is so combined with other valuable ingredients as to be easily assimilated by the average person. It contains neither opiates, narcotics nor habit-forming drugs, so is safe. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
23 N. Seventh St. Philadelphia.

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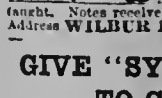

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GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhœa, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of its little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

REPORT ON SABBATH OBSERVANCE.

To the President and Members of the Mississippi Annual Conference.

Dear Brethren: We are very thankful to God for the institution of the holy Sabbath day and for all it means to us. But while we are grateful to God for that blessed Sabbath day, we deplore the fact that there is a tendency to depreciate its sanctity, place and significance, and as a result a large part of our people do not observe the day in either spirit or letter. On the other hand, they prostitute the sanctity of the day by fishing, hunting, playing baseball, autoriding, frequenting cold drink stands, doing ordinary work therein, using Sunday trains when it could be otherwise avoided, especially Sunday excursion trains.

It is a deplorable fact that some of our preachers ride on Sunday trains. They forget the following fact, as well as others:

1. That the Sabbath is a day set apart by God for rest and worship, and that we are commanded by him to "remember the Sabbath day to keep it holy."

2. That when the Sabbath is used for purposes other than God intended, we destroy the very foundation upon which Christianity is builded and propagated.

3. That the character of citizenship is determined largely by the observance or non-observance of the Sabbath.

4. That we, your Committee, earnestly request that every preacher preach at least once on Sabbath observance during the next Conference year—not only condemning the violation of the laws of God and the State in the desecration of the Sabbath, but on the origin of the Sabbath, its place, sanctity and significance, and urge the people to respect and regard the holy Sabbath as a day instituted by God.

H. E. CARTER,
Chairman.

Churches, Consider This.

Unless your new organ is selected with special reference to the way the church is built, it will most likely disappoint you. Hundreds of churches have found this out by costly experience. To solve this difficulty, as well as to save the church money and financial inconvenience, is the purpose of a plan offered by the R. S. Hill Co., 4479 Louisville Ave., Louisville, Ky., manufacturers of high quality reed organs. They make a careful study of your church, and recommend the proper instrument. They ship it for your approval, without a cent's deposit, and allow special terms of payment to suit the church treasury. Their organs are attractively priced, and protected by long-term guarantees. Write them to-day for full details.—Adv.

THE LARGER STRENGTH.

"There never was such a friend as Miss Sadie," Lucy Edwards cried. "I go to her with all my troubles, and she lifts them right off my shoulders."

"If that is the case," Blanche said, "then I hope a time will come when she will not be able to help you."

"Why, what do you mean?" Lucy cried, staring up into the elder girl's face.

"I mean that as long as Miss Sadie can always help you, you will never reach the larger help within yourself," her friend answered. "Not long ago I had a friend on whom I depended entirely. Whenever I was unhappy I flew to her, just as you go to dear Miss Sadie. I was sure she could always help me.

"But one day I found she couldn't. Something bad happened to make me very unhappy, and although she was just as loving and sympathetic as ever, she couldn't lift the burden right off my lazy shoulders.

"There comes a time for all of us when we have to carry our own burdens. But I had not found that out then, and that night I went down into the depths of despair. But all at once, when I felt almost desperate, I seemed to break suddenly through a door into a place of wonderful strength and peace—'the peace of God, which passeth all understanding.'

"If my friend had been able to help me, I should never have found that wonderful Help that was waiting deep within myself.

"I shall always want the love and sympathy of my friends, but I shall never again want anyone to carry my burdens for me. Do you know, I think that that was Christ's meaning when he told the disciples that it was expedient for them that he should leave them. 'For if I go not away, the Comforter will not come unto you.' They were depending too much upon his physical presence, but when that was taken from them, they found his larger strength abiding within their own hearts, and they at once became changed men."—Youth's Companion.

Quick Beauty from Purer Blood

All Pimples, Blackheads, Boils and Impurities Leave Quickly by Using the Greatest Blood Purifier, Stuart's Calcium Wafers.

The action of Stuart's Calcium Wafers is wonderful indeed. The causes of nearly all poor complexions are the impurities in the blood, and which show through the outer skin

"Ladies, Only Pure Blood Ever Makes a Queenly Complexion. I Know!"

tissue. The blood is constantly in motion, so that no complexion can ever be beautiful unless the entire blood stream is purified. This is why face creams and cosmetics utterly fail to give real beauty.

Stuart's Calcium Wafers are the most powerful blood purifiers which science has ever discovered. They at once begin their work and in a few days the result is seen in the quick disappearance of all pimples, red spots, boils, muddy complexion, rash, tetter and skin discolorations.

Stuart's Calcium Wafers are harmless, very pleasant to the taste, are put up in convenient form to carry, and can be obtained at any drug store, at 50 cents a box.

Follow the example of hundreds upon thousands of women who have been made beautiful in this way. Send coupon below to-day for free sample package.

Free Trial Coupon

F. A. Stuart Co., 313 Stuart Bldg., Marshall, Mich., send me at once by return mail, a free trial package of Stuart's Calcium Wafers.

Name .....

Street .....

City .....State.....

WATCH YOUR HEART IF YOU WISH HEALTH.

Weak hearts are more common than weak stomachs, lungs, eyes, backs, or kidneys. Every time your heart misses a beat your life is being shortened. Heart disease, taken in its early stages, is quite easy to relieve; but every day that treatment is delayed the relief becomes more difficult.

Dr. Miles' Heart Remedy taken in conjunction with the Nervine, or alone, has proven very efficient in relieving heart disorders.

The Rev. Geo. W. Kiracofe, of Keller, Va., in this connection stated as follows:

"It has been many years since I was cured of heart trouble by Dr Miles' Heart Remedy and Nervine. I am just as sound as a dollar in that organ to-day. Before I took these remedies my breathing had been short and at times difficult; there were sharp pains about my heart, accompanied by fluttering which would make me feel faint and languid. The least excitement or worry would unnerve me. The trouble grew steadily worse. Doctors' prescriptions did me no good. But since using Dr. Miles' Remedies all symptoms were removed and have never returned since."

If you suspect that you have heart trouble avoid all dangerous delays.

It costs you nothing to try these remedies if you are not benefited. All you have to do is to return the empty bottle to the druggist and he will refund your money.

MILES MEDICAL CO., Elkhart, Ind.

MARRIED.

At Longville, La., on Nov. 26, 1915, by Rev. P. A. Swann, the pastor, Mr. ALVIN MILLER and Miss MAMIE ROOKS, of Camp Curtis, La.

At the Methodist parsonage, in Longville, La., on Nov. 27, 1915, by Rev. P. A. Swann, the pastor, Mr. S. A. RANDOLPH, of Forest Hill, La., and Miss MYRTLE M. FARRIS, of Ragley, La.

At Natchez, Miss., on Nov. 25, 1915, at the Jefferson Street M. E. Church, South, by Rev. W. T. Woodward, of Sicily Island, La., Hon. JAMES D. RUCKER, of Ida Bena, Miss., and Miss PAULINE C. BOWMAN.

NOT PLEASANT, BUT OFTEN BEST.

Poverty is uncomfortable, as I can testify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard, and compelled to sink or swim for himself.—Garfield.

SOUR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapepsin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

FROM COLUMBIA, MISS.

Dear Mr. Editor: It has been a long time since I have sent a communication to the New Orleans Christian Advocate. I always fear that what I may write might be too "frenchified," but in this instance I am willing to run the risk of being criticised. I heard such a masterly sermon yesterday in our church in Columbia from the heart of Brother G. H. Thompson, the presiding elder of the Hattiesburg District, and in it our brother made such a truthful, striking statement that I feel like giving it the publicity to which it is justly entitled.

His text was Mal. 3:7-12. It was a great sermon, full of good things, and fits exactly the times in which we live.

His striking statement follows:

"I was raised in the neighborhood of Silver Creek, and my early educational advantages were obtained in a log cabin schoolhouse. The first thing the teacher did in those days of long ago was to go on the banks of the creek and cut a 6-foot switch with strong prongs, and he would hang the said rod above the door of the schoolhouse. That was the sign of his authority. On a blackboard on a wall were written the school rules. In those days the old log cabin schoolhouse raised lawyers, doctors, merchants, bankers, and some preachers."

"Now, the 'snookums' of our modern time, according to their visionary parents, must have a striking individuality of their own. So the switch is not seen any more in the schoolhouses. The sign of authority has become a relic of the past, and we are raising blind tigers, boot-leggers, thieves, and liars."

This is only one statement of many made in the great and inspiring discourse delivered by Rev. G. H. Thompson.

In concluding, let me say that as a loyal Methodist I cannot but rejoice at the decision of the Bishop in appointing Brother Sharbrough to the presiding eldership of the Port Gibson District, yet I regret the departure of Brother and Sister Sharbrough. He has been a faithful, sincere pastor and has wrought nobly and fearlessly for the Kingdom of Christ in our midst. A METHODIST.

Columbia, Miss.

DISTRICT STEWARDS' MEETING.

The district stewards and pastors of the Port Gibson District will please meet in the Port Gibson Methodist Church at 11 a. m., Dec. 21. Let every district steward and pastor be on hand. It is very important.

M. B. SHARBROUGH, P. E.

Your Baby's Food
must be clean—pure—safe—nourishing. Give him the food that has built thousands of sturdy babies—Gail Borden Eagle Brand Condensed Milk.
You do not have to sterilize pasteurize "Eagle Brand." All that is done before you get it. Just add boiled water and it's ready.
Gail Borden
EAGLE
BRAND
CONDENSED
MILK
THE ORIGINAL

THE WASHINGTON CITY CHURCH.

To the Mississippi Conference.

Dear Brethren: The following amounts have been paid during the year on our subscription to the Washington City Church:

P. H. Enochs, $200; Fernwood, $12; McComb, Centenary, $15; Magnolia, $12; Pleasant Grove, $5; Gallman, $6; Tylertown, $12; Bayou Pierre, $5; Summit, $6; Monticello, $14; Wesson, $5; South McComb, $4; Barlow, $3; Mediville, $2.

Of the above amounts $200 has been forwarded to the Treasurer; the amount remaining will be forwarded in a few days.

On this pledge $425.19 was reported at last Conference. This makes a total of $725.19 raised on our pledge of $3400 made at our Conference at Meridian four years ago.

M. L. BURTON,
Treasurer.

CONCERNING THE MISSISSIPPI ORPHANAGE.

The following paper was adopted by the Mississippi Conference in its recent session:

Realizing the need of adequate financial support for our Orphanage and the necessity of a systematic plan for contributions to meet the monthly obligations of these institutions,

Resolved, That all our pastors, Sunday school superintendents and members be urged to observe one Sunday in each month for regular contributions to the Methodist Orphanage, and that the same be sent promptly to the District Secretary of the Home in each presiding elder's district, or to Rev. J. B. Randolph, manager, Jackson, Miss.

Signed: W. M. Williams, W. M. Sullivan, H. F. Tolle, W. D. Davis, G. L. Harrell, Conference Lay Leader.

GODLY PARENTS.

Many of us can remember the beloved face and voice of our mother, as standing at her knee, she taught us the word of God, which has been a lamp to our feet and a light to our path; a stronghold in the time of battle and a shelter in the time of storm. We remember our father, strong, brave, sometimes severe, but just, wise and warmly affectionate, who was experienced in the world and believing and knowing God's word, warned us against error and evil, and gave us the example of a strong, noble manhood. Many times, ever since we have had families of our own, we would have given aught we possessed for one hour with father's judgment and mother's sympathy. It is hard to understand that spirit of our times that forgets the love and power of the old home of other days, and is ready to forsake it for the novelty and the novice, delusive, cold and untried.

Grand old Paul felt the drawing of his fathers when he said: "So worship I the God of my fathers, believing all things which are written in the law and in the prophets." And to Timothy it was tenderly written: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus." And again: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am persuaded is in thee also." In contrast with this warm loyalty and appreciation of godly parents, how cold, ignoble, yes even base is some of the modern dishonor that is cast upon noble parentage. How silly and weak is the expression, "present truth," a shibboleth of a weak spasmodic, ephemeral cult, which would ignore the honor to parents. Truth is not simply present; it is past, present and future, and like the God of truth, it is eternal.—The Presbyterian.

INFLUENCE OF A HYMN.

A Christian worker after an ocean voyage told how, one beautiful Sabbath evening on the Oceanic, in midocean, a large group of Welshmen out on the main deck sang the great old church hymns. Many of the twenty-three hundred souls on board crowded about to listen. They sang "Jesus, Lover of My Soul," in Welsh and repeated it in English. Just as they finished the line,

"Safe into the haven guide,"

the captain on the bridge tapped three bells (half past nine). The watchman on the first lookout repeated the three taps loudly on his larger bell, and then sent out over the decks and out over the waves the cry, thrilling when first heard, "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second lookout caught it up and sent it out farther yet into the ocean darkness, "All's well!" One on deck, think of eternal safety, said in a moment, "Wouldn't it be fine if every soul on this great liner could from the heart and for himself echo it yet again, and fling it up to the angels above, 'All's well!'"—The Presbyterian.

"WITH MALICE TOWARD NONE AND CHARITY FOR ALL."

As I reflect upon this sentence I see at once that it introduces me to the "Kingdom of God." Malice toward none and charity for all places love supreme in my heart. It is as broad as the needs of humanity. Was it spoken by a man whom everybody loved and, of course, could love everybody? No! Perhaps fifty men in his audience that moment were waiting the first opportunity to take his life. The malicious bullet was already in the deadly pistol of hate which was to assassinate him. No man was more ridiculed, abused, and hated, not only by his enemies, but by those who should have been his friends, than this great American. You must not wait until everybody loves you before you love everybody. This has been the inspiring sentiment of the largest leadership. Luther and Wesley, following from the Prince of Peace, were inspired by that love for all which recognizes the brotherhood of man and the fatherhood of God.—Northern Ohio Advocate.

SLAVERY IN ITS WORST FORM.

The saloon business can not exist without slaves. You may smile at that statement, but it is absolutely true. Is not the man who is addicted to the drink habit a slave? There can be no question about it. There are 1,000,000 such slaves in the United States. They are slaves of the saloon. They go out and work a week or a month, draw their pay or join the saloon and hand the saloonkeeper their money for something which ruins their own lives. Is not this slavery? Has there ever been in the history of the world a worse system of slavery? Think of 1,000,000 men enslaved by the liquor habit, carrying their earnings to the saloonkeepers every day in the year. It is quite natural, of course, that the slaveholder should not care to liberate these slaves.—Congressman Hobson.

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Alecto RED ASH
The BEST OF ALL Coal

Special Bonus of $5.00 on the first six orders each solicitor sends. Write for particulars.

SWORN CERTIFICATE OF WEIGHT WITH EACH LOAD.

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10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach, Sluggish Liver and Bowels—They work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

$150.00 SALARY [illegible]

POCKET S. S. COMMENTARY
For 1916. SELF-PRONOUNCING [illegible]

ECZEMA
IS CURABLE. [illegible]
DR. CANNADAY, [illegible] Park Square, Sedalia, Missouri

TRY THE OLD RELIABLE
WINTERSMITH'S CHILL TONIC
For MALARIA, CHILLS & FEVER
A FINE GENERAL STRENGTHENING TONIC

MISSISSIPPI CONFERENCE.

Seashore Dist.—First Round.

Gulfport, Main St., Dec. 4, 5.
Logtown, Dec. 11, 12.
Moss Point, Dec. 18, 19.
Escatawpa, at Escatawapa, p.m., Dec. 19.
Biloxi, Main St., Dec. 26, 27.
Oak St. and Mississippi City, at Mississippi City, p.m., Dec. 28.
Bay St. Louis, Jan. 2, 3.
Lumberton, Jan. 8, 9.
Coalville, at Coalville, Jan. 12.
Poplarville, Jan. 15, 16.
North Gulfport and Lyman, at Lyman, Jan. 19.
Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carricre, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

The district stewards will meet Thursday, December 16, at 2 p. m., at First Church, Gulfport. The pastors are also invited to be present.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Jackson, Capitol Street, Dec. 5.
Jackson, Millsaps Memorial, 7:30 p.m., Dec. 5.
Jackson, Galloway Memorial, Dec. 12.
Jackson, Rankin Street, 7:30 p.m., Dec. 12.
Mendenhall, at D'Lo, Dec. 19, 20.
Edwards, at Clinton, Dec. 26, 27.
Satartia, Jan. 2, 3.
Fannin, at Oakdale, Jan. 8, 9.
Brandon and Pelahatchie, at Brandon, Jan. 9, 10.
Eden, Jan. 15, 16.
Yazoo City, Jan. 16, 17.
Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

The district stewards will meet in the Capitol Street Church, Jackson, at 10:30 a. m. Tuesday, December 21. The pastors and charge lay leaders are most cordially invited to attend.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Meridian, Central, Dec. 5, 6.
Meridian, Fifth Street, Dec. 12, 13.
Meridian, South Side, Dec. 12, 13.
Meridian, Poplar Springs, Dec. 19, 20.
Meridian, East End, Dec. 19, 20.
Meridian, Seventh Ave., Dec. 26, 27.
Lauderdale, at Lauderdale, Jan. 2, 3.
Enterprise and Stonewall, at Enterprise, Jan. 9.
Pachuta and Quitman, at Quitman, Jan. 9, 10.
Daleville, at Soule's Chapel, Jan. 15, 16.
Porterville, at Porterville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

The district stewards are called to meet in East End Church, Meridian, at 2 p. m., Thursday, Dec. 30, 1915. The pastors are invited to meet with the district stewards.

J. T. LEGGETT, P. E.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.
(In Part.)

Denham Springs, at D. S., Dec. 11, 12.
Springfield, at Springfield, Dec. 18, 19.
Ponchatoula, at P., Dec. 19, 20.
Amite, Dec. 20.
Kentwood, Dec. 21.
Keener Memorial, Dec. 29.
Wilson, at Wilson, Jan. 1, 2.
Hammond, Jan. 9.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

J. S. Noel, Jr., Memorial, Dec. 5, 6.
Texas Avenue, Dec. 7, 8.
Greenwood, at Greenwood, Dec. 12, 13.
Ida, at Gilliam, Dec. 18, 19.
Queensborough, Dec. 19, 22.
Mansfield, Dec. 26, 27.
South Mansfield, at S. M., Dec. 26, 27.
First Church, Shreveport, Jan. 2, 3.
Cedar Grove and Longstreet, at Cedar Grove, Jan. 2, 6.
Grand Cane, at G. C., Jan. 9, 10.
Mooringsport, at Mooringsport, Jan. 12.
Pelican, at Pelican, Jan. 15, 16.
Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Leesville, Jan. 30, 31.
Coushatta and Wesley, at Coushatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

Alexandria Dist.—First Round.

Columbia, Dec. 18, 19, 1915.
Standard, at 8 p. m., Dec. 19, 1915.
Selma, Dec. 20, 1915.
Oakdale, Dec. 22, 1915.
Glenmora, Dec. 23, 1915.
Reeves, at 8 p. m., Dec. 28, 1915.
Opelousas, at 4 p. m., Dec. 29, 1915.
Melville, at 11 a. m., Dec. 30, 1915.
Bunkie, at Campti, Jan. 1 and 2, 1916.
Campti, at 8 p. m., Jan. 5, 1916.
Colfax, at Colfax, 11 a. m., Jan. 6, 1916.
Lecompte, at Lecompte, Jan. 8, 9, 1916.
Boyce, at Boyce, 8 p. m., Jan. 12, 1916.
Jena, Jan. 15, 16, 1916.
Trout and Goodpine, 8 p. m., Jan. 16, 1916.
Natchitoches, 8 p. m., Jan. 20, 1916.
Provencal, 8 p. m., Jan. 21, 1916.
Pineville, Jan. 22, 23, 1916.
Alexandria, Jan. 23, 24, 1916.
Merryville, 8 p. m., Jan. 27, 1916.
DeRidder and Mission, 8 p. m., Jan. 28, 1916.
Bon Ami and Carson, 11 a. m., Jan. 29, 1916.
Longville, 8 p. m., Jan. 30, 1916.
Pollock, at Pollock, Feb. 3, 1916.
Woodworth, Feb. 6, 1916.
Harrisonburg, Feb. 13, 1916.
Indian Mission, at Indian Creek, 4 p. m., Feb. 18, 1916.
Rapides, at Fellowship, Feb. 19, 20, 1916.
Elizabeth, at Elizabeth, Feb. 26, 27, 1916.

H. W. MAY, P. C.

Lafayette Dist.—First Round.
(In Part.)

Indian Bayou, at I. B., Dec. 25, 26.
Eunice, at Eunice, Dec. 29.
Abbeville, at Abbeville, Jan. 1, 2.
Lake Charles, Jan. 8, 9.
Sulphur and Vinton, at Vinton, Jan. 9, 10.
Crowley, Jan. 12.
Evangeline, at Ville Platte, Jan. 15, 16.
Patterson and Jeanerette, at Patterson, Jan. 22, 23.
Rayne, Jan. 26.
French Mission, Jan 29, 30.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

West Monroe, Dec. 5.
Bastrop, at Collinston, Dec. 8.
Bonita, at Bonita, Dec. 9.
Mer Rouge, at Oak Ridge, Dec. 12.
Gilbert, at Gilbert, Dec. 17.
Winnsboro, at Winnsboro, Dec. 19.
Calhoun, at Calhoun, Jan. 2, a. m.
Monroe, Jan. 2, p. m.
Waterproof, at Waterproof, Jan. 9.
Brooklyn, at Frantom, Jan. 15, 16, a.m.
Eros, at Eros, Jan. 16, p. m.
Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

WHY A SHIP IS A "SHE."

The word "ship" is masculine in French, Italian, Spanish and Portuguese and possesses no sex in Teutonic and Scandinavian. Perhaps it would not be an error to trace the custom of feminizing ships back to the Greeks, who called them by feminine names, probably out of deference to Athene, goddess of the sea. But the English speaking sailor assigns no such reasons. The ship to him is always a lady, even though she be a man-of-war. She possesses a waist, collars, stay, lace, bonnets, ties, ribbons, chains, watches and dozens of other distinctly feminine attributes.—Marine Journal.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes, 25c and 50c.

Murine Eye Remedy Co., Chicago

UGH! A Dose of Nasty Calomel

It salivates! It makes you sick and you may lose a day's work.

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's my guarantee! Ask your druggist for a 50-cent bottle of Dodson's Liver Tone and take a spoonful to-night. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel to-day and to-morrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone to-night and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate, so let them eat anything afterwards.—Adv.

HOW TO PRAY.

A man once said to his pastor: "I derive no benefit from prayer." The pastor had heard some of this man's prayers, and had noticed they had centered around self; so he said: "Pray, 'Father, glorify thyself,' and you will soon see some effects from your prayers." The purpose of all true praying should be the glorifying of "our Father which art in heaven."—Pittsburgh Christian Advocate.

LOVE AND SYMPATHY.

How rapidly nature repairs and beautifies the torn places! The gash left by the uprooted tree is soon covered with green, and moss and vines are quick to make the old stump into a thing of beauty. Humanity might well learn a lesson thereby, to its own great advantage. Sympathy may easily transform the unsightly and give it beauty. If earth's soil responds to the touch of nature in such a way, it is reasonable to suppose that human life would not be less responsive. Hundreds of lives at present harsh and repulsive are within the reach of every one, and they might be wholly changed by a little sympathetic seeding and kindly culture. After all, what more is needed than the persuasion of the kindly human touch? There is no greater work than that which is wrought by love; and there is no one who may not work it if he will.—The Visitor.

GUARANTEED FROST PROOF CABBAGE PLANTS

Our plants are most hardy; will stand the coldest weather, and will mature a month to six weeks earlier than home grown plants. All orders given prompt attention and full count guaranteed. Varieties Early Jersey Wakefield, Charleston Wakefield, Succession and Early Short Stemmed Flat Dutch.

PRICES:

500 for $ .75	1000 for $1.25	2 to 4 M at $1.00 per M.
5 to 9 M at .90 per M.	10 to 24 M at .75 per M.	Over 25 M at .65 per M

If you will send us orders for 5 M. cabbage plants at $1.00 per M. we will send you 1 M free for your own use. These plants must be shipped to two or more parties direct from us to the user so we can get their names and addresses. When taking advantage of this offer you must comply with above stipulations. Take advantage of top market prices on early cabbage by using our plants. Low express rates.

The Sea Island Plant Co., Inc., Meggetts, S. C.

Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

Conference Publicity Superintendents:

Louisiana.....Mrs. A. C. McKinney, Ruston, La.
Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"China is now open to the gospel. A Christianized China means a new Orient. A new Orient means a new world. What a thrilling opportunity for the Church!"—Dr. E. B. Chappell.

REPORT OF CORRESPONDING SECRETARY OF THE NORTH MISSISSIPPI CONFERENCE.

For the Quarter Ending Sept. 30, 1915.

Number of adult auxiliaries reporting, 59; number of new adult auxiliaries, 20; number of members of adult auxiliaries, 2201; number of new members of adult auxiliaries, 266; number of young people's auxiliaries, 20; number of new young people's auxiliaries, 6; number of members of young people's auxiliaries, 332; number of new members of young people's auxiliaries, 97; number of junior divisions, 24; number of new junior divisions, 6; number of members of junior division, 724; number of new members of junior division, 125; number of baby divisions, 10; number of new baby divisions, 1; number of members of baby divisions, 44; number of new members of baby divisions, 20; subscribers to Missionary Voice, 656; subscribers to Young Christian Worker, 60; number of auxiliaries presenting stewardship, 23; number of scholarships, 1; number of Bible women, 2; number of schools supported, 2; number of auxiliaries on Roll of Honor, 1; box supplies, 16; total membership, including the new ones, 3317. LOUISE DUNSTAN,
Corresponding Secretary.

ALL-DAY MEETING AT LEARNED, MISS.

As the members of our auxiliary are scattered over so large an area we find it almost impracticable to observe the Week of Prayer, so our able president combined some of the program and had an all-day meeting. Our service opened with a beautiful Scripture reading followed by heartfelt sentence prayers. The leaflet, "Japan, the Key" was read in an impressive manner by Mrs. J. B. Patrick, and those present were made to realize that "as Japan goes, so goes the Orient." Miss Lizzie Puckett gave instructive extracts from the leaflet, "Oriental Churches and Circuits." The children added a pleasing feature to the program. Eula Patrick sang in her sweet, childish voice, "I'll Try," and Alma Lee Blocksom gave quite an entertaining reading, "A Home Mission Song." Mrs. John Collins read a stirring appeal from the Council to missionary societies. After a delightful lunch and social hour, the program was continued with a beautiful duet, "Sometime, Somewhere," by Mesdames Collins and Purvis. Mrs. Bush read a paper on "Japan's Back Door," which, as its name implies, pointed out the dark spots in this beautiful country, which is so much like a fairyland. It made us pause for awhile and then determine to have a part in obliterating these back-door tragedies by sending the glorious Gospel of Christ, which will shed light into the darkest corner and bring joy and gladness to hearts dwarfed by sin and sorrow. The claims of the Lambuth Memorial Bible School were strongly presented. The leaflet, "Friendship In Action," was entertainingly discussed by Mrs. Purvis; after which Mrs. Osborne gave some live missionary experiences. After singing, "Work for the Night Is Coming," this congenial band parted with many pleasant memories of a day spent in spiritual uplift. Mrs. JOHN BUSH,
Publicity Superintendent.

ATTENTION AUXILIARIES!

This is the month for the election of officers. Do not fail to have this election. Make it a subject of earnest prayer, so that only the best and most consecrated women will be selected for office. When you have had your election, be prompt in sending the list of new officers to your district secretary, also to your corresponding secretary. If the old officers are re-elected, send the list anyway. How can the Conference officers know of the change or non-change otherwise? These officers cannot readily communicate with you without this information, so please give the matter your prompt attention.

MRS. HOYLE CONVALESCING.

Several weeks ago we read in another part of the Advocate of the serious illness of Mrs. Vic Thompson Hoyle. At the time she was in Memphis, Tenn., where she underwent an operation. We are glad to be able to state that she is slowly convalescing, having been moved to her home in Tupelo, Miss. Mrs. Hoyle is an indefatigable worker and a woman of rare, sweet qualities. We know there will be rejoicing all over the State over her recovery, and we feel that God has been very good to us in sparing this enthusiastic worker, whose whole ambition seems to be to make His kingdom come in the hearts of men. Her Conference officers request that every auxiliary in the Conference strive all the harder to bring the work to the high standard that Mrs. Hoyle has set for it. It is greatly desired that she be relieved of all worry and anxiety during these days of physical weakness.

HOLDING INSTITUTE.

There were two hundred and two students enrolled at Holding Institute this fall. The new fire escapes are on, and the pavements on the campus not only look fine, but enable the students to cross from building to building without bringing in the loose sand when it is dry or the mud when it rains. Five members of the faculty were old students under Miss Holding's administration, and they do her credit. It would be hard to find a more earnest band of Christian young people than those who compose the faculty this year. There is cause for much rejoicing.

HOW ABOUT YOUR FINANCES?

The year is rapidly drawing to a close, and only a few weeks remain in which to bring our finances up to the mark set for them in the beginning of the year. The reports for the third quarter showed that each one of our three Conferences was behind on its pledge. We surely cannot fail at this point, for the obligation resting upon us is very great indeed. Let us put forth strenuous efforts and bring our pledges right up to the mark. Let us not fall behind in any of our offerings. The needs of the waiting world are greater than ever before.

During the Week of Prayer a brief, concise little leaflet was distributed and its title was "A Little Argument with Myself." Did you read it? Did you let its words burn deep into your heart? Do you remember that the first sentence read like this, "If I refuse to give anything to missions, I practically cast a ballot in favor of the recall of every missionary in both home and foreign fields?" Some of our women have given nothing, not even their time and prayers, and to them we make an appeal for some gift. God has blessed you abundantly this year; will you not make a thank-offering to him?

Perhaps some are giving less than heretofore; that means they favor a reduction in our missionary force. Surely that cannot be the case, when the fields are "white unto the harvest." Then we have those who are giving the same amount and by that act are showing themselves satisfied with the work at its present status, forgetting that our great Commander's orders were "Go." Let us join the fourth class, or those who want to increase their offering, thus showing a deep desire to see the advancement of His kingdom. No sacrifice in order to make this increase is too great, for the greatest sacrifice the world has ever known was made that you might have eternal life. Will you deny that life to others?

YOUR HEART

is closely connected with your nerves, so close in fact that anything which effects your nerves must necessarily effect your heart and vice versa.

If you are troubled with palpitation, dizziness, shortness of breath, swelling of ankles, pain on either side of the chest, or weak and irregular pulse, symtoms of a nervous breakdown, the best way to remedy the trouble is by giving your heart and nerves the proper tonic. Renovine for the heart and nerves is the best tonic for soothing and restoring a shattered nervous system. For sale by all reliable dealers, 50c and $1.00. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

According to the Pittsburgh Christian Advocate, Bishop F. D. Leete, of Atlanta, Ga., has lately dedicated six town and country churches for white people in the territory under his supervision. Ground has also been broken for the church enterprise in Atlanta, concerning which there has been so much discussion. From this it would seem that the Northern Methodists are still bent on establishing their work as generally as they can among the white population of the South.

Have Dark Hair and Look Young

Nobody can Tell When you Darken Gray, Faded Hair with Sage Tea.

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Compound," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

FLORIDA Reclaimed upper Everglades, **richest land in the world;** level prairie; saw-grass muck soil ten feet deep; best location for **general farming, tropical fruits and winter vegetables;** pure water; good health; **easy terms;** free booklet; sample of soil; near new railway; agents wanted. J. Bare, Box 107, Rima, Fla.

ELIXIR DUCRO
ALIMENTAIRE
Sustains the Organism Without Nourishment. Recommended for Debility, Wasting diseases, Convalescence, Old age. All druggists. Agents: E. Fougera & Co., Inc., New York.
NO INCREASE IN PRICE

RUB-MY-TISM
Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne,** used internally and externally. Price 25c.

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If you are afflicted with Paralysis, Dyspepsia, Rheumatism, Nervous Debility, Asthma, Bronchitis, Catarrh, or other diseases that medicine has failed to cure, write for our Free book which tells all about a new and better way.

Our natural methods and sanitarium appliances will restore your health. Liberal guarantee of satisfaction. Low charges. Write at once for names of physicians, ministers, lawyers, merchants, bankers, farmers, teachers, former patients, and others who endorse our treatment.

THE BIGGS SANITARIUM, - Asheville, N. C.

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

RESOLUTIONS OF APPRECIATION.

Resolutions adopted by the officials of the Durant (Miss.) Methodist Church.

Whereas we, the officials of the Durant Methodist Church, have a keen appreciation of the services of Rev. W. S. Shipman and Rev. E. Nash Broyles, and desire to give some expression of our feelings for permanent record; therefore be it

Resolved, That we tender them our sincere thanks for their earnest efforts and effectual services as presiding elder and pastor of the Durant charge;

That it is our belief that Methodism has prospered here under their leadership as it has never done before; that the improvement in the material and spiritual welfare of every department of our Church has been phenomenal; that, in our opinion, the advancement along all lines has been due in a large measure, if not entirely so, to their wise and judicious administration of affairs pertaining to the Master's cause; that their work has been constructive throughout and that time alone can measure the fruits of their labor; that we rejoice with them and with the congregation in the advancement of the Kingdom under their guidance; and that we wish them Godspeed;

That a copy of these resolutions be incorporated in the Minutes of the Quarterly Conference, and a copy forwarded to the editor of the Conference organ with a request for its publication.

P. M. ELMORE, Chairman,
F. A. Howell, Secretary.

HAS MANY FRIENDS IN THE NORTH.

While the Southern friends of RENWAR are almost countless, this remarkable remedy for rheumatism has many good friends in the North. Among these is Mr. M. E. Sorge, Milwaukee, Wis., who writes: "I am glad to say that I have used Renwar with the greatest satisfaction and benefit. It has taken all the traces of rheumatism out of my system. To any one suffering with rheumatism I can highly recommend Renwar Rheumatic Salts." If you suffer with rheumatism or constipation, get a 50c bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.—Adv.

IS THIS CHARACTERISTIC OF THE AGE?

President Fitch, of Andover, in order to illustrate the lamentable ignorance among many college undergraduates of "that greatest of all books in our English tongue, which records the high-water mark of our spoken language"—the King James version of the Bible—says he once asked a boy in his freshman class at Williams: "Who was Hagar?" and he gently replied, "One of the twelve Apostles."

And—as an example of the language one might expect from an East Side gamin and representing gross illiteracy in an undergraduate—he tells us of a certain student in a leading Eastern university. He was writing home on a Sunday afternoon, and referred to the sermon preached that morning by perhaps the most distinguished public speaker now residing in New York city. The young fellow's appreciation of this really notable man was a master-piece of discriminating insight and felicitous expression. He wrote: "We had a guy down here this morning from New York who preached forty minutes. Gee, but he was rotten!"—Western Christian Advocate.

"THOU ART THE MAN."

Special attention has been given to the story printed below by its incorporation in the editorial columns of some of our papers. It is worthy of such treatment and is here reproduced in the place for which it was marked when it first came from the Mission Board:

Said the colonel of a Central China regiment to a Methodist pastor at Kiukiang:

"I wish you would send me a man who would not only preach Christ to my soldiers, but would also live a Christlike life before them. If you have a suitable man, send him to the camp and I will be responsible for his salary."

The pastor asked for a chance to think it over. After a few days he called at the colonel's headquarters and announced: "I have found the man."

"Who is it?" inquired the colonel.

"Yourself," quietly returned the preacher. "If you are convinced that Christ is no myth, but a living reality, then ask from him strength and grace to witness before your men by word and by deed."

The following Sunday the colonel with a brother officer attended the service at our Central Church.—Pittsburgh Christian Advocate.

A BAD DISEASE.

Willie, whose father was a candidate for office, ran into the house one day, acording to the Farm Journal, and exclaimed:

"O mother! Mr. Smith says father has the nomination. Is that worse than the measles?"

SIGN YOUR NAME HERE.

If you suffer with any chronic disease that does not seem to be benefited by drugs, such as dyspepsia, indigestion, sick headache, neuralgia, rheumatism, gall stones, liver or kidney diseases, or any other chronic ailment involving impure blood, you are cordially invited to accept the liberal offer made below. It is a grave mistake to assume that your case is incurable simply because remedies prepared by human skill have not seemed to benefit you. Put your faith in nature, accept this offer and you will never have cause to regret it.

I believe this is the most wonderful Mineral Spring that has ever been discovered, for its waters have either restored or benefited nearly everyone who has accepted my offer. Match your faith in this Spring against my pocketbook and if the water does not relieve your case I will make no charge for it. Clip this notice, sign your name, enclose the amount and let this wonderful water begin its healing work in you as it has in thousands of others.

Shivar Spring,
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FROM SIBLEY TO GLENMORA.

Dear Brother Meek: After three years' work and association with the people of the Sibley charge, we bade them good-by last Tuesday. These were three years of strenuous labor, and at times we were almost ready to despair; but the Lord blessed our labors and we hope that the Kingdom of our Christ was advanced there. We were lovingly remembered in many ways before we left. Mrs. Faulk was very appropriately remembered in the gift of a silver set which came as a present from the Embroidery Club. But the greatest of all, perhaps, was the way they told us good-by. Many of the older people and the Sunday school scolars in mass marched to the train to see us off, and, as they expressed it, came as far as they could with us.

We have been cordially received here, and they have been "pounding" us for the past two days. The ladies have bought a nice set of chairs for the parsonage, and the leading laymen, as well as the ladies, say they are going to build a new parsonage and a new church. We believe that we are going to have a good year.

J. W. FAULK, P. C.

Glenmora, La.

REPORT OF THE HOSPITAL COMMITTEE.

(Adopted by the Mississippi Conference in its late session at Laurel.)

Dear Brethren: We have heard with interest and appreciation the report of our Hospital Commissioners and the statement of the Field Secretary, Rev. H. M. Ellis.

We regret that the simple plan adopted by the last Conference for raising the necessary funds for opening the Hospital failed for lack of cooperation on the part of pastors and Sunday school superintendents, and that financial conditions prevailing during the year have made it impossible to secure the amount needed. But we note with pleasure that, in spite of adverse conditions, our Field Secretary has raised during the year $15,000 in cash and more than $10,000 in additional subscriptions, and that all obligations have been promptly met and advancement made.

We fear that our people have not yet awakened to the real need for this institution. We therefore call on our pastors and presiding elders, the recognized leaders and teachers of the Church, to faithfully instruct our people and impress upon them the urgency of this need. Hospital service is more in demand to-day than ever before, and this demand is constantly increasing. Other denominations are responding to the movings of the Spirit of Christ and providing such institutions, and it is unfair that we fail to make provision for our own sick and unfortunate, and so force our people on the hospitals of other denominations and crowd them out. And we not only need our Methodist Hospital to minister to the afflicted who must have such service or die, but that we may adequately express and demonstrate the Christ spirit of our own Church, and that our practice may agree with our professions of sympathy. Let our preachers make this clear to our people, without waiting for the visits of the Field Secretary, whose great field renders it impossible for him to reach all.

We offer the following resolutions:

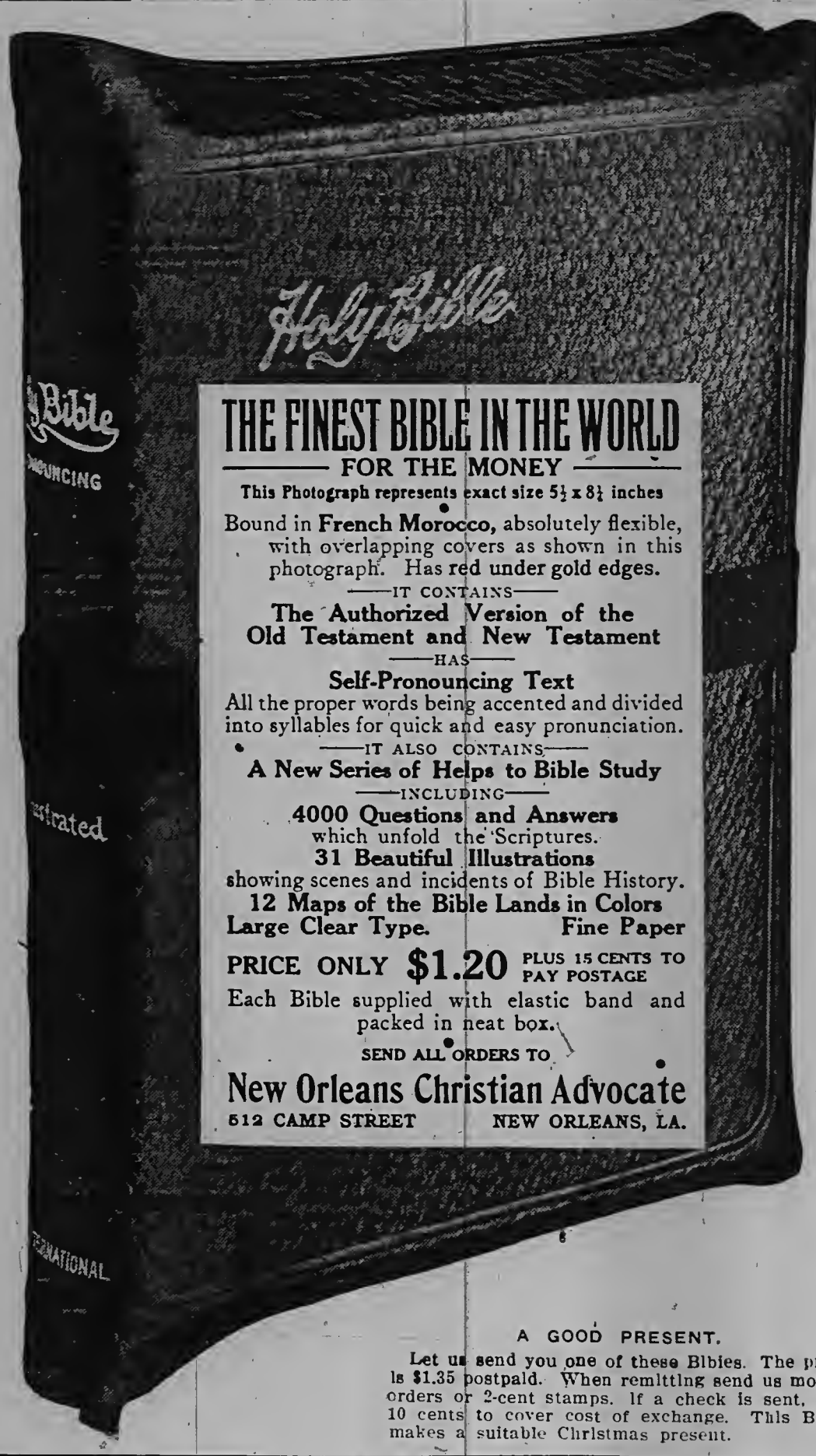
Resolved, That we heartily unite with the other Conferences enlisted in this movement in setting apart and faithfully observing Sunday, January 23, 1915, as HOSPITAL DAY, on which, or as near thereto as possible, all our congregations and Sunday schools shall be solicited and urged to make a worthy offering for this greatly needed institution.

Resolved, That we will in every way possible co-operate with and assist our Field Secretary in his campaigns and visitations of our churches and people during the coming year, and that we will pray for his success in the work and the speedy opening of the Hospital.

We recommend to the Bishop the appointment of H. M. Ellis as Field Secretary of the Methodist Hospital, Memphis, Tenn., for the coming year.

We recommend to the Conference the election of Rev. J. R. Jones, Rev. J. T. Leggett, Mr. L. N. Dantzler, Mr. P. H. Enochs and Mr. W. E. Lampton as Hospital Commissioners for the Mississippi Conference for the ensuing year. Respectfully submitted,

W. H. LEWIS,
W. M. SULLIVAN,
W. D. DAVIS,
Committee.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Voltaire one day lifted his hat to a crucifix as a religious procession passed him on a Paris Street. A friend turned to him in amazement, exclaiming, "What! are you reconciled with God?" With fine irony came the reply, "We salute, but do not speak!" The world of our day is too full of people whose relationship to God is just about that: "We salute, but we do not speak." They accept God and the Church, and are often markedly reverent and philanthropic, but they maintain no personal relationship with the heavenly Father or with His Son Jesus Christ. They salute, but they do not speak.—New York Christian Advocate.

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NEW ORLEANS

CHRISTIAN ADVOCATE

Vol. 62—No. 50. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church South Whole No. 3151

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 16, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"I look to Thee in every need,
And never look in vain;
I feel Thy touch Eternal Love,
And all is well again;
The thought of Thee is mightier far
Than pain and sorrow are."

* * *

A contemporary says: "The only way to 'love everybody' is to pick out a few persons near at hand and focus attention upon them." Love may to some extent be susceptible of cultivation, but it is a divine implantation, coming with the new birth and progressing toward perfection as the Holy Spirit is given increasing sway in the domain of the soul.

* * *

Will Jesus save to-day? Why not put him to the test and see? Begin to pray earnestly for some unsaved person about you, and to work tactfully to bring him to the Master. There are many Christians, clerical and lay, to whom the glorious experience of leading a few souls into the kingdom would be worth more than anything else that could be done for them. It would banish doubt and tone up the whole spiritual life.

* * *

What a privilege is prayer! It ushers one into the Christian life, and by it alone can one make progress therein. The richest blessings of God come only in response to it. The Heavenly Father gives to those "who ask." The first step toward efficiency in Christian service is to learn how to pray prevailingly. And this is a thing that every disciple of Jesus must himself find out how to do. It must be an acquirement of each individual soul.

* * *

The important thing is not how the Church appraises a man, but what the Master's estimate of him is. There is enough of the world in the Church to cause it often to look upon the outward appearance, but our Lord ever looks upon the heart. We do not in the least doubt that there will be circuit riders who will outrank bishops in the great day when Jesus comes to reckon with his servants. Then character (true holiness) and fidelity will be given the recognition and rewards that are due them, which means that those possessing them, however obscure and neglected they may have been on earth, will wear the most lustrous crowns in heaven.

OUR COUNTRY CHURCHES.

Is there a rural church problem? In our opinion, there undoubtedly is. For some years the drift of the white population in the South has, as a rule, been away from the rural communities to the towns and cities, where more comforts and convenlences, better schools, and other desirable cultural agencies are within reach. In many instances this has left our congregations in the interior depleted and greatly weakened in every way.

Another factor in the case is that the growth of our town and city churches—often as a direct result of members coming to them from the country—enables them to pay larger salaries to their pastors, and in consequence they insist invariably upon having the services of the better trained and more experienced ministers. The result is that the younger preachers are generally sent to the circuits, where often their stipends are so meager that they cannot procure the books needed for self-improvement, or take advantage of the valuable opportunities offered them through correspondence courses and summer Biblical schools. The large number of congregations that they must serve also makes anything like systematic study very difficult.

That Methodism has declined to an appreciable extent in many of the country communities in the Southern States is too obvious to admit of denial. Churches that were once flourishing and active, are to-day struggling for existence and are exerting nothing like the influence that they did in former years. In consequence, in numerous localities there has been a marked declension both in piety and morals.

How is this wrong trend of things to be corrected? We cannot now undertake anything like a full discussion of this important problem, but we will offer a few reflections concerning it. First, we wish to say that we do not believe that the remedy is to be found in the secularization of the country preacher and the country church. To undertake to make the rural pastor an up-to-date instructor in diversified farming, road building, hygiene, etc.—a sort of jack of all trades—would, in our opinion, have the effect of dividing his energies and of defeating the fulfillment of his high and holy mission. Nothing is so much needed by all our congregations to-day as an effective spiritual ministry to the souls of men. Such a work would be large enough to tax an angel's brain and heart, to say nothing of an ordinary mortal. For this reason, God calls his ministers "apart"—commissions them to this one supreme task. How dare we, then, to presume to mix them up in all kinds of secular affairs? Better far to let them follow the example of Paul in his determination not to know anything among the Corinthians "save Christ and him crucified."

What then can be done to help our weakening rural churches? Let us endeavor to give them a more intensive cultivation—more preaching and more pastoral visitation. And in the turning of our great itinerant wheel, let us see that, occasionally at least, they are served by men of training and experience! An unvarying classification of our preachers into city pastors and country pastors has, as we see it, a bad effect in many ways. A more frequent interchange of preachers serving our different types of churches would, we think, be helpful. Indeed, we are not sure but that it would be a wise thing to adopt the English plan of doing away with stations entirely and having only circuit appointments, doubling up ministers on them where necessary.

Furthermore, we should seek to improve our rural houses of worship. They should be made thoroughly comfortable and provided with all necessary conveniences. Wherever practicable, they should have Sunday school rooms and such other proper appointments as would make them serviceable to the public. We sympathize to a considerable extent with the view that our country churches should be made community centers for high and worthy ends.

And our parsonages in the interior should be made in every respect creditable and attractive, also our preachers on circuits should be better paid, even if we have to carry a very much larger assessment for domestic missions than we now do to make this possible. Methodism is connectional, and we know of no good reason why a preacher in a town, with perhaps a small family, should receive a salary of $2000, while only a few miles away a brother of not less ability on a circuit, with possibly a large family, should have to stint and struggle along on a meager income of $600. Ought not our assessments to be so placed as to make the support of our men more equitable? It has long been our firm conviction that the Church ought not accept the services of any man in the itinerancy for whose necessities she does not make reasonably adequate provision. This is invariably done in the foreign field; why should it not be done in the home land?

In conclusion, we will say that it is to be hoped that our Mission and Church Extension Boards (both the General Boards and those in our Annual Conferences) will give increasing attention to our rural work, with a view to fostering and promoting it. It involves questions that are well worth their careful study. Our country churches have been Methodism's chief source of strength in the past, and if she should lose her hold upon our interior population, it is to be feared that the rapidity of her growth would soon be lessened everywhere. The Church of the masses is the Church that will sway the future.

The editor of a leading American periodical some time ago referred to Christ as the greatest molly-coddle of all time. Nothing could be further from the truth than this statement. Jesus was never known to compromise a principle, or to waver in his open advocacy of the things for which he stood. He was not a reed shaken by the wind, but was as firm as the rock of Gibraltar. Nothing can be found in human literature more scathing than his arraignment of the Scribes, Pharisees, and hypocrites, and he scourged the money changers from the temple. It was because he would surrender nothing in his teachings, because he would not spare the sins and shams and frauds of his day, that he was made to seal his ministry with his precious blood. The sword could not accomplish the great purposes that he had in view—hence he did not appeal to it; but a more inflexible, aggressive, and manly man than he this planet has never known.

A COUNTRY CHURCH.

Clear-eyed and prim, with walls of white
  Among the leaves of birch
That tinged but did not stem the light,
  Nestled the little church.
All summer open to the air
And all that green a-quiver there.

About were tender, dreamy sounds;
  The stamp of horses' feet,
The mumbling bees upon their rounds
  Where clover nodded sweet,
A piping quail—the grain low bent
Showed where her furtive flutterings went.

Next father in the pew's long row
  Came urchins sternly shod;
Next mother—for she planned it so—
  The child who first would nod,
Laying, when sermon-time oppressed,
His poppy cheek upon her breast.

Bare stretched your aisle and long your hour
  To many a childish wight,
Wee churches, yet rich in holy power,
  You blessed as angels might.
Long years have gone—our faith is true;
Long years we've prayed, because of you.

The American country-bred boy is still at the front and making good where there is call for brain and brawn and backbone. In Church and State, counting-house and trade, planning and executing, they want him to take charge and lead the way. He is merchant, banker, constructor, director, engineer, financier, and so on. All this in addition to his being farmer and feeding the nation and helping to feed the world.

Dr. Gunsaulas, of Chicago, makes this statement: "Of the twelve most prominent preachers of this city, every last mother's son of them was raised on the farm; so were all the leading journalists; eighty-six of the one hundred biggest corporation lawyers, and seventy-three of the one hundred most efficient engineers."—The Presbyterian of the South.

HINTS FOR YOUNG MINISTERS.

A minister, after attending a prominent church and hearing a sermon upon a text which he himself had several times preached from, and almost every gospel preacher has expounded—a text containing the very marrow of the gospel, went home refreshed, cheered, glad and grateful. There was not a new idea in the discourse, but it was listened to as closely and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth upon which his salvation rested—a truth that leads to a blessed experience, and hence, be found in its happy, clear and forcible presentation, heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but do good.

A pastor of experience said: "That young man's ministry will be a success. Such pure gospel, so faithfully and plainly expounded, will build up believers and save sinners."

Let ministers stand by the truth as it is in Jesus. Let philosophy and metaphysics and aesthetics alone. Deal with souls, bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners.

Especially let young preachers who are tempted to deal in pulpit pyrotechnics and go after the sensational, keep aloug the old track of the Apostles, reformers, and evangelists, in holding up a Christ crucified as the only hope of perishing, guilty men.—Irish Presbyterian.

A SELFISH LEADER.

Kipling tells of a man who, when asked why he invariably followed a well-known leader into the most uncomfortable situations, replied: "All the years I have known So-and-so I've never known him to say whether he was cold or hot, wet or dry, sick or well, but I've never known him to forget a man who was." Indeed, that is the secret of leadership that really leads and lasts.—Baptist Recorder.

THE NEED OF THE HOUR.

Rev. W. W. Pinson, D. D.

If there is one great lesson more than another being taught in this terrible hour it is the lesson of human helplessness. God has called the world to its knees. Those props on which men in their pride and self-sufficiency have leaned have crumbled into dust, and they are stretching lame and empty hands toward God. Atheists have renounced their negations. Formalists have found the great reality. Papists and patriarchs have gone beyond their images and ikons and have let their hearts speak right out. From the trenches, from blood-soaked battle-fields, from lands where the crepe hangs thick and homes offer up their best, the voice of prayer rises. Millions who never really prayed are praying now.

This is the first need. Nothing can supersede it. The Church is called on to learn anew the lesson of prayer. It is the one sure and availing resource left us. This is God's hour. It is the hour of man's bewilderment and humiliation. There is only one hope—only one way out. That is the way of the throne of God. The Church must find it or confess her failure. Men are asking as of old, "Where is thy God?" Unbelief is challenging the omnipotence of God. God alone can answer; he answers through his people's prayers. We must form a channel through which his power can flow.

The call of the Mission Board for a Week of Prayer beginning January 2 and ending January 9, is no idle call. It fits the mood and need of the hour. It is only repeating and making definite as to time the appeal of our Bishops, the call to prayer issued by the Bishops of the Methodist Episcopal Church, and the note that rings out from all the Churches. Our own Churches on which rest such a measureless responsibility; our own land, the last civilized stronghold of peace and human brotherhood; the warriug nations bathed in blood and tears; the heathen lands wondering and bewildered; missionaries who stand where the storm beats hard—all need intercession as they need nothing else. If many feared the prayers of John Knox more than an army, what shall we say of the prayers of a whole people? Two million Methodists, on their knees! Who can measure its meaning? Armies, diplomacy, war loans, dreadnoughts, these all pale into insignificance beside the power of prayer, rightly used.

May we not reasonably call on our people everywhere to give themselves to an entire week of intercession? Let us turn aside for the time from our tiukering with the machinery, and our routine of trivialities and devote one entire week to prayer. Thus let us lay the foundations for the year's work in the power and love and wisdom of God. I cannot help thinking this is the supreme need. All have grown proud of our human achievements and confident in our human capabilities. The Church has lent its ear to the hum of the machines and has caught the spirit of this practical age. But ours is a spiritual and superhuman task, and the most practical—the only practical thing for us—is to seek spiritual and superhuman help.

This is the lesson we have to teach. The world knows the others. What we need to witness to is the supernatural. If we do not deal with that we have no place in the earth. This is the one thing that the world cannot withstand. Shall we fail of our duty, and deny ourselves the joy and honor of pointing a bewildered and hopeless world to the sources of its strength and of mediating to it the power of Christ through our united intercessions?

We have prepared with some care a suggestive program for the use of those who may desire it. This program suggests a topic for each day, with appropriate scriptures, and can be used by any leader with a little thought. We have also prepared some leaflets for distribution. These will be furnished free in such quantities as may be needed.

Let those who read this begin now to pray that a great burden of prayer may be put upon the Church, and that the first week in 1916 may be one of great heart-searching, earnest intercession, and unusual power.

A NOBLE WARFARE.

(In a recent issue of the Memphis Commercial Appeal appeared the following editorial utterance, which we most heartily commend. We like to see a great journal which recognizes its obligation to humanity and which seeks to render a real service to society. The editor of this well known and widely circulated periodical is Mr. C. P. J. Mooney, who as a newspaper man ranks with the best to be found in the Nation. This warfare which he proclaims is a noble one, and we trust that victory will crown the efforts of our distinguished contemporary. As opportunity may permit, we hope to have the Advocate to lend a helping hand in this splendid campaign, which is not intended to destroy life, but to preserve it.)

Eight years ago The Commercial Appeal began a campaign for diversified farming in this territory. We believe the efforts of the paper had a tremendous influence in the changed and changing conditions and in Southern rural life. The movement has received an impetus which will enable it to carry itself hereafter with the earnest and active co-operation of the press and the people.

The Commercial Appeal is now preparing to engage in a campaign that will last ten years.

Do you know that a steady effort for ten years will abolish tuberculosis in this Southern country of ours? Do you know that a steady campaign of ten years throughout the world **would abolish tuberculosis from the face of this fair earth?** You hear much about the loss of life by war. Do you know that more people die every year from tuberculosis than die from wars during one hundred years? Do you know that more people die in one month from tuberculosis than have been killed and wounded during the entire time of this, the world's greatest war? Do you know that one-eighth of the people of the United States die from tuberculosis? Do you realize that every one of these deaths from tuberculosis could be prevented? Do you know that tuberculosis is the most burdensome disease that afflicts humanity?

Do you know how many people died in Memphis last year from tuberculosis? One-seventh of the deaths in Memphis were from tuberculosis, and yet Memphis is no greater sufferer from tuberculosis than more than half of the cities of the United States.

Last year 390 people died from tuberculosis in the city of Memphis. Of this number probably 50 died who contracted the disease in other places and came here to pass their last months. But this number is conteracted by those who went away from Memphis into other parts of the United States seeking life and there meeting death. Tuberculosis is just as bad in Little Rock, in Nashville, in Chattanooga, in New Orleans, in Birmingham and in Louisville.

Do you know consumption is preventable? Do you know that it is curable if taken hold of in time? Do you also know that consumption can be cured just as easily, if taken in time, in Memphis or in this territory, as anywhere else?

Over a thousand people in Memphis now have tuberculosis. Of this thousand eight hundred will be dead in five years unless we do something. Next year there will be recruits enough added to make the army of consumptives a little larger.

Consumption is one of the diseases that accompany the advancement of civilization. As the difference between extreme wealth and extreme poverty grows larger, consumption flourishes the more. Consumption seizes the very rich and the very poor. The very rich may fight it off. The very poor have little chance. Those who are moderately well to do might beat off consumption, but the alarm is not sounded until they are far on the road.

Consumption flourishes in the ill-ventilated alley home, and it also rejoices when it gains access to the extremely well artificially-heated house.

Before the war negroes did not have consumption. In those days they lived in cabins on the plantations, with few chinks between the logs, and with a big stick chimney that served the purpose of ventilators as well as smoke conveyors. Now the death rate among negroes from consumption is appalling. They huddle up during the winter in places where there is no free air. There was little consumption among the pioneer white men, because the door was left open in order to make the chimney draw. Much of the consumption that is in the country now came out from the city.

Consumption is a communicable disease. It is a germ disease. Multiplication of germs gives it its power. It is not an inherited disease. The frail child of frail parents may be an easier victim, but the seed of consumption is not transmitted from father to child.

We want to abolish consumption in this territory within the next ten years. There will be a big movement all over these United States with the same purpose in view. Are YOU willing to help?

Never mind writing in and saying you are, but get ready to do something when you are called upon. This is a fine fight that we invite you to enter. It is a challenge to your courage and to your industry. It will enable you to bring into play the highest intelligence. **It will also give you opportunity to work in a cause where the conservation instead of destruction of human life will be your purpose.**

It is just as easy to stamp out consumption as it is to prevent smallpox. It is just as easy to cure consumption, if you start curing early, as it is to stop the ravages of malaria. The fortunate thing is that the remedy is in your hands. The cure does not come from drugs; it comes from right living.

Before the first of the year we hope to outline a plan that will interest you. Be ready to bear a hand in this big campaign.

RETROSPECTIVE.

(Written by Mr. L. P. Brown on the occasion of his 66th birthday, to which the congregation of which he is a member gave fitting recognition.)

Having been reading an old and prized volume in my library which contains conversations between Mr. Wesley and some of his preachers in 1773, and also the Minutes of the Annual Conferences from the first one held in Philadelphia, Penn., May 25, 1774, to the ones in 1813 inclusive, I write with retrospection, and at the same time with some degree of introspection.

To think of one preacher for New York, Thomas Rankin, and one for Philadelphia, George Shadford, and for them to exchange work every four months, the total number of Methodist preachers being only ten, and now to contemplate our great Methodism which almost spans the globe, and which, under its Heaven-given birth and fire baptism, ought long before this day to have brought in evangelization the entire world to the feet of Christ! Contemplations have brought me into a closer range.

November 7, 1869—November 7, 1915.

A profusion of flowers accompanied by a strongly worded note from a large Bible class upon my breakfast table announced my 66th birthday. Similar letters from friends and expressions from loved ones gave increased emphasis. Away from home, a young man, among strangers and new made friends, I gave my heart to God and my hand to a Methodist preacher, and became a member of the Central Methodist Church of Meridian, Mississippi.

A short while after I communed for the first time on my 20th birthday; to-day, 46 years later, at the same altar, upon a birth day, wife and I, with ten children (all present save one, who is Secretary of the Young Woman's Christian Association in Dallas, Texas), a son-in-law, a daughter-in-law, one one grandchild (who is a son of the sainted Wadsworth Lipscomb), upon bended knees, together partook of the emblems of the broken body and shed blood of our Lord. All are members of the church and Sunday school. The average age of ten children when uniting with the Church seven and one-half years. **Christians by profession and possession. Each dates conversion from home altar and fireside.** Memory gives approximately twenty-one pastors and nineteen presiding elders as having served the church since I came to Meridian. Six of the former and four or five of the latter are now recalled as living. But a single person, with a continuous membership is left in the church, which now numbers about one thousand, and she is found each Sunday in my Bible class. Not a one of the boards of trustees, stewards or class leaders is left.

When first elected as a steward and Sunday school superintendent I declined from a feeling of unworthiness, but later when named by ballot, without nomination, by the entire number of teachers and officers, twenty-three in all, to the pastor for recommendation to the quarterly conference, I accepted the honor. I look over the Sunday school to-day and not a single one of those is left.

More than thirty times I have been elected as a lay delegate to the Mississippi Annual Conference, and five times to the General Conference.

The Minutes show but two preachers on the effective list who were members of the Conference when I was first a delegate.

I was early providentially thrown with Bishops Wightman, Kavanaugh, Paine, Marvin, and Keener.

Under our home roof as guests when a young couple were Bishop McTyeire and others of our own Church, and of the M. E. Church, Bishops Walden, Mallalieu, Ninde, Thirkield, and others. Among the early State. Presidents in the State Sunday school work, I recall the names of the first fourteen. Among that number were General A. P. Stewart, Dr. Harvey F. Johnson, Judge H. L. Jornigan, Captain John T. Buck, Judge S. M. Shelton, Major Paxton, Colonel J. L. Power, and others; and but two J. B. Streater of North Mississippi and myself are living.

In a closer circle was the boyhood S. S. C., or Thesplan Society. A by-law limited the number to twelve or fourteen in all, and from a little picture which hangs upon the wall, I note the faces of but three left: Marcellus Green, Esq., Thomas J. Wharton, Esq., of Jackson, and myself.

If these reflections were further extended, there would come the names of five firms for whom I first clerked (13 partners in all) and about 35 clerks, and all are dead but one.

With these retrospections, there comes introspection.

Gratitude for guidance, extended life, health, and innumerable blessings knows no limit.

Down in the heart's oratory, where He alone can see and hear, is the truest praise, first for an entire family in Christ; then for all else that has followed.

In temptations, testings, and provings, God has proven a good pay master. He is bigger than the devil.

In early manhood there was the forsaking of all known sins and a clear, definite conversion. I was born from above and had peace with God, but there remained the roots in the heart: temper, passion, inward struggling, with all their concomitants, were there.

A few years after my conversion, in the midst of a life of Christian activity, without human help, argument or suggestion, after the heart's longing for practical deliverance, alone in a room at night, with an open Bible and upon knees in prayer, and led by the Spirit, the power of God came, clear, quietly, unmistakably. Not a definite sermon on the subject do I remember to have heard upon the experience or how to obtain it up to that hour.

As I now read in the old volume of the earlier Conferences Bishop Asbury's words over the grave of Bishop Whatcat (1807), and the action of the South Carolina Conference (1805), after the translation of our own first missionary to the Mississippi Conference, Tobias Gibson, in which it was said, among other things, "Tobias Gibson did for many years preach, possess, and practice Christian perfection." Upon the Conference record statements are found as follows.

"Richard Whatcat—converted on September 3, 1758; sanctified on March 28, 1761; began to travel 1769; came to America 1784, elected Superintendent or Bishop in May, 1800, died July 5, 1806."

Back in 1796 the Conference recorded of Benjamin Abbott: "He was owned of God as an instrument of convincing, converting, and sanctifying power to many souls. Perhaps he was one of the greatest men of America, no man's copy, an uncommon zealot for the blessed work of sanctification, and preached it on all occasions and in all congregations, and what was best of all, lived it."

I am sure such testimonies and teachings would have led me out at once after my conversion into the Canaan experience. But in the room that night the Blesser came into my heart to abide.

Mistakes, blunders, temptations and misunderstandings have crowded my pathway, but there has ever been the deep soul rest and perfect peace.

In a business office, at home, upon fast-moving trains, in church, tents and brush arbors, I have seen from pulpit and pew strong Christian men and women, many now living and many looking down from heaven, when we were alone together under the conviction and leading of the Holy Spirit, receive the definite baptism subsequent to their regeneration and witness to the same.

Experience, prayers answered, and communings with some now on earth, and others who have gone over life's river, are too sacred to be revealed, but will be talked over in our Father's home.

Importunity in prayer has been much used, but in the forty-six years of an active life as a Christian layman, I count the inwrought-prayer as incomparable to all else.

In faith and prayer,

Meridian, Miss. L. P. BROWN.

CHRISTIAN SERVICE.

By Robert Edwin Meek.

Man is naturally a selfish creature and is little disposed to do anything from which no material gain is to be derived. Consequently service in the worldly sense has always been determined by the lucrative gains which it may bring to one, rather than by consuming love and an acknowledment of the weighty obligations which one owes to God and to his fellow-men. But service in this sense, or in the sense of one who, being a slave, serves his master because he is forced to, is not the meaning of service as interpreted by Christ. In the Christian sense, service can not mean labor solely for earthly gain or the toil that the unwilling shoulders of the slave are forced to bear up under. Christian service is voluntary, and is given because one loves God and his fellowmen, and feels that nothing that he can do is sufficient to fulfill his obligations toward them.

One of the fundamental teachings of Christianity, or rather one of the qualities of character which the religion of Christ inculcates is unselfishness. Unselfishness and service in the Christian sense are closely allied qualities, in that the presence of the one is always suggestive of the presence of the other, and that the absence of the one is always indicative of the absence of the other. He who is unselfish will feel his responsibilities to God and to his fellow-men and will have a great desire to discharge his obligations to them, and will endeavor to do so to the best of his ability.

He who serves others without the hope of temporal gain is truly unselfish. This does not mean that people can not carry the idea of service into their daily work. On the contrary, they should do this, and will do so, if they are Christians, no matter what their calling is; and for this reason they are masters of the world rather than servants of it.

PROCEEDINGS OF THE NORTH MISSISSIPPI CONFERENCE.

(Continued from Last Issue.)

Sunday—Dec. 5.

While the spiritual side of the Conference had been at high tide throughout the week, it certainly reached the climax on Sunday morning, in the annual Love Feast, which was conducted by Rev. J. A. Bowen, formerly of Birmingham, now one of our Conference evangelists. It was an occasion of rejoicing, and some of the veterans of the Cross received such a full cup that they went up and down the aisles, shouting aloud the praises of God. It was indeed good to be there.

At eleven o'clock Bishop Atkins filled the pulpit, and we believe we use the word "filled" advisedly, using as his text the sixteenth verse of the seventeenth chapter of Acts, and his subject was "The Stirred Spirit in Man." The Bishop portrayed Paul as one who possessed this "stirred spirit," showing what he might have become as a lawyer, a philosopher, a soldier, and emphasizing the point that all who have achieved success in any profession have reached these heights because they had their spirits stirred within them, and nothing short of success would satisfy them.

At the close of the sermon, W. N. Dodds, D. R. Wasson, C. T. Floyd, F. H. McGee, W. W. Bruner, I. F. Hollaud, and J. H. Brooks were ordained deacons.

Sunday—3 p. m.

By appointment of Bishop Atkins, Rev. J. H. Smith presided at the Memorial Service, which was held at the Methodist Church Sunday afternoon at 3 o'clock. The song, "Asleep in Jesus," was sung, which was followed by the Scripture lesson from the fourteenth Chapter of John, read by Rev. J. B. Randolph, after which Rev. John Ritchey led in prayer. The chair called Question 21—"What preachers have died during the year?" and the Secretary read the names of W. A. Clark and T. J. Durrett.

The memoir of Brother Clark was read by Rev. J. B. Randolph, and that of Brother Durrett by Rev. J. H. Smith. Loving tributes to these good men who had fallen during the year were paid by a number of the brethren.

Suitable memorials were also read of Mrs. J. M. Huggin, wife of one of the superannuate members of the Conference, who died in Memphis in the early part of the year, and of Dr. J. Y. Murry, of Ripley, for many years one of the prominent laymen of the Conference. Following the song, "I Would Not Live Always," the memorial session adjourned.

Sunday Evening.

The audience on Sunday evening taxed the church to its capacity, as a former beloved pastor, Rev. L. M. Lipscomb, was to preach at this hour. Brother Lipscomb used for his text John 6:68: "Thou hast the words of eternal life," and his many admirers and friends were not disappointed in his masterly effort.

Following the sermon, Bishop Atkins, assisted by several of the elders, ordained as elders the following: E. M. Shaw, T. J. Hopper, T. E. Gregory, W. O. Wagoner, G. A. Baker, A. S. Raper, T. L. Houston, and J. J. Baird.

Monday Morning—6th Day.

According to prior announcement, the Conference convened at 8 o'clock, Bishop Atkins presiding.

The Bishop asked Rev. R. H. B. Gladney to lead the morning worship. Hymn, "What a Friend We Have in Jesus," was sung. A Scripture lesson from the 7th chapter of John was read, and Brother Gladney led in earnest prayer to God for his blessings upon the work of the Conference, and that he would guide us in the year's work now upon us.

Minutes of the two sessions of Saturday and of the memorial session Sunday afternoon were read and approved.

J. H. Felts offered resolutions of thanks to the people of New Albany for their unbounded hospitality, to Brother Pope and his co-workers for their untiring efforts in behalf of the Conference, to the Bishop for the painstaking care and patience manifest during the sessions of the Conference, to the Secretaries, railroads, newspapers; in fact, to all who had contributed to make this one of the best Conferences in all the history of this honorable body.

The report of the Statistical Secretaries, in answer to Questions 23 to 50, showed a very gratifying increase in all departments of our Church. We had a net gain of some two thousand in membership, and an increase of four thousand in the Sunday school enrollment, as well as a substantial gain over last year in financial matters.

Rev. R. A. Tucker, retiring presiding elder of the Holly Springs District, was called to the chancel by J. R. Countiss, who, in the name of the preachers of that district presented to Brother Tucker a handsome fountain pen.

Bishop Atkins took occasion to remark that the giving of fountain pens was all right; but that some of the brethren ought to be presented with typewriters.

J. H. Mitchell asked for the location of T. G. Adair, which was granted.

Bishop Atkins called a brief session of the cabinet in the pastor's study, and asked W. L. Duren to preside.

Reports from committees on the Spiritual State of the Church and on Conference Relations were submitted and adopted.

The chair having been resumed by the Bishop, he was requested to appoint a committee of three to arrange for the prayer observance of Asbury Day, and the following were named on this committee: H. G. Henderson, J. R. Countiss, and W. L. Duren.

There being no further business, the Bishop spoke a few words of thanks and appreciation for all the courtesies shown him and expressed his regret at not being able to give every man the appointment that possibly he would desire. He then asked and answered Question 53—"Where are the Preachers Stationed this Year?"

Appointments.

Aberdeen District—Jno. W. Bell, P. E.; Aberdeen, J. M. Bradley; Algoma, R. P. Goar; Amory and Nettleton, J. N. Thomas; Buena Vista, M. R. Williams; Calhoun City, R. M. Evans; Fulton Circuit, R. T. Hollingsworth; Greenwood Springs Circuit, T. E. Yancey; Houlka Circuit, A. W. Langley; Houston, J. H. Raper; Houston Mission, Jos. Smith; Montpelier Circuit, W. L. Graves; Nettleton Circuit, M. A. Burns; Okolona, S. B. Myers; Okolona Circuit, C. R. A. Brantley; Pontotoc, W. M. Young; Prairie Circuit, A. H. Williams; Shannon Circuit, W. V. Shearer; Smithville Circuit, D. C. Foust; Tremont Circuit, to be supplied; Tupelo, O. W. Bradley; Vardaman Circuit, R. H. Rook; Verona Circuit, S. N. Dodds; Assistant Sunday School Editor, J. W. Boswell; Conference Evangelist, J. A. Bowen (Tupelo Quarterly Conference).

Columbus District—W. W. Woollard, P. E.; Artesia and Sessums, T. J. Halfacre; Brooksville Circuit, J. J. Baird; Cedar Bluff Circuit, W. A. Bowlin; Cochrane Circuit, J. W. Roberson; Columbus, First Church, W. L. Duren; Columbus, Central Church, J. M. Carpenter; Columbus Circuit, T. E. Gregory; Crawford Circuit, D. W. Babb; Longview Circuit, A. J. Beasley; Macon, E. N. Broyles; Macon Circuit, I. F. Holland; Mashulaville Circuit, A. W. O'Bryant; Mayhew Circuit, R. L. Ellis; Shuqualak Circuit, A. S. Raper; Starkville, T. H. Lipscomb; Sturgis Circuit, J. C. McElroy; West Point, L. P. Wasson; Chaplain, U. S. Army, J. A. Randolph; Student Emory University, J. M. Guinn; Conference Evangelist, J. H. Bell (Columbus, First Church Quarterly Conference); Conference Secretary of Education, T. H. Lipscomb.

Corinth District—Thos. H. Dorsey, P. E.; Belmont Circuit, W. W. Hartsfield; Booneville, J. M. Wyatt; Booneville Circuit, J. D. Boggs; Chalybeate Circuit, O. P. Armour; Corinth, First Church, J. E. Cunningham; Corinth, Southside and Burnsville, D. L. Cogdell; Corinth Circuit, A. L. Davenport; Dumas, W. G. Burks; Guntown and Baldwyn, W. C. Carlisle; Hickory Flat, W. C. Beasley; Iuka, W. D. McCullough; Iuka Circuit, W. H. White; Kossuth Circuit, D. R. McDougal, G. B. Love, Junior Assistant; Mantachie Circuit, A. J. Henry; Marietta Circuit, N. Maxey; Mooreville Circuit, Guy Ray; Myrtle Circuit, J. A. Goad; New Albany, S. L. Pope; New Albany Circuit, G. A. Northington; Ripley and Blue Mountain, R. P. Neblett; Ripley Circuit, M. L. Ward; Rienzi Circuit, B. P. Fullilove; Sherman Circuit, W. B. Baker; Tishominge Circuit, R. S. Lawson; Wheeler Circuit, W. T. Bazzel.

Durant District—W. W. Mitchell, P. E.; Ackerman Circuit, Chas. D. McGehee; Acona, P. F. Luter; Bellefontaine Circuit, S. F. Harkey; Black Hawk Circuit, J. G. Johnson; Chester Circuit, H. M. Cockrum; Durant, T. M. Bradley; Eupora and Maben, J. T. McCafferty; Hesterville Circuit, H. G. Moore; High Point Circuit, E. D. Simpson; Kilmichael Circuit, J. J. Garner; Kosciusko, S. A. Brown; Kosciusko Circuit, C. A. Parks; Lexington, V. C. Curtis; Lexington Circuit, W. J. O'Bryant; Louisville, J. D. Simpson; Mathiston Circuit, T. H. Mills; McCool Circuit, T. L. Oaks; Noxapater Circuit, G. W. Gordon; Pickens Circuit, W. M. Langley; Poplar Creek Circuit, A. R. Beasley; Sallis Circuit, W. F. Rogers; Sidon Circuit, J. A. Poe; Slate Springs Circuit, T. L. Houston; Tchula, C. P. Moss; Vaiden and West, H. M. Young; Superintendent Orphanage, J. B. Randolph; Assistant Superintendent Orphanage, G. L. Lauderdale.

Greenville District—H. S. Spragins, P. E.; Arcola and Hollandale, W. C. Lester; Benoit and Beulah, J. D. Wroten; Boyle Circuit, E. M. Shaw; Clarksdale, R. O. Brown; Cleveland, E. R. Smoot; Coahoma and Lyon, J. E. Stephens; Friar's Point, J. R. Bright; Glen Allen, A. T. McIlwain; Greenville, J. T. Lewis; Gunnison, R. W. Evans; Jonestown and Belen, D. R. Wasson; Leland, E. H. Cunningham; Lula and Dubbs, W. W. Jones; Rosedale and Hillhouse, J. W. Ward; Shaw and Merigold, W. C. Galceran; Shelby, H. N. Campbell; Tunica and Robinsonville, A. C. McCorkle; Editor New Orleans Christian Advocate, R. A. Meek; Chaplain United States Army, J. M. Moss; Student Emory University, Olin Ray; Secretary Board of Missions, J. T. Lewis.

Holly Springs District—Jas. H. Felts, P. E.; Abbeville Circuit, J. R. James; Ashland Circuit, G. C. Gregory; Byhalia Circuit, L. A. McKeown; Coffeeville Circuit, W. L. Storment; Grenada, R. A. Tucker; Holcomb Circuit, C. T. Floyd; Holly Springs, H. G. Henderson; Lamar Circuit, A. S. Brisco; Mt. Pleasant Circuit, W. S. Selman; Oxford, E. S. Lewis; Paris Circuit, D. H. Crowson; Pine Valley Circuit, J. T. Simmons; Potts Camp Circuit, J. L. Nabors; Randolph Circuit, R. M. Papasan; Red Banks Circuit, S. H. Caffer; Taylor Circuit, R. G. Lord; Toccopola Circuit, T. J. Hopper; Waterford Circuit, C. O. Pate; Water Valley, First Church, J. W. Dorman; Water Valley, N. Main Street, C. W. Baley; President Grenada College, J. R. Countiss; Commissioner for Grenada College, B. P. Jaco.

Sardis District—Jas. H. Holder, P. E.; Arkabutla Circuit, J. B. Conner; Batesville, E. G. Mohler; Charleston, W. H. Mounger; Cockrum Circuit, F. H. McGee; Coldwater, H. G. Roberts; Como, W. D. Wendel; Courtland Circuit, R. I. Collins; Grenshaw Circuit, W. R. Gondelock; Eudora Circuit, J. A. Biffle; Eureka Circuit, G. A. Baker; Hernando, M. Johnson; Longtown Circuit, A. M. Bennett; Oakland Circuit, James Porter; Olive Branch Circuit, T. H. Porter; Pleasant Hill Circuit, C. C. Clark; Sardis, J. C. Park; Sardis Circuit, W. D. Bennett; Senatobia, J. H. Brooks; Tyro Circuit, J. A. Patterson; Wall Hill Circuit, W. W. Bruner; Sunday School Field Agent, R. H. B. Gladney.

Winona District—L. M. Lipscomb, P. E.; Belzoni, T. M. Brownlee; Carrollton Circuit, J. H. Smith; Drew, W. S. Lagrone; Duck Hill Circuit, B. F. M. Bullard; Dublin Circuit, J. J. Brooks; Greenwood, J. A. Hall; Indianola, J. H. Mitchell; Isola Circuit, W. O. Wagoner; Itta Bena, W. S. Shipman; Lambert Circuit, J. W. Price; Minter City and Phillip, A. A. Martin; Moorhead, R. H. Ruff; Ruleville Circuit, J. H. Ingram; Schlater, E. B. Sharp; Tutwiler Circuit, J. A. Coleman; Sunflower Circuit, G. W. McLain; Swiftown Mission, John Ritchey; Valley Mission, E. C. Driskell; Webb Circuit, O. L. Savage; Winona, W. N. Duncan; Winona Circuit, W. J. Wood.

SHREVEPORT DISTRICT STEWARDS.

The district stewards are called to meet in First Church, Shreveport, at 10 a. m., Tuesday, December 21. The pastors are invited to meet with the district stewards.

C. D. ATKINSON, P. E.

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INSTITUTES AT SOUTHERN METHODIST UNIVERSITY.

It is the purpose of the Theological Faculty and those in authority at Southern Methodist University to prepare the ministerial students for efficient pastorates. Consequently much emphasis will be placed on the mission of the Church, its responsibilities and its opportunities. This does not mean that the standard of scholarship will be lowered in any way; in fact, no degree is given in the Theological Department except to men who hold the A. B. degree, or have done its equivalent in work. But there are so many problems confronting the pastor of a church and so many opportunities before him for service, that the relationship of himself to this life must be given primary consideration. We feel that our seminary would not be rendering to the Church the service it ought to give unless we send out men better equipped to perform its work and with a greater and deeper enthusiasm for it than they have had before. We are anxious for our men to go out with a passion for humanity and the building up of the Kingdom of Christ.

Since we are determined to place the emphasis upon a more efficient service to Christ and the Church, we have welcomed the opportunity to hold in the first term of our seminary a Sunday School Institute and a Missionary Institute. On Saturday, November 20, Rev. Emmett Hightower, who had just held a most successful Institute at Oak Lawn Church (Dallas) and who is the Southwestern representative on our General Sunday School Board, assigned Miss Elizabeth Kilpatrick and Mrs. Hamill to the faculty of our seminary for a series of addresses. Miss Kilpatrick and Mrs. Hamill spoke to the men of the Theological Department on Saturady morning, all classes for those hours being dismissed. On Sunday at the eleven o'clock hour Mrs. Hamill spoke to the whole student body resident on the campus. These addresses were full of inspiration and gave to our students a wider vision of the Sunday school work and an even deeper interest in it.

On Monday, November 28, Dr. E. H. Rawlings, Dr. John M. Moore, and Brother J. A. G. Shipley (of Shanghai), spoke to the students of the Theological Department. Dr. Rawlings was in charge of the Institute of the day, and he and Brother Shipley spoke again at the evening session. It was Monday, the regular holiday of the school; several of our men were attending their Conference sessions, yet there was a good attendance at both sessions of the Institute. Every address was an inspiration and the men present seemed to echo the determination of the faculty to send forth from S. M. U. men with missionary zeal. At present there is no professorship of Missions in the Theological faculty, but, until there is such a professorship, there will be mission study classes, and, through Dr. Rawlings and his department, every effort will be made to keep our men vitally in touch with the missionary opportunities and responsibilities of our Church.

With our unprecedented attendance at Southern Methodist University for the first year, great is our task and great our responsibility. With the co-operation and support of our ministers and churches, we are in the position to render a truly great service to humanity, the Church and the cause of Christ.

IVAN LEE HOLT.

Dallas, Texas.

Church News

The North Alabama Conference has 32 superannuate homes, valued at $75,000.

The Northern and Southern Methodist ministers in St. Louis have merged their preachers' meetings.

The Y. M. C. A. has in the United States 759 buildings. Its property holdings are said to be worth more than $100,000,000.

Dr. W. E. Thompson has been transferred from the Florida to the Virginia Conference and stationed at the Cumberland Street Church, Norfolk.

Billy Sunday has definitely promised to conduct a revival campaign in New York City in January, 1917. He is at present holding a meeting in Syracuse, N. Y.

Dr. C. C. Woods, Editor of the St. Louis Christian Advocate, and Mrs. Woods will spend a while in Forida. Dr. Woods' address while in that State will be Sarasota.

Dr. Francis E. Clark, President of the Christian Endeavor Society, who is recuperating from a long spell of typhoid fever, and Mrs. Clark are spending the winter in Honolulu.

Korea is to have a union Church paper, issued under the direction of the Korean Religious Tract Society. It will be edited by Rev. E. M. Cable, of the Methodist Episcopal Church.

Dr. James Cannon, Jr., has assumed active editorial control of the Baltimore and Richmond Christian Advoate, of which publication he is the chief owner. Dr. Cannon is one of the strong men of Southern Methodism.

Bishop J. C. Kilgo is contributing to the Nashville Christian Advocate a series of illuminating articles on the subject: "Ye Must Be Born Again." Bishop Kilgo knows where the emphasis needs to be placed in these perilous times. Would that we had more chief pastors like him!

Dr. J. H. Jowett, pastor of the Fifth Avenue Presbyterian Church of New York City, has been called to the City Temple, London, the great church made famous by the remarkable ministry of Dr. Joseph Parker. Dr. R. J. Campbell resigned the pastorate of this church a few weeks ago.

Mr. M. H. Wells, a well known member of the North Alabama Conference, died in Birmingham from cancer of the throat on Monday, Dec. 6, at the age of 79 years. Dr. Wells some years ago served for a time the Second Methodist Church at Columbus, Miss. He was a frequent contributor to the Church press.

The largest Annual Conference in Southern Methodism is the Virginia Conference, which has within its bounds 123,644 church members, an increase over last year of 3875. This Conference rarely gets through its sessions before Monday night following its opening, and sometimes does not adjourn until Tuesday.

While in Australia, on the occasion of his recent visit as fraternal messenger from our Church, Bishop E. E. Hoss traveled more than 4000 miles and made 28 addresses in 30 days. Referring to him after his arrival in China, the China Christian Advocate says: "Since Conference he has been spending his time visiting the work of the Methodist Episcopal Church, South, throughout the Conference. One thing that this great chief pastor has never learned is how to be idle.

MISSISSIPPI CONFERENCE APPOINTMENTS.

Brookhaven District — Robert Selby, Presiding Elder; Adams, R. H. Barr; Barlow, S. N. Young; Bayou Pierre, J. H. Grice; Bogue Chitto and Norfield, W. W. Moore; Brookhaven, J. M. Morse; Buford, W. H. Lane; Crystal Springs, H. L. Norton; Fernwood, W. H. Saunders, F. L. Applewhite, supernumerary; Gallman, J. L. Smith; Hazlehurst, B. F. Lewis; Magnolia, N. B. Harmon; McComb, Centenary, G. H. Galloway; McComb, South Side, F. B. Ormond; Meadville, J. W. Thompson; Monticello, J. B. Bennett; Pleasant Grove, W. W. Nelson; Scotland, H. K. McKee; Summit and East McComb, W. N. Thomas; Topisaw, E. J. Coker; Tylertown, T. B. Cottrell; Wesson, I. L. Peebles; President Whitworth College, I. W. Cooper; Field Secretary Methodist Hospital, H. M. Ellis; Conferenee Secretary of Education, Robert Selby.

Hattiesburg District—G. H. Thompson, Presiding Elder; Collins, W. M. Williams; Blodgett, R. A. Albums; Ellisville, J. E. J. Ferguson; Eastabuchie, B. H. Rawls; Eucutta, C. E. Downer; Hattiesburg, Main Street, C. W. Crisler; Hattiesburg, Court Street, T. W. Adams; Hattiesburg, Broad Street, C. M. Chapman; Heidelburg, J. W. Ramsey; Leakesville, M. W. Boyd; Laurel, H. J. Moore; Magee, H. E. Carter; McLain, P. H. Howse; Mount Olive, W. J. Ferguson; New Augusta, J. W. Chisholm; Okolona, S. G. Gandy; Pontiss, J. M. Lewis; Purvis, H. McLeod; Richton, M. L. Burton, Seminary, W. F. Hamill; Silver Creek, J. L. Greenway; Sumrall, J. C. Summers; Taylorsville, B. F. Crook; Wilmerding, T. J. Nolen, D. E. Kelly, Conference Evangelistic Secretary at Mississippi Conference Training School, C. L. McNeese.

Jackson District—P. D. Hardin, Presiding Elder, Benton, J. F. Campbell; Bolton, W. J. Dowson; Brandon and Pelahatchie, R. P. Fikes; Camden, T. A. Ferguson; Canton, M. M. Black; Eden, A. S. Oliver; Edwards, G. P. McKeown; Fannin, G. G. Yeager; Flora, M. F. Adams; Florence, J. C. Ellis; Harrisville, M. W. Porter; Jackson, Capitol Street, W. H. Lewis; Jackson, Galloway Memorial, W. G. Henry; Jackson, Millsaps Memorial, H. M. Johnson; Jackson, Rankin Street, J. S. Duke; Lintonia, J. C. Johnson; Madison, H. P. Lewis, Jr.; Mendenhall, V. B. Waldrop; Satartia, R. H. Kleiser; Sharon, A. S. Byrd; Terry, T. H. King; Vaughan, R. E. Rutledge; Yazoo City, W. M. Sullivan; President Millsaps College, A. F. Watkins.

Meridian District—J. T. Leggett, Presiding Elder; Bucatunna, J. T. Abney; Clark Mission, H. E. Raley; Daleville, C. H. Schultz; De Kalb, J. F. McClelland; De Soto, W. E. Dickens; Enterprise and Stonewall, J. M. Corley; Lauderdale, J. H. Moore; Matherville, D. E. Vickers; Meridian, Central, H. B. Watkins; Meridian, East End, J. A. Moore; Meridian, Fifth Street, H. A. Gatlin; Meridian, Poplar Springs, B. L. Sutherland; Meridian, Seventh Avenue, H. S. Westbrook; Meridian, South Side, A. M. Broadfoot; Moscow, George P. Fikes; Pachuta, A. B. Barry; Porterville, R. H. Clegg; Scooba, C. C. Evans; Shubuta, O. S. Lewis; Vimville, H. C. Castles; Waynesboro, J. L. Decell, Waynesboro Circuit, A. J. Davis.

Newton District—W. L. Lulleld, Presiding Elder; Carthage, R. A. Sibley, Clarksburg, J. W. Evars; Chunky and Mehan, W. J. Walton; Decatur and Union, W. A. Hays, and one to be supplied by Simpson Tubby, Forest and Morton, C. M. Crossley; Harperville and Lena, W. B. Barrett; Homewood, M. L. White; Lake, L. E. Alford; Laurel, First Church, W. B. Hogg; Laurel, Second Avenue, A. A. Sims; Laurel, Fourteenth Avenue, W. F. Baggett; McDonald, S. E. Flurry; Bay Springs and Montrose, J. B. King, and one to be supplied by B. H. Williams; Newton and Hickory, W. W. Graves; Philadelphia, J. G. Galloway; Philadelphia Circuit, H. M. McKibben; Raleigh, M. R. Jones; Rose Hill, H. R. McKee; Shiloh, W. W. Murray; Trenton, T. B. Winstead, Walnut Grove, E. H. Cooley; Sunday School Field Agent, J. L. Neill.

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Transferred—C. C. Griffin, to the North Arkansas Conference; J. Y. Bowman, to the Holston Conference; A. W. O'Bryant, to the North Mississippi Conference.

A LETTER FROM OUR AFRICAN MISSION.

(This communication was written to relatives at Lake Charles, La., by Mr. J. A. Stockwell, formerly of that place, who is now one of our missionaries to Africa.)

Wembo Niama, Sept. 25, 1915.

Dear Home Folks: I believe that I usually begin my letters with something about the mail man, either coming with the mail, or without any, as the case may be, that being about the most exciting event in our calendar, and I am glad to be able to say that this time he did not fail us, as he frequently does, but brought quite a good supply, but—the latest papers that I can find have the news of Secretary Bryan having resigned and are a little pessimistic as to the outcome of the controversy with Germany. I hope that when we hear again it will not be to the effect that the United States has been torpedoed and sunk.

I was requested in one of the last letters received to be a little more specific in my description of the native foods. I thought that I had pretty nearly exhausted that subject, but will try again and see if I can arrange a menu for you.

I suppose that it is necessary to state that very little that is digestible is allowed to escape by the African native. Corn, millet, rice, peanuts, plantains, cassava and sweet potatoes form the main part of their diet. Whenever they have it they use a great deal of palm oil, which is merely poured over the cooked (or rather half-cooked) meal, and to this may occasionally be added (usually pretty well along toward decomposition) fish, antelope or other game as well as chicken and eggs. But what seems to take the place of the watermelon (which will not grow here) in the native's affection is insects, such as caterpillars, crickets, grasshoppers, a kind of flying ant and even common, though very large, grubworms. The ants I believe are the favorite, and they catch a great many of them. They only come out in the morning, and then only occasionally; they fly for a short time, but by 9 a. m. they have all lost their wings, and as soon as they begin to crawl other kinds of ants attack them, and by noon there is not a one to be found. So, you see, it is not the people alone who are cannibals.

Another article that I have not included, because I have never had the pleasure (?) of witnessing a feast of it, is human flesh. When we first came they all denied its practice even during recent years, and I am not yet sure as to whether it is the fashion to entertain a guest with it, but one day in talking with our head carpenter, who is not a Batetela, I asked him in case a person was walking alone in the woods (of course, laying the scene a long ways back from the main path, and away from Wembo Niama), and if two or three from another village should find him, what would be the result, and he said that the lone man would be in danger of being eaten. Afterward I asked one of our houseboys the same thing, getting the same answer. They are so secretive about everything connected with their customs that there could have been cannibal feasts in Wembo Niama since our arrival without our knowing anything about it. But in justice to them as well as the State officers, I must say that I do not think there have been—at least not that near-by.

Perhaps customs such as this explains why this part of Africa is so thinly populated. I should judge that there are not more than one-fiftieth the people that the land would support, even without the intensive cultivation of civilized countries.

I have heard many times of a village that used to be right where our houses now stand, but for a long time could not get at the reason why the people moved away, but a short time ago I was told that Ngongo (a bad chief, whom, I believe I wrote you the State officers had executed some years ago) had raided it and they were all killed—and that the rest died of sleeping sickness. (I am still able to hear my alarm clock in the morning, though!)

Ngongo was the one from whom Wembo Niama got his instructions in the way to be a good chief.

I took the trouble one day to show Wembo Niama how fast and hard Bishop Lambuth's big automatic rifle would shoot. I am not in the least afraid of him, you understand; but am just naturally proud of the rifle. He seemed to be much impressed.

I am getting quite a reputation as a photographer, and several of the natives have asked me to take their pictures, offering me as much as two eggs for my trouble. One of them even wanted me to show him how to make pictures. I guess that he was planning to go into the business and get all the eggs he wanted.

I wish that you could see our carpenters at work. One of their favorite positions when one of them is sawing a board is to put it on the workbench, stand on it and hold it with his toes, while he saws. If there is a hard way to do a thing, I will put a native African up against any one I ever saw to find it. As ever,

J. A. STOCKWELL.

Secular News

By R. E. Meek.

The British have lost about 600,000 men since the beginning of the war.

Of the men enlisted in the United States Navy, nearly 96 per cent are American citizens.

An ingenious Frenchman has made use of the muscle from the leg of a frog in receiving and recording wireless signals.

The Sixty-fourth Congress of the United States of America is in session, having convened in Washington, D. C., on Monday, Dec. 6.

The Hohenzollern dynasty of Germany is over a thousand years old. One can scarcely blame the members of this royal family for being proud of their lineage.

Winston Churchill has resigned his position as chancellor of the Duchy of Lancaster and is now serving in the English army, where a glorious career is predicted for him.

The Supreme Court of West Virginia recently decided in favor of the constitutionality of the law which prohibits liquor advertising in the State through circular letters and order blanks by dealers outside of the State.

There are 410,000 Jews in the British Empire. About 200,000 of these are subjects of alien nations and the English Government can not call upon them for military service. Nearly 18,000 of the remaining number are in the British army.

Boies Penrose, United States Senator from Pennsylvania, recently declared that he would be a candidate for the Republican nomination for the presidency in 1916. Senator Penrose will make a formal announcement of his candidacy later.

The military authorities of Berlin have fixed the price of butter at 70 cents per pound. Let us hope that American dealers will not seek to follow the example set by the Germans, who have more provocation for doing so than they have.

One of the battalions being formed in Canada for the British army will be composed exclusively of enlisted citizens of the United States and will be known as the "American Legion." There are some 4000 citizens of this country enlisted in Canadian regiments, but the Ninety-seventh will be the only one that is exclusively composed of them.

The year 1915 has seen the exportation of American automobiles to eighty foreign countries. Without doubt, the United States has a great future as a manufacturing nation. She has the resources behind her which will enable her to lead the world in industrial pursuits, if she will continue to interest herself in them as she appears to be doing at the present time.

The United States has received orders for nearly 200,000,000 pounds of copper—one-fifth of the country's annual output. The metal sells for 20 cents a pound now and the deal to be made with Germany will involve a sum of about $40,000,000. We wonder what the English navy will be doing, while this copper is being transported to Germany.

Theater-going is prevalent among all classes in Germany, though doubtless it is not being indulged in as much now as in normal times. Speaking of this, a writer says: "The German takes his theater, as he does his life, seriously. To cough during a performance attracts attention; a sneeze almost amounts to a misdemeanor." We think that it would be better if the German took the revelations made by God to men in the Bible a little more seriously and regarded unsound Biblical teaching as reprehensible.

France and her colonial possessions have not produced enough sugar to supply that country's needs, and as a result between 300,000 and 325,000 tons will have to be imported. Cuba and the United States have already supplied a large portion of the amount needed and further purchases from them will be made. The price of sugar and the quantities of it to be consumed in France will be determined by the French Government. The war seems to be producing temporary socialism, in that the warring nations are beginning to realize that as a means of expediency the interest of the individual must be sacrificed to that of the community.

Bibles are being sold this year by American dealers for the first time in British, French, Russian, South African, and Australian markets. The normal output of Bibles in the United States has been increased by 50 per cent. A million and a half copies have been sold by one of the largest Bible houses within a year's time. Nine hundred and eighty different styles are being published at present. They will be sold at from 20 cents to $50 a copy; so it seems that every person in the country, be he rich or poor, can be supplied in the form that suits his taste with this most interesting and varied collection of writings in existence, and in the reading of which there is great profit.

TO YOUTH.

O ye who have no aim in sight,
Who have no goal for which to fight;
O ye whose lives are lax and vain,
Who live but for the moment's gain;
And ye whose paths are vague and dim,
Get ye a God and worship Him.

Walk not the frivoling ways of mirth
That bind you to the sordid earth;
But in thy strength, the strength of youth,
Choose for thy God the God of truth.
Thy soul may mount on wings of fire
And to celestial heights aspire.

—Charles Channing Allen.

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The Home Circle

A DISCUSSION.

We sat round the fire one winter night,
My dear little boys and I,
And we talked of men that were wise and good,
And of things that were great and high.

Thomas looked up from his history book,
And slowly and thoughtfully,
"I wonder, since ever the world began,
What's the greatest invention," quoth he.

Then rose such a chatter, a cry and a clatter,
You'd think they were monkeys, not boys;
For this one was squeaking, and that one was shrieking;
The room seemed to shake with their noise.

Jimmy said, "Gunpowder!" Teddy said, "Squirts!"
"Candy!" cried Billy Bolee.
"Printing!" said John, as he lovingly glanced
At the book, where it lay on his knee.

"Trousers!" said Timothy, just out of kilts.
"Root beer!" cried fat little Joe.
"Fireworks!" "Steam engines!" "Telegraph!"
"Skates!"
"Children! Ma said they were; so!"

Then up spoke Tim Tiny, who sat in my lap,
As he raised from my shoulder his head.
"I t'ink"—and he rubbed both the sleepy blue eyes—
"Ze greatest invention is—bed!"

—Laura E. Richards, in New Gem.

A USEFUL SPICE-TREE.

By Anna E. Jacohs.

"The very first one I ever made!" exclaimed Marian as she rolled out the upper crust for an apple pie.

"Is everything in to make it taste nice?" said Cousin Laura.

"I think so."

"Any nutmeg?"

"O my, no! Where is it?" Soon she was grating carefully on the top of the pie a fine dusting of it, which would add much to the flavor of the apples.

"In it goes, and you must look at it once in a while when it is baking," warned Cousin Laura.

"What a funny, hard shell the nutmeg has," said Marian, "all covered with fine veins! Who would suspect, to look at it, that it would be so spicy and nice when rubbed on a grater?"

"Yes; and you know that when it is freshly picked it is in a case of soft, red veins, through which the seed peeps. These veins become at first yellowish brown and then dry and brittle; then it is called mace. The nut inside of the mace is hard and thin, and inside of that is the nutmeg, which you have just been sprinkling on the apple pie."

"Why, isn't that queer? I didn't know it was made like that. And when is the nutmeg ready to gather, Cousin Laura?"

"I think I smell something burning!" she cried in answer.

"O, my pie!" And Marian tore open the oven-door. "It's only some of the juice running out: that doesn't matter. But what a fright you gave me!"

"You must never forget anything when you are cooking," reproved her cousin. "But as I was going to say, the nutmegs are ripe at all seasons of the year, and yet they are gathered in July, November and March. The natives of the tropical climates where the nutmeg trees grow gather them on a spear which is attached to a long stick. Then the mace is immediately taken off with a knife and sprinkled with salt to keep it. The nutmeg within is dried over a fire until the nut rattles in its shell. This takes nearly eight weeks, when, of course, the shell breaks easily, and then they have the nutmeg as we see it."

"How I wish I could see them grow, Cousin Laura! Have you ever seen them?"

"Yes, I picked a few of them from the lower branches of a tree one warm morning in Puerto Rico and brought them home. The red mace was upon them when I picked them; but in three days it turned brown and dropped off, so that I could not show the pretty red veining to my friends at home. The leaves of the nutmeg tree are spicy, and the white flowers very much like the lily-of-the-valley when in blossom."

"Why, I had quite forgotten my apple pie again!" said Marian, quite vexed with herself, as she flew to the oven-door. "But it's just exactly done; and when I eat it I shall think of the little nutmegs 'way down there in the tropics just to help to flavor the pies that I am going to make."
—New Gem.

"SOUNDED SO PRETTY."

Some years ago a Nottinghamshire clergyman, in baptizing a baby, paused in the midst of the service to inquire the name of the infant, to which the mother, with a profound courtesy, replied:

"Shady, sir, if you please."

"Shady?" replied the minister. "Then it's a boy, and you mean Shadrach, eh?"

"No, please your reverence, it's a girl."

"And pray," asked the pastor, "how happened you to call the child by such a strange name?"

"Why, sir," responded the woman, "if you must know, our name is Bower, and my husband said as how he should like her to be called Shady, because Shady Bower sounds so pretty!"—Youth's Companion.

FOLLOWING "DAD."

The superintendent of a large Sabbath school in an Eastern city discovered that quite a bright boy of about seventeen years had dropped out of school and had not been in attendance for several Sabbaths. The superintendent made a note of the fact with the intention of calling on the boy, but the next Sabbath the boy appeared in his class. At the close of the school, the superintendent went up to him, took him by the hand, and said:

"Well, Charles, I am glad to see you back in the class. Some one told me that you were not coming any more."

"I said I wasn't, but dad joined the men's class a couple of Sabbaths ago and says he is coming right along, so I am sort of following dad by coming back myself. I've come back to stay—at least as long as dad stays."

Nothing would have a better influence on the boys of a community than a class composed wholly of fathers. We hear of mothers' classes, and now and then one hears of fathers' classes of this kind. In one school three brothers between the ages of fifteen and nineteen years, became members of the Sabbath school after their father had united with a class of men. The average young fellow is apt to "follow dad," and it is up to the father to walk as he should if the boy is to follow in his footsteps.—Adult Bible School Monthly.

THE CHRISTMAS TREE PROBLEM.

By Laura F. Minor-Montgomery.

The felling of the beautiful trees for Christmas seems to me almost sacrilege. I cannot think it is either wise or right to teach children or anyone else destructiveness. For some years my home was in a little village where holly trees grew rather abundantly in the surrounding country. Very fine ones were cut for Sunday school Christmas trees; then, after the festivities were over, were thrown away. If they had been taken up and set out, instead of being ruthlessly cut down, the little place that in that climate was bare in winter would have been so pretty with their green leaves. The lovely red berries would have made a glowing mass of beauty, rivaling in charm the lily of which the Savior said, "Solomon in all his glory was not arrayed like one of these."

I think that where it is possible every family in which there are children should have a Christmas tree of its own, of any variety preferred. The camellia japonica would make a handsome one, besides yielding exquisite blossoms during the winter. Trees could be used for some years before becoming too large to handle in this way. If the trees for public places, including schools, are too cumbersome, a number of smaller ones could be used instead, and the pretty green, I am quite sure, would be very attractive.

I wish that when the decorations are torn down after the holidays that the holly berries could be planted. They might yield hundreds of young trees to come on later to dazzle the eye and be a delight to those possessing the gift of which Macaulay speaks when the lady with the laurel leaves" sang.

"Thine the sense of beauty

A QUIET HEROINE.

The use of poison gas bombs as weapons in the European war has developed a new form of deadly disease known as gas gangrene, which is almost, if not entirely, certain to be fatal. As soon as this new malady was discovered it was placed under careful observation by Dr. Kenneth Taylor, an American surgeon who is serving in the American Hospital at Neuilly, France. Dr Taylor succeeded in finding the bacillus of this disease and set to work to discover a serum with which to combat it. He made a series of seemingly successful experiments on animals, but had not progressed to the point of trying the serum on human beings. At this juncture a brave nurse, Miss Mary Davies, daughter of a British Governor-General of an Indian province, quietly secured a room near the hospital, inoculated herself with the deadly gas gangrene bacillus, and sent word to Dr. Taylor to come at once and see if the serum would cure her. By the time the doctor arrived at her bedside the disease had begun to develop. He immediately tried the serum and found that it checked the gangrene and saved the patient's life. Miss Davies by her brave devotion made possible proof that at least in a favorable case the Taylor serum is effective. She may not receive a cross in token of her heroism, but she is as deserving of one as is any man who distinguishes himself on the field of battle. She had seen two hundred horrible deaths from gas gangrene and was willing to risk her own life if thereby she might help find a way to save other men from such a fate.—Pittsburgh Christian Advocate.

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NEW PASTORAL RELATIONS.

Our three patronizing Annual Conferences have now been held, and scores of charges have been given new pastors, who will soon be taking up the work in their new fields. In some instances, it may be that the preacher assigned is not the one who would have been chosen if the people had been allowed to select their spiritual leader; and if the pastors had been permitted to pick their charges, in not a few cases they probably would have preferred to go elsewhere. But such is not Methodism's manner of distributing her laborers throughout the territory to be supplied. Under her polity, both the preachers and people, in the interest of general efficiency, have surrendered the right of choice in this important matter. True, some of the stronger charges are given to trying to violate this compact, as are also a few ministers who are specially concerned about being comfortably situated, and occasionally a Bishop is weak enough to let them have their way; but the great body of our membership and the vast majority of our preachers are yet loyal to this time-honored Methodist plan, which underlies and makes possible our wonderful itinerant system.

From this fact that our preachers do not choose their charges, and that our charges do not select their pastors, certain results of importance logically follow. One is that no pastor has a right to find fault with the people if his appointment is not what he expected; the responsibility for his assignment rests elsewhere. Hence, he is never justifiable in exhibiting an ugly spirit toward the flock that he has been commissioned to shepherd. Such action on the part of any Methodist minister is highly reprehensible. Even if he thinks he has been wronged, those who are entirely innocent should not be made to suffer because of his feeling of resentment.

This feature of our polity should also impose a restraining influence in this respect upon our congregations. Because the pastors sent may not be to their liking, they are not warranted to the least extent in neglecting them, or in other ways making it unpleasant for them. Even if there were just occasion for complaint and a manifestation of indignation, which there rarely is, these men and their families who have had nothing to do with the miscarriage of other plans, and who do not come of their own accord, are not the ones upon whom to visit it. To punish them for what others have done is wrong and wicked.

The sensible thing for our preachers and people to do in cases of disappointment, as well as all others, is to accept the new pastoral relation established by the authorities of the Church and to make the best of it. If it is a misfit, it does not necessarily have to continue longer than a year, and no serious injury, either to the man or to the work, is likely to result in that period of time. Besides what are adjudged to be mistakes, in the outset, often prove otherwise when tested out. No man or church is infallible in judgment as to what is needed or wise. God's providence yet operates among his people on earth, and the making of appointments at an Annual Conference has not yet passed beyond its range.

It is to be hoped that our people in all the charges will heartily welcome their new pastors and their families and endeavor to make things pleasant for them. There is no time when kindly words and sympathetic attention are more appreciated. See that they are made comfortable in their new homes. And, after the expense of moving, a preacher is usually scarce of money; so why not arrange to have him handed some quarterage in advance? And be good-mannered enough not to be continually telling him how his predecessor did things and how you regretted to give him up. Despite their high and holy calling, ministers are human beings, with many of the weaknesses of other men.

Much depends upon the manner in which the outgoing and incoming pastors treat each other. Their characters are largely in each other's keeping. An unkind or injudicious word spoken by either may inflict an injury that can never be repaired. Both should be discreet and actuated by a spirit of brotherly love. Let the outgoing minister go without delay, and when he has gone, let him let his former charge completely alone. And let the incoming brother leave the work that he has left entirely behind; it is a great mistake for him to ding-dong its excellencies in the ears of his new parishioners. If he does, they are apt soon to wish that he was back where he came from.

There are few, if any, times or places where a pastor and flock, though they may not greatly admire each other, cannot conserve the interests of the Church and accomplish something for the Master, if they will bear and forbear with what they do not like and work together in a spirit of Christian co-operation.

WHERE THE EMPHASIS BELONGS.

All spiritual victories must be won by faith; therefore, if one's belief in Christ and in the Gospel is weakened, one's efficiency must be correspondingly lessened. Most of all, the Christian worker needs a confident and abiding trust in the risen Lord as a present savior, ready to fulfill every promise contained in the Bible when the conditions are met. Without this fundamental thing, no other gifts and attainments can qualify him for that noblest of earthly tasks, the enthroning of God consciously in human hearts and lives.

One of the most menacing tendencies of our time is that to count learning, though it may be streaked with refined skepticism, as the chief requisite for effective ministerial service. Of course, an educated man who is truly spiritual is apt to accomplish more than one who is uneducated; but as between a scholarly minister without an experimental daily knowledge of Christ, and one lacking in scholarship who has such a knowledge, the latter is incomparably to be preferred. We are right in seeking to equip our preachers more fully for their important and difficult work, but let us see that the chief emphasis continues to be placed where it rightly belongs, namely, upon **the spiritual fitness of the men who are to fill our pulpits.** This was where our Lord placed it, as also did the Christlike and clear-seeing founder of Methodism.

THE TRANSFER POWER.

The transfer power vested in our episcopacy has long been one of the most disturbing features of our polity. We think that this power is needed, for it is often desirable, for various reasons, to carry men from one Annual Conference to another. All other Churches can go anywhere they please to secure ministers, and if each of our Conferences were shut up to itself in this respect, the situation in our Church would be anomalous and the work no doubt would be frequently handicapped. But while this is true, the transfer power needs to be exercised judiciously. For a Bishop to bring men into a Conference without any consultation at all with its presiding elders is undeniably within the limits of his episcopal prerogatives, but it can scarcely be said to be a wise and discreet thing to do. And certainly it is not a courteous course of procedure.

YET GREAT PREACHERS AMONG THEM.

Not every Methodist Bishop is a great preacher—some of them are not masters of pulpit eloquence; but that the power to preach in a manner to stir and thrill hearts of men yet abides in our episcopacy is evidenced by the published comments upon the discourses of Bishops Candler and Kilgo at the recent sessions of the Virginia and South Georgia Conferences. Of the former's Sunday morning message, Rev. W. W. Royall, writing in the Baltimore and Richmond Christian Advocate, says: "That Sunday morning sermon was one to think of and talk of for a decade. The address at the Educational Rally was worthy of the best traditions of our episcopacy, and would have been a marked one upon any platform in the English-speaking world."

To Bishop Kilgo's Conference sermon, the Wesleyan Christian Advocate refers as follows: "Bishop Kilgo preached on the Sonship of Jesus Christ, based on the Fatherhood of God. He had great sweeps of thought in parts of his discourse, while in others there were passages of deep and moving pathos and practical applications of spiritual truths. The religious impressions of the sermon were direct and unusually effective, as was demonstrated by repeated shouts in different portions of the audience."

Having heard both of these distinguished ministers a number of times, what is here said about their pulpit work is no surprise to us. In fact, if the way were open for us to do so, we would be willing to journey almost any distance at any time to sit under the ministry of either of them. To have the soul lifted to the heights to which they carry it and fed upon the rich spiritual food that they dispense is to receive inspiration and strength that do not soon pass away. Would that we had more such preaching!

THE MISSISSIPPI OLD MEN'S HOME.

We are in receipt of a letter from Mr. W. G. Francis, Field Secretary for the Old Men's Home at Jackson, Miss., which in part reads as follows: "Please urge the Sunday schools of all denominations to send in their donations to the Old Men's Home before the month of December has passed. They have been requested to make at least one contribution during the year, and the time in which they may do this for 1915 is very short. It is certainly to be hoped that they will not neglect the opportunity to help this worthy institution, which so greatly needs assistance. Our plan is to construct a building with 100 rooms on an 80-acre farm, at a cost of $50,000. The enterprise is interdenominational—the same as the Old Ladies' Home in Jackson. Let all remittances be made to Rev. W. G. Francis, 327 President Street, Jackson, Miss."

We know but little of this projected institution, but the men connected with its management and those who seem to be lending their influence to it are among the leading citizens of Mississippi. Certainly, its avowed object is highly praiseworthy, and we trust that success will crown the efforts of those who have the movement in charge.

THEIR SERVICE APPRECIATED.

We desire to acknowledge our great indebtedness to Rev. R. H. Harper, of New Orleans; Rev. O. S. Lewis, of Shubuta, Miss., and Rev. J. J. Baird, of Brooksville, Miss., for the service rendered the Advocate in reporting the proceedings of the Louisiana and two Mississippi Annual Conferences. The work was well done, and we highly appreciate the kindness of these young brethren in being willing to tax themselves with such

labors at a time when a minister usually likes to be free to enjoy the many good things going on.

Since the war conditions made it necessary, the Advocate force has been reduced to a minimum, which makes it practically impossible for the Publisher and Editor both to be away from the office for any considerable length of time. For this reason, the Editor did not get to see as much of the recent Conferences as he should like to have done. We felt a deep interest in their work, however, and we rejoice in the many indications that Methodism is still virile and aggressive in Louisiana and Mississippi.

A DEFINITION OF CULTURE.

"Culture is a slow process," writes Ida M. Tarbell in the Woman's Home Companion. "It comes from long and close contacts. It is the fruit of reflection, of travail of soul and of mind. Grappling with something until the very essence of it has been extracted is a first step. Thus the taste of essences is learned, and once learned, lesser distillations do not satisfy. Then follows a growinging power to discriminate, to distinguish nice values, to judge of quality, to answer to beauty, to feel the need, that what you have—though it may be little—may still be the real thing. This is culture. It is not baggage, like diplomas and degrees—it is not things seen and heard, miles traveled or books read. These are the materials for culture; they contribute to it only when they are absorbed by the mind, and as really lost in it as water and lime, phosphates and ammonia must be lost in the soil if they are to enrich it and enable it to increase its yield."

This is an admirable definition of true culture, which no amount of affectation or pretense can counterfeit. The "Anglo-Saxon U" in one's speech is no indication of it, though it is the usual badge of the pedant—the sign hung out by small men who fain would have the world regard them as scholars. Men who possess the solid substance of scholarship do not need to resort to any such artifices. The really great men that we have known paraded no such peculiarity of pronunciation. Genuine culture, like true religion, does not seek to attract attention to itself—it never poses. On the contrary, it is content to let its light shine naturally, whether it is observed or not.

PERSONAL AND OTHER NOTES.

Whitworth and Grenada Colleges are preparing to make application for admission into the Class B list of colleges.

The two Conferences in North Carolina had during the past year a gain in membership of over 10,000 members.

A successful revival meeting has recently been conducted at Bude, Miss., by Evangelist Dan E. Kelly. The singing was led by Rev. S. E. Kirby.

The address of Mr. A. L. Dietrich, Sunday School Field Secretary of the Gulf Division of the M. E. Church, South, is 1414 23d Avenue, Meridian, Miss.

Dr. Theo. Copeland has been returned to Central Church, Hot Springs, Ark., for another year. He is having his usual success in that important pastorate.

Miss Elizabeth Kilpatrick was one of the speakers at the Sunday School Anniversary of the North Texas Conference, held during its recent session at Bonham.

Rev. A. I. Townsley, of Crowley, La., says: "We have been given a most cordial welcome here. Rev. C. D. Atkinson, our predecessor, left things in fine shape for us."

Rev. J. R. Roy, of Gilbert, La., says: "We have been kindly received here for the second year. We are moving toward the completion of a beautiful little church at Wisner, La."

Why not start the new Conference year with a stirring revival? The Master can save souls and quicken the Church spiritually in the winter, as well as in the spring or summer.

The Methodist Sunday school at Crowley will have a "White, or Giving Christmas." As usual, the offering for the Ruston Orphanage will be rice, and the needy of the town of Crowley will also be remembered.

Dr. J. M. Henry, who has been unable to fill his pulpit since Conference, is convalescent. His pulpit during his illness was ably filled by Rev. R. W. Vaughan and the presiding elder, Rev. Briscoe Carter.

Rev. H. N. Harrison is comfortably domiciled in the parsonage at his new charge, Rayville. After completing a most successful quadrennium at Lafayette, he has been given a most cordial reception at Rayville.

The people at West Point, Miss., are stated to be much pleased with the new pastor assigned to them, Rev. L. P. Wasson. It is safe to predict that their pleasure will increase the more they know of him.

Rev. J. B. Cain has begun his work at Washington, Miss., and thinks that the outlook is encouraging. We have received an interesting communication from Brother Cain, which will be published next week.

Under date of December 15, Rev. John L. Williams, of Leesville, La., writes as follows: "Last Sunday was a good day here. Nine persons were received into the Church. The work starts with faith and optimism."

Mr. Edward M. Owen, a cloth merchant of Manchester, England, who died recently, bequeathed $750,000 to the Salvation Army. That remarkable organization, by the splendid service which it is rendering needy humanity, seems to be steadily growing in public favor.

Rev. J. H. Bell, who is now one of the Conference evangelists of the North Mississippi Conference, will make his home at Columbus, Miss., where he may be reached by correspondence. He is said to have unusual gifts as a revivalist. Let the brethren see that he is kept busy.

Rev. Briscoe Carter, presiding elder of Ruston District, preached for Rev. K. W. Dodson, at Lake Charles on Sunday, December 5. Brother Carter is supervising the printing of the new "report blanks" to be used in the presiding elders' quarterly reports to Bishop James Atkins.

Mrs. S. S. Harris, field worker for the Woman's Missionary Council of our Church recently spent a week at Crowley, La., the guest of Mrs. A. P. Holt. While in Crowley Mrs. Harris delivered helpful messages on missions to the Woman's Auxiliary and before the entire congregation.

Dr. Ivan Lee Holt, Chairman of the Faculty of the Theological School of the Southern Methodist University, states that "everything is going on well at that institution." An article from Dr. Holt's pen bearing on the work of the department with which he is connected appears in this issue of the Advocate.

Rev. T. W. Adams writes: "I opened up at Court Street Church, Hattiesburg, last Sunday at 11 o'clock a. m. The congregation was good, as was also the singing. The ex-presiding elder had two live presiding elders as hearers at the evening service. By the grace of God, we hope to have a good year."

Rev. John F. Wynn of Crowley, an honored superannuate of the Louisiana Conference, will celebrate his 53d wedding anniversary on December 25. Brother Wynn has been a member of the Louisiana Conference for 59 years. He is still very active, and assists his pastor in pastoral visiting and in other church work.

From a letter from Dr. R. C. Elmore, of Durant, Miss., bearing date of the 11th inst., we extract the following: "Brother Shipman left here yesterday for Itta Bena; Brother Broyles will leave to-day for Macon, and Brother T. M. Bradley will reach Durant next Tuesday. Rev. Jesse Lockhart is here and will preach for us to-morrow."

Rev. Robt. Selby, presiding elder of the Brookhaven District, attended the late session of the North Mississippi Conference. He appeared before the Board of Education in the interest of educational work common to the two Mississippi Conferences, and also made some public remarks to the Conference concerning the Seashore Divinity School.

A Conference on Evangelism for the Methodist Episcopal Church, South, will be held in Nashville, Tenn., Dec. 28-30. Among those on the program we note the names of Rev. W. B. Taylor, Nashville; Rev. J. W. Moore, Chattanooga; Dr. W. J. Young, Atlanta; Dr. E. G. B. Mann, Lexington, Ky.; Rev. W. M. McIntosh, Iuka, Miss., and Rev. J. A. Bowen, Tupelo, Miss. On the whole, the bill of fare is an inviting one.

Rev. A. I. Townesley, of Crowley, La., writes us as follows: "Please state that I have on hand copies of the ritual for the installation of Church officers, which I prepared about a year ago. These may be had by writing me at 25 cents per dozen, or 75 cents per hundred. They are in great demand." The ritual referred to by Brother Townsley is far and away the best that we have seen for the purpose for which it is designed.

Rev. A. H. Parker, of Coushatta, La., under date of Dec. 13, writes: "Mrs. R. Edgerton, one of our members here at Coushatta, and one of our best workers, died very suddenly yesterday in the city of Shreveport. Her remains were brought to Coushatta to-day on the morning train, and funeral services will be held at the family residence to-morrow morning." We regret to learn of this sad occurrence, and we extend sympathy to the bereaved.

Rev. George H. Thompson, after having served for four years as pastor of the Court Street Church of Hattiesburg, Miss., is now entering upon his fourth year as presiding elder of the Hattiesburg District. At the completion of his present quadrennium he will have been a citizen of that progressive city for eight years. A dispatch to The Times Picayune claims that this record for length of continuous residence at one place by a Methodist minister in the active service is unparalleled in Mississippi.

Through the courtesy of Rev. C. V. Breithaupt, pastor of the Houma Mission, we have on our table a pastoral letter which he has issued to his flock, and a card and folder that he has arranged to circulate among the people with a view to interesting and enlisting them in the work of the Church. Literature so well gotten up and methods so carefully planned ought certainly to yield gracious results. Obviously, Brother Breithaupt is a wide-awake and energetic shepherd. May the Master crown his efforts in his great field with a large measure of success.

We clip the following from The Lincoln County Times (Brookhaven, Miss.) of December 9: "Rev. T. W. Adams occupied the pulpit of the Methodist Church Sunday, Dec. 5, and gave a forceful discourse on the subject of self-examination. Mr. and Mrs. Adams will not move to their new appointment, Hattiesburg, Court Street, until after Christmas. Mrs. Toler and her little son, Ardry, will accompany them and live with them. Mrs. Toler will be of inestimable value to her father in his church work, but will be greatly missed in the church, Sunday school, and Epworth League here."

From the Leland (Miss.) Enterprise of December 11, we clip the following: "The Leland Methodist Church has made very substantial growth during the pastorate of Rev. L. W. Cain, and as a result of the increase in membership, at its request, the Conference has given it the full time of a pastor. The people of Leland should rejoice with them in their success." The Enterprise also states that Brother Cain, who located at the recent session of the North Mississippi Conference, will continue to reside in Leland, and that he will devote himself to evangelistic work, to which he is well adapted.

A GOOD LESSON FROM ENGLAND.

When Lord Reading, the Lord Chief Justice of England, told the New York Bar Association that in Great Britain judges "strive to administer law in the full understanding that it is really secondary to justice," he very graciously but none the less pointedly instructed and admonished his hosts. What he meant was that British courts, having disentangled themselves from technicalities, now seek the merits of cases, and that they reach results not wholly through citations of precedent by counsel, but by perception of truth and justice which are everywhere applicable and must always be the real spirit of the living law.

There are States in the American Union in which this praiseworthy judicial habit has prevailed to some extent, but in most of them the courts have made gods of precedent and practice and a fetish of technicalities. Except where constitutional limitations are plainly imperative, there can be no excuse in the mere traditions of the bench for the frequent refusals of courts on technical grounds to recognize right, or for their inability to grasp the fact that in law as in everything else stagnation means decline and death.

Most of the criticism of American courts has been due to their failure to get to the substance of things. Many of them have barricaded themselves behind precedent and procedure long outgrown; many others encourage delay and promote renewed litigation on unsubstantial grounds, and many others in high places, reversing judgments on strained reasonings, seem to have forgotten that a court of justice is intended to do justice, no matter what the pleas of counsel may be.

While legislative action is needed to correct some of these abuses, the power rests with the bench and bar to do away with the most glaring of them.—New York World.

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

Mrs. ELIZABETH HUGGIN, daughter of Mr. and Mrs. John Griffith, was born in Bolivar County, Miss., on the first day of September, 1861. She was converted during a revival conducted by the Rev. Mr. Murray and Rev. R. M. Standifer, some time in the summer of 1880, and at the same time was received into the Church. On the first day of February, 1881, she was married to the Rev. J. M. Huggin, who was then in his third year as an itinerant preacher.

From that time she shared the toils and cares of her husband in the several charges to which he was assigned until December, 1910, when he was superannuated. Some time afterward they moved to Memphis, Tenn., where, on the 23d day of July, 1915, she died.

On the 20th day of that month, she met with an accident: in falling, one of her shoulders was somewhat bruised; but the physician, who attended her did not think the wound was dangerous, though it was quite severe. Apparently she was doing well, but on the morning of the 23d, about 7:30 o'clock, she called to one of her daughters to come to her bedside quickly, as she felt that she was about to faint. These were the last words spoken by her, and a few moments after she quietly and peacefully passed away.

That she had many friends, was evidenced by the number of persons who attended the funeral services. That they loved her, was testified to by the many and beautiful floral offerings that were placed by loving hands upon her grave.

The sorrowing husband and twelve surviving children are left to mourn her departure, but they sorrow not as those without hope—for they realize that "in the sweet by and by" they will meet again, and "meet no more to sever."

In sympathy and love, we commend them to the loving, tender and merciful care of God, whom she loved and served. C. N. T.

Mrs. LIZZIE FARMER, wife of Rev. D. C. Farmer, a local elder in the Methodist Episcopal Church, South, bade farewell to all of earth's cares, disappointments, labors, sorrows, woes and sufferings on Oct. 29, 1915. Through the goodness of God, she had reached three-score years and ten, and by reason of strength had gone into the fourth year towards four-score years. Subsequent to an operation that she underwent, her health became materially impaired, and therefore, ever and anon, her sufferings were very great. Prior to that time she had grown quite fleshy, but before her departure she had become very much emaciated. She proved herself to be of unusual stamina by the prolongation of her days against the ravages of her disease. Each physician and friend who witnessed her condition prophesied a short period more for her earthly stay, only to be reminded of the shortage of his judgment of her case. But at last she had to yield and allow the separation of her soul and her body. Conscious of her unfitness for life's duties, and also of her drainage on her feeble husband's strength and her increasing dependence on others, she longed to leave and be with her Lord: and so her earthly career closed suddenly. Her absence makes life very lonely for her surviving husband, to whom she was a suitable companion in the varied relations of life. May God verify to him his promise—"I will never leave thee, nor forsake thee." (Heb. 13:5.) His home at this writing is with his son-in-law, Brother Armstrong, of Oakdale, Miss. Not having any data, the writer could not write as he desires.

ISAAC L. PEEBLES.

COLLINS, MISS.

Dear Dr. Meek: We are so glad to get into a parsonage and have a home all to ourselves that I must write you and the Advocate a note. I got my appointment to Collins on Monday, went to Jackson on Tuesday, packed up my "stuff," loaded it on the car, and had it in Collins by Friday. I occupied the parsonage Saturday, preached at a union service at the Presbyterian Church Sunday at 11 a. m., and at our church at 7 p. m., Brother Allen, pastor of the Presbyterian Church, and his congregation and the Baptist congregation worshiping with us. All gave us a hearty welcome. We have a nice, roomy parsonage, with everything convenient. These people all seem to be glad to have us here and it is just the work I needed. I can be at home every night. This is our first experience at keeping house without any children with us. This is quite a change—from two hundred children for so long, down to none. We are enjoying the rest and the work. We have a fine people. The prospect for a good year's work is very encouraging. We thank God for his goodness and reconsecrate ourselves anew to his service.—W. M. Williams, P. C.

ANSWERED PRAYERS.

He asked for strength that he might achieve: he was made weak that he might obey.

He asked for all things that he might enjoy life: he was given life that he might enjoy all things.

He asked for riches that he might be happy: he was given poverty, that he might be wise.

He asked for power that he might have the praise of men: he was given weakness that he might feel the need of God.

He has received nothing that he asked for, but all that he hoped for. His prayers were answered.—Presbyterian of the South.

THE BEAUTY OF WORK,

The beauty of work depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel at evening that the day was well worth its fatigues.—Lucy Larcom.

OUR DEEPER NEED.

There is still room for the plea that we get back to fundamentals in our religious enterprises. Representatives of various reform movements constantly seek the privilege of our pulpits and the financial appeal always seems to be the climax. Our missionaries make a hasty tour of the churches and the main interest seems to be the raising of funds. We appreciate the need of funds for the doing of the Lord's work. But we would like to see some great campaign with the single object of getting Christians to pray for the evangelization of the world. We would like to see large gatherings of people roused by stirring addresses in the interests of recruits for the ministry and the missionary cause. Such appeals made to parents to offer their children and to young people to offer themselves would result, we believe, in such a wave of spiritual quickening that the money would inevitably follow. A church with people whose hearts God has touched will not fail in providing means for the spiritual conquest of the world.—Christian Intelligencer.

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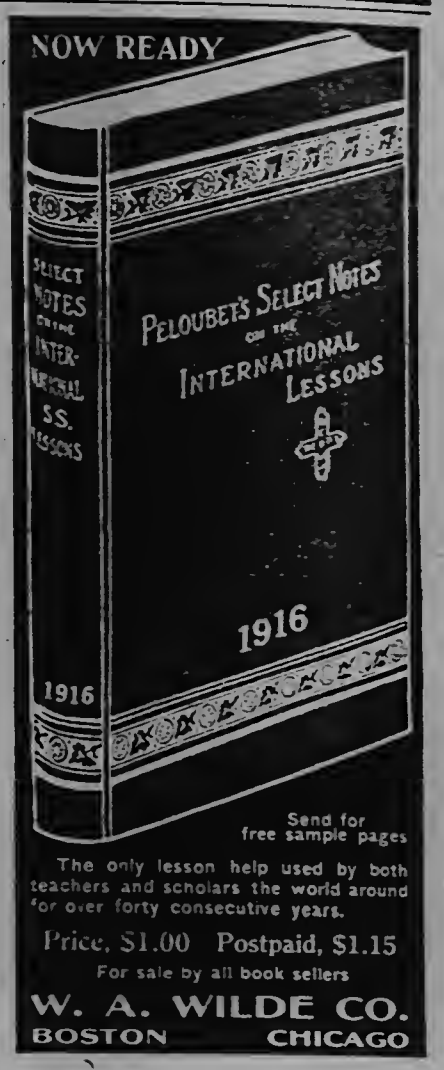

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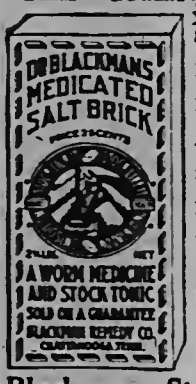
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EXPERIENCE OF G. A. PERKINS AS A BIBLE MISSIONARY.

(We are indebted to Rev. J. J. Morgan, of Dallas, Texas, Southwestern Agency Secretary of the American Bible Society, for this interesting article.—Ed. Ad.)

I have been with the American Bible Society for two years and eight months. God has permitted me to distribute 9202 Bibles, 15,674 Testaments, 19,935 Gospels; total 44,811 volumes in twenty-five languages in six different States. I have traveled 9600 miles and found over 1000 families without a Bible and supplied them.

I have worked when the thermometer stood at 110 in the shade; also when it was ten below zero.

I have been invited into some of the best homes. I have had the door shut in my face.

I have sold Bibles and given Bibles away. I have had them stolen from me.

I have sold Bibles in the best residence districts in our cities. I have sold them in the slums.

I have met, talked and prayed with noted lady missionaries to Japan, China, India, and Korea. I have met, talked and prayed with poor, fallen women in the slums.

I have been invited to banquets and have sat at the table with men whom the leading clergy of this country and England count it an honor to be with. I have eaten with the poor down-and-out tramp at a free lunch counter.

I have sold Bibles in fine churches. I have sold them in the brothel. I have been praised. I have been cursed.

I have had small amounts of money given to me. I have been robbed.

I have sold the Word of God upon viaducts. I have sold the Word down in a cave one-half mile under the ground.

I have been dined. I have fed many a hungry wanderer that was down and out.

I have spoken to men in State prisons. I have spoken to them in city jails.

I have given men gospels that have led to their conversion. A few men have torn them up before my eyes.

I have seen many people accept Christ in meetings where there were fifteen thousand people. I have seen them accept Christ at small gatherings on the streets, and at small missions.

I have been with some of the greatest evangelists in the country. I have been with the lowly colored preacher in the slums.

God has blessed me. The devil has tempted me.

I have slept upon downy feather beds in fine homes. I have slept upon the counter-shelf in empty storerooms with my Bibles and upon cots in tents. I have ridden in Pullman cars. I have walked until my feet were very sore.

I have been made welcome and sold many Bibles in saloons. In one I was told to get out.

I have written letters when I was feeling quite humorous. I have written letters and sealed them with tears.

I have been at banquets given in first class hotels, and Y. M. C. A. buildings. I was at one banquet given by three tramps in the woods near a mudhole; frogs and crawfish boiled in a tin can was the menu.

I have been upon the Black Hills in South Dakota. I have been in the swamps of Louisiana.

I have had men to ask God's blessings upon me. I have had them to raise their arm to strike me.

In costly churches I have seen the choir come out dressed in robes and turn their eyes toward heaven and sing "Rescue the Perishing." In the poor districts I have heard poor mothers sing, "We'll Work 'Till Jesus comes."

I have lectured in some of our largest churches. I have talked upon the streets.

"In gorgeous churches for Christ I've sought,
And prayed that He might appear;
But from a still small voice caught,
He is not here, not here.
Dismayed I left; but passing on,
A hungry waif I fed,
And lo! a vision like the dawn,
And 'Here am I,' Christ said."

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To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

DANGER FROM LITTLE WOUNDS.

A little cut or wound that looks trivial frequently develops into a serious and possibly fatal case of blood poisoning. Don't take any risk. Apply a little Gray's Ointment—it speedily heals the wound and leaves you safe and sound. Gray's Ointment is the time-tested cure for sores, boils, carbuncles, cuts, bruises, burns, and all skin abrasions and eruptions. It was discovered in 1820—for nearly a century an indispensable household remedy the country over. Keep a box in the house. It heals the little troubles and prevents the big ones. Only 25c a box—at druggists—and it will save you many an ache and possibly a life. Get a free sample by writing W. F. Gray & Co., 806 Gray Bldg., Nashville, Tenn.

Three magazines are published on the Pacific coast which have for their object the propagation of the Buddhist religion. There are sixty-two Buddhist temples in the United States for the Chinese and thirteen for the Japanese.

REV. A. B. MOWERS ADVOCATES NERVE REMEDY.

Nervous indigestion is one of the commonest of the many forms of nervous trouble. It is very hard to treat usually, but those who have used Dr. Miles' Nervine all report that it was not long before their trouble vanish, entirely.

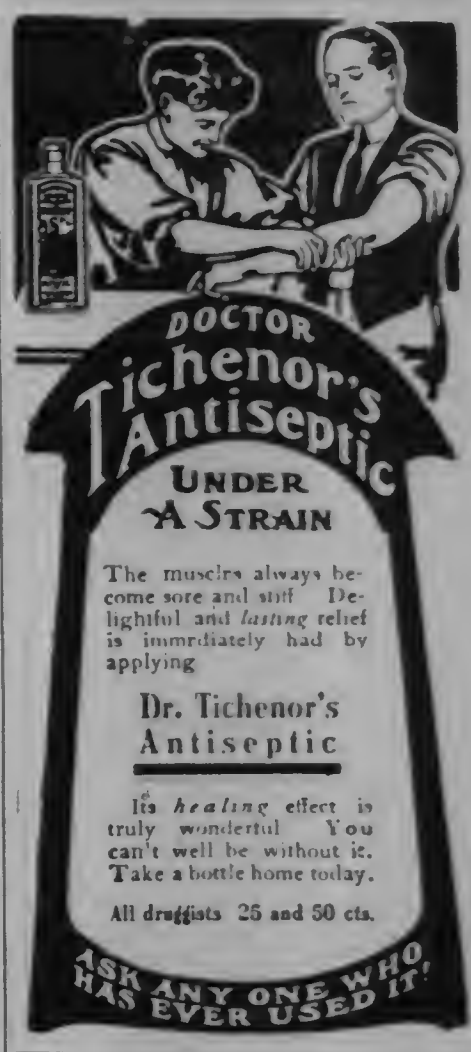
Every ailment must have a cause and the cause is what should be removed. When the cause lies in the nervous system Dr. Miles' Nervine cannot be too strongly advocated. It is backed by thirty years of successful use.

The Rev. A. B. Mowers, of York, Pa., is an ardent advocate of this remedy since it completely relieved him. He made the following statement for publication:

"Nearly 10 years ago I was troubled with nervous indigestion in its worst form. I had sick headaches nearly every day with a dizzy, dull feeling. I was extremely nervous, confused and suffered much with constipation. I was informed of Dr. Miles' Nervine and Liver Pills and determined to give them a trial. I used them as directed and received much relief. I continued the Nervine until I had used several bottles. I now enjoy good health, relish my meals and can eat any kind of food without fear. I take pleasure in recommending Dr. Miles' Remedies to the public."

Dr. Miles' Nervine or Liver Pills can be purchased at any drug store and the purchase price will be cheerfully refunded by the druggist if after using the remedies you are not satisfied with the results obtained.

MILES MEDICAL CO., Elkhart, Ind.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ASK ANY ONE WHO HAS EVER USED IT!

Don't Merely "Stop" a Cough

Stop the Thing that Caused It and the Cough will Stop Itself

A cough is really one of our best friends. It warns us that there is inflammation or obstruction in a dangerous place. Therefore, when you get a bad cough don't proceed to dose yourself with a lot of drugs that merely "stop" the cough temporarily by deadening the throat nerves. Treat the cause—heal the inflamed membranes. Here is a home-made remedy that gets right at the cause and will make an obstinate cough vanish more quickly than you ever thought possible.

Put 2½ ounces of Pinex (50 cents worth) in a pint bottle and fill the bottle with plain granulated sugar syrup. This gives you a full pint of the most pleasant and effective cough remedy you ever used, at a cost of only 54 cents. No bother to prepare. Full directions with Pinex.

It heals the inflamed membranes so gently and promptly that you wonder how it does it. Also loosens a dry, hoarse or tight cough and stops the formation of phlegm in the throat and bronchial tubes, thus ending the persistent loose cough.

Pinex is a highly concentrated compound of Norway pine extract, rich in guaiacol, and is famous the world over for its healing effect on the membranes.

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Has been used for over seventy years by millions of mothers for their children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is highly successful in relieving infantile diarrhoea. Be sure to ask for "Mrs. Winslow's Soothing Syrup" and take no other. Twenty-five cents.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

(In Part.)

Denham Springs, at D. S., Dec. 11, 12.
Springfield, at Springfield, Dec. 18, 19.
Ponchatoula, at P., Dec. 19, 20.
Amite, Dec. 26.
Kentwood, Dec. 21.
Keener Memorial, Dec. 29.
Wilson, at Wilson, Jan. 1, 2.
Hammond, Jan. 3.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

J. S. Noel, Jr., Memorial, Dec. 5, 6.
Texas Avenue, Dec. 5, 8.
Greenwood, at Greenwood, Dec. 12, 13.
Ida, at Gilliam, Dec. 18, 19.
Queensborough, Dec. 19, 22.
Mansfield, Dec. 26, 27.
South Mansfield, at S. M., Dec. 26, 27.
First Church, Shreveport, Jan. 2, 3.
Cedar Grove and Longstreet, at Cedar Grove, Jan. 2, 6.
Grand Cane, at G. C., Jan. 9, 10.
Mooringsport, at Mooringsport, Jan. 12.
Pelican, at Pelican, Jan. 15, 16.
Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Leesville, Jan. 30, 31.
Coushatta and Wesley, at Coushatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

Alexandria Dist.—First Round.

Columbia, Dec. 18, 19, 1915.
Standard, at 8 p. m., Dec. 19, 1915.
Selma, Dec. 20, 1915.
Oakdale, Dec. 22, 1915.
Glenmora, Dec. 23, 1915.
Reeves, at 8 p. m., Dec. 28, 1915.
Opelousas, at 4 p. m., Dec. 29, 1915.
Melville, at 11 a. m., Dec. 30, 1915.
Bunkie, at Campti, Jan. 1 and 2, 1916.
Campti, at 8 p. m., Jan. 5, 1916.
Colfax, at Colfax, 11 a. m., Jan. 6, 1916.
Lecompte, at Lecompte, Jan. 8, 9, 1916.
Boyce, at Boyce, 8 p. m., Jan. 12, 1916.
Jena, Jan. 15, 16, 1916.
Trout and Goodpine, 8 p. m., Jan. 16, 1916.
Natchitoches, 8 p. m., Jan. 20, 1916.
Provencal, 8 p. m., Jan. 21, 1916.
Pineville, Jan. 22, 23, 1916.
Alexandria, Jan. 23, 24, 1916.
Merryville, 8 p. m., Jan. 27, 1916.
DeRidder and Mission, 8 p. m., Jan. 28, 1916.
Bon Ami and Carson, 11 a. m., Jan. 29, 1916.
Longville, 8 p. m., Jan. 30, 1916.
Pollock, at Pollock, Feb. 3, 1916.
Woodworth, Feb. 6, 1916.
Harrisonburg, Feb. 13, 1916.
Indian Mission, at Indian Creek, 4 p. m., Feb. 18, 1916.
Rapides, at Fellowship, Feb. 19, 20, 1916.
Elizabeth, at Elizabeth, Feb. 26, 27, 1916.

H. W. MAY, P. C.

Lafayette Dist.—First Round.

(In Part.)

Indian Bayou, at I. B., Dec. 25, 26.
Eunice, at Eunice, Dec. 29.
Abbeville, at Abbeville, Jan. 1, 2.
Lake Charles, Jan. 8, 9.
Sulphur and Vinton, at Vinton, Jan. 9, 10.
Crowley, Jan. 12.
Evangeline, at Ville Platte, Jan. 15, 16.
Patterson and Jeanerette, at Patterson, Jan. 22, 23.
Rayne, Jan. 26.
French Mission, Jan 29, 30.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

West Monroe, Dec. 5.
Bastrop, at Collinston, Dec. 8.
Bonita, at Bonita, Dec. 9.
Mer Rouge, at Oak Ridge, Dec. 12.
Gilbert, at Gilbert, Dec. 17.
Winnsboro, at Winnsboro, Dec. 19.
Calhoun, at Calhoun, Jan. 2, a. m.
Monroe, Jan. 2, p. m.
Waterproof, at Waterproof, Jan. 9.
Brooklyn, at Frantom, Jan. 15, 16, a.m.
Eros, at Eros, Jan. 16, p. m.
Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

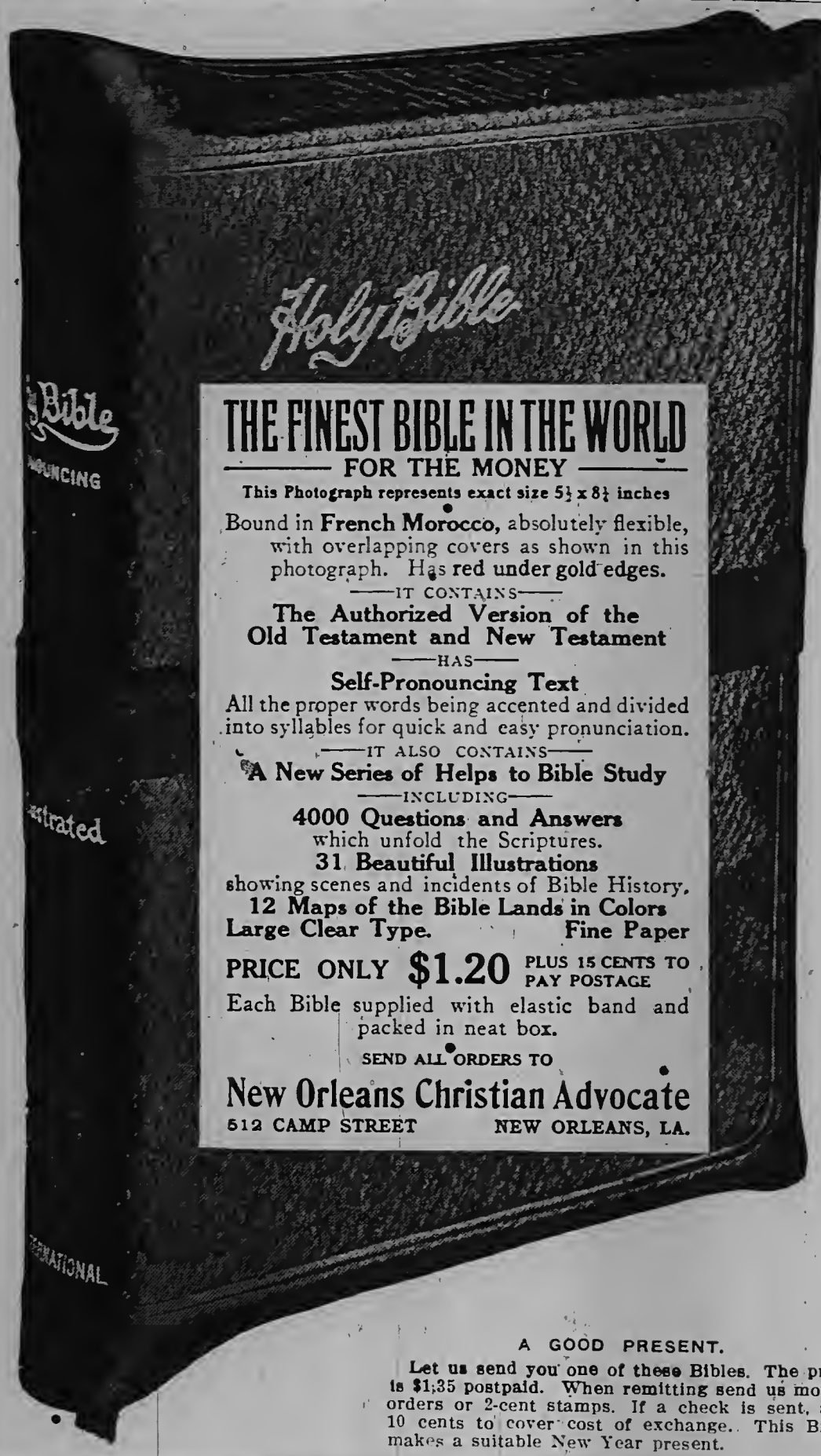
The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—First Round.

Second Church, Dec. 12.
Donaldsonville, p.m., Dec. 15.
Daisy, Dec. 18 and 19.
Mary Werlein and St. Marks, p. m., Dec. 22.
Felicity, Dec. 26, a.m.
Epworth, Dec. 26, p.m.
Rayne Memorial, Jan. 2, a.m.
Algiers, Jan. 2, p.m.
St. Tammany, at Talisheek, Jan. 8, 9.
Bogalusa, Jan. 9, 10.
Carrollton Avenue, Jan. 16, a.m.
Slidell, Jan. 16, p.m.
Parker Memorial, Jan. 23, a.m.
McDonoghville, Jan. 23, p.m.
Louisiana Avenue, Jan. 30, a.m.
First Church, Jan. 30, p.m.
Plaquemine, Feb. 6, 7.
Covington, Feb. 13, 14.

The District Stewards will meet in First Church, New Orleans, Jan. 3, at 8 o'clock p.m.



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"I want to say that the reports that prohibition in West Virginia is a failure are false," says Judge McWhorter, of Buckhannon, W. Va. "It has greatly diminished crime; it has curtalled pauperism; it has stimulated legitimate business; it has reduced criminal costs; it has minimized the need of police forces in our cities; it has vastly increased the sobriety of our people; it has practically elimlnated drunkenness except along the State border; it has changed the patrons of saloons to patrons of groceries."

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

New Augusta, Dec. 19, 20.
Richton, Dec. 19, 20.
Main Street, Dec. 26.
Vossburg, Jan. 1, 2.
Ellisville, Jan. 2, 3.
Estabutchie, Jan. 8, 9.
Collins, Jan. 9, 10.
McLain, at Pine Grove, Jan. 15, 16.
Lucedale, Jan. 16, 17.
Leakesville, Jan. 18.
Oloh, Jan. 22, 23.
Sumrall, Jan. 23, 24.
Prentiss, Jan. 25.
Broad Street, Jan. 30, 31.
Court Street, Jan. 30, Feb. 1.
Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Ollve, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

District Stewards will meet at Main Street Church, Hattlesburg, Dec. 21, at 2 o'clock. The pastors of the district are asked to meet with the stewards, and to remain over the following day to consider questlons vital to the ensuing year's work.

GEO. H. THOMPSON, P. E.

Seashore Dist.—First Round.

Gulfport, Main St., Dec. 4, 5.
Logtown, Dec. 11, 12.
Moss Point, Dec. 18, 19.
Escatawpa, at Escatawapa, p.m., Dec. 19.
Biloxl, Main St., Dec. 26, 27.
Oak St. and Mississippl City, at Mississippi City, p.m., Dec. 28.
Bay St. Louis, Jan. 2, 3.
Lumberton, Jan. 8, 9.
Coalville, at Coalville, Jan. 12.
Poplarville, Jan. 15, 16.
North Gulfport and Lyman, at Lyman, Jan. 19.
Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Fob. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

The district stewards will meet Thursday, December 16, at 2 p. m., at First Church, Gulfport. The pastors are also invited to be present.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Jackson, Capitol Street, Dec. 5.
Jackson, Millsaps Memorial, 7:30 p.m., Dec. 5.
Jackson, Galloway Memorial, Dec. 12.
Jackson, Rankin Street, 7:30 p.m., Dec. 12.
Mendenhall, at D'Lo, Dec. 19, 20.
Edwards, at Clinton, Dec. 26, 27.
Satartia, Jan. 2, 3.
Fannin, at Oakdale, Jan. 8, 9.
Brandon and Pelahatchie, at Brandon, Jan. 9, 10.
Eden, Jan. 15, 16.
Yazoo City, Jan. 16, 17.
Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

The district stewards will meet in the Capitol Street Church, Jackson, at 10:30 a. m. Tuesday, December 21. The pastors and charge lay leaders are most cordially invited to attend.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Meridian, Central, Dec. 5, 6.
Meridian, Fifth Street, Dec. 12, 13.
Meridian, South Side, Dec. 12, 13.
Meridian, Poplar Springs, Dec. 19, 20.
Meridian, East End, Dec. 19, 20.
Meridian, Seventh Ave., Dec. 26, 27.
Lauderdale, at Lauderdale, Jan. 2, 3.
Enterprise and Stonewall, at Enterprise, Jan. 9.
Pachuta and Quitman, at Quitman, Jan. 9, 10.
Daleville, at Soule's Chapel, Jan. 15, 16.
Porterville, at Porterville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

The district stewards are called to meet in East End Church, Meridian, at 2 p. m., Thursday, Dec. 30, 1915. The pastors are invited to meet with the district stewards.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Scotland, at Galatia, Jan. 1, 2.
Meadville, at Bude, Jan. 6.
Adams, at Adams, Jan. 8, 9.
Summit and East McComb, at East McComb, Jan. 9, 10.
Topisaw, at Sartinsville, Jan. 15, 16.
Hazlehurst, Jan. 18.
Bayou Pierre, at Center Point, Jan. 19.
Barlow, at Rehoboth, Jan. 20.
Gallman, at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
South McComb, at La Branche Street, Jan. 29, 30.
McComb, Centenary, Jan. 30, 31.
Tylertown, at Tylertown, Feb. 2.
Buford, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

The Discipline provides that certain committees shall be elected by the Church Conference, and the conferences should be held the first month of the Conference year. Please let this be done. The pastors will then be ready to answer such questions as provided for in the first round of conferences.

Brethren, please do not overlook anything that needs your attention. We need to begin right.

I shall expect each of us to do his full duty. Let us do this much one quarter.

ROBT SELBY, P. E.
Brookhaven, Miss.

TETTERINE CURES PILES.

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich.: "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

NORTH MISSISSIPPI CONF.

Winona Dist.—First Round.

Greenwood, Dec. 19.
Winona Ct., at New Hope, Dec. 25.
Winona Station, at Winona, Dec. 26.
Carrollton Ct., at Carrollton, Jan. 1, 2.
Itta Bena, p. m., Jan. 2.
Moorhead, a. m., Jan. 9.
Indianola, p. m., Jan. 9.
Sunflower Ct., at Sunflower, Jan. 15, 16.
Isola Ct., at Inverness, Jan. 16, 17.
Swiftown Ct., at Swiftown, Jan. 22, 23.
Belzoni, Jan 23, 24.
Lambert Ct., at Marks, Jan. 29, 30.
Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

The district stewards will meet in the Methodist Church at Greenwood, Miss., at 10 A. M. Jan. 11, 1916.

L. M. LIPSCOMB, P. E.

YOU CAN AFFORD Familiar Songs of the Gospel (No. 1 or 2). Round or shape notes. $3 per hundred, samples 5c each. 45 songs, words and music.
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Lime Against Tuberculosis

In the May 25, 1912, issue of the Journal of the American Medical Association appeared this statement concerning calcium (lime) medication in the treatment of tuberculosis:

"Under the systematic, continued and persistent regime of calcium assimilation, Van Tietson has seen a number of his patients improve. The sputum clears up of tubercle bacilli, which finally disappear, and the patients are discharged with healed pulmonary tuberculosis."

Ethical journals seldom speak so positively about a remedial agent, yet this testimony coincides with that from many consumptives who have secured like results through the use of Eckman's Alterative.

Since calcium is a constituent of this remedy, its healing power may be due to the way this element is so combined with other valuable ingredients as to be easily assimilated.

Eckman's Alterative contains no opiates, narcotics or habit-forming drugs, so it is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

ECKMAN LABORATORY,
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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi .....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

THE SCARRITT BIBLE AND TRAINING SCHOOL.

The announcement recently made through the Associated Press regarding the loss of the endowment fund of the Scarritt Bible and Training School has called forth expressions of hearty sympathy from friends throughout the whole Church. The Executive Committee of the Woman's Missionary Council feels that to these friends and the Church at large is due a brief statement regarding the matter.

The endowment fund, amounting to $146,384.20, has become involved because of the unfortunate speculations of the Treasurer of the Board of Managers in Kansas City. At the request of other creditors, the Court appointed a receiver for the Investment Company, of which he was head. The Training School has retained one of the best law firms in the city to look after its interests. The definite loss will not be known until the careful investigation of the assets and liabilities which has been begun shall have been completed. Every effort will be made to recover the fund and to safeguard the interests of the school. The school plant is not involved in the loss. A maintenance fund to sustain the school for the remainder of the scholastic year is being raised by the Board of Managers.

Miss BELLE H. BENNETT.
Mrs F. S. PARKER, Rec. Sec.

REPORT OF CONFERENCE TREASURER FOR THE THIRD QUARTER, NORTH MISSISSIPPI CONFERENCE.

Adult dues, $859.59; Young People's dues, $36.55; Junior dues, $19.13; Baby enrollment, $10.30; Adult pledge, $459.15; Young People's pledge, $39.28; Junior pledge, $63.96; Adult mite boxes, $2.62; Junior mite boxes, $2.62; Baby mite boxes, $1.36. Specials—Mrs. Lew's salary, $40; Day Schools, $250; Korean Fund, $6.69; Vashti, $21.45; Shull Scholarship (China), $40; Ross Scholarship (Virginia K. Johnson Home), $50; Retirement and Relief Fund, $12.50; Scarritt Endowment, $4; Deaconess scholarship, 75 cents. Total sent to the General Treasurer, $1965.12.

Amount sent to Orphans' Home, $81; amount sent to Co-Operative Home, $28.75; amount given locally, $763.12; supplies reported to Superintendent, $210.80.

A FINAL APPEAL FROM THE MISSISSIPPI CONFERENCE PRESIDENT

My Dear Sisters: The year is passing rapidly and we will soon celebrate the advent into the world of our blessed Savior. Can we not celebrate this season by making an offering on our Conference Pledge?

We are far short of reaching the $5000 pledged to the Council, and as your Conference President, I would "hang my head in shame," not only before the Council, but before our Father, to send a half-paid pledge from the Mississippi Conference. This is my last appeal to you this year, and I make it with all the love and tenderness of an anxious heart. Will not each auxiliary make a desperate effort to pay its pledge and make a Christmas offering also as a token of their love to God and humanity?

Sincerely,
Mrs. R. E. JOHNSON.
Gulfport, Miss.

We are sure that our women are going to meet their obligations. The pledge must be paid in full or the work somewhere will be retarded. It has been a hard and strenuous year for many of our members, but surely we can, like Pollyanna, find much for which to be thankful, and the more we count our blessings the deeper will be our gratitude to an all-wise Father. Springs of love and praise should well up in our hearts and plead for an outlet that will show the depth and intensity of their source.

If we give only the tenth of our income, we are, after all, not really giving anything—only paying what we owe. Above the tenth is the love offering, and at this beautiful season, when all hearts are full of tenderness and love for others, let us make such a gift as will cause even the angels in heaven to sing songs of joy and gladness. Not becaus of the largeness of the gift, but because the women have caught the right spirit. Let us make the effort, and the blessing will be so great that our lives will scarcely be able to contain it.

Let each woman in our Conference enter into a covenant with her Father that she will make an offering that will in a small way show her love for him, and let this offering be taken up the Sunday after Christmas. Do not confine it to the auxiliary members alone, but let every woman in the Church have the privilege of giving. Let the Mississippi women show by their love offerings that their hearts are on fire with zeal and love for the Master's work.

SOME RESULTS OF OUR CAMPAIGN.

Five hundred and forty-six auxiliaries have been organized, and 12,355 new members gained since the campaign began.

The women of North Georgia had a whirlwind campaign during the first week in November. During the last week in October the Central Committee opened headquarters in Atlanta in a vacant store building, which they made very beautiful with attractive furniture and growing plants. Posters and charts and a full line of missionary literature were displayed in the windows. Representatives of the Missionary Society were on duty there from 9 a.m. to 5 p.m.

Each District Secretary was chairman of a campaign committee in her own district, and each society was organized into teams and squads during the week beginning on Nov. 1. Every Methodist home in the Conference was visited by the teams securing new members, and every church that has no organization was visited by squads seeking to organize a Woman's Missionary Society. The plan was entered into with the greatest enthusiasm and interest throughout the entire Conference, and the women worked with zeal. By the second day of the campaign 28 new auxiliaries and 1031 new members were reported.

From the East Oklahoma Conference comes stirring reports. One district has taken over the support of a Bible woman. In another district a wealthy Indian woman pledged to give one year's training for a volunteer in Scarritt. Two young ladies and a Mrs. Gill, of Hugo, want to enter our Training School to fit themselves for work in the homeland as well as in fields abroad.

A Mr. and Mrs. Garrett, of Pryor, have taken over the education of a young girl to go as a missionary when ready. Their own daughter wanted to go, but is physically unable, and this young girl will go as her substitute.

North Mississippi Conference reports ten new auxiliaries from one district. Is it any wonder they feel that they are "wonderfully blessed?"

Do You Know?

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2. Do you know that special courses on China have been prepared for the Sunday school—for Intermediates, "Heroes of Faith in China"; and for Seniors and organized classes, "A New Light in an Old Land"—and that these courses can be taken by both Uniform and Graded schools?

3. Do you know that this is the year of China's opportunity and that every Methodist Sunday school should help with a good "special" for China?

4. Do you know that hereafter the "Missionary Messenger," with its monthly missionary program, will not be a leaflet periodical, but a department in the "Workers' Council," and that the monthly program can be gotten only by subscribing to the "Council"?

5. Do you know that you can get two booklets of programs on China, "About Little Folks in China" for Primaries and "Boys and Girls of Two Great Countries" for Juniors?

6. Do you know that you can find out all about the special courses and books by addressing a post card to the Department of Sunday School Supplies, Smith & Lamar, Nashville, Tenn., and that you can find out all about "specials" and the whole plan for China by writing to

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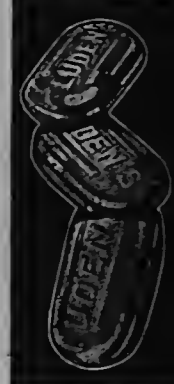

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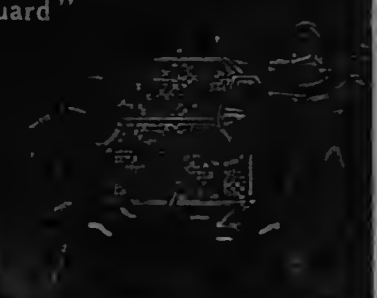

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Sunday School

ALEXANDRIA DISTRICT SUNDAY SCHOOL NOTES.

Not having seen any Sunday school notes from this district for some time and having partially covered the parish during the anti-saloon campaign, I find numerous improvements taking place in our work.

Mr. J. L. Pitts, of First Church, Alexandria, is doing splendid work with a Young Men's Baraca Class, which is somewhat a new feature in that Sunday school. Last evening, December 3, his class invited me to attend a banquet given to the Young Ladies' Philathea Class of the same church, and there must have been between 60 and 100 persons present. Taking it as a whole, this was about the best meeting of the kind I have ever attended here. Mr. Pitts surprised us all as a toastmaster with his dry wit and humor, making the affair utterly informal and calling on the very ones who would be least supposed to take part. However, young ladies and all called on responded. Mr. Pitts is a young man of broad business responsibilities, and is termed by many "a man who has succeeded by doing right." He seems to be a born teacher. Mr. R. O. Coorpender, president of the class, is doing splendid work. Miss Montez Henning and others responded very fittingly for the young ladies' class.

The Lecompte Sunday school has also made great strides since I attended it a year or more ago. The building has been remodeled at the suggestion of Brother Neill. Back of the pulpit, rooms have been added for the Primary Department and are splendidly arranged, while in the rear of the church the floor has been elevated, and nice chairs with large arm rests for the Junior Department to do their handwork, and roller partitions have been put in. I understand that a young man of the school gave $500 for this feature alone. In bad weather, when the attendance is small at the preaching services, the partitions are pulled down, thus making the building more easy to heat, and the seating capacity more in keeping with the size of the audience. This school has also produced a State worker for the interdenominational work in the person of Miss Marguerite Cox.

On last Sunday I visited Stone's Camp and found that Mr. and Mrs. J. B. Gillis, formerly of this place, are doing a splendid work near there. A year or so ago they organized a Methodist Sunday school nearly four miles from the railroad. They go in their car, carrying a folding organ and books with them. There must have been about forty or more present, and all seemed to be in dead earnest and anxious to get the most from the lessons. At the request of the State Epworth League officers, I assisted the young people there in organizing a League chapter.

I learn from Brother B. F. Day, of Tioga, that the school there is gradually increasing in size and taking on new life since he recently took charge as superintendent. He is a superintendent who has had considerable experience, having served other Sunday schools in that capacity. This place has again been placed on the Pineville Circuit, and Rev. H. B. Vanderberg, our new pastor, has arrived and everything looks auspicious for greatly improving the Sunday school work within the bounds of his circuit.

W. W. WILLIAMS.

Strong and Prairie Circuit (North Mississippi Conference).

Dear Dr. Meek: The pastor who is assigned to "Strong and Prairie" should count himself greatly honored. These towns are located on the I. C. and M. & O. railroads, in the "Garden of Eden" section of the Aberdeen District, and within the borders of the great corn region of North Mississippi, known as "Egypt." And no finer people, it is said, may be found in the big Mississippi comonwealth than many who compose the membership of these churches and the residents of this territory. A long line of worthy ministers have wrought here, and the Rev. R. G. Porter, prominent in his Conference and known extensively in Methodist circles, entered heaven while pastor of these favored congregations. The transition from conditions so congenial was to a noble personage who dwelt habitually upon the border lands of the heavenly city. Rev. J. W. Bell is presiding elder again of this prominent and well developed district. Great events and something in epics have occurred among these many important pastoral charges during the many decades of their interesting history. Bishop Atkins, our latest Conference President, has grown perceptibly within the two last years and since his visit to Tupelo. Always, he has been prominent for success, but is now coming fully into the realm where have been found the real Bishops of American Methodism. The North Mississippi Conference pastors and the lay delegation were in eminently good condition at the New Albany Conference. So also appeared the connectional and general visitors. Great things were spoken of the New Albany entertainment and of the pastor and his co-workers, and all the celebrations and public services were up to the best high water mark for distinguished Conference conventions.

A. H. WILLIAMS.

Shannon, Miss.

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LOUISIANA CONFERENCE APPOINTMENTS.

Alexandria District—H. W. May, presiding elder; Alexandria, O. J. Chandler; Bunkie, R. S. Walton; Bon Ami and Carson, T. I. Beck; Boyce and Cheneyville, W. W. Perry; Columbia, J. M. Alford; Colfax and Montgomery, H. B. Perritt; Campti, E. L. Cargill; DeRidder, W. S. Henry; DeRidder Mission, D. C. Bennett; Elizabeth and Fullerton, W. B. Perritt; Glenmora and McNary, J. W. Faulk; Harrisonburg, Robert Randle; Jena and Jonesville, J. O. Bennett; LeCompte and Meridian, B. H. Sheppard; Longville, P. A. Swann; Mellville, J. H. Montgomery; Merryville, J. W. Booth; Natchitoches, P. M. Brown; Oakdale, F. M. Freeman; Opclousas, J. D. Harper; Pineville, H. B. Vandenburg; Pollock and Rochell, L. E. Crooks; Provencal, G. W. Bolton; Rapides Circuit, A. A. Phillips; Reeves and Oberlin, A. J. Bonnett; Selma, S. L. Riggs; Standard, E. G. Wood; Trout and Goodpine, P. H. Fontaine; Woodworth and Longleaf, W. F. Roberts; Commissioners of Education, O. J. Chandler, T. W. Holloman.

Baton Rouge District—H. W. Bowman, presiding elder; Amite, H. T. Young; Baker, J. B. Fulton; Baton Rouge: First Church, C. A. Battle—Keener Memorial, H. W. Cudd; Clinton, A. J. Coburn; Denhan Springs, W. A. Mangum; Franklinton and Zona, J. A. McCormack; Franklinton Circuit, to be supplied; Greensburg, J. L. Cady; Gonzales, to be supplied; Hammond, J. J. Kelly; Jackson and St. Francisville, S. S. Bogan; Kentwood, John Sholars; Pine Grove, B. W. Watson; Ponchatoula, J. B. Williams; Pride, B. H. Andrews; Springfield Mission, H. C. Murphy; Tangipahoa, J. L. Evans; Wilson, S. J. Davies; Zachary, R. V. Fulton; Chaplain of Penitentiary, H. S. Johns; Commissioners of Education, C. A. Battle, Walter Quinn.

Lafayette District—J. I. Hoffpauir, presidlng elder; Abbeville, F. J. McCoy; Crowley, A. L. Townsley; Eunice, A. A. Bernard; Evangelline Mission, T. L. Bryson; Franklin, A. F. Vaughan; Gueydan, J. H. Hoffpauir; Houma Mission, C. V. Breithaupt; Indian Baycu, J. L. Lay; Jennings, W. R. McPherson; Lafayette, Wm. Schuhle; Lafourche Mission, A. D. Martin, C. F. Starns, junior preacher; Lake Arthur, J. D. Nesom; Lake Charles, K. W. Dodson; Morgan City, C. C. Wier; New Iberia, H. N. Brown; Patterson and Jeanerette, M. C. Holt; Rayne, C. E. Fike; Sulphur and Vinton, Louis Hoffpauir; St. Martinville, to be supplied; French Missionary, Martin Hebert; Commissioners of Education, A. I. Townsley, A. P. Holt; Student Theological School, Emory University, F. E. Few.

Monroe District—A. S. Lutz, presiding elder; Bastrop and Collinston, O. L. Tucker; Bonita, A. D. George; Brooklyn, Denis Fordham; Calhoun, W. J. Newsom; Eros, R. H. Bamburg; Farmerville, J. F. Waltman; Gilbert, J. R. Roy; Lake Providence, C. C. Miller; Mangham, D. C. Barr, S. W. B. Colvin, junior preacher; Mer Rouge and Oak Ridge, W. R. Harvell; Monroe, T. H. Morris; Oak Grove, W. T. Woodward; Rayville, H. N. Harrison; Sicily Island, W. J. Porter; Tallulah, V. D. Skipper; Waterproof, George Fox; West Monroe, H. W. Ledbetter; Winnsboro, H. B. Thomason; Commissioners of Education, T. H. Morris, F. T. Gibbs.

New Orleans District—W. W. Holmes, presiding elder; Bogalusa, T. J. Warlick; Covington, to be supplied; Donaldsonville and Vacharie, P. O. Lowrey; McDonoghville, T. V. Peters; New Orleans—Algiers and Lower Coast, R. M. Brown; Carrollton Avenue, N. E. Joyner; Epworth, C. M. Morris; Felicity, F. R. Hill; First Church, S. H. Werlein; Louisiana Avenue, A. J. Gearheard; Parker Memorial, R. H. Harper; Rayne Memorial, F. R. Hill, Jr.; Second Church, J. A. Alford; St. Mark's and Mary Werlein Mission, W. E. Thomas; St. Mark's, Italian preacher, C. V. Romano; Plaquemine and New Roads, G. P. White; Slidell, T. J. Embree; St. Tammany, J. S. Rutledge; Superintendent Orphan Boys' Home, J. L. Sutton; General Secretary Epworth League, F. S. Parker; Professor in Emory University, F. N. Parker; Professors in Vanderbilt University, H. B. Carre, Thomas Carter; Commissioners of Education, F. R. Hill, Jr., Van Carter.

Ruston District—Briscoe Carter, presiding elder; Arcadia, R. K. Means; Athens, W. D. Kleinschmidt; Bernice, S. T. Roberts; Bienville, George Purcell; Cotton Valley, T. J. Holladay; Dubach, W. L. Doss; Elmore, W. E. Akin; Gibbsland, J. G. Sloan; Haynesville, A. S. J. Neill; Haughton, J. M. Brown; Homer, J. G. Snelling; Jonesboro, G. A. Morgan; Minden, W. W. Drake; Plain Dealing, C. B. Powell; Ringgold, J. F. Dring, F. P. Morse, junior preacher; Ruston, J. M. Henry; Sibley, A. L. Harper; Simsboro, W. R. Smith; Winnfield, J. W. Lee; Superintendent Methodist Orphanage, R. W. Vaughan; Commissioners of Education, J. M. Henry, S. M. Collins.

Shreveport District—C. D. Atkinson, presiding elder; Anacoco, A. C. Searcy; Bayou La Chute, J. F. Foster; Cedar Grove, W. F. Henderson, Jr.; Coushatta, A. H. Parker; Grand Cane, L. C. Wilson; Greenwood, J. C. Rousseaux; Ida, S. D. Howard; Leesville, J. L. Williams; Logansport, F. B. Hill; Mansfield, A. G. Shankle; Many, J. C. Price; Mooringsport, W. F. Henderson; Noble, R. T. Ware; Pelican, F. R. Power; Pleasant Hill, B. T. Crews; Shreveport—First Church, George Sexton, H. W. Jamieson, junior preacher; Noel Memorial, R. W. Tucker; Texas Avenue, L. N. Hoffpauir; Queensborough, I. T. Reams; South Mansfield, S. S. Holladay; Vivian, H. J. Boltz; Zwolle, T. D. Lipscomb; Conference Sunday School Field Secretary, W. H. Coleman; Centenary College, R. H. Wynn, President, H. T. Carley, Professor; Superintendent Anti-Saloon League, A. W. Turner; Commissioners of Education, G. S. Sexton, R. T. Moore.

CHRISTMAS FOR THE ORPHANAGE.

We are sure our many friends wish to help us make Christmas a happy occasion for the 107 children in our Orphanage. They look forward to this time of joy with the same anxious hearts that the children in our good Christian homes do, and the only way that their longings can be gratified is by our own good people taking the place that real parents always take toward their own children. These orphaned ones have none other to look too. You, the Methodists of this State, are their "Santa Claus." We trust that we shall not be disappointed. We have never been disappointed. Toys, dolls, goodies, anything that will make the heart of a child happy on this occasion, will be acceptable. If you wish us to select the presents you wish to give, send money and state that it is for the Christmas fund.

Wishing all our good friends a most happy, joyful Christmas, I am faithfully,

ROBT. W. VAUGHAN.

Superintendent Louisiana Methodist Orphanage.
Ruston, La., Dec. 9, 1915.

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"Delight thyself also in the Lord, and He shall give thee the desire of thine heart."

NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 51. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South Whole No. 3122

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 23, 1915. CHAS. O. CHALMERS, Publisher.

Editorial

"Let not one heart be sad to-day,
May every child be glad and gay:
Bless Thou thy children great and small
In lowly hut or castle hall;
And may each soul keep festival
At Christmas time."

* * *

A press dispatch states that the German Emperor recently attended a service in the ancient German church at Vilna, while visiting the eastern front, and that the field chaplain who preached discoursed upon the theme, "Blessed are They Who Do Not Lose Confidence." In view of the situation which the Kaiser is now facing, the chaplain's subject could scarcely have been more appropriate.

* * *

A writer thus describes the condition of the Established Church of England when the Wesleyan movement began: "Its theology was 'cold and colorless,' its clergy for the most part * * * unspiritual, preaching not good news, but good advice." Is not this a pretty good description of some of the theology and preaching of our own time?

* * *

What has become of the prayer meeting? We have lately attended two Annual Conferences, and we scarcely heard it mentioned in the reports of the pastors. This we feel sure was merely accidental; yet we regretted the omission. The intercessory function of the Church needs to be emphasized. There can be no true spiritual prosperity or achievement without prayer. The wise pastor will make much of the mid-week prayer service.

THE NAME ABOVE EVERY NAME.

In his noble Epistle to the Philippians, written probably during his first imprisonment at Rome, St. Paul makes concerning Christ the following wonderful declaration: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (American R. V.).

The sweep of the eternities is in this majestic utterance, and the full significance of it is beyond the compass of the uninspired human mind in this present sphere of existence; but much of the truth that it embodies is such that we can lay hold upon it. It is not our purpose, however, at this time to attempt to discuss this entire passage, but rather to comment briefly upon the result of our Lord's self-sacrifice and unparalleled humiliation and death as it relates to his own place in the vast universe. Is it true that his incarnation and earthly ministry and atonement, and what was thereby accomplished, have resulted in giving him "a name which is above every name?"

Certainly, so far as the earth is concerned, this cannot be denied. In all that is worthy pertaining to human affairs the position of Jesus is one of unrivaled pre-eminence. In the field of literature he is far and away the most outstanding figure. Incomparably more books have been written concerning him than any other character known to human history. The Bible, which from beginning to end has to do with his coming and mission, is circulated and read as is no other volume in existence. The demands for all of the "best sellers" issued by the printing presses of the nations fade into insignificance when compared with the unceasing calls for this marvelous work, which has been translated into practically all the languages of mankind. And Christ has colored the thinking and influenced the writings of the foremost men of the race as no other person has ever done. Modern philosophy bears his ineffaceable impress, and he has been the inspiration of the world's best poetry, loftiest oratory, and choicest fiction. If the publications that reflect his thought and spirit were taken from our libraries, they would be despoiled of their richest treasures and their shelves would be oppressively empty.

In the realms of painting, sculpture, and music vastly the largest place also belongs to the great Galilean. He has literally taken possession of human chronology, and in the domain of architecture his primacy is overwhelmingly apparent. The principles that he taught underlie the mightiest governments on the planet, and in proportion as they measure up to them do they prosper. The noblest streams of philanthropy that are flowing to-day are the outgushings of the love that he has awakened in human hearts. The religion that he established is the most virile, aggressive, and widely extended of any on the globe. Other faiths are giving way before its triumphant advance and its universal supremacy is foreshadowed now as never before. In fact, the character and teachings and achievements of Christ amongst men are such as to justify fully the memorable words concerning him ascribed to the great Napoleon, perhaps the most masterful purely human personality of all time:

"Everything in him astonishes me. His spirit overawes me and his will confounds me. Between him and any other man that ever lived, there is no possible term of comparison. He is truly a being by himself. His ideas and sentiments, his manner of convincing, are not explained either by human organization or the nature of things. The nearer I approach, the more carefully I examine, everything is above me; everything remains grand, with a grandeur which overpowers. His religion is from an intelligence which certainly is not that of man. * * * Alexander, Caesar, Charlemagne, and myself founded great empires, but upon force. Jesus Christ alone founded his empire upon love—pure, unselfish love toward the lost; and to-day millions would die for him. None else is like him."

But the supremacy of Christ is not restricted to this mundane sphere; it extends also (or will extend) throughout the whole universe, including the heavenly world. Paul tells us that amid all created beings and things he is to have "pre-eminence." Such is the will of the Father concerning him. The great Apostle declares that he has "gone into heaven, and is on the right of God, angels and authorities and powers being made subject unto him." The Seer of Patmos, in his enrapturing visions of eternity, always speaks of him as ineffably glorious in his person and as reigning jointly with the Father amid the most dazzling splendors. He is described as occupying a throne, with many crowns upon his head, and with an innumerable company of angels and redeemed spirits thronging about him, singing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Such is the Being whose birth into our world Christendom is now celebrating. The scheme of the incarnation did not begin on earth; it began in the sky. But when the Babe of Bethlehem came it first touched our planet, and has been lifting it heavenward ever since. Jesus holds the first place in human thought, affairs, and affections, because, of all the beings who have lived and wrought amongst men, he has rendered humanity the largest service. The most we know about God and ourselves, he taught us. The meaning of life, the ideals which should govern it, and its obligations and possibilities took on new meaning in the light of his utterances and example. He set to work in human hearts a regenerating power which counts for vastly more than any other force within the reach of man—a power that cleanses the heart, frees it from the dominion of sin, and fills it with peace and love, thus transforming the sinner into a saint and opening the way for the reign of righteousness on earth. He robbed death of its terror, the grave of its gloom, lifted the dark curtain that veils the future, and pointed out to the race a shining pathway to the "city which hath foundations" and into which no evil thing cometh. The truth is, no tongue can tell, no human mind can conceive, of the reach and significance of the mighty work of the incarnated Son of God and the corresponding indebtedness of mankind to him.

"Askest thou in exultation
What the Cross of Christ has done?
Ask the splendors of creation
If they feel the noonday sun.
Ask reviving vegetation,
Rushing forth on joyous wing,
If it feels the inspiration
Of the breath-enchanting spring.

SOMETHING ALL MAY GIVE.

"What can I give Him,
Poor as I am?"
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what can I give Him?
Give Him my heart."

—Rossetti.

WHAT DOES THE BIRTH OF CHRIST SIGNIFY TO YOU?

Curious, is it not—but it is the little things of life that interest us most. We get more pleasure out of small happenings and trifling amusements than we do out of happenings or occupations that are of far greater importance to us. And so is it with little annoyances and little worries; they take more of the joy out of life than much more serious losses or sufferings.

And as to our conversation, what are the things that we talk about most? Not the great advance that the nations of the world are making, one after another, in the direction of self-government; not the progress of the gospel in heathen lands or in our own land, or the necessity for greater effort in spreading it; not the glorious consummation of God's purposes with regard to man which he is bringing about; not even—except during an election—the important political events that are transpiring in our own country. What do we talk about? Why, the weather, neighborhood gossip, our pains and annoyances, or our amusements—the fleeting things of the moment.

A great scientific discovery, which is destined to make great changes in the conditions of life, may or may not call out a passing remark, but a baseball championship excites enthusiastic interest.

Why is this? Why do the little things, the passing things, absorb our attention to the almost complete exclusion of the really important things of life? Why? Ask yourself.

Whatever explanation we may give of it, this habit of mind is one of the chief hindrances in the way of our spiritual development, because it unfits us for getting a really intelligent grasp of the sublime facts and sublime truths which are the only food that will nourish our spiritual life.

Why were Abraham, and Moses, and David, and Isaiah, and Jeremiah, and Ezekiel such giants spiritually, as compared with us? Because they thought a great deal about God. They did not know much about him, but they tried hard to understand him and to please him, and by such trying they learned to trust him and to love him enthusiastically.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life." Have you ever really tried to grasp the full meaning of that tremendous statement? The Son of God, who is himself God, who himself created and upholds the world (see Heb. 1. 1-3), became a baby, grew to be a man, lived a life of poverty, and submitted to insult and persecution and death, that we might be delivered from bondage to sin, and also from the penalty due to us for sin. Has that fact become to you like a piece of last year's news, or is it always more or less before your mind as the fact of supreme importance to you at all times? There is only one way of learning to love Christ, and that is, by thinking a great deal about him and trying to please him.—Sabbath Reading.

"PEACE ON EARTH."

By R. B. Eleazer.

The tragedy of the European war becomes doubly tragic as the Christmas season approaches—the season when, as some one has said, "all the world unites in a conspiracy of love." Our hearts are sick when we remember that, in this good year of our Lord 1915, the angels' song of peace and good-will is still but the whisper of a dream, its echo heard but faintly amid the roar of cannon and the groans of millions who lie wounded and dying at the hands of their fellows. "Here is a great world conflict that contravenes completely the spirit and teachings of Christ and of Christianity.

What is the meaning of it all? Has Christianity failed? Has it indeed "broken down," as some have been quick to claim?

Christianity Untried in International Affairs.

No; Christianity has not failed. It holds sway to-day over more hearts than ever before in the world's history. The battlefields of Europe are vocal with the prayers of millions of earnest Christians, and the glazing eyes of myriads of the dying are turned toward the Cross. Indeed, we are told that the war itself has brought about a distinct and widespread revival movement, beginning at the battle front and extending throughout the countries at war. Christianity is more potent to-day than ever before in the regeneration of individuals and of social conditions; and if it were given a chance, it would be no less effective in transforming the larger life of nations. The trouble is that as a factor in international affairs **Christianity has never been consistently tried.** Men have never thought of it as setting up standards of national conduct and international relationships just as truly as it sets up personal standards.

Patriotism Versus Altruism.

For a long time we thought of Christianity only as a matter of personal salvation. We are beginning now to see its broader social significance as it applies to the relations of man to man, of the individual to society, and of society to the individual. But up to this time our conception of its social applications has been limited by national boundary lines. As between nation and nation, it has not been Christianity which has shaped our relations, but patriotism; which, being interpreted, means love of myself and my own suspicion or jealousy or hatred of all others. Nationalism so far has been the boundary of our expanding vision. We have yet to rise to the Christian conception of world brotherhood which will make all nations but units of one great family and unite them in the bonds of mutual love and helpfulness.

No; Christianity has not failed. It is we who have failed to appreciate and apply it to the larger relations of life. It is we who, in our relations with our brothers of other names and nations, have limited and discounted and denied it.

This is the explanation of the paradox of a war of demoniac destructiveness, waged by men who worship the same God and bear upon their hearts the name of the Prince of Peace. God hasten the day when we as nations shall learn the Spirit of Christ, by whom were made all races of men and in whom all may be united in a common brotherhood! Then, but not sooner, shall the angels' prophetic song become a glad reality and the light of heaven that shone upon Judea's hills shall shed its radiance upon every land and tongue.

Examples of Christian Diplomacy.

So much for the principle; but how shall it be applied? How, for example, shall it affect our own international relations in these crucial times? It is a matter of gratification that for a number of years our country has been making progress in this direction, notably in our recent peace treaties and in our relations with Mexico and with the belligerent nations of Europe. The President's patience and forbearance with unhappy Mexico; his distinterested friendship, that could not be shaken by rebuff and insult; his determination that the rights and integrity of Mexico must be preserved, though favorable opportunity was not wanting for intervention and possibly conquest; the calm and conciliatory attitude that has marked our dealings with England and Germany in connection with flagrant infringement of American rights; the fixed determination that, whatever happened, we would refuse to act hastily or in passion; and, in pacticular, our steadfast assumption that the offending nations had no unfriendly purpose toward us and would gladly make amends if shown their fault—these are splendid examples of Christian diplomacy of which we may well be proud. And in every case so far results have justified the policy.

Shall it be Christ or Mars?

But what shall we say of the program of preparedness that is now being proposed, the building of a navy that will rival the greatest on the globe, and the creation of a standing army of a million fighting men? Do we honor our faith or discredit it by assuming that the gospel of peace is powerless to prevent war, that war is inevitable, and that therefore we must get ready for it? Are we applying Christian principles when we take for granted that our neighbor nations—Christians truly as we are—are jealous of us, anxious for an opportunity to trample upon our rights, snatch our territory, and rob us of our liberty? Shall we not cultivate suspicion, then fear, and thereby inevitably hate, by looking upon them as enemies ready to pounce upon us on the slightest provocation? Shall we encourage friendly relations with our neighbors by putting them on notice that we have no faith in their fairness or friendship and by making ready for war upon them? If we look upon them with suspicion, why should they not look so upon us? If we regard their preparedness as a menace to us, why should they not regard ours as a menace to them? Thus will suspicion engender suspicion, fear create fear, and mutual hate grow up as a natural result. Shall I make a man my friend by preparing to fight him? Shall we cement international friendship by building dreadnaughts and raising standing armies for the destruction of our friends? Shall we prove or discredit our desire for leadership in world peace by launching into a program of militarism at a time when the whole world is seeing as never before the folly and crime of war?

"Choose Ye This Day."

The best that can be claimed for such a policy is not that it is Christian, but that it is a matter of expediency alone. But that which is un-Christian is unwise also, else is our faith vain and our preaching a mockery. If as a nation we are unwilling to trust our safety to a Christian program of real peace, fair dealing, and good-will, but must rely rather on battleships and forts and armies, then let us cease to call ourselves a Christian nation and confess at once that, though individually we may be Christians, collectively we are still barbarians.

Nashville, Tenn., Dec. 13, 1915.

LETTER FROM SAN FRANCISCO.

By W. P. Andrews.

"Farewell P. P. I. E." These were the words written upon the sky in letters of fire by the daring young aviator, Art Smith, as he soared above the Exposition grounds at 12 o'clock, midnight, Saturday, December 4. This act signaled the closing of the gates of the world's greatest exposition. This came at the close of a day full of interest to the great multitudes (the admissions for the day were 416,164) who availed themselves of this last opportunity to view the wonderful works of man and God enclosed within these beautiful grounds, and to participate in, or be entertained by, the varied and interesting program of the day.

By this time (Monday, December 6) the work of preparing the exhibits for removal has begun. Ere long they will all have been taken away, and then the wreckers will be given charge, and in a brief time the beautiful buildings and wonderful statuary that have been the admiration and source of inspiration of the multiplied thousands who have visited this "Jewel City" during the past ten months, will have been leveled to the ground and removed, save, perhaps, the Fine Arts' Palace and one or two others that special efforts are being made to preserve.

It seems a pity. Millions of dollars were spent in their erection, which required many months of painstaking labor, and to be permitted to stand and be of service for so short a period would seem

to be regrettable. Yet they were not built in vain. Often it is not the shorter lived man who lives to the least purpose. So with these buildings, so with works of art. They contributed to the enlargement of the minds who conceived them, multitudes were fed and clothed from the remuneration received by the workmen, and images were made in the minds of men, women and children, not a few, that will abide with them to their lasting benefit. This of the grounds and buildings. The exhibits have served as a medium for the interchange of ideas, such as could not have otherwise been provided. Manufactures of every kind, and education in all its branches have received a fresh impetus. The bringing together of so many representatives of the peoples of the earth has contributed, and will continue to contribute, to the recognition of the doctrine of the common brotherhood of man, and if the end of the present great war shall not be hastened, the prevention of future wars may result.

In no sense was the Panama-Pacific Exposition a failure. The attendance would no doubt have been much greater if Europe had kept the peace, but as it was the total attendance was 18,829,963. Instead of several millions dollars of indebtedness remaining, as with previous expositions, after allowing for all possible expenses for clearing the grounds, etc., there will be more than a million dollars in the treasury.

Perhaps never before have the comfort and safety of strangers been so carefully looked after. The Strangers' Aid Society, the Y. M. C. A., the Y. W. C. A., and the Churches vied with one another in this good work. We feel that our own Church Exposition Headquarters have not been maintained in vain. Many have been the expressions of gratitude received from visitors. Besides contributing to their protection, comfort and pleasure, they came to know more of our work in the West, while we were much benefited by contact with our people from the Southland.

UTTERANCE OF THE LOUISIANA CONFERENCE CONCERNING PROHIBITION.

(The following report of the Committee on Temperance was adopted by the Louisiana Conference in its recent session at Mansfield, and is published by special order of that body.)

Since we last met as a Conference gigantic strides have been made toward the ultimate suppression of the manufacture, importation, and sale of intoxicating liquors. The wave of protest against this monster evil is becoming nation-wide. The conscience of the American people is awaking, and indeed the whole world is becoming more pronounced in favor of prohibition. We who have been giving time and strength and prayer toward this reform have reason to render thanksgiving to God for the progress which has been made. State after State in this Union has declared for prohibition. Of the 48 States of the Union, 19 have declared for prohibition; 9 are nearly prohibition States, with more than 50 per cent of the population under prohibition; 13 are partially for prohibition, with more than 25 per cent under prohibitory law; only 9 States have less than 25 per cent of their population under prohibition.

No one can contemplate these figures without being thoroughly convinced that prohibition will soon prevail. Not only are the friends of prohibition assured of final victory, but the saloonists and manufacturers of strong drink see their approaching doom. The handwriting is on the wall. The time is coming soon when every State must confront the question: Shall the saloon or prohibition prevail? That hour has reached the State of Louisiana. We are now in the throes of this great crisis. For the first time in the history of Louisiana the people have been called to answer this question. It has entered into politics and has become a vital issue involving a great moral principle.

One year ago it would have been impossible for the advocates of prohibition to express their convictions at the ballot box. Their votes would have been unconnted. On January 25, 1916, every ballot for prohibition will be registered. The people of Louisiana will decide whether the saloon shall be king or whether righteousness shall prevail. They will determine whether that menace to the peace, happiness and prosperity of the people shall be allowed to continue its work of ruin, or whether it shall be utterly overturned and destroyed. They will decide whether the young men and young women of the State are of sufficient value to be protected from the infernal influences of these murder mills, of the cabaret and brothel; or whether they shall be exposed to the salacious temptations of the wineroom and be offered up as victims to satiate the maw of this rapacious Moloch. They will be called upon to decide whether blood money derived from licensing the saloon is of greater value than sobriety, industry, prosperity, righteousness and protection to life and health. All reforms in democracy are to be affected by the ballot. Civic responsibility is a sacred trust. We as preachers are not only in duty bound to exemplify the Christian life, but to impress on others their duty as citizens. A man is responsible to God for the way he votes. His ballot has upon it either the favor or disfavor of God. He either honors or dishonors the God whose servant he is. The Apostle said: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

When a great moral principle is involved the Christian citizen has no other choice than to stand for that principle. It is not a matter of the individual; it is the Kingdom of God which has the paramount claim. We desire to place ourselves on record as being opposed to the election of any candidate who, in order to secure the support of the saloon, will not co-operate in the enactment of laws suppressing the liquor nuisance, and pledge himself to the enforcement of laws which are already in existence.

The Gay-Shattuck law and the Sunday law prohibiting, on the one hand, the sale of liquor to minors and its sale to whites and blacks at the same bar, and, on the other, the opening of the saloon on Sunday, are wantonly and defiantly violated, and many officials whose sworn duty it is to enforce these laws are remiss in the performance of their duty, and for reasons known to themselves wink at these open violations of law.

The time has come when Christian voters should show their strength at the polls and make an emphatic protest against official malfeasance. If Christian people remain inactive at such a time as this, there will be no relief from the oppression and destructive dominance of the saloon. Shall the saloon rule the people of our State, or shall the people rise up in their manhood and abolish the saloon? This is the question which confronts Louisiana to-day.

We pledge ourselves to co-operate with the Woman's Christian Temperance Union and the Louisiana Anti-Saloon League in their efforts to achieve the demolition of the liquor traffic.

We respectfully request the appointment of Rev. A. W. Turner as Superintendent of the Anti-Saloon League in the State of Louisiana.

Signed: S. H. WERLEIN, Chairman.

EARLY PORTRAITS OF JESUS.

The author of these lines once held in his hand the most precious thing it was ever his privilege to touch. It was a gold coin seventeen hundred years old. On one side, beaten in this small coin, which was about the size of a dime, was the figure of a man with a mitre in one hand and a cross in the other. This shows that the coin was not civil but ecclesiastical. On the other side there were beaten in the coin the dim outlines of a face. It was easy to identify it, with the letters on the other side, as the face of Jesus Christ.

There is a tradition that Saint Luke was an artist, and that he once painted a portrait of Jesus in colors, which was afterward presented to the King of Odessa, as there is a tradition that on the napkin which covered the face of Jesus in the tomb of Joseph of Arimathaea there were found stamped the outlines of the sacred face. But there is nothing of evidential value to vouch for such traditions.

"The authentic portrait of Christ in Trinity Church, Liban, Russia, a fac simile of which hangs in the Methodist Mission at Petrograd, is of great antiquity. The picture is said to have been originally copied from an image carved by order of Caesar Tiberias, and taken from the treasure-room at Constantinople by the Sultan of Turkey and presented to Pope Innocent VIII as a ransom for his brother held captive at that time by the Christians.

The oldest portraiture of Jesus in literature is the famous description of Publius Lentulus, governor of Judaea, in a letter to the Roman Senate. Although its authenticity is questioned, it will always retain a place in the memorabilia of Jesus. The description follows:

"There has appeared in these days a very virtuous man, named Jesus Christ, who is even now living among us and whom the heathen consider a prophet of truth and who is called 'Son of God' by his own disciples. He raises the dead and heals all manner of diseases. A medium-sized man of stately figure and very venerable appearance, so that those who behold him must love him as well as fear him. His hair has the color of a thoroughly ripe hazel nut. Down to his ears it is almost smooth and from there downward somewhat curly, falling wavily over his shoulders, and of Oriental manner, according to the custom of the Nazarenes, parted in the middle. His brow is full and smooth. His face without blemish and wrinkles, of a beautiful, ruddy complexion. The nose and mouth are beautifully formed. The beard is sparing, the color being in harmony with the hair, which is not of great length. His eyes are dark blue, clear and vivacious. His body is well proportioned. In rebuking he is terrible; in exhorting he is friendly and winning; in speech he is moderate, wise and modest, and yet dignified. No one remembers ever having seen him laugh, but many have seen him weep."

The most beautiful portrait of Jesus was never held in the hand, hung on a wall, or read in a book, but worn in the heart of a faithful disciple. This is the authentic portrait of Paul, "Christ within you, the hope of glory," and this is the portrait that all may have for the asking. Without it the richest Christmas would be poor, indeed; in fact it would not be a Christmas at all, only a shallow imitation, robbed of its beauty, blessedness, and eternity.—New York Christian Advocate.

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CORNERSTONE AMONG THE RUINS.

By Bert H. Harper.

Among the ruins left by war
Where once an empire's might,
There was a preacher brought a prayer
And laid a cornerstone.

Of a temple not with marble white
Or granite towering near—
Of a land beyond the battle lines of time,
And born and fashioned there

Where were the poisoning mists are lashed
And ramp the fog and steam at night—
And many a Mother let will make of clay
Her all warm and bright—

Of flames that burn the Furnace full
Many and many a million fire.
Where we will other children played in the
Morning Breaker's golden glow.

And down beside the blue-eyed holly berries red,
With faith the same.
And hope alive, but where he ever
Soon each one name a blessed Name.

Then though the quaking blackened earth recorded
To the feet of a million foes.
And warring with and enemy fierce
Upon in ravage carnage meet.

And though the cry of other wrongs
In weary hearing wounded hear.
The wrought pray the Prince of Peace,
And live in the hope of his mission here.

For twenty and seven centuries gone,
the prophets sang the reign of right,
In the coming of One, whose latest star
will rise o'er eastern hills tonight.

THE GIFT OF A LIFE.

Paine College and Southern Methodism have suffered a distinct loss in the death of Rev. W. L. C. Wailes.

Professor Wailes, the son of Dr. E. W. Wailes and Mrs. Addie Gorton Wailes, was born in Waterproof, La., on March 22, 1880, and died in Augusta, Ga., on November 14, 1915. He is survived by his mother, his wife, Mrs. Maud Henry Wailes of Birmingham, Ala., whom he married in 1907; two sons, Henry and Gorton, and a brother, Mr. E. L. Wailes of Birmingham.

Having secured his secondary education in the public schools of his native town, he entered Centenary College, from which he graduated with the A.B. degree in 1899. After graduation he taught for three years in the public schools of Louisiana, and in 1903 entered the Theological Department of Vanderbilt University. In 1906 he received the B.D. degree and was awarded the Founder's Medal—the highest departmental honor offered by the University.

During this period of teaching in Louisiana and study in Tennessee he referred often in letters to his mother to the need of the negro. He saw them as those without a shepherd; he saw them as a race impotent from birth, lying at the beautiful gate of the Temple of Civilization, waiting for some followers of the Christ to extend, not silver and gold, but the hand of confidence and help; he saw them with the open Bible in their hands, but with none to instruct. He heard the command of the Master, "And in Samaria." In 1906 he volunteered for service in the Theological Department of Paine College, the school founded and supported jointly by our own Church and its child, the Colored Methodist Church.

At Paine, Professor Wailes labored faithfully and well. His unusual intellect, working in perfect accord with the spirit of the Christ—"a mind and soul according well"—gave to his labors rich results. Two years ago he took charge of the Department of Physical Science. No period of his school life showed greater fortitude or devotion than these last two years. With body racked by pain he daily met his classes. During the past summer he was confined to his bed, suffering intensely. It was my privilege to be much associated with him during these trying months. As daily we saw the body grow weaker under the ravages of pain and fever, the hope, the assurance will his penetrate the triumphant hope is impressible.

Not only was Mr. Wailes a Professor in Paine College but immediately in coming to Augusta he became active in the Central life of the city. Under the Woodmen Circle he organized a Men's Bible Class with six members. At his death the class membership was above 100.

The home-going of this man, our co-laborer and friend, leaves a vacant chair in our faculty that is difficult to fill. The need is urgent, it is immediate. The call is to a young man trained in one of our own A-grade colleges who is able to teach the Physical Sciences, or can work anywhere in the Department of Ministerial Training—one who not only believes in the universality of religion and of opportunity, but who is eager to carry this message of the abundant life to our brother in black.

The pathway here will not always be along pleasant places. The awful need, the boundless opportunity, the lethargy and indifference of the Church will oftimes wring the soul, but where the way is darkest the fellowship of the Christ is most real. The task is hard, but it is glorious; the work difficult, but sane and in accord with one's sense of justice.

Is there one to whom this opportunity appeals—one who will take up the work laid down by Professor Wailes?

Augusta, Ga. D. H. ATKINS, President.

THE WORK IN THE GREENVILLE DISTRICT.

Dear Dr. Meek: I am enclosing you my first round of appointments for the Greenville District. We enter upon the new year hopefully. I think all the preachers of this district will be in their places by the coming Sabbath. As a general thing our preachers lose no time in getting on the ground and taking up the work. This is as it should be.

This year we shall miss from the ranks of the Greenville District some men who have labored long and well within its borders. Brother J. J. Brooks, after some twenty-four or twenty-five years of continuous service in this district, has been assigned to a charge in another part of the Conference. No man is more widely known or better loved in this country than Brother Brooks. Happily, he is not far away from us, and we shall still count him as one of our men, and depend on him for counsel and help. And Brother Lagrone, too, has moved just across the border. The church at Drew may count itself happy in having this man of God for its pastor. Brave, true soul that he is, he wrought well for God and the Church while with us, and he will make himself felt for righteousness in his new field. And then there are L. W. Cain, who has joined the local ranks, and H. M. Young, L. P. Wasson, T. M. Bradley, and T. J. Halfacre, who have gone from us to other parts of the Conference. The records will show how faithfully these men have stood at their posts and wrought for the Kingdom. That each one of them will succeed in his new charge, I sincerely believe. There is not one of them that we do not carry in our hearts. Blessings on all of them and blessings on their families!

To the new men who have been assigned charges in the Greenville District, we extend the most cordial welcome. There is not one of them that we take on any sort of probation. They have already been "tried out" and found worthy. What a great time we shall have, together with the faithful men who remain in this district, in planning and carrying forward the work of the Kingdom!

One of our preachers, who has seen a good deal of service in this section of the country, as well as in other parts of our Conference, said to me not long ago: "There is no district in the Conference where the preachers stand closer together and do better 'team work' than in the Greenville District. I am quite sure that you, who spent four years of active service on this District, and did so much to foster such a spirit, will agree that such is true. May the 'team spirit' ever abide with us! It is essential to our best efforts. H. S. SPRAGINS.

TO METHODIST PASTORS IN MISSISSIPPI.

Dear Brethren: The September collection was unanimously accepted by the Mississippi and North Mississippi Conferences at their recent sessions, and I am earnestly request you to arrange to the attention of each Sunday school and church in your charge.

Realizing the need of adequate financial support for our Orphanage and the necessity of a systematic plan for contributions to meet the monthly obligations of the institution.

Resolved, That all our Pastors, Sunday school superintendents and members be urged to observe the Sunday in each month for regular contributions to the Methodist Orphanage, and that the same be sent promptly to the District Secretary of the Home in each presiding elder's district, or to Rev. J. B. Randolph, Supt., Jackson, Miss.

Let all friends of the orphans remember those at the Methodist Orphanage in a substantial way at the Christmas season.

Your friend and brother,
J. B. RANDOLPH, Supt.

DISTRICT SECRETARIES FOR METHODIST ORPHANAGE.

Mississippi Conference.

Jackson District—Jno. P. Bennett, Yazoo City.
Brookhaven District—E. W. Reid, Magnolia.
Meridian District—Geo. S. Weems, Shubuta.
Seashore District—
Hattiesburg District—K. T. Moore, Hattiesburg.
Natchez District—Hugh Junkin, Natchez.
Newton District—J. L. Summer, Newton.

North Mississippi Conference.

Greenville District—E. M. Shaw, Boyle.
Aberdeen District—Mrs. J. H. Haughton, Prairie.
Corinth District—Rev. R. P. Neblett, Ripley.
Sardis District—P. T. Callicott, Coldwater.
Winona District—Rowan Thayer, Greenwood.
Holly Springs District—Dr. C. K. Bailey, Coffeeville.
Durant District—F. A. Howell, Durant.
Columbus District—

WANTED—A housekeeper at Minden, La.; a lady that is unincumbered, and likes children, and is willing to do housework. A permanent home for the right person. Address P. O. Box 54, Minden, La.

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Its very efficient service to patrons in the city is supplemented by the largest and best-equipped mail order department of any store in the South. Ninety-eight per cent of all orders received are filled on date of receipt.

The aim of the store is to merit fully the confidence that has been manifested by the public during its seventy-two years of merchandising history.

D. H. HOLMES CO., Ltd.

Church News

The five Annual Conferences in Texas had during the past year an increase in Church membership of about 14,000.

* * *

Rev. A. Gordon Bakewell, a well known Episcopal minister of New Orleans, celebrated his 93d birthday a few days ago. He is said to be hale and hearty and is still in the active work.

* * *

Dr. J. E. Dickey, who for years served as President of Emory College, was appointed pastor of the First M. E. Church, South, of Atlanta, at the late session of the North Georgia Conference.

* * *

Dr. S. D. Long, formerly of the North Mississippi Conference, but now President of Martha Washington College, at Abingdon, Va., has a son, James Long, in the Candler School of Theology, at Atlanta.

* * *

In the Central Methodist of December 16, Dr. E. G. B. Mann writes spiritedly on "The Practical and Political Sides of Preparedness." He is strongly opposed to the movement. In the same issue of that journal Dr. S. A. Steel declares himself to be in favor of it.

* * *

Rev. W. J. Johnson, who recently completed four years of notably successful work as pastor of the First M. E. Church, South, of Beaumont, Tex., and was transferred to the North Texas Conference, has been stationed at Grace Church, Dallas, which is one of the largest Methodist congregations of that growing city.

* * *

The Wesleyan Christian Advocate, in referring to the action of the two Arkansas Conferences, an account of which we are publishing on another page, says: "What will the brethren in Arkansas do? Will they go to Vanderbilt?" We rather suspect that there are some gentlemen over that way who would like to lead them in that direction.

* * *

The educational resources of the Baptists of Louisiana were summed up as follows at their late State convention: the college plant at Pineville, valued at $66,682; $61,551 in notes on the $100,000 enlargement campaign; 17 acres of land at Ruston, $1000. During the year $5351 was collected on $16,000 worth of notes given in the $100,000 campaign.

* * *

We extract the following from a letter written by Dr. S. A. Steel to the Central Methodist (Lexington, Ky.): "I saw him (Bishop A. W. Wilson) in a book store looking over the latest books, and saw the salesman wrap up several to send to his room. My, my, what would happen if our young preachers would be as diligent to read, study, and inwardly digest good books as this venerable man beyond eighty!"

* * *

According to The Missionary Review of the World, the membership of the Evangelical Churches in China numbers 470,000. These churches are served by 546 ordained Chinese pastors and 5364 unordained workers. There are also 4712 Christian Chinese school teachers, 1789 Bible women, and 496 native assistants in hospitals. There are 235 hospitals and 200 dispensaries, which treated last year 1,322,802 patients.

* * *

The Episcopalians are now dividing honors with the Presbyterians at Washington. The new mistress of the White House belongs to the Protestant Episcopal Church. The Rev. Herbert Scott Smith, the rector of a church at the National Capital, officiated at her marriage to President Wilson last Saturday evening, and baptized in the White House at noon on the same day Ellen Wilson McAdoo, the seven-months'-old babe of Mr. and Mrs. William G. McAdoo, a granddaughter of the President.

* * *

The National Missionary Campaign in the South will consist of conventions in fourteen leading cities, as follows: Houston, Tex., January 19-21, 23; New Orleans, La., January 23-26; Jackson, Miss., January 26-28, 30; Birmingham, Ala., January 30-February 2; Atlanta, Ga., February 2-4, 6; Columbia, S. C., February 6-9; Greensboro, N. C., February 9-11, 13; Richmond, Va., February 15-17; Lexington, Ky., February 20-23; Nashville, Tenn., February 23-25, 27; Memphis, Tenn., February 27-March 1; Little Rock, Ark., March 1-3, 5; Oklahoma City, Okla., March 5, 8; Fort Worth, Tex., March 8-10, 12.

Secular News

By R. E. Meek.

Edison, the famous inventor, is said to be somewhat deaf.

On the first day of the present session of Congress two thousand bills were introduced.

Prince Joachim, the youngest son of the German Emperor, will be married to Princess Marie, of Anhalt, the last of February.

The German navy, unlike the army, is a purely imperial institution—that is, it is the personal property of the German Emperor.

Dartmouth College (Hanover, N. H.), the alma mater of Daniel Webster, is said to have been founded for the purpose of educating Indians.

It is estimated that in the United States 62 per cent of the felt used in making hats is obtained from rabbit skins, which are also said to be used to imitate more valuable furs.

In Mississippi typhoid fever is one of the most prevalent diseases. During the year 1914 there were cases of it in every county in the State, and deaths from it occurred in every county except in George and Jefferson.

Following the course pursued in 1914, the Parliament of Norway has decided that the Nobel peace prize shall not be awarded this year. If there were a war prize to be disposed of, it would doubtless go to the German Emperor.

A statue of Joan of Arc, the famous French heroine, was recently unveiled in New York City. The pedestal of the structure is partly built of stones which were taken from the dungeon of the martyred woman, situated in Rouen, France.

Birds are of great value to farmers as destroyers of insects which are given to eating up crops. It is asserted upon good authority that the slaughter of the fowls in the United States costs the National Government about a billion dollars a year.

Mrs. Lang Newman, who is a member of the American Red Cross hospital in Munich, Bavaria, recently declared that "soldiers permanently blinded in battle, if told of their fate before they have been taught a self-supporting trade, almost always become insane or commit suicide."

Mrs. Ella Flagg Young retired from the office of Superintendent of the Public Schools of Chicago on December 8, at the age of 71 years. Mrs. Young had been connected with the Chicago public schools for 53 years, the last six of these being spent by her in the capacity of superintendent.

The Democratic National Convention will meet in St. Louis on June 14. Other cities competing for this honor were Dallas and Chicago. The Republican National Convention will convene in Chicago on June 7. It is unusual for the party out of power to hold its National Convention first.

The Allies have bought so much condensed milk from New York City that the supply there is very low. The shortage is estimated at about 40,000 gross daily. The greatest sufferers are the poor people who are given to using to nourish their babies the B-grade of milk, from which condensed milk is chiefly made.

Mr. Charles Trevelyan, a Liberal member of the English Parliament, declared on the floor of the House of Commons last month that it would take the Allies six years to wear out the Central European powers, and that by the time this is done in an economic sense the victors and vanquished alike would be ruined.

During the year 1915 sixteen persons were killed in football games, which is an increase of one over the number of deaths caused by it in the year 1911. We believe that intercollegiate games are largely responsible for the fatalities shown and that if these were prohibited, football might prove beneficial to those who are physically fit for participating in such violent exercise.

An effort will be made by the Police Commissioner of New York City to prevent unnecessary noises, which in the past have disturbed people who were trying to sleep. Other American cities would do well to follow the example set them by the metropolis of the nation in this respect.

Though the Chinese possess many unsanitary customs, a simple system of hygiene has been practiced by them for centuries. Speaking of this, a medical writer says: "They wear suitable clothes for summer and winter, drink tea, avoid alcohol, eat cooked food, and are moderate in many things. The result is that many diseases frequently occurring in Europe and America are distinctly uncommon in China."

In Poland geese are extensively raised and the greatest market for them is in the city of Warsaw. Speaking of the manner in which the Polish farmer gets his flock of birds to the city, a writer says: "The Polish farmer does not send his birds to market in coops and by train. That would be a considerable expense. He drives them on the highway, the flock often numbering several hundred. That they may walk to Warsaw without getting sore feet, he shoes them. They are first made to walk over a patch of road covered with warm tar and then over another patch covered with sand. In this way the feet get a coat of tar and sand, and they make the journey without becoming footsore. They are able to travel over the hard roads at the rate of a mile an hour, or about ten miles a day."

Judge Ben B. Linsey, of the Juvenile Court of Denver, Col., was recently fined $500 and costs for contempt of court because he would not abuse the confidence that had been placed in him by a small boy. The mother of the child was being tried for the murder of her husband and the court sought to obtain evidence against her by having the Judge tell what the child had told him. The Judge is to be commended for taking punishment himself, rather than betray the trust which the simple, unsuspecting lad had placed in him. We can conceive of no honorable person securing the confidence of any person and then abusing it. Judge Linsey is constantly showing his love for and knowledge of children in his work as the judge of a juvenile court in a large city, but nothing that he has done is worthy of greater praise than the incident related above. Kindness to children is a Christian virtue and ought to be cultivated more extensively. To abuse the confidence of a child is more reprehensible than to abuse that of a grown person, because the trust that a child places in one is apt to be implicit, owing to a lack of worldly knowledge on his part, while the adult is, on account of his knowledge of the world, not likely to trust even his best friend too far. Boys whom the Judge has befriended have begun a campaign for the purpose of raising from the children of Denver the money, penny by penny, that the payment of the fine will require. No one need wonder at this—children never forget a kindness.

President and Mrs. Wilson have sent out cards announcing their marriage. A fine illustration of "the works of supererogation!"

Chalmers' Gelatine
A WHOLESOME

PRECIOUS GIFTS.

A pastor in Alabama sends me one dollar from a good woman in his charge whose heart is deeply interested in the success of Emory University. He writes that she said, "I would give it if I had to wash for it."

Her case is an example showing how many thousands of poor, pious people feel about this enterprise of our Church.

Another instance: A few days ago, as I was entering the Wesley Memorial Building I was met by a good man whom I had never seen. He said, "I read an article some time ago by Dr. S. A. Steel proposing that every member of our Church give a dollar to the University. I am a poor man, and have no property, but I wish to have a part in this great work, and I have been hunting you to give you my dollar."

It is encouraging to know that God's poor saints are interested in the University. Their gifts are precious, and their prayers are effectual for the blessing of the institution.

If our people of means would give in proportion to their possessions as these poor saints have given out of their poverty, what a large sum would be secured speedily for the University! Many will do so, if their pastors will bring the matter to their attention.

W. A. CANDLER.

Atlanta, Ga., Dec. 4, 1915.

THE PATRONIZING CONFERENCES AND VANDERBILT UNIVERSITY.

All of the former patronizing Annual Conferences of Vanderbilt University have now been held, and have had an opportunity to speak concerning the work of the general Educational Commission in dealing with the so-called rights of the Church in that institution. Everywhere, even including the Tennessee and Memphis Conferences, the action of the Commission in declaring that there were no rights left to transfer to the said Conferences (which was in effect a recognition of the complete severance of all relations between Vanderbilt University and the Church), was endorsed and acquiesced in, except by the two Conferences (formerly three) in Arkansas.

The action of the North Arkansas Conference (which includes the formerly existing White River Conference) was described as follows by Dr. Ivey in a recent issue of the Nashville Christian Advocate:

"Rev. J. K. Farris, who represented the White River Conference, submitted his report on Saturday morning of the Conference session. This report recommended the acceptance by the Conference of the action of the Educational Commission as the final settlement of the Vanderbilt University matter. Resolutions were offered which carried a declaration of such acceptance, expressed the conviction of the Conference that Vanderbilt University was still in equity the property of the Church, and pledged the support of the Conference to our new universities at Atlanta and Dallas. The report and resolutions offered by Brother Farris were adopted, with only one dissenting vote, after a motion to refer both papers to the Board of Education was lost by a close vote. On Monday this action was reconsidered in order that the report of Dr. James A. Anderson, the other commissioner, might be submitted at the same time. I was not present to hear the discussion of the question Monday morning and am not informed as to what was the substance of Dr. Anderson's report. The Conference, however, settled the matter by adopting a motion to receive and file both reports without formal action on either paper. It was decided not to elect a trustee for Southern Methodist University, Dallas."

The following statement, embodied in the report of its Board of Education, which was adopted without debate, sets forth the action of the Little Rock Conference:

"We have examined the report of the Educational Commission referred to us, and the Conference has heard with pleasure an account of the work of the Commission during the past year, as presented by Dr. A. J. Lamar, a member of the Commission. We recommend the adoption of the following:

"First, that we desire to express our appreciation of the work of the Ecclesiastical Commission, as made known to us in the report of the Commission sent us by the chairman, Bishop W. A. Candler. We share in the feeling of responsibility voiced in that report, which results from the great world situation as it affects the educational work of the colleges and universities of Europe and America, and would pledge ourselves and our people to the loyal effort to discharge the obligations which are imposed upon us, and shall be increasingly ours in the coming years.

"Second, that we rejoice in the great success of the Commission as made known to us by Dr. A. J. Lamar, in securing funds with which to launch our two great educational enterprises at Dallas and at Atlanta.

"Third, that we note with satisfaction and approval the information conveyed to us in the report of the Commission, namely, that the charter of Emory University is such that that institution has been placed perfectly in the ownership and control of the Church, and that while the charter of Southern Methodist University has not been brought to its final form, the Church may be well assured that this institution will be owned and controlled by the Church in perpetuity.

"Fourth, that with respect to the recommendation to consider the adoption of the preamble and resolution of a paper presented to the Conference by representatives of the Commission, and to elect a trustee, we find ourselves confronted by certain difficulties, as follows:

"First, the adoption of the resolution referred to involves the adoption of a charter.

"Second, we are informed that the charter is in process of making. Its ultimate form may be quite different from that presented to us.

"Third, while no copy of the proposed charter was left with the Conference nor with the Board of Education, upon the examination of an unofficial copy, certain important questions were raised as to the relations which would be established between this Conference and Southern Methodist University by adopting the charter and electing a trustee.

"Fourth, we sought to secure the services of both Dr. C. S. Wright, vice president of the university, and of Dr. A. J. Lamar, to make clear to us the meaning of certain provisions of the charter, but were not able to do so.

"Fifth, we were informed that it is not within the power of this Conference to either hinder or further the work of the Commission in making the university connectional and placing the ownership and control of it in the General Conference; that the Commission and the participating Conferences are clothed with all authority to accomplish these results.

"Sixth—Confronted by the situation herein mentioned, we deem it unadvisable, at this time, to take any action which might be construed as establishing a definite Conference relationship between this Conference and Southern Methodist University."

From the foregoing it will be seen, that what the Arkansas Conferences did was to sidestep the issue, presented, presumably, so far as the leaders are concerned at least, with a view to leaving the question where it may be re-opened in the future. This is to be regretted, as we see it, not because there is any doubt as to what the Church will finally do concerning its relation to Vanderbilt University, but because it may tend to prolong the controversy concerning the matter, of which there has been "a plenty and to spare." This outcome in Arkansas is said to be largely due to the influence of Dr. Stonewall Anderson, Secretary of our General Board of Education, who has not been in accord with our Educational Commission in the work of establishing our new universities, and whose interference with its plans has, in our opinion, been wholly without justification.

MRS. SUSAN E. JENKINS.

Mrs. Susan E. Jenkins, daughter of [illegible] and Susan Monroe, was born in Thomaston, Upson county, Ga., on March [illegible], and became the [illegible] bride and devoted wife of the Rev. [illegible] Jenkins, at the home of her father, on July [illegible]. She was an unassuming but devoted and [illegible] Christian from early childhood. Brother Jenkins, her husband, has been an itinerant preacher in the Methodist Episcopal Church, South, about fifty years, filling charges in North and South Georgia, Louisiana, Texas, Northwest Texas, then again in the Louisiana Conference, where he now holds his membership.

Through all the vicissitudes of this long, eventful ministerial life, Sister Jenkins proved a helpmeet indeed, blessing the life and labors of her husband with the sweet aroma of her lovable Christian comfort and help. Perhaps her husband only knew her real worth, but all who lives she touched give witness to her excellent character. She was truly the salt of the earth and the light of the world everywhere she moved. Her bright, cheerful disposition cheered many with new hope and fresh courage. Her last years were spent in feeble health and her suffering was great as she came towards the end of life's journey, but with a beautiful, quiet patience she endured unto the end. She suffered with Him and now shares His glory. Her life here from beginning to end was one long ministry of love, and now she has gone to that clime where real beauty can't fade, nor sorrow dim the eye, where true love shall not droop nor be dismayed, and hope shall ever die. She leaves, besides her husband, a daughter, Mrs. Harris, who lives at Minden, Texas.

She died, we say, November 2[illegible], 1915, yet:

"There is no death! The stars go down
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine forevermore.

There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best loved ones away,
And then we call them dead."

"He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers."

San Antonio, Texas. J. D. SCOTT.

CHEERING NEWS.

At the late session of the North Texas Conference, Dr. S. H. C. Burgin, of Trinity Church, Dallas, reported 362 accessions to the Church, 127 of them on profession of faith; Rev. P. R. Knickerboker, of Wapples Memorial Church, Denison, 271, of which 173 were on profession of faith; Rev. S. A. Barnes, of Ervay Street, Dallas, 148 additions by profession of faith, and a total of 283. The greatest record of all, however, in the way of an ingathering was made by Rev. A. L. Andrews, of Wichita Falls, who received more than 500 members. Such reports as these certainly do not indicate that the Holy Spirit has ceased to work through our ministers.

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A LITTLE CHRISTMAS SECRET.

Christmas is a time of secrets,
So I'll whisper one to you;
Grandpa says that all who try it
Find that every word is true.
"Would you have a happy day?
Give some happiness away."
Grandpa says this little secret
Should be carried through the year;
And if all would try to heed it,
Earth would soon be full of cheer,
"Would you have a happy day?
Give some happiness away."

—Christian Index.

HOW THE CHIMES RANG.

An old legend says that there was in a city in Germany an old church in whose belfry were the most beautiful chimes in the world. No man or woman living had ever heard them ring, but each one had heard his father or grandfather tell of their wonderful beauty. There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman and child in the city to bring his gift.

First came the king and laid his crown upon the altar. The people gazed in wonder and sat waiting expectantly; for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword on the altar, but the chimes did not ring. A woman brought a beautiful dress, all of her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in a doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg, the church would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard-earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans. "Hans, quickly, take the money and run back to the church. Quickly, Hans! it may be closed and the chimes have not been rung."

Then he set to work binding up the dog's leg. His little brother ran to the church. The western sunlight was throwing long shadows down the aisles as the people sat waiting, discouraged, hoping against hope as one gift after another was laid upon the altar and still the chimes were silent. Just as a few left their places to pass out, giving up hope, a tiny boy came panting, breathless, up the steps, down the long aisle, straight to the altar, where he laid a few small coins.

Suddenly from out the long silent belfry broke the most wonderful music—filling the church, the air, the city with glorious harmony. People fell upon their knees in joy and thankfulness. Men who had not prayed in years praised God, mothers held their little children more closely to their hearts. The whole city seemed caught up in heavenly melody and held close to the heart of God.

And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift, representing the savings of weeks of self-sacrifice, had made the chimes ring out at last.—New York Christian Advocate.

MISTRESS SANTA CLAUS.

By Mrs. Myrtle Hill Williamson.

"There!" exclaimed Hilda, surveying with pride the dainty handkerchief and pretty pincusion which she had just made; "I have finished the last of my Christmas gifts. I am sorry, too, because I like to work on them."

"Your pincushion is very pretty," answered her mother. "Who told you how to make it?"

"Our teacher, Miss Brown, showed us how to cut round pieces of cardboard the size of a teacup. We cut out two pieces and covered one side of each piece with yellow silk, joining them with the smallest stitches which we could make. A ribbon is fastened on the sides to hang it up.

"We drew the sun's face with pen and ink on one side and stuck in the pins around the edge to represent his rays."

Mamma nodded approval and laughed as she looked at the sun's merry face. "He will cause a smile as well as furnish pins, and who could do better than that?"

"If I were rich, can you guess what I would do?" asked Hilda, as she folded the handkerchief.

"Buy a new set of furs, perhaps," mamma answered. "I heard you say that you wanted them."

"Indeed I would, if I had money left after I had done something else. Do you remember those poor, ragged children we saw crowded around the window filled with beautiful dolls?

"They were pointing out to one another the ones which they would like to have. I wanted to go in and buy them, but—it's dreadful not to have any more money than you need."

"That is certainly a beautiful wish, my dear," said mamma slowly, looking as though she had a very pleasant thought. "You must remember, however, that it does not always take a valuable present to make people happy. A very small gift would please those poor children, who have so little. What would you think if I should tell you that many children hardly know what it means to sit down and eat at a table?"

"Then we would seem very rich to them, wouldn't we, mamma?" asked Hilda.

"Yes, indeed. Perhaps, if you wish, you can make dolls for a few children, even if they are not so beautiful as the French ones in the window."

"Do you think so, mamma?" exclaimed Hilda, jumping up so quickly that the little scissors danced up and down on the bright red ribbon tied to her belt.

Together they hunted up some fashion books and cut out the prettiest ladies and children which they could find. These were pasted on light-weight cardboard and again cut out.

Hilda brought out her box of tissue paper, while her mother supplied a bottle of paste. The little girl went to work and dressed the dolls in lovely dresses all ruffled and frilled.

Some ladies even carried tiny shopping bags with a wee handkerchief within. Others had bead bracelets and a necklace. One lovely girl had a real boa made out of a fluffy white feather and tied with baby ribbon.

Dolls going to parties wore lovely tissue crepe capes made beautiful by putting on small dots of paste and sprinkling them with diamond dust before they dried.

Hilda worked the two weeks before Christmas, and still she could not make all the different kinds of dresses that she kept thinking of.

The day before the good Saint was to come, Hilda carefully packed the dolls in a box and carried them with her when she went down town with her mother to see the thousands of moving toys in the basement of one of the big stores.

She wanted to distribute her gifts before going into the basement. The window was crowded as usual with children. There happened to be more boys than girls, so Hilda stepped inside the door and waited awhile. Before long the boys moved on, leaving the girls behind.

Hilda stepped out of her hiding place and timidly offered one doll and then another. They were eagerly seized by dirty little hands. Fortunately there were enough to go around.

A few thanked her, some did not but Hilda did not care. She knew by their faces that she had made them happy.

She did long to give more to the children but she had to be content with doing what she could, which was so much better than not trying at all.—Presbyterian of the South.

GOD'S CARE OF CHILDREN.

"Do you suppose," said Johnny, as his little cousin laid away her largest, rosiest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mamma, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mamma is so busy with the big folks that she forgets the baby?" She thinks of the baby first, 'cause he's the littlest. Surely, God knows how to love us well as mother."—Epworth Herald.

Bishop David H. Moore, one of the retired chief pastors of the Methodist Episcopal Church, passed to his eternal reward in Cincinnati, Ohio, on Nov. 23, aged 77. He had won distinction as a pastor, educator, and editor. Many beautiful tributes have been paid to his character and work in the Northern Methodist press.

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"It's soothing coolness is delightful."
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GREETING.

Mabel J. Bourquin.

To all our loved ones on this side the dawn
A "blessed Christmas" send we, tenderly:
And to those other dear ones loved and gone,
Who once our holly-bordered pathway trod,
A promise of the Christmas yet to be.
With them about us, at the feet of God.

Judge Parker, of the Civil District Court of New Orleans, has declared in a judicial opinion that "a tornado is an act of God." Evidently the Judge is not a good MODERN theologian.

* * *

With most people success covers a multitude of sins. The man who is charged with all kinds of corruption when he is running for office is usually proclaimed to be quite a different person as soon as he gets in. Such is the fickleness and undependableness of the populace. As a matter of fact, bad men seldom reform when the winds are blowing their way. The school of adversity is far more prolific of true reformations.

* * *

The Christmas season is again at hand, and its coming should fill our hearts anew with gratitude and joy: gratitude to God for the great "unspeakable gift" of his only begotten Son, and joy because of what his advent meant to humanity both in time and in eternity. All that we need we have in him, and when he shall have finished his work, earth will be a paradise and the redeemed of the race will have attained to glories of which the most majestic human mind cannot now conceive. So, let us scatter abroad good cheer and hope in his precious name, not only as commemorative of the day when he came as the Babe of Bethlehem, but as prophetic of that yet grander time when "in trailing clouds of glory" he shall come again to bestow the richer blessings of his fully established kingdom.

A NOBLE LOUISIANIAN.

Elsewhere in this issue of the Advocate we are carrying a brief tribute to Rev. W. L. C. Wailes, a professor in Paine College, at Augusta, Ga., who died on November 14, from the pen of Mr. D. E. Atkins, the President of that worthy institution. Prof. Wailes was a native of Louisiana, a graduate of Centenary College; and a cousin of Dr. R. H. Wynn and Rev. W. W. Drake, of the Louisiana Conference. As will be seen by reading the appreciation of Mr. Atkins, he was well equipped for the work of life and would doubtless have had a highly creditable career of the usual kind in the Christian ministry; but moved by the deep convictions that fastened upon his soul, he determined to devote his talents and energies to the task of trying to help the needy Negro race in the South. This was certainly a noble mission, and to it he gave himself with unremitting fidelity to the end. Such a service is worthy of all praise, and Louisiana may well feel proud that she has given such a son to Methodism and the South. And there should be inspiration in his example. We are not beginning to do our duty to the millions of our colored population that are about our very doors. It is high time that we were catching a vision of our weighty obligations to this large and helpless portion of our citizenship, and were seeking in some proper measure to discharge them. How can we meet our Lord in the judgment if we fail to do so?

A HEARTENING TRUTH.

The beautiful poem entitled "Corner-Stone Amid the Ruins," by our gifted young friend, Rev. R. H. Harper, of New Orleans, which appears on another page of this issue of the Advocate, suggests an important and heartening truth, namely, that underneath the war-imperiled civilization of Europe the solid foundations of Christianity are still unshattered. We firmly believe that this view is correct. We do not at all doubt that there are many as good Christians in the several European armies as can be found anywhere on earth. Thousands of men are fighting because their countries are at war and they feel that patriotism and loyalty demand it—not because they love strife and bloodshed. They had nothing to do with bringing on this terrible conflict.

And even in bosoms that are rife with the passions and prejudices that the clash of armies has engendered, conscience and religious susceptibilities yet exist. The words of the eloquent British Wesleyan preacher, Dr. W. L. Watkinson, concerning the skeptic apply with equal force to the soldiers in the trenches: "Men cannot all at once get rid of their religious nature. Our system makers find it difficult to get God out of philosophy: when they think they have expelled him by one door, he comes in again at another: and certainly they cannot keep him out of their own personal thought and experience. We think of a skeptic as something inhuman, but it is not so. His skepticism is not his deepest self. .....Infidelity is on the surface—our religion is deep down; our infidelity is in our opinions—our religion is in our instincts, our appetites, our aspirations, our deepest nature, **in the very roots of our being.**"

Christianity is not going to be destroyed in England, or France, or Germany, or Austria, or Russia, or anywhere else that it has existed. On the contrary, we predict that when the cannons shall have ceased to roar, amid the desolation and ruin that will surround them, those nations more than ever will feel the need of God and will stretch aloft to him imploring hands. And we doubt not that in the course of time, upon the indestructible foundations that remain there will be reared a more splendid Christian civilization than any the Old World has ever known. Satan may have his brief periods of success, but Christ will show himself to be the final victor.

TRYING TO CREATE A FALSE IMPRESSION.

Some of the secular papers have been stating that the Louisiana Conference and the State Baptist Convention in their recent sessions did not endorse the candidacy of Mr. Barret for Governor in a manner apparently to create the impression that those bodies did not do what was expected of them. It is not the custom of such gatherings to endorse any candidate for public office; we do not know of a single instance in which it was ever done. But both of these assemblies did strongly endorse the Louisiana Anti-Saloon League and the causes of prohibition and law enforcement. We suggest if the journals referred to desire to know where the Methodist and Baptist Churches stand in the pending contest that they take a poll of the clergymen and most active laymen of those denominations. We are printing the utterance of the Louisiana Conference concerning temperance and other kindred matters in this issue of the Advocate, and we respectfully commend it to these brethren of the secular press as well worth a careful reading. There is no copyright on it, and if they wish to publish it they have full permission to do so.

In this connection, we will say that we have noticed in some quarters a disposition to try to sneer at and disparage Rev. A. W. Turner, the superintendent of the Anti-Saloon League. There is no more worthy Christian minister in the State than Mr. Turner, who enjoys the full confidence of the Christian people of the commonwealth, and such tactics should react upon the cause championed by those who indulge in them, as doubtless they will.

WEAKNESS NOT NECESSARY TO PEACE.

We are carrying on another page an article from the pen of Mr. R. B. Eleazer, editor of The Missionary Voice, entitled "Peace on Earth." With much of what he says we are in hearty accord, but we are not disposed to take a stand with him against the issue in American politics which is termed "preparedness." To be sure, we do not want war, and we recognize the danger of militarism and competing armaments among the nations, and we trust that the day will come when by international agreement the armies and navies of the various governments can be scaled down to the lowest plane consistent with what may be required to maintain peace and good order and the public safety.

But when it is remembered that no such condition of things yet exists and that the United States is a great world power with far-removed possessions, it is not, in our opinion, an unwise policy to make provision for a considerable increase in the number of our warships and soldiers. We do not think that it is necessary for a nation to be weak to such an extent that situations might arise at any time with which it would not be ready to cope, in order to be peaceable. As we see it, the Christian powers ought to be in a position to exercise an influence in behalf of justice and right, and against lawlessness, oppression and cruelty all around the world. We wish that at this moment they could demand a cessation of the slaughter of the helpless Armenians.

We doubt if any other one agency has contributed as much toward the maintenance of peace and the repression of wrong among the various peoples of the globe as has the British Navy. The United States has her part to play in the affairs of the world, and she should equip herself to do it worthily. A nation has no more right to live to itself than an individual. If England and France had been without armaments in the present world crisis, it is frightful to think of what might have happened.

When the other leading nations will agree to do likewise, we shall be willing to see our country reduce its land and naval forces to the minimum strength that she can get along with and rightly fulfill her mission, but not until then. The millennium is coming, but it will not do to proceed in national and international affairs as if it had already arrived. We should deal with things **as they are**—not as we would have them to be.

A SUGGESTION.

In our opinion, every minister ought to take and read at least one high-class weekly secular journal. We have sometimes been asked to state what paper of the kind we think is to be most preferred. We answer unhesitatingly that our preference is The Outlook. Mechanically, it is unsurpassed by any publication in the country, and none carries a more comprehensive and informing table of contents from week to week. And we know of no Northern periodical which is generally more just to the South. It is issued at 381 Fourth Avenue, New York City, and the price is $3 per annum.

A GREAT ADDRESS ON A GREAT SUBJECT.

We have in hand "The Gospel of Church Extension," an address delivered by Dr. W. F. McMurry, at the Methodist Temple, in Louisville, Ky., on Nov. 8, 1914, by special request of the Epworth League, and taken down by a stenographer. It

forms a handsome booklet of 36 pages, and contains pictures of the Methodist Temple and Dr. McMurry. It is an unusually able utterance, comprehensive, informing, and convincing. So impressive a setting forth of the great work that has been done by our Church Extension Board we have nowhere seen. It ought to be read by every pastor and intelligent lay Methodist in our Connection. The address may be had, free of cost, upon request. Write Dr. McMurry, 1025 Brook Street, Louisville, Ky., for a copy.

A DEFINITION OF CULTURE.

"Our work starts off well in our new charge, the Waynesboro (Miss.) Circuit. So writes the stirring pastor, Rev. A. J. Davis.

It is to be hoped that our Orphanages at Ruston and Jackson will be remembered by many of our people during the Christmas season.

Rev. W. M. Sullivan reports that the work has opened well at Yazoo City, Miss. He has already begun to forward subscriptions to the Advocate.

Let's make the year now beginning the best that Louisiana and Mississippi Methodism has ever had. What say you? We can do this, if we will.

A note from Rev. J. O. Ware informs us that he has reached Fayette, Miss., his new home, and has been delightfully received. He is pleased with the prospect.

A census of the Methodists of Monroe, La., was taken a few days since. This is said to be the first step toward some aggressive work by Pastor Morris and his flock in that progressive city.

Rev. M. F. Adams is in place at Flora, Miss., his new charge, and he has called for a list of the subscribers to the Advocate. This is a good way to begin the labors of the new Conference year.

In the article of Mr. L. P. Brown, of Meridian, Miss., entitled "Retrospective," which appeared in last week's Advocate, the name of Bishop Whatcoat was wrongly printed. We regret this error.

Rev. W. W. Woollard is preparing the forms that will be used by the presiding elders of the North Mississippi Conference in making quarterly reports to Bishop Atkins. He is doing this, of course, at the Bishop's request.

Rev. W. T. Woodward is much pleased with his new parish, the Oak Grove (La.) Circuit. The people have given him a generous reception, and the work has started off well. There have been four additions to the Church already.

Rev. W. L. Doss, Jr., has arrived at Dubach, La., and has begun to lay his plans for the new year, which include as large a circulation of the Advocate as is possible. There is no choicer young minister in Louisiana than Brother Doss.

Rev. J. W. Ramsey, of Heidelberg, Miss., writes: "I have been returned to this charge for another year. This work paid the pastor's and presiding elder's salaries in full last year for the first time in its history. The present outlook is quite hopeful."

Rev. A. J. Gearheard, pastor of the Louisiana Avenue Methodist Church of this city, has begun the work of the new year with characteristic energy. This congregation built a parsonage and added more than 50 persons to its membership roll last year.

Rev. J. B. King writes as follows: "We are in our new home at Bay Springs, Miss., having been appointed to serve the Bay Springs and Montrose charge. Everything is starting off encouragingly. The people are kind and thoughtful. We are expecting a great year."

Rev. W. L. Graves reports that he has been given a royal welcome at Montpelier, Miss., and that his family, who resided in Florida last year, will soon be with him there. We are glad to see Brother Graves back in Mississippi, with the pastoral harness again on.

We regret to be informed that Rev. W. J. Wood, pastor of the Winona (Miss.) Circuit, has been ill for some days, and that there has been other sickness in his family. He has, however, moved to Winona and expects to take up the work in his new charge at an early date.

The Ladies' Aid Society of First Church, Baton Rouge, recently served a banquet to the Board of Stewards of that prosperous congregation, 22 of the stewards and 5 visiting brethren being present. An organization for the year was effected. Mr. W. S. Holmes being chosen Chairman; Mr. E. F. Fleming, Jr., Treasurer, and Mr. A. T. McGuire, Secretary.

Why not put the Advocate into the Methodist homes of your community, and let it re-enforce you in your work, brother pastor? It is our purpose to try to make it strike for the cause of Christ and Methodism with a still more steady and vigorous stroke during the year 1916.

Rev. J. C. Ellis, of Florence, Miss., states that he reached his field of work on December 8, and that he was given a hearty welcome. He wants to know who the readers of the Advocate are in his charge, and sends us his best wishes for the paper during the coming year. Thank you, Brother Ellis.

Rev. Robert Randle, of Harrisonburg, La., has our thanks for a club of six subscriptions from his charge, seasoned with good wishes. He is one of the worthy veterans of the Louisiana Conference, whom to know is to love and honor. May the blessings of the Heavenly Father continue to rest upon his labors!

Rev. L. P. Watson, of West Point, Miss., under date of December 7, wrote us that Rev. W. W. Mitchell, the presiding elder of the Durant District, was sick in bed with la grippe, his removal to his new home on that account being delayed. We trust that Brother Mitchell's illness will be of brief duration.

Rev. C. M. Morris, the new pastor of Epworth Church, New Orleans, was early on the field and has not waited to begin an active campaign in the interest of the work committed to his hands. Already he has received 11 new members, and there has been a noticeable increase in the attendance upon public worship.

The New Orleans Methodist Preachers' Association elected the following officers for the ensuing Conference year: Rev. W. W. Holmes, President; Rev. R. M. Brown Vice President; Rev. A. J. Gearheard, Secretary and Treasurer. Miss Kate Ingram was made Visiting Methodist Missionary to the Charity Hospital.

Dr. O. E. Goddard, pastor of the First M. E. Church, South, of Galveston, Texas, sends us a copy of the Bulletin issued by his congregation for Sunday, December 12. His pulpit was filled that evening by Bishop W. P. Thirkield, of New Orleans, whose coming was announced in the Bulletin, a most complimentary reference being made to him and his work.

We received a few days since a wedding invitation which reads as follows: "Mr. and Mrs. R. S. Lawson request your presence at the marriage of their daughter, Miss Robbie Dell Lawson, to Mr. George L. Smith, on Wednesday evening, Dec. 15, 1915, at 5:30 o'clock. At home, Arkabutla, Miss." We extend congratulations, and wish the bride and groom much happiness.

The Centennial of the Third Session of the Mississippi Conference, which was held at Adams Church in the year 1815, was scheduled to be celebrated on Sunday, December 12. The speakers announced for the occasion were Dr. I. W. Cooper and Dr. A. F. Watkins. We trust that some one who was present will give us some account of the day and its exercises. This was an event of more than ordinary interest.

Rev. W. J. Ferguson, of Mount Olive, Miss., writes: "We have a most delightful charge. Our people are among the best. They have received us for our second year with open arms. We miss dear Father Caldwell but we know where to find him." We are grateful to Brother Ferguson for an invitation to visit him and go hunting, and we sincerely wish that the way were open for us to accept it. But, alas! such pleasures are not for the editors of Conference organs.

The coming of Rev. J. A. Alford to the pastorate of the Second Methodist Church of this city, from local reports, presages prosperity for that congregation. Brother Alford is a young man of fine appearance and promising gifts, and his people have been much impressed with his modesty and consecration. With so worthy a flock and so energetic and faithful a leader working in unison, the interests of Methodism will doubtless be taken good care of in that portion of the Crescent City.

Rev. A. H. Parker, our new pastor at Coushatta, La., has made an excellent impression. The Coushatta Citizen of last week says: "Rev. A. H. Parker preached his first sermon at this place on last Sunday morning. All present were highly pleased, and went away predicting success for the Methodist Church here during the year 1916." Reference is also made by The Citizen to a fine Sunday school rally at Coushatta, which is said to have reflected much credit upon the workers who had it in charge.

We take the following from last week's issue of The Leland (Miss.) Enterprise: "Rev. E. H. Cunninghant and family arrived in Leland on Wednesday afternoon. They were met at the train by a committee who escorted them to the parsonage, where everything had been placed in readiness for them. A couple of welcome addresses were made, and they were shown all possible kindness." Leland has been made a station appointment, and will be given the whole of Brother Cunningham's time.

Rev. George Fox has entered hopefully upon his work at Waterproof, La., for the third year, and the people have not been slow to express their gratification that he has been returned to them. Referring to his parishioners, Brother Fox modestly says: "They possess two of the characteristics of the elect of God—kindness and long-suffering." His letter brought us an order for the Advocate to be sent to a certain home as a Christmas present. The wonder is that more such gifts are not made at this happy season.

Read the appealing statement of the Board of Missions on Page 16. It deals with a matter of vast importance. Every congregation in Southern Methodism should observe the Week of Prayer, as is suggested.

Dr. A. F. Watkins, President of Millsaps College, writes: "Our work in the College is progressing favorably, though a good many of the students have been sick with la grippe. We are just about to close up the work before the Christmas holidays and we expect to dismiss our students on December 22."

Rev. W. H. Saunders says that he is pleased to continue at Fernwood, Miss., for another year. This is not surprising, for his membership embraces some of the most excellent people in Mississippi. Since the Annual Conference at Laurel, Brother Saunders has been visited by Rev. J. L. Neill and Dr. I. W. Cooper. He predicts that Brother Neill will show himself to be the right man in the right place in the Sunday school work, and he reports that Dr. Cooper gave the Fernwood congregation a delightful sermon on a recent Sabbath evening.

Rev. J. F. Dring, of Ringgold, La., writes: "We reached our appointment on Dec. 2, and found everything in good shape. We have a nice, comfortable home. I have six appointments, and up to the present (Dec. 14) I have been to four of them. I found a good church, well kept, at every place. The spiritual conditions of the congregations seemed to be somewhat above the average. I have also been gratified to find Sunday schools at five of my appointments. I am trusting God for a great year in the field that he has given me. Pray for me."

Bishop J. C. Hartzell, of the Methodist Episcopal Church, has been spending some days in New Orleans as the guest of Bishop Thirkield. Last Sunday morning, he preached to a large audience in the St. Charles Avenue Methodist Episcopal Church, which he served as pastor from 1870 to 1873. There was an affecting incident after the service was concluded, when Miss Myrtle Moppert, of New Orleans, informed Bishop Hartzell that for several years, during his stay in Africa as a missionary, she had carried flowers regularly to the graves of his two children who sleep in Lafayette Cemetery, this city.

From a letter from Dr. F. S. Parker, of Nashville, Tenn., we take the following: "I enjoy the Advocate greatly and I trust that the resolutions of the Conferences may materialize in the form of a good increase of circulation. Whatever may be the ultimate form of Church journalism, at present the weekly Conference organ is practically the only thing we have as an educator and bringer of conviction to our people. I wish that the preachers could see this accordingly." We appreciate these words from our gifted Epworth League Secretary. In this connection, we will state that Dr. Parker has decided to give his entire time to the League work, retiring from his professorship at Southern Methodist University. Happily, there seems to be an increasing interest in the Epworth League throughout the Connection.

A STRONG UTTERANCE FROM A HIGH SOURCE.

The Commoner, William J. Bryan's paper, comes regularly to our table and we read it with much interest. The following impressive utterance, which we take pleasure in reproducing, appeared in the November issue:

"The Measure of Duty.

"To Students:

"The student should ever keep in mind the Bible measure of duty—much is required of those to whom much is given. The purpose of a college course is to enlarge one's capacity for labor, and when that purpose is accomplished and the graduate goes forth, equipped for large tasks, he can offer no excuse if he fails to come up to the requirements of his generation. Just now the civic demands upon a man are greater than ever before, and the college-bred man, instead of attempting to ride upon the backs of others, should, out of gratitude for what he has received, take his place in the ranks and, inspired by a sense of kinship with the masses, put his broader shoulders under heavier loads. By giving largely he will acquire the right to enjoy largely and learn that happiness, like greatness, is measured by service.

"W. J. BRYAN."

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted especially for us and we have had the picture exquisitely reproduced in 15 colors.

If you would like to read some interesting facts ask for *The Romance of Coca-Cola*

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

AMANDA COKER, the wife of H. M. Atwood, was born at Quitman, Clark County, Miss., on Sept. 4, 1858. She was the third child of G. W. and Rhoda Coker. When but a girl of 15, Sister Atwood was brightly converted at old Holland Camp Ground, in Jasper County, near Rose Hill, Miss. Immediately after her conversion she united with the Methodist Episcopal Church, South, and remained within its pales until her beautiful life was transferred to the Church Triumphant. At Pachuta, Miss., on Wednesday night, Aug. 11, 1915, death came. Her "going" was unexpected, but her life was such that she was ready to meet her Savior at any time. Her life was a living ministry. No hour was too late nor any circumstances too difficult for her to make all "arrangements" for the comfortable entertainment of the preacher, whether he was pastor or some other ambassador of Christ.

She was blessed with three children: Donie, Catherine, and De Witt Talmage, who, with their father, yet remain to mourn their loss. Little Nolan Harmon preceded her to the heavenly home. It may be truly said of her:

"'Home, home!' she cried exulting;
'Death is a glorious birth!'
Then gently slipped her shackles,
And fled away from earth.

The angels caught her softly,
And bore her up the steep;
The golden gates closed behind her,
And we remain to weep."

The writer assisted her pastor, Brother A. B. Barry, in conducting her funeral, after which, in the presence of her sorrowing loved ones and bereaved friends, we laid her body to rest in the cemetery at Pachuta, Miss. A loving companion, a fond mother, and a Christian friend awaits us in "the Father's house." May we meet her there!

A. J. DAVIS.

MEMORIAL RESOLUTIONS.

It is with a sense of deep sorrow that the Woman's Missionary Society of Capitol Street Methodist Church, Jackson, Miss., to-day brings this tribute to the memory of one of its most faithful members, Mrs. D. W. Reed, whose death on the morning of November 5, 1915, brought sadness to the hearts of a host of friends, who feel in her going away a personal bereavement.

She was a woman of the loveliest and most gracious personality. Her standards were high, her purposes were pure, and her whole life manifested the beauty and strength of a noble Christian womanhood. The influence of such a life can not end, but lives on forever.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

The loss of this true friend to the Missionary Society, which she loved and served so faithfully, is inexpressible, and is a providence peculiarly sad; therefore be it

Resolved, 1. That we extend our deepest sympathy to the sorrowing family, praying always that the Holy Comforter may continually abide with them and sustain them.

2. That these resolutions be placed on the records of our Society, that a copy be sent the bereaved family, and that a copy be sent to the New Orleans Christian Advocate for publication.

Signed: Mrs. A. Allen, Mrs. V. C. Lofiin, Mrs. J. C. Wilkerson, Committee.

A NOTE OF THANKS.

I have wanted ere this to thank, through your paper, each and every member of the Louisiana Annual Conference who so kindly sent the much-needed help to baby and me. We have both been really ill, and oh! so lonely and heart-sick since dear Bertie was called home.

I ask for prayers for health and strength to bear our great loss—to be able to raise little Carroll Lee to be what his dear father wished him to be.

His last words to the little fellow were: "Daddie wants you to be the best man that ever lived."

Again thanking the kind friends who have helped us, I am,

Your sister in Christ,
(Mrs.) A. W. HOFFPAUIR.
Jackson, La.

A LETTER FROM COLUMBIA.

Dear Mr. Editor: Our new pastor, Dr. W. H. Huntley, arrived in Columbia one day last week, accompanied by his daughter, Miss Warren, and his son, Gordon. Brother Huntley preached for us yesterday for the first time as a pastor, and both of his sermons were edifying, purely Scriptural, and convincing. He made a good impression that will last. Our Baptist brethren, led by their pastor, Rev. Zeno Wall, worshiped with us at the night service, and so did our Presbyterian friends.

By the way, Mr. Editor, it was our pleasure last week to have in our church three Sunday school big guns: Rev. Fred Lore, State Secretary, Rev. J. L. Neill, Field Secretary of the Mississippi Conference, and Rev. Wm. A. Brown, Missionary Superintendent of the Sunday Schools for North America.

It was a treat, indeed, to listen to Brother Brown. He is at home on the platform and knows how to carry his arguments to the hearts of his hearers. Speaking of the biggest business in the world, he remarked that it was "the making of a generation of folks." It was a pity that his audience was not as large as it could have been. Sunday school teachers and workers certainly missed a good opportunity of learning about the biggest business in the world.

This reminds me of a conversation I heard a few months ago on the streets of our town between two little girls. One of them said to the other: "My Sunday school teacher has always some pretty stories to tell us on Sunday, but she never mentions anything about dancing."

"Of course not," replied the other girl. "Some day she may be compelled to ask for a John's head."

Since that time I have found out that these two girls were members of different Sunday schools.

It is a great mistake to think for a moment that children are not watching their elders. They do it not only on Sunday, but daily.

About watching, I think Columbia is fortunate in having two ministerial live wires: Rev. Zeno Wall, pastor of the Baptist Church, and Rev. R. A. Bolling, pastor of the Presbyterian Church. What these two brethren of the ministry don't see about the unrighteousness of our citizenship is not worth mentioning—and neither one wears eye-glasses.

A METHODIST.
Columbia, Miss., Dec. 13, 1915.

There is but one path back to God when one has done wrong—that of penitence. For the sinner who will not repent there is no hope.

It is a remarkable fact that, despite the European war, the issues of the American and Foreign Bible Society have increased both in the United States and in foreign lands; and there are many evidences of the quickened desire for the Bible throughout the world.

YOU WILL WRITE A LETTER LIKE THIS.

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote any of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them.

[illegible] Burnett Street,
Savannah, Ga., [illegible], 1910.

Mr. N. F. Shivar Spring, S. C.

Dear Sir: As I am awaiting [illegible], 1909 I was suffering with [illegible] stomach and liver disorders and all the train of horrifying [illegible] for [illegible] months. I had lived on milk [illegible] eggs, shredded wheat, a very [illegible] diet for an active working man, [illegible] course, from disease and starvation. I was in a very low state of [illegible] vitality and general debility. I started ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in [illegible] months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use it's water in as large quantities as possible, for its [illegible] are so happily blended [illegible] that they will not disturb the most delicate system. It is purely Nature's remedy.

A. [illegible] AVANT, M.D.

Leola, S. C., March 2, 1911.

I have tested your Shivar Water in several cases of rheumatism, chronic and gastric, kidney and bladder troubles, and in nervous and sick headaches, and find that it has a [illegible] in each case, and I believe [illegible] continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in their work of [illegible] noxious matter.

C. A. CROSBY, M.D.

These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs, I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 17B, Shelton, S. C.

Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point .....
(Please write distinctly).

PARKER'S HAIR BALSAM
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and $1.00 at Druggists.

HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y.

FLORIDA Reclaimed upper Everglades, richest land in the world; level prairie; saw-grass muck soil ten feet deep; best location for general farming, tropical fruits and winter vegetables; pure water; good health; easy terms; free booklet; sample of soil; near new railway; agents wanted. J. Barr, Box 107, Ritta, Fla.

$150.00 SALARY For sixty days' work distributing religious literature. No experience or investment necessary. Promotion to broader field for those who show ability. Spare time if you prefer. J. S. Zeigler Co., 520 Harris Trust Building, Chicago.

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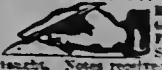
Refers to 25 years' experience, 10,000 Graduates in business, and Award of World's Fair Medal. Bookkeeping and Business, Shorthand, Typewriting and Telegraphy taught. Notes received. Situations. Send for. Address WILBUR R. SMITH, Lexington, Kentucky.

COLLEGE! COLLEGE! COLLEGE!

AFTER CHRISTMAS WHERE ARE YOU GOING?—MANSFIELD COLLEGE is the place, January 3 is the time to enter. ***Teachers' Course, College Course, Music, Art, Domestic Science.*** ¶ The largest and best paid faculty ever known in the institution. ¶ The largest Senior Class by 70 per cent---24 in number. ¶ Graduates exempt from examination for teachers' certificate except in Theory and Art of Teaching. ¶ Room for fifteen or twenty more girls. Write at once.---R. E. BOBBITT, Pres.

DR. HENDERSON APPRECIATED.

Dr. H. G. Henderson returned the first of the week from the meeting of the Annual Conference, but, much to the regret of his many friends here, he has come back only to "move on." At the final meeting of the Board of Stewards of the church he had served as pastor for the past year, a resolution was unanimously passed requesting the presiding Bishop at New Albany to return him to the Sardis pastorate. Dr. Henderson has been faithful in the performance of his duties, looking well after the interests of all lines of Church work, and the church has done well under his ministry. It was therefore a surprise to the congregation that he was not re-assigned to Sardis, but was placed in another town—Holly Springs. * * * Dr. and Mrs. Henderson will carry with them to their new home the prayers and best wishes of their Sardis friends, all of whom will remember them most kindly and always be glad to welcome them back. Dr. Henderson says that his successor, Rev. J. C. Park, recently of Tupelo, is a fine man and also a fine preacher, and he will receive a cordial welcome to our town.—South Reporter (Sardis, Miss.).

MISSIONARY BRIEFS.

A missionary in the Philippines reports the cure of twenty-three lepers. He says that for two years these lepers have been free from any signs of the return of the disease.

More than 30,000,000 immigrants have come to the United States since the signing of the Declaration of Independence. Every time the clock marks one minute two immigrants enter the United States, all the year round.

It is claimed that one Chinese out of every twenty-five in California is a Protestant.

Illiteracy among the Japanese immigrants is only 22 per cent.

Mission work in America is carried on in thirty-one different tongues.

A medical missionary in China says: "In this territory there live approximately 1,000,000 people, 500,000 of whom, on account of location, must depend on me for medical aid. There is no other doctor within reach of them."

An old Chinese woman was asked how many there were in her family. "Before I became a Christian," she replied, "there was only one. Now there are two—Christ and I."

CHILLS

and fever, though not immediately dangerous, are extremely unpleasant and if neglected may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Vleet-Mansfield Drug Co., Memphis, Tenn.—Adv.

A WORD FROM BROTHER NEILL.

Dear Brother Meek: Jackson will be my headquarters for the year, and I would be glad if you would, in some way, call attention to the fact that that city will be my permanent address.

Since Conference I have visited Columbia, Fernwood, Union, Newton, and Brookhaven. To-night I meet with the Workers' Council at Capitol Street Church, Jackson, and in the morning I will leave for the Seashore District Stewards' meeting at Gulfport. Everywhere I have received a hearty welcome, and the prospect looks bright for quite an increase in missionary interest in our Sunday schools.

The immensity and importance of this work grows on me all of the time, and though I was very much opposed to giving up the pastorate, I trust that I may do something that will really count for the Kingdom in this field.

Sincerely yours,
J. L. NEILL.

There are said to be 1782 Chinese in the city of Chicago.

AN INTERESTING OCCASION.

Dear Mr. Editor: I had the pleasure of attending the golden wedding of Brother N. W. Gatlin and wife who reside at Johnston Station, Miss. There was one thing connected with the occasion that was romantic: three or four who were present yesterday, Dec. 14, attended their wedding fifty years ago. They had a sumptuous dinner, which was enjoyed by all. They talked of the long ago, in a happy mood. It is rare that such an occasion comes to a man and wife in this life. Brother Gatlin spoke in a pathetic tone of the long path over which they had trodden side by side in sunshine, then under the clouds and through the valleys of deepest sorrow. He stated that they had had their seasons of joy and sadness, but amid it all they could say with that man of God, Samuel, who led his army on to ultimate victory, "Hitherto hath the Lord helped us." That they be permitted to see many more wedding anniversaries is the earnest wish of their many friends.

ROBERT H. BARR, P. C.
Dec. 15, 1915.

Letters From Our Friends.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, Nashville, Tenn., is very enthusiastic over the merits of RENWAR. He writes: "I take great pleasure in endorsing your Renwar for constipation. Have found it very beneficial to me and wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer with rheumatism or constipation get a 50c bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.—Adv.

God would no more disappoint faith than he would deny himself.—McIntosh.

The leader of the temperance reform movement in Japan was converted in a mission in California.

"Never accept failure as a final result," was a favorite saying of the Duke of Wellington.

EXPERIENCE IS THE BEST TEACHER OF ALL.

"The proof of the pudding is in the eating." One is far more apt to believe a man who tells what he has done, than a man who tells what he could do. So it is with medicine. The real proof of the merits of Dr. Miles' Restorative Remedies lies in the fact that they have been used beneficially for over a quarter of a century and thousands have actually testified to benefits they have received.

We know that Dr. Miles' Anti-Pain Pills will relieve all aches and pains because thousands have found this to be proven by actual experience.

The Rev. W. D. Barger, of Hagerstown, Md., has stated.

"Voluntarily and unsolicited I wish to bear witness to the high character of Dr. Miles' Restorative Remedies. To me personally they have been a great blessing, especially the Nervine, the Anti-Pain Pills and the Liver Pills. In case of headache or pain of any kind they act like a charm. I have given many of them to the suffering and the results have always proven gratifying."

Dr. Miles' Anti-Pain Pills have no unpleasant after-effect. They are not constipating. They do not contain any of the dangerous habit forming drugs. We do not claim that they remove the cause of the pain, but we do claim that they bring quick relief in a harmless manner.

They are sold by all druggists at 25c a box, containing 25 doses. If not satisfactory your money will be cheerfully refunded.
MILES MEDICAL CO., Elkhart, Ind.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

(In Part.)

Amite, Dec. 20.
Kentwood, Dec. 21.
Keener Memorial, Dec. 29.
Wilson, at Wilson, Jan. 1, 2.
Hammond, Jan. 9.

H. W. BOWMAN, P. E.

Shreveport Dist.—First Round.

J. S. Noel, Jr., Memorial, Dec. 5, 6.
Texas Avenue, Dec. 5, 8.
Greenwood, at Greenwood, Dec. 12, 13.
Ida, at Gilliam, Dec. 18, 19.
Queensborough, Dec. 19, 22.
Mansfield, Dec. 26, 27.
South Mansfield, at S. M., Dec. 26, 27.
First Church, Shreveport, Jan. 2, 3.
Cedar Grove and Longstreet, at Cedar Grove, Jan. 2, 6.
Grand Cane, at G. C., Jan. 9, 10.
Mooringsport, at Mooringsport, Jan. 12.
Pelican, at Pelican, Jan. 15, 16.
Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Lecsville, Jan. 30, 31.
Coushatta and Wesley, at Coushatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

Alexandria Dist.—First Round.

Glenmora, Dec. 23, 1915.
Reeves, at 8 p. m., Dec. 28, 1915.
Opelousas, at 4 p. m., Dec. 29, 1915.
Melville, at 11 a. m., Dec. 30, 1915.
Bunkie, at Campti, Jan. 1 and 2, 1916.
Campti, at 8 p. m., Jan. 5, 1916.
Colfax, at Colfax, 11 a. m., Jan. 6, 1916.
Lecompte, at Lecompte, Jan. 8, 9, 1916.
Boyce, at Boyce, 8 p. m., Jan. 12, 1916.
Jena, Jan. 15, 16, 1916.
Trout and Goodpine, 3 p. m., Jan. 16, 1916.
Natchitoches, 8 p. m., Jan. 20, 1916.
Provencal, 8 p. m., Jan. 21, 1916.
Pineville, Jan. 22, 23, 1916.
Alexandria, Jan. 23, 24, 1916.
Merryville, 8 p. m., Jan. 27, 1916.
DeRidder and Mission, 8 p. m., Jan. 28, 1916.
Bon Ami and Carson, 11 a. m., Jan. 29, 1916.
Longville, 8 p. m., Jan. 30, 1916.
Pollock, at Pollock, Feb. 3, 1916.
Woodworth, Feb. 6, 1916.
Harrisonburg, Feb. 13, 1916.
Indian Mission, at Indian Creek, 4 p. m., Feb. 18, 1916.
Rapides, at Fellowship, Feb. 19, 20, 1916.
Elizabeth, at Elizabeth, Feb. 26, 27, 1916.

H. W. MAY, P. C.

Lafayette Dist.—First Round.

(In Part.)

Indian Bayou, at I. B., Dec. 25, 26.
Eunice, at Eunice, Dec. 29.
Abbeville, at Abbeville, Jan. 1, 2.
Lake Charles, Jan. 8, 9.
Sulphur and Vinton, at Vinton, Jan. 9, 10.
Crowley, Jan. 12.
Evangeline, at Ville Platte, Jan. 15, 16.
Patterson and Jeanerette, at Patterson, Jan. 22, 23.
Rayne, Jan. 26.
French Mission, Jan 29, 30.

JAMES I. HOFFPAUIR, P. E.

When Your Eyes Need Care

Try Murine Eye Remedy. No Smarting—Feels Fine—Acts Quickly. Try it for Red, Weak, Watery Eyes and Granulated Eyelids. Illustrated Book in each Package. Murine is compounded by our Oculists—not a "Patent Medicine"—but used in successful Physicians' Practice for many years. Now dedicated to the Public and sold by Druggists at 25c and 50c per Bottle. Murine Eye Salve in Aseptic Tubes. 25c and 50c.

Murine Eye Remedy Co., Chicago

Monroe Dist.—First Round.

West Monroe, Dec. 5.
Bastrop, at Collinston, Dec. 8.
Bonita, at Bonita, Dec. 9.
Mer Rouge, at Oak Ridge, Dec. 12.
Gilbert, at Gilbert, Dec. 17.
Winnsboro, at Winnsboro, Dec. 19.
Calhoun, at Calhoun, Jan. 2, a. m.
Monroe, Jan. 2, p. m.
Waterproof, at Waterproof, Jan. 9.
Brooklyn, at Frantom, Jan. 15, 16, a.m.
Eros, at Eros, Jan. 16, p. m.
Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

New Orleans Dist.—First Round.

Mary Werlein and St. Marks, p. m., Dec. 22.
Felicity, Dec. 26, a.m.
Epworth, Dec. 26, p.m.
Rayne Memorial, Jan. 2, a.m.
Algiers, Jan. 2, p.m.
St. Tammany, at Talisheek, Jan. 8, 9.
Bogalusa, Jan. 9, 10.
Carrollton Avenue, Jan. 16, a.m.
Slidell, Jan. 16, p.m.
Parker Memorial, Jan. 23, a.m.
McDonoghville, Jan. 23, p.m.
Louisiana Avenue, Jan. 30, a.m.
First Church, Jan. 30, p.m.
Plaquemine, Feb. 6, 7.
Covington, Feb. 13, 14.

The District Stewards will meet in First Church, New Orleans, Jan. 3, at 8 o'clock p.m.

Ruston Dist.—First Round.

Haughton, at Haughton, Jan. 1, 2.
Athens, at Athens, Jan. 4.
Elmore, at New Prospect, 11 a. m., Jan. 8, 9.
Dubach, at Dubach, 7 p.m., Jan. 9, and 10:30 a.m., Jan. 10.
Ringgold, at Ringgold, Jan. 15, 16.
Bienville, at Bienville, Jan. 18.
Simsboro, at Simsboro, Jan. 20.
Bernice, at Bernice, Jan. 22, 23.
Winnfield, night, Jan. 24.
Plain Dealing, at P. D., Jan. 26.
Jonesboro, at Hodge, Jan. 29, 30.
Minden, Feb. 5, 6.
Cotton Valley, at C. V., Feb. 7.
Arcadia, Feb. 8.
Sibley, at Brushwood, Feb. 12, 13.
Homer, Feb. 18.
Haynesville, Feb. 19, 20.
Gibsland, at Mt. Moriah, Feb. 26, 27.
Ruston, Feb. 28.

District stewards will meet at Gibsland, January 3, at 10:30 a. m.

BRISCOE CARTER, P. E.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Main Street, Dec. 26.
Vossburg, Jan. 1, 2.
Ellisville, Jan. 2, 3.
Estabutchie, Jan. 8, 9.
Collins, Jan. 9, 10.
McLain, at Pine Grove, Jan. 15, 16.
Lucedale, Jan. 16, 17.
Leakesville, Jan. 18.
Oloh, Jan. 22, 23.
Sumrall, Jan. 23, 24.
Prentiss, Jan. 25.
Broad Street, Jan. 30, 31.
Court Street, Jan. 30, Feb. 1.
Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Olive, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

District Stewards will meet at Main Street Church, Hattiesburg, Dec. 21, at 2 o'clock. The pastors of the district are asked to meet with the stewards, and to remain over the following day to consider questions vital to the ensuing year's work.

GEO. H. THOMPSON, P. E.

GRENADA COLLEGE

OWNED ANR SUPPORTED BY THE NORTH MISS. CONFERENCE.

$50,000 Now Being Raised for Larger Equipment.

PREPARATORY SCHOOL,

FOUR-YEAR COLLEGE COURSE.

Music, Art, Expression, Cooking, Sewing.

Reopens Jan. 4th, 1916.

Special Prices to New Pupils.

GRENADA, MISS. **J. R. COUNTISS, Pres.**

A Church ORGAN

Unexcelled in Durability

sweetness of tone and quality. A **superb reed organ** manufactured in an exclusive reed organ factory. On

EASY TERMS

of payment to suit the church treasury. We will study your church building and ship you a suitable organ on approval **without a cent's deposit.**

THE R. S. HILL CO., Highland Park Sta., 4472 Louisville Ave., Louisville, Ky.

Seashore Dist.—First Round.

Biloxi, Main St., Dec. 26, 27.
Oak St. and Mississippi City, at Mississippi City, p.m., Dec. 28.
Bay St. Louis, Jan. 2, 3.
Lumberton, Jan. 8, 9.
Coalville, at Coalville, Jan. 12.
Poplarville, Jan. 15, 16.
North Gulfport and Lyman, at Lyman, Jan. 19.
Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

The district stewards will meet Thursday, December 16, at 2 p. m., at First Church, Gulfport. The pastors are also invited to be present.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Edwards, at Cliuton, Dec. 26, 27.
Satartia, Jan. 2, 3.
Fannin, at Oakdale, Jan. 8, 9.
Brandon and Pelahatchie, at Brandon, Jan. 9, 10.
Eden, Jan. 15, 16.
Yazoo City, Jan. 16, 17.
Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaughan, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgah, Feb. 19, 20.
Madison, Feb. 27, 28.

The district stewards will meet in the Capitol Street Church, Jackson, at 10:30 a. m. Tuesday, December 21. The pastors and charge lay leaders are most cordially invited to attend.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Meridian, Seventh Ave., Dec. 26, 27.
Lauderdale, at Lauderdale, Jan. 2, 3.
Enterprise and Stonewall, at Enterprise, Jan. 9.
Pachuta and Quitman, at Quitman, Jan. 9, 10.
Daleville, at Soule's Chapel, Jan. 15, 16.
Porterville, at Porterville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

The district stewards are called to meet in East End Church, Meridian, at 2 p. m., Thursday, Dec. 30, 1915. The pastors are invited to meet with the district stewards.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Scotland, at Galatia, Jan. 1, 2.
Meadville, at Bude, Jan. 6.
Adams, at Adams, Jan. 8, 9.
Summit and East McComb, at East McComb, Jan. 9, 10.
Topisaw, at Sartinsville, Jan. 15, 16.

Hazlehurst, Jan. 18.
Bayou Pierre, at Center Point, Jan. 19.
Barlow, at Rehoboth, Jan. 20.
Gallman, at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
South McComb, at La Branche Street, Jan. 29, 30.
McComb, Centenary, Jan. 30, 31.
Tylertown, at Tylertown, Feb. 2.
Buford, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

The Discipline provides that certain committees shall be elected by the Church Conference, and the conferences should be held the first month of the Conference year. Please let this be done. The pastors will then be ready to answer such questions as provided for in the first round of conferences.

Brethren, please do not overlook anything that needs your attention. **We need to begin right.**

I shall expect each of us to do his full duty. Let us do this much one quarter.

ROBT SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—First Round.

Harriston, at H., Dec. 26, 27.
Centreville, at C., Jan. 1, 2.
Port Gibson, Jan. 6.
Vicksburg, Crawford Street, Jan. 7.
Anguilla, at A., Jan. 8, 9.
Rolling Fork, at R. F., Jan. 9, 10.
Mayersville, at M., Jan. 12.
Silver City, at Midnight, Jan. 15, 16.
Oak Ridge, at O. R., Jan. 17, at 11 a.m.
Vicksburg, Gibson Memorial, Jan. 18, at 7 p.m.
Fayette, at F., Jan. 23, 24.
Hermanville, at H., Jan. 28.
Utica, at Utica, Jan. 29, 30.
Washington, at W., Feb. 5, 6.
Natchez, Feb. 6, 7.
Roxie, at R., Feb. 12.
Gloster and Liberty, at Gloster, Feb. 13, 14.
Woodville Ct., at Rebecca Creek, Feb. 19, 20.
Woodville, Feb. 20, 21.
Rocky Springs, at R. S., Feb. 26, 27.
Nebo Ct., March 5, 6.

M. B. SHARBROUGH, P. E.

NORTH MISSISSIPPI CONF.

Winona Dist.—First Round.

Greenwood, Dec. 19.
Winona Ct., at New Hope, Dec. 25.
Winona Station, at Winona, Dec. 26.
Carrollton Ct., at Carrollton, Jan. 1, 2.
Itta Bena, p. m., Jan. 2.
Moorhead, a. m., Jan. 9.
Indianola, p. m., Jan. 9.
Sunflower Ct., at Sunflower, Jan. 15, 16.
Isola Ct., at Inverness, Jan. 16, 17.
Swiftown Ct., at Swiftown, Jan. 22, 23.
Belzoni, Jan 23, 24.
Lambert Ct., at Marks, Jan. 29, 30.
Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb., Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.

DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer.

The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

The district stewards will meet in the Methodist Church at Greenwood, Miss., at 10 A. M. Jan. 11, 1916.

L. M. LIPSCOMB, P. E.

Columbus Dist.—First Round.

West Point, preaching, Dec. 12.
Starkville, preaching, Dec. 19.
Columbus, Central, preaching, Dec. 26.
Columbus, First Church, preaching, Jan. 2.
Brooksville, preaching and quarterly conference, Jan. 9, 10.
Starkville, Q. C. 7 p.m., Jan. 10.
Artesia, Q. C., Jan. 13.
Shuqualak, Q. C., Jan. 14.
Crawford, Q. C. and preaching, Jan. 15, 16.
Columbus, Central, Q. C., Jan. 18.
Columbus, First Church, Q. C., Jan. 20.
Macon Ct., at ExPrairie, Q. C. and preaching, Jan. 22, 23.
Macon, preaching and Q. C., Jan. 23, 24.
Mashulaville, Q. C., Jan. 25.
Columbus Ct., at Mt. Pleasant, Q. C., Jan. 27.
West Point, Q. C., Jan. 28.
Cedar Bluff, Q. C. and preaching, Jan. 29, 30.
Mayhew, preaching and Q. C., Jan. 30, 31.
Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

District Stewards meeting at Artesia, Wednesday, Jan. 12, at 1:30 p.m.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Red Banks Ct., at Victoria, Dec. 26.
Oxford, Jan. 2, 3.
Water Valley, First Church, Jan. 9, 10.
Water Valley, North Main, Jan. 9, 10.
Holcomb Ct., at Spring Hill, Jan. 15.
Grenada, Jan. 16, 17.
Pine Valley Ct., at Salem, Jan. 22.
Coffeeville Ct., at Coffeeville, Jan. 23, 24.
Waterford Ct., at Waterford, Jan. 29.
Abbeville Ct., at Abbeville, Jan. 30, 31.
Ashland Ct., at Liberty, Feb. 5.
Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Tocopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

District stewards will meet at First Church, Water Valley, Jan. 10, at 2:30 p. m.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

(In part).

Durant, Dec. 19, 20.
Kosciusko, Dec. 26, 27.
Sallis, at Sallis, Jan. 1, 2.
McCool, at McCool, Jan. 2, 3.
Ackerman, Jan 9, 10.
Vaiden and West, at Vaiden, Jan. 16, 17.
Lexington, Jan. 23, 24.
Tchula, Jan. 29, 30.
Sidon, at Sidon, Jan. 30, 31.
Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at High Point, Feb. 8, 9.
Pickens, at Pickens, Feb. 13, 14.

Other dates will be announced later. District stewards will meet at Durant on January 12 at 2 p. m.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Verona, at Verona, Jan. 1, 2.
Tupelo, Jan. 3.
Shannon, at Shannon, Jan. 1.
Okolona, Jan. 4.
Nettleton, at Union, Jan. 8, 9.
Vardaman, at Vardaman, Jan. 15, 16.
Armory and Nettleton, at N., Jan. 10.
Houston, Jan. 17.
Aberdeen, Jan. 20.
Calhoun City, at Pittsboro, Jan. 22, 23.
Houlka, at Vanvleet, Jan. 28.
Houston Ct., at Rhodes' Chapel, Jan. 29, 30.
Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

The district stewards are called to meet at Aberdeen on Jan. 26, at 1:30 p.m.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Arcola and Hollandale, at Arcola, Dec. 19, 20.
Greenville, Dec. 25, 26.
Leland, Jan. 2, 3.
Shelby and Alligator, at Shelby, Jan. 8, 9.
Shaw and Merigold, at Shaw, Jan. 9, 10.
Clarksdale, Jan. 16, 17.
Cleveland, Jan. 22, 23.
Boyle and Shipman's Chapel, at Boyle, Jan. 23, 24.
Glen Allan, Jan. 30, 31.
Friar's Point, Feb. 1, 2.
Lula and Dubbs, at Lula, Feb. 2, 3.
Tunica and Robinsonville, at Hollywood Feb. 11, 12.
Coahoma and Lyon, at Coahoma, Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison Feb. 26, 27.
Benoit and Bulah, at Bulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

The district stewards will meet in the Methodist Church, Shelby, at 2 p. m., Friday, Jan. 7, 1916. The pastors and charge lay leaders are invited to meet with the district stewards.

H. S. SPRAGINS, P. E.

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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

Woman's Missionary Work

Edited by ..... Mrs. E. P. Buford, Centreville, Miss.

Conference Publicity Superintendents:

Louisiana ..... Mrs. A. C. McKinney, Ponchatoula, La.
Mississippi ..... Mrs. J. L. Neill, Laurel, Miss.
North Mississippi ..... Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

"Whether [illegible] each member of the Society should do [illegible] Each one [illegible] a certain number of the world's children entrusted [illegible] to her. [illegible] will have been sent [illegible] a Christian home, [illegible] and [illegible] will [illegible] in helping the [illegible] efforts of our 'Peace on earth good will to men.' Because we [illegible] material peace and [illegible] [illegible] peace which 'comes down from the Father of lights' and of [illegible] is the source of those gifts [illegible] [illegible] [illegible] one of peace to [illegible] [illegible] [illegible]

From the Field.

Greenwood, La.

After having wrought at Zwolle for four years, I am now at Greenwood. I had a great time at Zwolle and hope also to have a great time here. The people received us heartily. We are comfortably situated, and have had a fine "pounding" already. This kind of "knocking" is always acceptable. Among the good things we received, there were about 12 or 15 jars of preserved fruit, unusually good to the taste. I have not yet been the rounds, but so far the outlook is fine.

Our new presiding elder, Rev. C. D. Atkinson, was here last Sunday and Monday (Dec. 12 and 13), and made a fine impression. He stated that Greenwood made a fine impression upon him also. At the quarterly meeting an investigating committee of eight was appointed to ascertain facts as to the cost, plans, and location for a new church building. Our present quarters are crowded and the new building is universally conceded to be a necessity; and as soon as the financial depression is relieved it will be a certainty.

I will also work for the Advocate, and hope to send in a list of subscriptions soon.—J. C. Rousseaux.

Zwolle, La.

Dear Dr. Meek: We reached our new appointment Saturday, after the adjournment of our Annual Conference and received a royal welcome at the hands of a most excellent people. Groceries were sent in for us and some useful articles were placed in the parsonage for our comfort, and we are well situated. Brother Rousseaux had provided a supply of wood and did a brother's part in other ways also. He wrought well in this field. On the fourth and first Sundays good congregations greeted us, but on Friday I stuck a nail in my right foot and have not been able to walk since, so I could not go to church yesterday. The congregation was holding a service, but just in the midst of it a fire alarm was given; so the congregation left at once and were soon at the scene of the fire, which had consumed the home (and entire contents) of two of the members of our Church. We have a splendid Sunday schol and an excellent Woman's Missionary Society. The stewards are making an "every-member canvass." All indications point toward a good year. We are planning, working, and praying for a most successful year, and we believe we are going to have it. We wish you and the others of the Advocate force a merry Christmas. May our God bless you in all things!—T. D. Lipscomb, P. C.

Washington, Miss.

Dear Dr. Meek: I am comfortably settled in the historic village of Washington, having arrived here on Tuesday, Nov. 30, just twenty-four hours after Bishop Atkins had assigned me to this post of duty. Since starting to Conference I had traveled approximately 275 miles. During the past week I have read "Methodism in Mississippi" by Rev. J. G. Jones and find this a small journey when compared with the journeys of our early pioneers, as, for instance, Bishop Roberts' trip from Western Pennsylvania to South Mississippi, or Rev. Tobias Gibson's solitary voyage down the Cumberland, Ohio, and Mississippi Rivers. Incidentally, let me say that the first church organized in Mississippi was not far from where the church in Washington now stands. Truly this is historic ground!

I preached twice last Sunday to attentive congregations, here and at Crowfield. The people have been uniformly kind and considerate of my welfare. I am trying to get acquainted with my people before the arrival of the holidays, in order to begin active, effective work the first of the coming year. The work here is in splendid shape as a result of the faithful efforts of its former pastor, Rev. J. H. Jolly, now a student in the Candler School of Theology. He is a deservedly popular young man. Although this is my first year in the Conference on trial, during the latter part of the past year, I served the Oak Street Church, Biloxi. This is a pleasant, as well as a needy field, and one of great possibilities. The success of our work there is due almost wholly to the Wesley House, in connection with which our church work is carried on. I doubt whether there is any institution in the State doing greater good than it is. The membership of the Church is only 61, but the enrollment of the Sunday school is about three times that many. The prayer-meetings on Tuesday nights, in point of attendance and interest, will compare favorably with those in many of our larger churches. The chapel is packed on Sunday nights with people eager to hear the preaching of the gospel. It was indeed a privilege to labor there.—J. Buford Cain.

Ida, La.

Dear Advocate: We arrived at Ida on Nov. 3. Brother T. J. Means met us at the train, took us in charge, and conducted us to his home, where we spent the night very pleasantly with him and his splendid family. The next morning we went to the parsonage and found it newly painted, heated, and lighted by gas, and furnished almost entirely anew. About three o'clock that afternoon the good ladies began coming in and continued until sixteen were present. They brought everything good to eat that could be thought of—fresh pork and potatoes, meal and flour, sugar and coffee, rice, and all kinds of fruits, and other things that space will not allow to be mentioned. I have been busy with the work of getting acquainted with the people. I had a very profitable service out at old Munerylon's Chapel, where I had the pleasure of preaching to some of Bishop Hoss' kinfolks. On Thursday last I went to Houston, and hurriedly met as many of the people as I could that day. I was very cordially received by them. The next morning I went to Gilliam. Brother R. T. Douglas was the first man I met. He was busy having the church repainted. I took dinner with him and in the afternoon I hurriedly visited nearly everybody there. I then caught an automobile and ran into Belcher about sundown. I found they had been looking for me there for several hours. I met there three sons of Methodist preachers; so you know I felt at home. My entertainment had been provided for by Brother J. M. Brown, Jr.; so I was soon in the hands of Prof. H. W. White, a son of Rev. H. O. White (deceased), a distinguished member of the Louisiana Conference. There we talked over everything hurriedly from the gubernatorial campaign to the setting up of a high school and the building of a church. I met many splendid men, one of whom I must not fail to mention, Dr. J. E. Henderson, a son of the late Rev. W. F. Henderson, who showed me many kindnesses. I also met the Rev. Mr. Taylor, the esteemed pastor of the Presbyterian Church, who so kindly permits us to hold services in his church, as we have no church building at Belcher. Nor have we any at Hosston. At Hosston, the Baptists generously allow us to use their church for our services. I am optimistic as to the outlook for a good year on this circuit. I hope to build two churches. I find the people anxious for the work of building to start. I love to work, and have found plenty to do.—J. C. Price.

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JANUARY 2-9 1916 JANUARY 2-9 1916

A WEEK

The first of the 52, should be spent in undergirding the whole year. Eight days is not too much to spend in adjusting lives and Churches and policies to the hour, the world, the Kingdom and to God. Can ye not watch with him one little week?

OF PRAYER

BY the whole Church, from sea to sea.
WITH every pastor leading every congregation in intercession.
FOR the nation, the Church, the fields, the missionaries, the revival, the laymen, the young people, and *always for peace.*

AND SELF-DENIAL

Without which prayer is fruitless.
That the prayers already answered may be turned into thanksgiving.
That obedience may prove our sincerity.
That the cause we pray for may be furthered.
That we may have fellowship with Him who, though He was rich, yet for our sakes became poor.

The Call of the Hour--

the most cruel and tragic hour of history. "Interest in prayer is world wide. It is manifest in battle trenches: in awakened nations: in full cathedrals and churches in European countries: in repeated calls and appeals by Churches and leaders throughout the world. Never has there been such a widespread need of superhuman help: such challenges to Christians to undertake deeds requiring divine co-operation: such a manifest desire to discover the secret of God's power."

Voiced by the Board of Missions

Facing the superhuman task of the Church and the tragic needs of the world, the Board of Missions asks for a week of intercession, January 2-9, 1916. The work of the Board cannot be done by human power. "Ask of me." "pray ye the Lord of the harvest," "tarry ye at Jerusalem till ye be endued with power" are the freshest and latest voices of experience at home, abroad, everywhere. "An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith: that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the opportunity and responsibility of our generation." (Mott.)

Emergency Offering

The free-will offering of self-denial is to be given to swell the Emergency Fund. This fund was ordered by the Board in view of the unusual emergency the war brought on. We have already had nearly five hundred gifts to this fund, varying from $1 to $2,000 each. Many of these represent real self-denial. They are still coming. THE OFFERINGS OF THE WEEK WILL GO TO SWELL THIS FUND.

One Unanimous, Church-wide, Self-Denial Offering Will Lift Us Over the Bar.

Three Ways To Do It

1. Give One Day. Consecrate the labor and income of one day to this cause. Let those not regularly employed find some task for one day and earn their offering. Thus each will pray not only with the lips and heart, but with the hands also.
2. Envelopes may be circulated and every one allowed to deposit the results of self-denial during the week and hand in the envelopes at the close.
3. A free-will offering may be taken at one or more services where the other methods are not used, or in connection with them.

PURPOSE

1. To meet immediate needs that have had to wait. To fill up the gaps made by the war decrease last year in both the Home and Foreign Departments.
2. To maintain the work and prevent hurtful retrenchment when there are such unprecedented calls for advance.
3. To prevent delay in the work and to save interest by the furnishing of cash in the beginning of the year.
4. To clear the decks, remove the limitations on income, and make ready for the big advance just ahead of us. We were compelled to cut appropriations fifty thousand dollars. There it must remain until we increase the income and clear the way.

At all events the people should be given an opportunity to contribute a free-will offering

If the warring nations can discard luxuries and practice gladly the most rigid economies, even to the saving of the crusts, for the love of the flag, what should we not do for the love of Christ?

Would it require serious self-denial for 2,000,000 Methodists to give $50,000 as a Victory Fund?

CLIP AND MAIL THIS COUPON TO-DAY. THE CHURCH WILL DO IT IF GIVEN THE FACTS AND A CHANCE

BOARD OF MISSIONS, 810 Broadway, Nashville, Tenn.

Dear Brethren: I desire to observe the Week of Prayer and Self-Denial. Please send leaflets and envelopes for ..... members.

Name .....

Address .....

Conference .....

Order envelopes, leaflets, and programs from

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NEW ORLEANS
CHRISTIAN ADVOCATE

Vol. 62—No. 52. Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences Methodist Episcopal Church South Whole No. 3123.

ROBERT A. MEEK, Editor. NEW ORLEANS, LA., THURSDAY, DECEMBER 30, 1915. CHAS. O. CHALMERS, Publisher

THE NEW YEAR COMES.

Margaret Scott Hall.

We watch the old year go. Untouched by sin
The New Year comes. The bells chime long and loud,
The whistles blow; cheers from the waiting crowd
Ring on the midnight air to swell the din.

Rejoicing for the New Year to begin;
And slow, with burden of men's failures bowed,
The old year yields its place. As monarch proud
We welcome now the happy New Year in.

Let us resolve to make a better start.
The bright New Year, unsullied, clean and pure
Will serve us well if we but do our part
Toward God and man and faithfully endure;
Working for right—though oft we strive in vain,
Let us resolve—God helping—to attain.

—Western Christian Advocate.

THE OLD YEAR AND THE NEW.

The poets have always, from the very beginning of human language, personified the old year and the new, bidding the one farewell and greeting the other with the tokens of a joyful welcome. The whole world has finally adopted the habits of thought and speech taught by the poets, and everybody has an apostrophe for the Old Year, saying good-by to it at the midnight hour, as if it were really a human being with supernatural qualities; and everybody has an apostrophe for the New Year, hailing it with all the tokens of welcome with which a household greets the newborn child. And this humanizing of the years as they come and go is associated with the deepest facts of life. It is not sentiment alone. It belongs alike to the preacher and the poet; and the world's thought and speech have grown out of the vineyards of moral character, and not alone from the gardens of song. The years are personified by their contact with humanity. Time is so closely allied with the deeds of men, whether good or evil, that the years themselves come to possess, to the consciences as well as to the imagination, a genuine personal character. The Old Year, to every human being, becomes a counterpart of himself, being wrinkled and worn into old age by the weight of his own sorrows and burdens, and bowed down with remorse by the weight of his own unworthiness. The Old Year is diseased by the contagion of human guilt, and is passing away to judgment with all the years that are gone; the New Year is at the door clad in all the innocence of childhood, typical of unwritten pages in the book of life, typical of the untrodden paths of the future, wherein each human being may walk as he will; by the grace of God walking uprightly, and with all good-will toward men; or, by the wiles of the devil, floundering in the mudpaths of sin and shame.

Yes, the years are indeed, by contact with humanity, creatures of character, reflecting the deeds of the human family, and becoming at last veritable beings to the world's conscience; the Old Year a composite nature, embodying the sum of all the lives that have been lived through their twelve months of mingled joy and sorrow, of good and evil; the New Year a composite nature, embodying all the hopes of the children of men, with all their good resolutions for the future. And so the years, as they come and go, seem to speak to the world, in response to the farewells and the greetings. With Helen Hunt Jackson, we can hear the Old Year proclaiming his promise to mankind, through the ministry of the New Year:

"The Old Year's heart, its hopes laid down
As in a grave, but trusting, said:
'The blossoms of the New Year's crown
Bloom from the ashes of the dead!'
The Old Year's heart was full of greed,
With selfishness it longed and ached,
And cried: 'I have not half I need.
My thirst is bitter and unslaked.'
But to the New Year's generous hand
All gifts in plenty shall return;
True-loving, it shall understand;
By all my failures it shall learn.
I have been reckless; it shall be
Quiet and calm and pure of life.
I was a slave; it shall go free,
And find sweet peace, where I leave strife!'"

The Old Year, now passing away, has been indeed an eventful one, and if time grows old by the measure of its burdens, this dying year should wear on its brow the frosts of a thousand winters. If the year borrows personality from the human beings that live within its borders, and if it therefore borrows responsibility from the associated deeds of men, then the Old Year now about to die has upon its heart, as received at the hands of whatsoever people or governors, the guilt of the greatest war of all the ages! God forgive the dying Old Year, and every human soul that has reddened the garments of time with the blood of the nations! Hundreds of thousands have died on the battlefield, and hundreds of thousands more have died of battle wounds or of disease in myriads of hospitals; and, saddest of all, women and children, the innocent victims of a war they could not prevent and which, with all their patriotic fervor, they can not comprehend, have died of sorrow or of hunger, calling upon God for the return of peace, and for the calm and holy fellowship of home!

But the Old Year is too sad to look upon, when his war-face is turned toward us! The Old Year has also his countenance of peace and love. God crowneth all the years with his goodness; and every child of the Heavenly Father can recall a thousand tokens of divine grace. The fields have brought forth abundantly, and the orchards and vineyards of the world have smiled plenty upon the nations. Joy is still joy, however wide the empire of pain and sorrow; and joy has the promise of final victory, with the assurance that sorrow and sadness shall flee away! Even as the sun forever shines above the angry storm-cloud; even as the stars forever smile through the darkest night, so God forever reigns above the passing years! And all things work together for good! The greater the war, the longer and the deeper, let us believe, shall be the sweet river of peace, soon to flow athwart every battlefield, refreshing all the waste places of the earth and healing all the wounds of envy and confusion.

Let us therefore turn to the New Year with all the buoyancy of Christian hope. Welcome, thou new-born child of eternity! Bring to us in thy fingers the olive branch of peace! Smite upon the wrath of kings and rulers! Let music be the herald of thine advent; the gentle, pastoral music of the field and the garden, the lofty anthems of the sanctuary. Come into the world, O bright New Year, as the messenger of the Prince of Peace, re-echoing throughout the earth the Bethlehem song of the angels; and attune even the brazen pipes of war into the old prophetic melody: "Glory to God in the highest; and on earth peace!"—Methodist Recorder.

A DAY OF OPPORTUNITY.

The New Year suggests the possibility of a new beginning, and therein lies its great usefulness. It is true that a man may begin to do better on the first day of July quite as well as on the first day of January, but the latter date is more likely to suggest an opportunity, and it comes to most men with a special invitation and call to better things. A way upward may be found anywhere along life's road, but perhaps it can be found just a little easier to-day than on most other days of the year. It would be too bad to miss it, would it not? There are a number of things in our lives that ought to be better than they are. And there will never come a better day for beginning the improvement than to-day. Perhaps what is needed most in our life is not so much an improvement as it is a right-about-face movement. And if that is the case then there will never come a much better day for making that than to-day. Surely this is a great day of opportunity.—Christian Guardian.

KNOWING JESUS.

"Hast thou known me, Philip?" John 14:9.

In all ages God has been unrecognized. He made man partly animal and partly spirit, a wedlock of two natures; and the mortal veils the physical sight, so that it can not see God. The Spirit can apprehend God the Father of the Spirit; and when the spirit of man is set free, unveiled, in death, it will see God face to face.

Before the coming of Christ, God revealed himself in various ways to a chosen few. The word of the Lord came to Abraham in a vision, and to others in the same way. Again God revealed himself to Abraham when he made with him the blood covenant, as a "burning lamp," a "flaming torch." To Moses he came in the "burning bush;" and to the children of Israel in the wilderness journeys he was represented by the pillar of cloud and of

fire, also by the Shekinah. He appeared to Abraham, to Gideon, and others as "the angel of Jehovah." All these ways of manifestation were insufficient. In the fullness of time he came as a real man, incarnate, in Jesus of Nazareth. "He that hath seen me hath seen the Father" (John 14:9).

Jesus never tried to deceive the people. He never claimed to be any one else; and he carried his credentials. At the annunciation, the birth, his true parentage was attested by Almighty God.

Jesus continually claimed to be the Son of God, equal with the Father, except for the limitations of his humanity. For this claim he was put to death. If he were not God, then he died justly according to the law of his own people. At twelve, in the temple, he said, "Wist ye not I must be about my Father's business?" He accepted the statement of John the Baptist that he was "the Lamb of God who taketh away the sin of the world."

Peter the Great of Russia for nine months labored among the sailors and shipbuilders incognito. If they had known his identity, they would have favored him. So Jesus lived; and now we know that he lived as a man, not of the favored classes. So he set an example of loving service and patient endurance. "The Son of man came, not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus was treated as a man; and when some found out that he was more than man, they wished they had done differently. Jesus taught that we ought to treat all Christians as we would treat Christ. So, living incognito, he taught the human race an object-lesson. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jesus taught that the kingdom of God is like treasure hidden in a field. God has filled nature with hidden treasures material and truths spiritual. Man's immortal nature is hidden in man's physical being, in his animal mortality. We ought to search for life's hidden values. We should dig up our talents and use them, unwrap our pounds and invest them. If we thus live for the unrecognized Christ in his kingdom on earth, we shall receive a hundredfold in this life and in the world to come life everlasting.—Methodist Recorder.

WISDOM FOR THE NEW MINISTER.

If there is a time when a minister is likely to make a mistake, it is when he is entering upon a new field with full enthusiasm, vigor and good intentions, to do a good work. This is especially true of the young man who has been long enough in the ministry to lose timidity, and not long enough to have large experience. Sometimes mistakes here cause sorrow to him and to the people, and as far as possible it would be well to avoid them. The following from the Brethren Evangelist is good:

"The new pastor ought to realize that he is new. The new pastor ought not to announce a lot of things he is going to do until he is quite certain that he will do them. The new pastor ought to get acquainted with his new work before he undertakes to change things. The new pastor will lose nothing by a hearty appreciation of his predecessor's work. The new pastor ought not to report to his credit the increase in attendance and gifts over the poor showing made while the church was without a pastor. The new pastor ought to take the membership into his confidence and consult them with a willingness, if need be, to make haste slowly. The new pastor ought to make up his mind that he is going to see the best in those with whom he is going to labor. The new pastor ought to know that he is going to be a leader and not a boss. The new pastor ought to feel that what he is counts for more than what he says, and a thousand times more than what he pretends to be."—The Presbyterian (Philadelphia).

THAT CALLING LIST.

We know of a prominent pastor of a city Church who, in anticipation of a change of pastorate, has prepared, in accordance with the instruction of the Discipline, a carefully typewritten list of his membership, arranged by streets and numbers. In addition, he has given the name and address of every member who is absent from the city temporarily, or who has moved. He has also prepared four typewritten lists of the membership, arranged alphabetically and with addresses—one list for the pastor, another for the Sunday school, another for the pastor's aid society, and another for the Epworth League. The man who follows this thoughtful pastor will be put in immediate touch with every member and can with intelligence proceed with his pastoral duties and daily visitation. We call attention to this faithful act on the part of this one pastor because of the beginning of the new Conference year, when hundreds of pastors are launching out into wholly new communities to begin the laborious task of acquainting themselves with their constituency. The Discipline is quite clear in its instructon to pastors in the matter of leaving carefully and accurately prepared lists for their successors, but from personal experience we know it is not always observed. Too often does a pastor leave behind him an incomplete list so mutilated by annotations that the document bears more signs of a puzzle than anght else. Already many of our pastors have tried to follow incomplete and inaccurate guidance with distracting results. Now is the time to begin to build a list that will serve every possible need in the year to come, whether the new pastor be the old or not.—Northwestern Christian Advocate.

THE FALSIFICATION OF THE NEWS.

A few Sundays ago a great mass meeting was held in this city to protest against the most terrible crime of the century—the murder of the Armenian race. The theater was filled with many of New York's most influential citizens. On the platform sat distinguished representatives of the Protestant, Roman Catholic and Jewish religions. Probably never before in New York at a public meeting were more piteous and soul-stirriug things revealed. After the addresses, just as the resolutions were being put, a man in the audience rose and attempted to make a speech. A slight commotion followed and, although the chairman called upon the ushers to desist, he was not heard, and the offending member was put out. It was such an occurrence as might have taken place at any meeting and was of no conceivable importance to anybody but the man removed.

Not so, however, in the opinion of the journalists present to report the meeting. The next morning The World, The Sun, The Herald, and The American featured the commotion and the necessity of putting out one man, and devoted only a fraction of their valuable space to the true report of the meeting and the massacre it was called to consider.

Not many days ago a couple came to one of New York's best-known clergymen to be married. When he found out that both had been divorced, one of them twice before, he refused to perform the ceremony. The New York Sun the next morning conspicuously reported the event, stating that the ceremony was performed by the Rev. Dr. Charles E. Jefferson, whereas it was actually performed by a justice of the peace. No answer was vouchsafed to Dr. Jefferson's subsequent letter of protest to The Sun.

Two weeks ago a great financier of this city delivered an address on the Peace movement that for eloquence and philosophical insight has not been surpassed during the war, in the opinion of many of those who heard it. It was given over a column and a half of space the next morning in The Times, and, although only eight lines of the speech were devoted to a mere statement that the speaker believed in adequate national defense, The Times announced "Kingsley Urges the United States to Arm Now" as the headline on the first column of its front page.

On Thanksgiving Day the twelve hundred clergymen of Greater New York preached sermons. The Times published the next morning nearly two columns of extracts from them. "Throughout the sermons," said The Times, "there was an almost universal note in favor of military preparedness. The exception was at Broadway Tabernacle, where spiritual and moral preparedness was favored." This last sentence is a mistake. Preparedness of any kind was not mentioned at the Broadway Tabernacle. The sermon was entirely on gratitude. But let that pass. Eleven sermons were quoted in The Times report. Of these eleven, three seemed to urge some sort of military preparedness for the United States. The others opposed preparedness or had nothing to say on the subject. The headline artist of The Times, however, thus summarized the sermons:

Preparedness From Many Pulpits.
Thanksgiving Sermons Justify War for Defense of American Liberty and Ideals.

And this is the way that the foremost papers of America dish up the news to us day after day! —The Independent.

WEEK OF PRAYER AND SELF-DENIAL.

For the third time our General Board of Missions is asking that we observe a week of prayer and self-denial. The time set apart for this Christian exercise is January 2-9, 1916.

The purpose toward which the money thus obtained is to be applied is to meet the emergency that has arisen because of the great European war. This most disastrous war of all history not only has curtailed the income of the Board, but it has also added to the expense of the Board. It is suggested that each person either make a contribution each day, according to the self-denial practiced, or else that the proceeds of one day's labor be given for this emergency fund.

The end toward which prayer is asked is sixfold: 1. Prayer for the home Church. 2. Prayer for the work being done in the mission fields. 3. Prayer for a revival. 4. Prayer for the missionaries. 5. Prayer for the Leagues and the Sunday schools. 6. Prayer for the laymen.

It is much easier for us to practice self-denial than for us to pray. To give expression to a well-worded and comprehensive prayer is an easy thing for some to perform, but to really pray is an exercise of soul that burns up the vital energies of life more than does any other activity of life. This call to prayer is not for the purpose of getting more petitions presented before the Father, in well ordered form, but it is to call the Church to the exercise of that attribute of soul by which intercessory prayer is uttered in tones that are not only heard by the Father, but are of that nature that they are the Spirit's utterances.

Let us of the North Mississippi Conference get into harmony with the spirit of this "Week of Prayer and Self-Denial" and thus reap the benefits that must come from such exercise. Write to Dr. Pinson for programs, leaflets and envelopes.

Fraternally,
J. TILLERY LEWIS,
Conference Missionary Secretary.

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WHAT THE MONTHS BRING.

Helen M. Richardson.

January decks the trees
In gems that sparkle bright,
And when the north wind loudly blows
They are a pleasing sight.

In February if the sun
Warms up the willow tree,
Just putting on her furs of gray,
Miss Pussy you may see.

March blusters in a noisy way
To rouse the sleeping flowers;
Then April smiles to coax them forth
And waters them with showers.

In May upon grass carpets green
They dance the livelong day;
In June upon each wayside bush
Bright roses proudly sway.

July's the month when we depart
To mountain and seashore.
August is hot and we are glad
To stay till it is o'er.

September brings us back to school
With faces plump and brown.
October decks the trees in red,
And shakes the ripe nuts down.

When gray November comes we know
Thanksgiving's almost here.
We welcome it although its winds
Are bleak and cold and drear.

And then our Christmas month's the one
We always will remember,
The month of ice and frost and snow—
Our dearly loved December.

—Zion's Herald.

REV. HIRAM RICHARDSON CALDWELL.

Hiram Richardson Caldwell was born in Ballard County, Kentucky, on June 22, 1831. (The writer has very limited data of Brother Caldwell's early life.) When a young man he married Miss Susan Ward of Kentucky; from this union there were three children. His wife died about 1870. He was married to Mrs. Mary Robertson of Holly Springs, Miss., on March 31, 1872, with whom he lived happily until his death, which occurred at Mount Olive, Miss., on Nov. 25, 1915. Brother Caldwell joined the Kentucky Conference while a young man. He transferred from the Memphis Conference to the Mississippi Conference (now North Mississippi Conference) in 1871. He transferred to the Mississippi Conference in 1877. Brother Caldwell served the following works in the Mississippi Conferences: Clarksdale, three years; Fasonia, two years; Rolling Fork, two years; Ashland, three years; Holly Springs circuit, two years; Benton circuit, two years; Caseyville, three years; Sharon, three years; Tryus, two years; Gallman, one year; Fannin, three years. At his own request, he was given a superannuate relation in 1896. He then moved to Gallman, Miss., where he remained until 1908, when he removed to Mount Olive, Miss., where he lived until his death.

He leaves a devoted wife (who has toiled with him in the Master's vineyard for nearly 40 years), one son, one step-son and several grandchildren to mourn their loss. He was buried at Mount Olive, Miss., on Nov. 26, 1915. The funeral service was conducted by the writer, assisted by his pastor, Rev. W. J. Ferguson.

Brother Caldwell was a good, forceful preacher. He was a fine pastor, whom the people and all the children loved. He was bright and companionable in disposition; had a high sense of honor and of financial obligations. He would not continue on the effective list when he was not able to do effective work. He paid all his bills promptly and died owing no man anything but love. He had very little patience with those who would not pay their debts. He was systematic and painstaking in his work. There was no compromise in his preaching or pretense in his work. His work was so well done that it abides and bears fruit. He was very helpful to the young preacher, always encouraging, supporting him and giving him that fatherly advice so often needed, yet submitting to the leadership of his pastor and loyal to him at all times. It was under his ministry that this writer was licensed to preach and admitted into the Conference. He has been like a father to me up to the time of his death. He had a bright smile for every one. He was especially thoughtful and attentive to his wife, always giving expression to his affection and appreciation. I visited him much during his last illness. He talked much of dying, but always with anticipation of joy. He said he was ready and sometimes impatient to go. Some mornings, when I would walk into his room, he would say, "Billy, I am getting anxious to go home and be at rest." He died in great peace. "Blessed are the dead who die in the Lord." W. M. WILLIAMS.

VALUE OF THE PRAYER-MEETING.

"I find, ordinarily, the most faithful, consecrated members in the prayer-meeting," says Dr. B. E. Dawson. "They may be few in number and yet have a successful prayer-meeting. Paul and Silas held a prayer-meting in the dungeon at mid-night that was very successful. So, to-day our little prayer-meetings frequently open doors of opportunity to do good, and loose the shackles of sin and sorrow. Every minister should love the prayer-meeting for the help and strength he receives therefrom. When Peter was in prison, the brethren and sisters assembled were praying for him, and before they adjourned Peter was released. The good angel led him out back to light and liberty. The faithful few praying for their pastor are very strengthening and helpful. He may be in the dark dungeon of doubt, discouragement, or despair, but their prayers will surely send the good angel to lead him into the light. He may have dangerous places to pass, in the way of church troubles, financial embarrassments, but the angel will put the guard to sleep and the gates will open at his approach. Every pastor needs these prayers to lift him upwards and urge him forward."—The Presbyterian.

"BILLY" SUNDAY AND HIS HYMNS.

By W. C. Poole.

Whatever criticism may be made of Mr. Sunday's use of slang by orthodox grammarians, his favorite hymns cannot fail to please the most critical. A study of the three hundred and forty hymns in the book used in his campaigns will show a larger per cent of old-fashioned orthodox prayer-meeting hymns than perhaps any other song book recently issued. Of course, it contains a sufficient number of entirely new songs, but the large number of three hundred and forty hymns in one book gives an opportunity to place an extra large number of the old standard hymns in the collection, Great Revival Hymns No. 2.

"At the Cross," "Glorious Fountain," "Happy Day," "Come, Ye Sinners," "Must Jesus Bear the Cross Alone?" and all of their kindred are there. In addition to these hymns, which are always reliable, the meetings are reviving many of the favorites used by our fathers a generation ago. Among them are:

"There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not where kindred spirits meet,
Tho' that were almost Heaven,
But where I first my Savior found
And felt my sins forgiven,"

and a score or more of others. "Beulah Land" is there, as is "The Home of the Soul" and similar favorites. "The Church in the Wildwood" as sung by the chorus of 1800 men in the Philadelphia meetings has never been sung by so many and with such power before. When the entire crowd joined the men's choir in singing and made twenty thousand voices in song, the effect was magical.

In the meetings, Mr. Rodeheaver, whom everyone now calls "Rodey," generally starts them off with whatever may be called for. Usually this is some simple set of words with a general meaning not so sacred as to prevent anyone from singing it because of religious scruples.

In the Philadelphia meetings, the first general favorite seemed to be "Brighten the corner where you are." No one tries to say that either the words or music of this hymn is great, but everyone calls for it and sings it and whistles it. It is a study in psychology to watch the way some people want some hymns. I found myself joining in with the crowd. Perhaps its light, airy, cheerful tune and words made us like it, and whatever we like is explanation enough. It could be sung by all people of all faiths—Catholics, Baptists, infidels—and yet it has a valuable moral wrapped up in its three little verses. The next general favorite was "If your heart keeps right."

As the meetings warm up, some of the old standards are sung. Then the choir does some of the finest Gospel singing ever done in the Christian era. Its rendering of "Sail On" lingers with the hearer for many a day. Then it proceeds to prepare the audience for the sermon with such hymns as "Just Outside the Door," "Only Way of Salvation," "My Guiding Star," "The Wayside Cross," "The Church in the Wildwood," and others. Of course only one or two of these are sung on any one night.

By this time Mr. Sunday has arrived and the battle for souls begins. The playing for positions on the battle line and the light skirmishing is over and the life and death struggle is on. The decks are cleared for action and the announcements are made. He usually selects or suggests to "Rodey" the hymns to be sung before preaching. It may be "Rock of Ages," "Must Jesus Bear the Cross Alone," "Just Outside the Door," or any one of a dozen old-time favorites around which men have rallied for decades. I think that he also has very much his own selections for invitation hymns. After attending sixteen meetings, I found I had formed the habit of looking for invitation hymns to be sung in the following order: "Just As I Am," "Why Not Now?" "I Am Coming Home," "Glorious Fountain," "Softly and Tenderly Jesus Is Calling," and "Yield Not to Temptation;" after which there might be sung "When the Roll Is Called Up Yonder," "At the Cross," and others.

Mr. Sunday is as orthodox in theology of the hymns he prefers as he is in the sermons he preaches. No man has ever questioned his orthodoxy in either. He emphasizes it himself so far as his preaching is concerned, but says little or nothing about the hymns to the audience. One who watches the selections made can draw his own conclusions.

Prof. Charles H. Gabriel, the music editor of the Sunday Song Book, might be offered by some as the reason for the religious type of hymns preferred. He is so well known as the writer of "The Glory Song," "Higher Ground," and other hymns sung by millions, that the selections made might be attributed to him. However, it was Prof. Gabriel himself who called my attention to the kind of hymns used in the Sunday campaigns. This was done a year or more ago when sending new hymns to Prof. Gabriel. During the Philadelphia campaign I made a special study of the hymns used, and their effect.

It is hard to determine just yet what will be the final influence on sacred song by the Sunday campaigns. His martial, militant preaching and spirit cannot fail to awaken some of the old-time martial hymns, like "Am I a Soldier of the Cross." Already they use "Onward, Christian Soldiers" and "Stand Up For Jesus" far more than is used in the average revival campaign.—Central Christian Advocate.

GRENADA COLLEGE SUBSCRIPTION CAMPAIGN

THE NORTH MISSISSIPPI CONFERENCE AND GRENADA COLLEGE.

For thirty and two years the North Mississippi Conference has owned Grenada College without at any time attempting to furnish it with adequate funds either for buildings or equipment. Part of this time the school was leased to the presidents, and large funds are not commonly placed at the disposal of tenants. At other times the interest of the Conference has been absorbed in meeting the standing offer of the generous founder of Millsaps College, who has duplicated every dollar paid to that worthy school, this interest being quickened by the fact that young preachers were being trained in Millsaps College. Again, there has been a lingering relic of that age-old sentiment that the education of women is of little moment at best. Thus the school has struggled on for a generation, facing each day a larger opportunity and a more imperative need.

The Larger Opportunity

is found in the widening sphere of usefulness for the educated woman. When the school was founded, there was probably not a woman in the State gainfully employed except in the schoolroom, and scarcely half the teachers were women. To-day, nine-tenths of the teachers are women, and they have entered every profession and occupation. Only the ministry and ballot box remain closed to them. Where there was economic need for one educated woman thirty years ago, there is now a more pressing need for ten. Education is no longer a cultural luxury, but an economic necessity. Even the old-fashioned functions of motherhood and housekeeping are now known to require a large measure of scientific knowledge and skill if our homes are to approach our ideals and our children are to escape the dangers of artificial modes of living. The woman who would make her home her world must be familiar with the lore of the ages and acquainted with the results of the scholarship of the day. Most fathers are merely paternal progenitors who rise up to go to the office and come home to retire, leaving the mothers all responsibility for the care and discipline of the children. The hand that rocks the cradle molds eternity. Shall that hand be untrained and the brain that guides it left to grope in illiteracy? For the conservation of ideals and spiritual values, it were better to leave off the education of men than to neglect that of women. The State or Church that fails of its opportunity here may as well label its wares, pack them off to museums, and prepare to take its place among things that were. May Methodists and Mississippians do their duty in this great cause.

The Increasing Need

arises from the growing number of high school gradnates ready for college. Where there was ONE a generation ago, there are now easily TEN, yet Mississippi has scarcely doubled her dormitory space in colleges in this time. If there was need for Grenada when it was founded, there is now a tenfold need. There is no institution for women within approximately one hundred miles of Grenada which confers degrees. It has, then, a territory swept by a radius of one hundred miles and embracing a clientele of 60,000 Methodists. These people are too religious to wish their daughters trained as pagans; they are too cultured not to wish them trained at all; they are too rich to wish them trained as paupers at the expense of endowments made by generous souls in other States for the benefit of their own children. For every girl in Mississippi to-day attending a college, there are five who should be matriculated. There is imperative need that the Methodists do their part in this great work.

The College a Benefactor.

Whether known as Grenada District High School, Grenada Collegiate Institute, or Grenada College, the institution has ever done a work well worthy of its name, making many its debtors. Like other home institutions, it has given free literary tuition to daughters of ministers. It has aided scores of orphan girls to self-support and independence, doing much of this work when there was no Home to lend them shelter. Its loan funds have helped other scores of poor girls to a culture they could not otherwise have attained. It has done its part in bringing college life and atmosphere to the knowledge of our girls, giving them that vision and inspiration without which the graces of culture seem distant, dim and difficult. Best of all, it is not only among us, it is OURS. From furnace room to attic, every brick of it belongs to the Methodists of North Mississippi. If its educational standards or moral ideals prove faulty, it is open to our inspection and subject to our authority. A dollar or two will put any patron within its walls, while a post-card will bring its president across our thresholds for Conference and counsel—a very different thing from bringing an oily-tongued agent from an institution distant in location and questionable in atmosphere. If it is not what it should be, we can change it to conform to our ideals and have it prepare OUR daughters for OUR manner of living, educating them TO us, instead of FROM us.

Meeting a Situation.

For the day when proper consideration and support would be given to Grenada College, there be those who have waited with more than the anxiety of "those that watch for the morning." The golden, glorious hour struck at the recent session of the Conference in New Albany, when 250 representatives of 60,000 Methodists, without a dissenting voice, authorized the employment of a Commissioner to raise $50,000 for the College and then pledged more than $20,000 of it on the Conference floor. This was more than three times the largest offering ever made in the history of the Conference, and it shows that our people are determined to do the right thing by our girls and do it in the right way. Rev. B. P. Jaco, Commissioner for Grenada College, is already in the field with his usual zeal, plus an enthusiasm born of his faith in the biggest movement ever inaugurated by the North Mississippi Conference. He will succeed if 60,000 Methodists do not fail, and they will not! They will observe Grenada College Day on Jan. 9, 1916, advertise what the College is, and is doing, and do something for it by making an offering to finance the campaign for the $50,000 needed NOW for buildings and equipment. It will be a disappointment to me if they do not endow it in their determination to have the BEST FOR OUR GIRLS.

J. R. COUNTISS.

BY THEIR FRUITS.

The judgment pronounced on men and institutions must vary with the standards of measurement. According to any proper standard, much that passes for success would be reckoned utter failure. In the end, all must be known "by their fruits." The glory of Grenada College is not in great size nor costly equipment. Limited in size, hampered for lack of funds and equipment, she nevertheless has cause to rejoice in the devotion and loyalty of her teachers, the earnestness and ambition of her students, and especially in the culture and usefulness of her alumnae.

Under the present administration, there have been graduated from the literary department twenty-nine young women. Six of these were successful teachers up to the time of their marriage and are now devoted wives and mothers, faithfully doing their part in the building of that finest fabric of our civilization—the Christian home. Nineteen others are to-day efficient teachers in the public schools of the State in such towns as Oxford, Holly Springs, Vaiden, New Albany, Charleston, Nettleton, Pontotoc, Houston, Eupora, Noxapater, and Columbus. Two others would be teaching but for home ties that prevent their doing so. Two have not expressed a desire to leave the parental roof for employment. This shows that twenty-five of the twenty-nine have been self-supporting and useful citizens of the commonwealth. Butterflies do not thus labor. A sham education will not stand the test of such activities.

Moreover, when they left college, only one was not a Christian. The other twenty-eight would lead a prayer-meeting, conduct a missionary meeting, or do any other Christian work. For character and thoroughness, none excel them; "by their fruits," none equal them. The College which trained them asks at the hands of the Methodists of North Mississippi the means and equipment to do larger things. Shall it ask in vain?

J. R. COUNTISS.

GRENADA COLLEGE COMMISSIONER.

Every appointment that I have had in my Conference has been an inspiration to me. Each has called out all that was in me. With me have gone a sense of joy in service and large responsibility for the great interests committed to my care. I enter this new work with the fullest joy. My heart is full of joy as I contemplate the great good to be accomplished. The feeling of responsibility is very keen, causing deep humility and utter dependence on God and my brethren who have put the matter into my care. My good brethren, you have undertaken a really great work, and I rejoice in your high purpose. I shall help you with all my powers to achieve a worthy success. Assurance is abundant that the Holy Spirit is in the movement. Possibly we never saw in our Conference such an abounding grace of liberality as was made manifest in the great collection of $20,000. Before this day "some doubted," but now all say it is the work of the Lord. We must follow His leadership, not lacking in courage, nor courting destruction by false testimony as to our resources, as did Ananias and his wife. The need for this movement is generally acknowledged to be very great, and not one of the sixty thousand Methodists of our Conference can look God in the face and say we are not able to raise twice $50,000. But this money will be given readily, and that is only part of our expected achievement. This campaign consummated means much greater things in Christian education and a broader horizon for Christian liberality in this part of our State. Our really great achievement will give us a sense of our own ability and a new conscience on broader policies and more far-reaching ambitious for the kingdom of God. When we have seen the completion of this blessing we shall be constrained to say with Paul, "thanks be unto God for the unspeakable gift." Your commissioner here and now records in advance his thanks to every Methodist in North Mississippi for sympathy, counsel, co-operation, and prayers. The brave man meets his obligations while the coward runs away making excuses.

BEN. P. JACO.

Grenada, Miss., Dec. 22, 1915.

THAT TWENTY THOUSAND DOLLAR CONTRIBUTION TO GRENADA COLLEGE FUND.

Below are given the names of those who had the privilege to start the $50,000 fund:

Rev. Jno. R. Countiss, Grenada	$1,000
Mr. J. T. Thomas, Grenada	1,000
Mr. J. H. Sherard, Sherard	1,000
Rev. Ben. P. Jaco, Grenada	500
Mr. M. C. Smith, Moorhead	500
Rev. D. W. Babb, Crawford	500
Mr. J. J. Beck, Drew	500
Rev. J. H. Mitchell, Indianola	500
Rev. J. E. Stephens, Coahoma	500
Rev. L. P. Wasson, West Point	500
Dr. W. T. Johnston, Greenwood	500
Rev. H. S. Spragins, Greenville	500
Rev. W. S. Shipman, Itta Bena	400
Mr. T. T. O'Bryant, Batesville	400
Judge J. G. McGowan, Water Valley	400
Rev. J. W. Raper, Houston	400
Rev. W. M. Young, Pontotoc	400
Rev. T. J. Halfacre, Artesla	400

Rev. W. M. Campbell, Shelby	400
Rev. E. M. Shaw, Boyle	400
Rev. D. R. Wasson, Jonestown	400
Rev. Joe H. Ingram, Ruleville	400
Rev. Jas. T. McCafferty, Eupora	400
Mr. J. R. Bingham, Carrollton	400
Methodist Church, by Roberts and Callicott, Coldwater	400
Rev. C. A. Northington, New Albany	400
Rev. W. S. Lagrone, Drew	200
Rev. O. W. Bradley, Tupelo	200
Rev. W. L. Duren, Columbus	200
Rev. Jno. W. Bell, Aberdeen	200
Rev. J. W. Anderson, Mt. Pleasant, Tex.	200
Rev. H. M. Cockrum, Chester	200
Rev. W. W. Mitchell, Durant	200
Rev. J. E. Cunningham, Corinth	100
Rev. E. S. Lewis, Oxford	100
Methodist Church, by Shell, Houston	100
Mr. D. T. Yates, Sherman	100
Rev. J. H. Felts, Holly Springs	100
Rev. J. A. Bowen, Tupelo	100
Rev. R. A. Tucker, Grenada	100
Rev. J. M. Wyatt, Booneville	100
Rev. H. G. Henderson, Holly Springs	100
Mr. W. R. Stokely, Drew	100
Rev. A. S. Briscoe, Lamar	100
Rev. O. L. Savage, Webb	100
Rev. T. M. Brownlee, Belzoni	100
Rev. J. H. Smith, Carrollton	100
Rev. C. D. McGehee, Ackerman	100
Rev. R. H. Ruff, Moorhead	100
Rev. H. M. Young, Vaiden	100
Mrs. D. W. Babb, Crawford	100
Rev. R. O. Brown, Clarksdale	100
Mr. D. H. Hall, New Albany	100
Rev. S. A. Brown, Kosciusko	100
Rev. W. W. Woollard, Columbus	100
Rev. J. C. Park, Sardis	100
Rev. J. B. Randolph, Jackson	100
Rev. W. S. Selman, Mt. Pleasant	100
Rev. J. H. Brooks, Senatobia	100
Rev. J. A. Good, Myrtle	100
Mr. E. L. Dwiggins, Drew	100
Rev. J. W. Dorman, Water Valley	100
Rev. M. A. Burns, Nettleton	100
Dr. L. W. Worsham, Corinth	100
Rev. J. R. James, Abbeville	100
Rev. J. D. Simpson, Louisville	100
Rev. J. J. Garner, Kilmichael	100
Rev. J. C. McElroy, Sturgis	100
Rev. A. L. Davenport, Corinth	100
Rev. W. M. McIntosh, Iuka	100
Rev. W. W. Jones, Lula	100
Rev. A. A. Martin, Minter City	100
Mr. M. T. Bynum, Webb	100
Rev. W. V. Shearer, Shannon	100
Miss Nora Evans, Gunnison	100
Rev. A. T. McIlwain, Glen Allan	100
Mr. and Mrs. S. S. Bell, New Albany	100
Hon. H. D. Stephens, New Albany	100
Rev. W. L. Graves, Montpelier	100
Rev. H. M. Ellis, Memphis, Tenn.	100
Rev. W. D. Wendel, Como	80
Mrs. T. E. Marshall, New Albany	50
Rev. T. L. Oaks, McCool	50
Rev. T. M. Bradley, Durant	50
Mr. R. Thayer, Greenwood	50
Dr. T. L. Wilburn, Kilmichael	50
Rev. E. B. Sharp, Schlater	50
Rev. T. J. Hopper, Toccopola	50
Rev. M. L. Ward, Ripley	50
Rev. P. F. Luter, Acona	50
Rev. W. W. Bruner, Wall Hill	50
Rev. Thos. H. Mills, Mathiston	50
Rev. A. C. McCorkle, Tunica	50
Rev. R. A. Clark, Jackson, Tenn.	50
Rev. Thos. H. Lipscomb, Starkville	50
Rev. G. W. McLain, Sunflower	50
Rev. W. H. Mounger, Charleston	40
Miss Elizabeth Finger, Ripley	25
Miss Marietta Finger, Ripley	25
Rev. C. C. Clark, Pleasant Hill	25
Miss Mary L. Collins, New Albany	25
Rev. Jno. W. Robertson, Cochrane, Ala.	25
Mrs. J. E. Wilbanks, New Albany	25
Mr. W. H. Brown, Brownfield	20
Rev. J. B. Conner, Arkabutla	20
Mr. E. R. Hill, New Albany	20
Mr. Lester James, Abbeville	10
Rev. Guy Ray, Mooreville	10
Rev. J. W. Price, Lambert	10
Mrs. Alma Coker, New Albany	5
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By Mrs. John Newton Strain.

We need women, gracious, queenly,
Who will trust and live serenely;
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Strong in thought and brave in action,
Loving peace, dispelling faction;
Women sweet and glad and gay,
Who will brighten all our way.

Who, in self-forgetful living,
Sweetness to their homes are giving.
Women tender, true and pure,
Who from sin's dark paths can lure.

We need women, need them sadly,
Who will work, in His name, gladly;
Women noble, loyal, brave,
Quick to think and strong to save.

Women who will serve for others,
Who will make wise, loving mothers;
Ever patient, gentle, kind,
Sowing right thoughts in the mind.

'Tis for such our nation's praying,
Ever to hear daughters saying:
"Hasten, maiden, while 'tis day,
Hear the great call and obey."

—The Herald and Presbyter.

AN ENGLISH BAND STIRRED PATRIOTISM IN AMERICANS.

It was mid-afternoon ere the battleship left Hampton Roads upon the quarter and sank her ram into the heave of the open sea. The day was perfect—blue water, blue sky—even the shore-line dissolving into a blue haze.

Looking aloft one saw the delicate tracery of the trellis masts swinging in gentle arcs across the fleecy clouds. High upon the foremast the lookout stood, a speck of white against the blue. He raised his arm to shield his eyes. Then thin but clear came his hail: "Sail ho-o-o!"

The officer of the deck on the conning bridge below looked aloft. "Where away?" he sang out.

"About two points on the starboard bow, sir."

"Can you make her out?"

"Looks like a man-o'-war, sir." And the lookout resumed his watch.

Long, gray and somber the stranger lay in the water with no apparent motion. Businesslike fighting tops occupied its masts. Aside from a few officers on the bridge the crew were concealed. There was a complete lack of small gear about the decks. It was cleared for action. As the ships of war drew nigh a stray bit of breeze caught the flag of the stranger and straightened it out for inspection. It was white with a red cross in the upper inner corner, the union jack—the naval ensign of Great Britain.

"A British scout cruiser!" The word was swiftly passed. There is something fascinating about the fighting ship of a nation at war.

In the radio room of the American the operator was already busy calling the other. First he introduced his ship. "U. S. S. Kearsarge, Captain Christie, for New York. We are manned by New York State and Massachusetts naval reserves."

The announcement crackled away into the blue. There was no answer for a moment. Then the European began sending furiously so that he would be unable to hear the Kearsarge. It was plain that its commander wished the identity of his vessel to remain hidden.

On the American, general quarters had been sounded. Every man was in his appointed place. Those who could not see it marked a sudden activity on board their grim neighbor. A number of khaki-clad men assembled on its quarter deck. The things they carried glittered in the afternoon sun.

Slowly now with engines stopped, the American glided by. From across the water, gently at first, then swelling to deep and thrilling volume, came the music of a marine band:

Oh, say, does that star spangled banner still wave
O'er the land of the free and the home of the brave?

The seamen on the Kearsarge stiffened a bit more. Chins went up. Pulses beat fast, hearts were strangely exultant, eyes gleamed with a new light. Mightily the song rolled on, tempered a bit by the strip of water between, but the sweeter for it. Unconsciously the men took up the words to the beat of the music. Hark! Had it ceased? No, just softened down a trifle to give due emphasis to those last few glorious bars:

'Tis the star spangled banner! Oh, long may it wave
O'er the land of the free and the home of the brave!

It was not a time for cheering. Something deeper, beyond the power of words to express, filled the hearts of every man. All had heard and sung the patriotic lines several times before, but it was left for a foreign man-o'war and a courteous friend to teach them the full significance of it—to swell their hearts with that sublimest of all emotions, love of their native land.

Captain Christie sent the thanks of his ship in the following radiogram: "We of the Kearsarge are deeply appreciative of your courtesy, and regret that we do not carry a band with which to reciprocate.—Christie, U. S. N."

That was all. The British vessel was soon hidden behind the curtain of miles, but the lesson that it taught was a lasting one.—Norman R. Baine in the Buffalo Express.

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GREETINGS TO THE NEW YEAR.

By Clare Agnes Carriere.

Again the New Year is blooming anew,
And I have much to thank Thee for, O God!
That I may view again the marvelous,
And gather the harvest abundantly.
I thank Thee for all I see, all I hear:
For the beauty of Thy earthly flowers,
The warbling of the birds, the hum of bees,
The fluttering flash of the butterflies,
For the return of the glod-winged swallows,
For the sweet cooing of the loving doves,
For the ever-rolling of the blue sea,
For the murmuring flow of the river—
For all this earthly beauty, I humbly
Thank Thee, Lord. For the birth of this New Year,
Glory to Thee—Good-will and peace to men.

New Orleans, La.

Secular News

By R. E. Meek.

Poor people are given more assistance in Switzerland than in any other country.

Women are now permitted to study law, science, and medicine in the universities of Russia.

Colloidal or uncrystalline gold is used by the medical profession of the present age in the treatment of infected wounds.

During the year 1915, 4982 persons, which means 20.3 per cent for every 100,000 people, in the United States committed suicide.

Although just a few years ago twelve hundred and fifty reindeer were imported into Alaska, there are sixty thousand of these animals there now.

The citizens of Jackson, Miss., have issued bonds to the amount of $36,000 for the purchase of 75 acres of land near the city to be used as a park.

In the recent senatorial election in Tennessee Ex-Governor Malcolm R. Patterson was defeated for the Democratic nomination by Kenneth D. McKellar.

Ohio spends $100,000,000 a year for alcoholic drinks. This amount is enough to supply each individual in the State with a five-cent loaf of bread daily, leaving a balance of over $18,000.

The Carranza administration in Mexico has been recognized by Spain as a de facto government. The English Government has also recognized Carranza as the lawful ruler of Mexico.

The steel mills in the United States are having all the work to do that they can possibly attend to.

New York has a larger Jewish population now than any one city ever possessed in the history of the world.

There are about 356,000 Protestant Christians in China; the Presbyterians are the leading denomination and the Methodists come next. There are 5186 foreign missionaries in China and 17,879 native Chinese workers, 651 of whom are ordained.

Jefferson Parish, Louisiana, is under martial law on account of the spirit of lawlessness which has been displayed by the saloonkeepers who have been selling liquors without licenses and running gambling slot machines which are prohibited by law.

At the time of this writing (Dec. 17, 1915) Col. Henry Watterson, editor of the Louisville (Ky.) Courier-Journal is in New Orleans on a visit. The Colonel is celebrating the anniversary of his "Golden wedding," and it is rumored that he will remain in the Crescent City about two or three weeks.

The police of Mobile recently emptied into a sewer 100 gallons of liquor which were contained in sixteen hundred half-pint bottles. We like the way Mobile officers dispose of liquor; when they have occasion to destroy it, most policemen do so by consuming it, and this is one reason why there is so much lawlessness in the country.

Statistics for American ports during the year 1915 are as follows: New York, $1,990,710,614; New Orleans, $233,487,909; Boston, $217,432,356; Galveston, $168,292,335; Philadelphia, $135,945,012; San Francisco, $122,578,782; Seattle, $119,028,769; Baltimore, $114,501,001; Norfolk, $113,517,411. Not only citizens of New Orleans, but also all Southerners should feel gratified that the Crescent City occupies her usual position, the second place, as a port.

Large quantities of food are being sent from the United States to Germany by parcel post. The British have interfered with the German parcel post service to the United States, but as yet they have not undertaken to stop the United Sates parcel post service to Germany, though the English Government authorities are aware that the people of Germany are receiving food supplies by this means, and they will doubtless do what they can to put a stop to it.

More than $8,000,000 has been contributed to the Belgian relief fund by the British Empire. The 200,000 natives of this unfortunate country who fled to England and are now living there are being cared for by the English Government, and this Government has also done much toward clothing the Belgians residing within the German lines. So great and so undeserved have been the afflictions of these people that they deserve all the kindness that can be shown them.

A BACKWARD GLANCE.

By Rev. J. M. Buckley, D. D.

When Colonel Ingersoll was in the midst of his glory—or "vainglory—in depreciating the Bible, I was approached in Boston by a committee whose spokesman asked, if satisfactory arrangements could be made, I would publicly discuss the Bible with Colonel Ingersoll.

The following compact plan was laid before me: One of the largest halls in Boston would be taken for two evenings. The subject was to be, "Whether the Bible contains special divine revelations of a personal God and immortality, or is it merely the work of superstitious, deceiving men?" Two well-known citizens were to be secured to preside, one a Christian and the other a "Free Thinker."

The committee assured me that the public mind was in such a frame that Christians, anti-Christians and agnostics would support such a debate. The price for admission would be fifty cents for each evening. The hall would accommodate 3000, and the expenses of advertising, other incidentals and the rent of the hall were estimated at $1000. One-third of what was left of the amount raised from the entrance fees (after payment of expenses) would be paid to Colonel Ingersoll, another third to me and the rest to the committee, and what was left over from the thousand dollars set apart for expenses would be divided into three parts as before. The committee assured me that we would net at least a thousand dollars apiece.

For one impregnable reason I flatly refused to meet Colonel Ingersoll in public debate on subjects concerning religion: He seemed to have two natures. When one was in the ascendant he could be as tender of the feelings of others as a loving mother with her child, but when the other nature was uppermost he was as coarse, profane and relentless as a sane human being could be.

There have been infidels, atheists and agnostics who, like Robert Owen and his son, in debate respected the feelings of their opponents, unless they used poisoned weapons. If they had no reverance for supposed supernatural existences, or the Bible, or the influence of the churches, they would not intentionally wound the sensibilities of a conscientious religionist.

But it was not so with Colonel Ingersoll. Though as a reasoner he did not rank in the highest class, he did so as an orator. In his speeches against the Bible he would "swing a crowd" by the utterance of irreverences that no true Christian representative would touch. Colonel Ingersoll had an almost insane hatred for the Bible and could set a promiscuous audience in a roar of laughter by his grotesque references to parts of the New Testament which are dearest to the Christian, whether Protestant or Roman Catholic.

Christ, in the Sermon on the Mount, taught his disciples what to do in such a case. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

But for that spirit in him I would willingly have debated with Colonel Ingersoll on Christianity in print or in public speech.

This also is one of the debates "which were never debated."

Poor Robert Ingersoll! What good he might have done! With superior talents shown in his profession and his politics, he was a co-worker with some of those who doubt the existence of a personal God, blaspheme the Bible, and support various hurtful associations.

His eulogy of whiskey was sent with some whiskey to one of his friends; it shows his wonderful mastery of the English language.

Ingersoll's Eulogy of Whisky.

"I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of night, the wealth of summer and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man.

Having seen the baleful results of whisky in the inmates of almshouses, insane asylums, hospitals and prisons, and in the tragic deaths and the more tragic lives of some of my boyhood and manhood acquaintances, and in the utter degradation and disintegration of families once wealthy and respected, I wrote and published the following, which, if less rhetorical than the eulogy, has the merit of truth:

The Direful Work of Whisky.

"I send you some of the most wonderful whisky that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven.

"Drink it, and you shall have 'woe,' 'sorrow,' 'babbling,' and 'wounds without cause;' 'your eyes shall behold strange women,' and 'your heart shall utter perverse things.' Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for 'at the last it biteth like a serpent, and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brains.' And yet I call myself your friend."—New York Christian Advocate.

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The Home Circle

A NEW YEAR'S CAROL.

Ah, dearest Jesus, holy child,
Make thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber, kept for thee!
My heart for very joy doth leap,
My lips no more can silence keep;
I too must sing with joyful tongue
That sweetest, ancient cradle song:
"Glory to God in highest heaven,
Who unto man his Son hath given!"
While angels sing, with pious mirth,
A glad New Year to all the earth!

—Martin Luther.

THE FAWN'S NEW YEAR.

It was early New Year's Day, and Foreman John Beston stood in the doorway of the Lumber Company's store looking out at the snowy forest scene, when there came into sight the shawl-covered figure of a girl who was plodding along the wood-road and dragging a sled.

"Well, Kate, what are you after this morning?" he asked as she came nearer, crunching over the hard, frosty snow in front of the steps.

"Five pounds of brown sugar," she answered, promptly. She was a short, sturdy girl, perhaps fourteen years old. The face which showed through the tightly drawn folds of her shawl was serious with the seriousness of a child that has many cares to think about.

It took the foreman some time to tie up the sugar with his big, clumsy fingers. The two young men who usually acted as clerks were having a holiday. "How are you all at home?" he asked. "I hear your father's leg is doin' nicely."

"It's slow healing. But outside of that we're doing well enough. We had plenty of garden stuff planted. We had a nice flock of turkeys, too, but in the fall the foxes got after them and took the whole flock."

"Pshaw, that was too bad! An' I know you'd meant to keep one of 'em for dinner to-day."

"Well, it doesn't matter much. I know a way of fixing potatoes and turnips and beans in a kind of pie so that it's almost as good as turkey. The children won't care, if they have lots of sugar. It'll be fun for them, pretending the turnips are white meat and the beans dark meat; only there won't be any wishbone."

"I call that pretty mean kind of fun—for New Year's fun," commented the foreman. He thought of the mighty dinner around which he and his family would soon gather. "See here, Kate, I killed more turkeys than they'll cook to-day, an' you must take one of 'em home as a present to the children. If your turnip pie is so good you can't eat the turkey—why, just bring it back."

When Kate started home, the little sled held several bundles besides the sugar and the turkey. There were a quart of cranberries and some dried apples—all gifts from the foreman.

After going a short distance on the road, she turned into the woods and followed a path to North Inlet, a stream on the shore of which stood her father's cabin. Most of the snow had blown off the ice that covered the sluggish stream, leaving a clear path for a skater. She put on a pair of skates she had brought with her, and soon was gliding down the frozen inlet toward the lake.

She gave little heed to the beauty of the forest, where all was white and green, save when some wild creature flashed its bit of color into the scene. Her thoughts were given more to her small brothers and sisters and to the turkey she was carrying home to them. The prospect of a New Year's dinner that was purely vegetarian had been very depressing, even to the practical mind of one who had resolved to look upon it as merely "fun."

She had not skated far when her ears caught a faint sound that came from far back among the wooded hills surrounding the lake. "It's some hounds running a fox, or perhaps after a deer," she thought, and skated on down the inlet. The baying of the dogs sounded nearer and nearer.

She stopped for a moment, and bent down to tighten a skate-strap. When she raised her eyes, she noticed a movement in the underbrush, and then a small deer pushed its way through the bushes and trotted out on the ice. Seeing her, it was startled, and tried to jump back, but only lost its footing and fell sprawling. It seemed utterly exhausted, and lay there quietly, save that it bleated several times, and it was panting as if it had run a long and hard race. It looked at Kate appealingly, with large, gentle, terror-stricken eyes.

"It's too bad to frighten you so, and you're only a summer's fawn, too!" She came quite near, but did not dare to touch it, lest it should struggle to escape.

There sounded a louder burst of baying from the hounds. The fawn shivered and gave a piteous bleat, that was like the cry of a frightened child. Kate remembered how once, when a large dog had come into the cabin, her little sister had cried out and come running to her for protection.

She caught the deer around the shoulders and dragged it over the glare ice to the snow near the bank. "I can never keep them from killing you if they find you here!" she cried. "You're rested now, and you must go on."

It got upon its feet and trotted on into the woods, but slowly, as if still weak from its long run.

The baying of the hounds sounded louder and louder. In some way she must prevent their following the fawn! She ran to the bank where it had come upon the ice, and trod the snow into its tracks, trying to destroy the scent. But as she worked she felt that it was useless. There was no hope of baffling the keen noses of the dogs for more than a moment. They would be sure to find the trail that led into the woods across the inlet.

Now a hoarse howl, followed by the whimper of a hound that knows he is close to the game, warned her that the dogs were near at hand. In a moment they came into sight, their faces made savage by the fierce joy of the hunt.

As Kate stamped the snow into the tracks, she had thought of a way of saving the fawn, and now when she saw the dogs in all their savage eagerness, she acted at once. Seizing the turkey that was on her sled, she tore off the cloth wrapped around it and threw it upon the ice just as the hounds reached the bank.

Their breakfast had been a light one, and this was a tempting meal, yet they might not have abandoned the trail if it had led on with undiminished scent. But, thanks to Kate's efforts, it did not, and they stopped, puzzled; then, seeing the turkey lying on the ice, they fell upon it without further delay.

Kate stepped back a little from the fierce-looking creatures and stood watching them. The turkey was a big one, but it did not take the hungry dogs long to tear it to pieces and swallow most of it. Some of the larger bones were too much for even their jaws, and they lay down on the ice and gnawed and licked them. Their feast made the dogs good-natured and lazy; the hunt and the game they were tracing seemed quite forgotten. At length, when Kate thought best to move on again down the inlet, they followed after, wagging their tails in most friendly fashion. When the inlet's mouth was reached, they separated from her and trotted off along the lake shore to their home at some hunter's shanty. Their tails were still wagging with the memory of their New Year's feast.

Kate left the ice and plodded along a road through the woods to her home. Here, when her story was told, the children were at first inclined to scold at the loss of their turkey, and had to be appeased by promises of a double quantity of brown sugar. When dinner time came her skill had worked such a change in the potatoes and turnips and beans that they all declared that they could hardly tell them from turkey, especially when eaten with a great deal of cranberry sauce.

While Kate's New Year's dinner was cooking, a foot-weary fawn that had slowly made its way back among the hills reached a sheltered ravine where a herd of deer were lying among themselves. Several that lay close together were like the newcomer, young deer only six or seven months old. The weary fawn lay down by the little group, and they made a welcoming stir, and licked it with their soft tongues, for they had feared never to see it again. The fawn that had escaped lay quietly in the sun, looking as if it felt very grateful that its New Year had not been brought to a close by the fierce deerhounds.—Frances Sterne Palmer in Western Recorder.

BOY SCOUTS CHANGE THEIR AIM.

It is claimed by Ernest Thompson Seton, the famous naturalist and author, who recently resigned his position as chief scout of the Boy Scouts in the United States, that the Boy Scout organization has changed its aims, in that now members of it are devoting themselves to the study of war drills instead of wood craft. It is very probable that there is some truth in the charge made by Mr Seton. There is no objection, however to boys devoting their spare time to war drills, but this statement of the ex-scout goes to prove what we have always believed about this movement, that is, that it would produce mannish, rather than manly, boys.

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Editorial

NEW YEAR.

It is said that King George once, in all earnestness, asked a cook how she managed to get the blackbirds, or whatever the pie contained, inside the pastry. While such a mystery puzzled a king, breaking the crust has never puzzled a hungry man. Neither do some have much difficulty in breaking promises, which are proverbially like pie crusts—easily broken. And the recurrence of New Year will doubtless bring forth the usual jokes about broken resolutions.

Notwithstanding, the thoughtful man will seriously look backward and forward, like the double-faced god of myth, after whom January is named. To one a birthday may be a time of thinking on the rapidly passing years. Another may regard the day on which he led a blushing bride to the altar as the reckoning point among the years—as the time when memories bless him, and the sweet presence of a "love that lives beyond the years" gives him hope for the future. To all, the New Year brings a reckoning point among the days and forces upon the attention the onward sweep of time. Then the thoughtful man will think on his ways and earnestly resolve, by the help of God and the grace of Christ, to avoid the errors and flee the sins of the past.

At this time reference may be made to the Parable of the Barren Fig Tree, because of the seasonal appropriateness of the vineyard dresser's plea—"Lord, let it alone this year also." Many times in the past the opportunities have been prolonged and the day of probation has been lengthened. And if he has neglected some of these opportunities, and repents of barren days, the thoughtful man will thank God that, through His mercy, there yet is time.

There are some with whom the warnings of experience, like the good counsel of the aged, and the words of the gospel, will fall by the wayside, upon stony ground, and among the thorns. They will lightly make some New Year resolutions, and soon as lightly break them. And it is well for them to remember that the years are swiftly ushering them into the great unknown, where the opportunities will be withdrawn, and the voice of the loving Intercessor will no longer be heard. It is unwise to presume upon the mercy of Christ year after year. For those who do, the final teaching of the parable may one day be applied, "Except ye repent, ye shall all likewise perish."

New Year should impress upon us the terrible onward sweep of time. Days are only artificial divisions of a vast closed circle, only artificial divisions marked by the hands of a clock. There is no break between the old year and the new. A half-moment before midnight the pendulum, in its ceaseless oscillations, will swing from the old year into the new, but no man will be able to say at what exact point in its arc it will reach an imaginary line, neither in the old nor the new. And the stroke of the clock in the tower will not cease the monotone of twelve until the midnight is past. There is no break in time; it is absolutely one.

Therefore, while it is well to profit by the failures of the past, and while it is well to look forward with good resolutions to the future, the New Year, with its solemn thoughts of the passing of time, should impress upon us the need of acting now. This present moment is the only moment of which we can be immediately conscious, through all the ages of eternity. You say you are surely conscious of the past. But you are only conscious of memories of the past; the past itself has forever fled away. You say you think of the future. But you are only conscious of an imagination of the future. The future is yet to come. You speak of the morrow, but the morrow never dawns. It is only a fiction of the imagination. In a few fleeting hours, to-morrow will be to-day, and to-day will be yesterday, with its many thousand years. NOW is TIME, and NOW is ETERNITY. In view of this, let us act NOW nobly, that all the days and all the years may bring us to the heavenly beauty of eternal day.

"Time, like an ever-rolling stream,
Bears all its sons away:
They fly, forgotten as a dream
Dies at the opening day.

"O God, our help in ages past,
Our hope for years to come:
Be thou our guide while life shall last,
And our eternal home!"

R. H. H.

WEEK OF PRAYER AND SELF-DENIAL.

The General Board of Missions asks that all our churches observe a week of prayer and self-denial, January 2-9, 1916. This is the plan by which the Board expects to raise a sum sufficient to cover the losses resulting from the unsettled conditions caused by the war in Europe. That great conflict is heavily taxing the resources of the nations involved, and is crippling business everywhere, except the business of making munitions of war. Naturally the Church has suffered financial losses, and our missionary work has been greatly hindered.

This is a matter which should cause grave concern among all our people, and pastors and leaders should respond to this urgent call of the Board. If we may draw any lesson from war which will be of value to us it is this—men on the tented field obey the orders of their general. 'Theirs not to reason why; theirs but to do and die." Many of our people should stop reasoning why, should stop framing excuses, and should implicitly obey what the great Duke of Wellington called the "marching orders" of Christians, the last command of an ascending Lord.

Let all our churches in Mississippi and Louisiana arrange to observe the Week of Prayer and Self-Denial. The need is imperative, the call is urgent! All information, literature, and envelopes for the offering may be had from Dr. W. W. Pinson, 810 Broadway, Nashville, Tenn.

R. H. H.

"THINGS THAT DO NOT CHANGE."

As our readers know, we have scant patience with the talk about a new religion, or new and more correct interpretations of the Gospel. All such claims are based upon superficial thinking and a misconception of the nature of the Divine Revelation. God's written Word is not so mysterious as to its fundamental teachings as to be discoverable only to men of great learning, or full of cryptograms relating to things of importance that only later generations may unravel. The essential truths of Christianity are plainly disclosed in the Bible, and have been known to the disciples of Jesus from the beginning. The plan of salvation set forth by the first followers of Christ has never changed from that day to this; **nothing is known about it now that was not known then.** The marvelous triumphs of Christianity have not been made by the proclamation of error, as must have been the case if the contentions of some of the modernists are correct. It is doubtful if any heresy in the entire history of the Church has been as prolific a source of evil as the notion that, because the Divine Revelation was gradual in its unfolding, it is susceptible only of a progressive and variable interpretation. Being not a discovery of man, but a direct disclosure from God, the Christian religion, especially in its fundamental particulars, is not at all in the same category with the ever-shifting, ever-expanding fields of knowledge and inquiry that have been opened up by the inductive reason of the finite mind.

One of the clearest statements of this great truth that we have seen anywhere appeared as an editorial utterance in a recent issue of The Sunday School Times, which is one of the soundest and most helpful religious publications in the United States. It was as follows:

"God is no better in the twentieth Christian century than he was in the first. And sin to-day is just as fatal as it was then. The Good News of God's cure for sin, Jesus Christ the Savior, is unchanged. It cannot be improved upon, for it was perfect and sufficient at the beginning. So we face the fact, strangely difficult for some men to see, that the twentieth century cannot make any possible improvement upon the true religion of the first century; for the Gospel was a perfect Gospel then; and if God himself cannot improve upon it, much less can men.

"As Dr. F. W. Farr has said: 'The Great Commission does not bid us adapt the gospel to every century, but preach the gospel to every creature. The gospel of the first century is the dynamic of God unto salvation in the twentieth century.' The air that men breathed in the first century was doubtless the same kind of air that we are breathing to-day. Men's life depended upon their breathing it then, and so it does to-day. We do not pride ourselves upon having a better kind of air to-day, or better methods of drawing that air into our lungs. Those who pride themselves upon having a more modern, advanced, better religion than their grandfathers had, or than any earlier century could have, are sadly, foolishly trying to improve upon God's best. For God does some things in an absolute, final, perfected way; and his Gospel offer is one of these. Let us praise him that we never need seek for anything better than the perfect access to him which we have through Christ—and which all men have always had since Jesus said, 'It is finished.'"

NOT COMPELLED TO MAKE THEM.

Some of our Church papers have been discussing the question as to whether, if an Annual Conference requests it, a Bishop is compelled to appoint a preacher to an institution of learning other than our own. We do not think that there is any reason for difference of opinion on this question. The somewhat ambiguous clause which has occasioned the comment that has been made has been in the Book of Discipline for decades; so the following statement contained in the Manual of the Discipline, edited and brought down to 1910 by Bishop Candler, and approved by the College of Bishops, seems to us to settle the matter conclusively:

Paragraph 23, on Page 26: "The request of a Conference that a preacher be appointed to a seminary of learning or other work to which the Discipline permits the appointment of an itinerant preacher, does not put that appointment on a different ground from other appointments, and therefore does not render a compliance with the request obligatory upon the Bishop."

We infer from the footnote appended to this Paragraph that the General Conference also has expressed itself to this effect.

But while we think that the law of the Church concerning the question raised is entirely clear,

we think it would be well to rewrite the awkward clause bearing on the subject which appears in the Discipline. We hate ambiguities anywhere.

THE CAT LET OUT OF THE BAG.

A running debate was going on concerning the question of revenue in the United States Senate a few days ago. Mr. Penrose, of Pennsylvania, claimed that the European war had helped things in the United States and had averted the financial crisis that would have followed the enactment of a tariff bill by the Democrats that was not calculated to yield sufficient revenue for the needs of the Government. Thereupon the Hon. Oscar Underwood, of Alabama, who had led in framing the tariff bill referred to, demanded to know if the Republicans held the Democrats responsible for **the $25,000,000 shrinkage in the revenue receipts from liquor caused by the spread of prohibition.**

This indubitably shows how prohibition is getting in its work. And let us hope that this shrinkage will continue. Any kind of taxation to get revenue is better than getting it by the manufacture and sale of intoxicants, which tend to debauch and destroy the citizenship of the Nation.

In the face of this conclusive demonstration, what becomes of the oft-heard claim of the whiskey men that prohibition increases the consumption of liquors?

PERSONAL AND OTHER NOTES.

Rev C. E. Fike, the popular pastor of our church at Rayne, La., spent Christmas with relatives in Nashville.

On Dec. 26, Rev. R. H. Wynn, D.D., President of Centenary College, preached the Christmas sermon in the Crowley Methodist Church.

The Rev. N. E. Joyner, pastor of Carrollton Avenue Church, this city, is in Nashville, Tenn., attending a meeting of the Secretaries of the Boards of Missions.

Rev. P. A. Sowell, an honored superannuate member of the Tennessee Conference, who has recently served as a supply in the Louisiana Conference, is spending the winter in New Orleans.

Santa Claus especially remembered Rev. C. M. Morris during the Christmas holidays, and next Yule-tide he will have to add to his pack enough to fill the small stocking of William Luther, born Dec. 26.

Mrs. John Hasling, nee Miss Mabel Fuller, was buried Monday in McDonoghville by Rev. T. V. Peters, assisted by Rev. A. J. Gearheard. Before her marriage she was engaged in city mission work in New Orleans.

Rev. H. B. Carre, D.D., of Vanderbilt University, who is this week visiting relatives in New Orleans, preached last Sunday morning in First Church, New Orleans. This is Dr. Carre's home church. He was heard by a large congregation.

The Epworth League of Crowley will hold an old-time watch-night service on New Year's Eve. Old hymns will be sung, and testimonies will be given. The young people's societies of the Baptists, Presbyterians, Disciples, and Episcopalians have been invited to participate.

We note with pleasure the great work of Rev. J. G. Snelling and his people at Homer, La., as shown in a recent clipping from the Times-Picayune, as follows: "During the past few weeks the Methodist congregation here has subscribed $3000 toward the church debt, which leaves the new church now free of incumbrance. Rev. J. G. Snelling, the pastor, has been untiring in his efforts to raise the necessary amount. Bishop Atkins will dedicate the building at an early date, and later plans will be perfected for its enlargement."

The Holly Springs Reporter, speaking of the new presiding elder, Rev. J. H. Felts, says: "Mr. Felts preached two able sermons at the Methodist Church on Sunday, the 12th, morning and evening, and his sermons have been highly complimented by all who heard him." The same issue has this to say of Dr. H. G. Henderson: "His sermons showed him to be a consecrated and educated man as well as a student. The membership and the people generally are highly elated with the new pastor, and are looking forward to a most pleasant and profitable year in their church work."

REV. J. W. POSTON PASSES AWAY.

Dear Brother Meek: At an early hour Sunday morning, Dec. 26, Rev. J. W. Poston, an honored member of the North Mississippi Conference, passed quietly, but triumphantly, to his heavenly reward. The funeral services were held in the church at Holly Springs, where Brother Poston had lived since he superannuated, a good many years ago. The writer conducted the services, assisted by Dr. H. G. Henderson, and the Rev. Mr. Horton of the Baptist Church. A more extended notice will appear later. Respectfully,

E. S. LEWIS.

MRS. B. P. FULLILOVE DEAD.

The following dispatch was sent to the Memphis Commercial Appeal from Rienzi, Miss., on Dec. 23:

"Mrs. B. P. Fullilove, wife of Rev. B. P. Fullilove, pastor of the Methodist Church of this place, died here after a week's illness. Funeral services were held at the Methodist Church, conducted by Rev. T. H. Dorsey, presiding elder of the Corinth District, assisted by Rev. J. E. Cunningham of Corinth and Rev. J. M. Wyatt of Booneville. Mrs. Fullilove is survived by her husband and four daughters, Mrs. Alma Richardson of Ripley, Miss.; Mrs. Lily Jamieson of New Albany, Miss.; Mrs. Beatrice Roebke and Mrs. Katie May Hudson of this place. The interment was made in the Rienzi Cemetery."

It grieves us to reproduce this sad message, and we extend our deepest sympathy to Brother Fullilove and all others touched by this great sorrow. May the Heavenly Father comfort and sustain them! We trust that some one will furnish the Advocate a fitting memoir of the deceased at an early date.

FROM BROTHER FULLILOVE.

Rienzi, Miss., Dec. 25, 1915.

Dear Brethren: I haven't words sufficient to express our appreciation of the many kind and sweet letters of love and sympathy we have received (or may receive) from our dear brethren and friends in our great loss and sorrow. A loving companion and devoted mother has gone from us to await the resurrection morn. God bless you all, is our prayer. Pray for us in this, our great time of need.

Yours in the Lord,

B. P. FULLILOVE AND CHILDREN.

ANNOUNCEMENT.

This is to certify to the public that Prof. W. H. Saxon of Bogue Chitto, Rev. E. W. Spencer of Lumberton, and Rev. J. D. Jameson of Laurel, are duly accredited representatives of the Mississippi Anti-Saloon League, being authorized to deliver public addresses and to solicit and receive money for the League.

Jackson, Miss. T. J. BAILEY, Supt.

LOUISIANA CONFERENCE NOTICE.

All pastors will kindly mail to me by card this week their postoffice address for 1916, that same may appear in the Annual Minutes.

If there are any errors in the Chronological Table, I would appreciate it if the brethren would send me the correct data. Cordially,

JOHN F. FOSTER,
Care Centenary College, Shreveport, La.

NO RECORD OF PATRIOTIC SERVICE.

By "Bob" Burdette.

My dear boy, men have fought, bled, and died, but not for beer.

Arnold Winkelried did not throw himself upon the Austrian spears because he was ordered to close his saloon at nine o'clock.

William Tell did not hide his arrow under his vest to kill the tyrant because the edict had gone forth that the free-born Switzer should not drink a keg of beer every Sunday.

Freedom did not shriek as Kosciusko fell over a whiskey barrel.

Warren did not die that beer might flow as the brooks murmur seven days a week.

Even the battle of Brandywine was not fought that whiskey might be free.

No clause in the Declaration of Independence declares that a Sunday concert garden, with five brass horns and one hundred kegs of beer, is the inalienable right of a free people and the cornerstone of good government.

Tea—mild, harmless, innocent tea, the much-sneered at temperance beverage, the feeble drink of effeminate men and good old women—tea holds a higher place, it fills a brighter, more glorious page, and is a greater figure in the history of these United States than beer.

Men liked tea, my boy, but they hurled it into the sea in the name of liberty, and they died rather than drink it until they made it free. It seems to be worth fighting for, and the best men in the world fought for it.

The history of the United States is incomplete with tea left out. As well might the historian omit Faneuil Hall and Bunker Hill as tea. But there is no story of heroism or patriotism with rum for its hero.

The battles of this world, my son, have been fought for grander things than free whiskey. The heroes who fall in the struggle for rum fall shot in the neck, and their martyrdom is clouded by the haunting phantoms of the jimjams.

Whiskey makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose, and fame blows a horn, but never takes one.

I do not know one good thing about a saloon. It is an evil thing that has not one redeeming thing in all its history to commend it to good men. It breaks the laws of God and man; it desecrates the Sabbath; it profanes the name of religion; it defies public order; it tramples under foot the tenderest feelings of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit, and crime.

Search through the history of this hateful thing, and find one page over which some mother can bow her grateful head and thank God for all the saloon did for her boy. There is no such record. All its history is written in tears and blood, with smears of shame and stains of crime and dark blots of disgrace.

Next year the savings bank in America will celebrate its one hundredth anniversary. This is an institution which has done more than anything else in the past to help our people cultivate the virtue of thrift, and that it will continue to be useful to them and their descendants in the future is not to be questioned. Without the practice of economy on the part of the masses of its people no government can stand or nation flourish, no matter how great it may appear to be.

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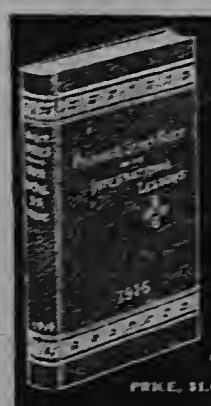

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Obituaries.

Obituaries not over 200 words in length will be published free of charge. All over 200 words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around. Otherwise the obituaries will be edited down to 200 words.

On the morning of December 16 the death angel visited the home of Mr. and Mrs. T. F. Quellion, of South Baton Rouge, La., and took their darling baby, ETHEL, away to the bright realms above. Ethel is smiling with Uncle Dave in that City of Gold. Little Ethel came to bless the home of her fond parents on a bright June morning. She was only six months and fifteen days old when death overtook her, after everything possible had been done by loving and skillful hands to stay its approach; but God loved Ethel so that he claimed her for his own. Weep not, dear parents, sisters, brothers, aunts, uncles, and grandparents, for Jesus said, "Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of Heaven." The body was laid to rest on Dec. 17 in the beautiful Magnolia Cemetery. The funeral services were conducted by Rev. H. W. Cudd. Sleep on, little one; we will meet you some day.

AUNT LOU.

EMILY T. JONES, the only daughter of Mr. and Mrs. Lyman Jones, was born on August 15, 1891, and died on October 23, 1915. Her death was not a surprise, though we were not prepared for it, and it was a great shock. She was never strong physically, but in character she was as firm as a rock. Her faith in the Christian religion was childlike. She loved the Sunday school, the Church, and her pastor. In the home, the fact that she was constantly under the care of her loved ones bound her close to them, and now that she is gone they miss her more than they would otherwise. Weep not for her, for we know that she is at rest where there is no sickness, pain, sorrow, or death. We could not wish her back, but we can and will live in the hope of a happy reunion.

Could we but lift aside the veil and see
The saints above, how great their glories be.

How fitting it was that during the Sunday school hour at the church where she loved to be her funeral service was held. We miss her, but thing of her as belonging to the same church, part of which is still on earth and part above.

Her pastor, R. T. PICKETT.

RESOLUTIONS OF SYMPATHY.

Whereas, since God in his all-wise providence has seen fit to remove from Topisaw Church one of its most useful, faithful and kind-hearted officials in the person of Brother John C. Huffman, be it resolved:

1. That it is one of the most distinct and irreparable losses that has ever come to the Topisaw Official Board.
2. That we as a body extend to the bereaved family our sincere sympathy and prayers in this their sad hour, and
3. That a copy of these resolutions be given to the family and a copy be sent to the New Orleans Christian Advocate for publication.

Signed by: J. A. Wells, M. G. Felder, S. N. Lewis.

CHURCH NEWS ITEMS.

But for losses in Mexico, we would report for 1915 one of the largest membership gains in the foreign mission fields in the history of our Church. For the missions in China, Korea, Brazil, and Cuba, the total gain in number of Church members for the year is nearly 2400, or an increase of more than ten per cent.

Dr. John R. Stewart, Secretary of the Superannuate Endowment Fund, says: "The collections from the Conferences for the Superannuate Endowment Fund for this year, according to present indications, a number of Conferences not having been heard from, will show an increase of something like $12,000 over last year."

The Dallas (Tex.) District reports 2506 members received during the year just closed, as compared with 1859 additions during 1914. The Sunday school enrollment increased from 6801 to 8559. Church property in the district is valued at $795,457, an increase of $222,471 over last year's figures, and contributions for all purposes totaled $147,845, as compared with $129,775 for 1914. Dr. O. F. Sensabaugh is the presiding elder.

Bishop E. E. Hoss and his son, Mr. E. E. Hoss, Jr., sailed from Kobe, Japan, early in this month and within a short time will likely reach San Francisco. Bishop Hoss was able to fill all of his engagements in Australia and in the Far East—in fact, he undertook a great deal more work than was expected of him when he left home. From all reports, he has been in vigorous health and returns renewed in strength. For this the entire Church will rejoice.

In the Birmingham (Ala.) District, Dr. L. C. Branscomb, presiding elder, there were 2397 additions to the Church during the past Conference year, and the gain in membership was 554. The total number of Church members in this district is 12,396, and the twenty-five churches are all within the corporate limits of the city of Birmingham, with several churches in the city limits that are in the Bessemer District. The total membership of our Church in the city of Birmingham is approximately 15,000.

Among the notable gifts reported in the interest of Christian education is the superb gift made to Greensboro (N. C.) College for Women by the late Mrs. Mary T. Hudson of her excellent farm in Mecklenburg County, N. C., valued at $12,500. This is the largest single gift ever made to this college by any woman. Mrs. Hudson was a devoted alumna of the Institution, having been educated at the old Greensboro (N. C.) Female College and having taught in the institution during the early administration of President T. M. Jones. Mrs. Hudson had previously given to her Alma Mater $1000 for a scholarship in memory of her parents, Mr. and Mrs. David M. Lee.

In his report of the fall meeting of the College of Bishops the Secretary, Bishop Collins Denny, says of the new Course of Study for Preachers:

"Perhaps the most important matter that came before us was the Course of Study. A year ago a committee of three Bishops was appointed to make a careful study of this whole question. This committee was instructed first to prepare courses of study without reference to any special textbooks and then to suggest the preparation or adoption of such books as would meet our need. At the meeting of the College held last May in Nashville, Tenn., this committee submitted a carefully prepared and elaborate report on the first point mentioned above. A copy of this report was furnished to each Bishop for examination and study, and further consideration was deferred till the fall meeting. In addition, as was mentioned in the publication of last May, Bishop Hoss was requested to prepare a history of our Church; Bishop Lamhuth, a history of our missions; Dr. Frank Seay, an outline study of the Old Testament; and Dr. Andrew Sledd, an outline of the New Testament. The discussion of the report was again confined to courses of study apart from textbooks, and the selection of textbooks was deferred till next May. Bishops Candler and Mouzon were appointed to report on courses of study for our Spanish and Portuguese preachers. The new courses of study are to go into effect at the close of the round of Conferences held in 1916-17."

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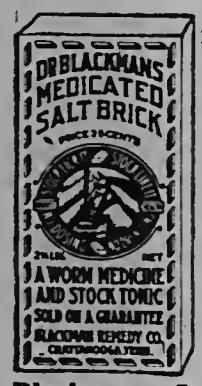

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LOUISIANA CONFERENCE.

Shreveport Dist.—First Round.

First Church, Shreveport, Jan. 2, 3.
Cedar Grove and Longstreet, at Cedar Grove, Jan. 2, 6.
Grand Cane, at G. C., Jan. 9, 10.
Mooringsport, at Mooringsport, Jan. 12.
Pelican, at Pelican, Jan. 15, 16.
Many, at Many, Jan. 22, 23.
Pleasant Hill, at P. H., Jan. 23, 24.
Noble, at Belmont, Jan. 25.
Zwolle, Jan. 26.
Anacoco, at Holly Grove, Jan. 29, 30.
Leesville, Jan. 30, 31.
Coushatta and Wesley, at Coushatta, Feb. 5, 6.
Lake End Circuit, at Lake End, Feb. 6, 7.
Logansport, Feb. 12, 13.
Bayou Lachute, at Lachute, Feb. 20, 21.
Vivian, at Vivian, Feb. 27, 28.

C. D. ATKINSON, P. E.

Alexandria Dist.—First Round.

Bunkie, at Campti, Jan. 1 and 2, 1916.
Campti, at 8 p. m., Jan. 5, 1916.
Colfax, at Colfax, 11 a. m., Jan. 6, 1916.
Lecompte, at Lecompte, Jan. 8, 9, 1916.
Boyce, at Boyce, 8 p. m., Jan. 12, 1916.
Jena, Jan. 15, 16, 1916.
Trout and Goodpine, 8 p. m., Jan. 16, 1916.
Natchitoches, 8 p. m., Jan. 20, 1916.
Provencal, 8 p. m., Jan. 21, 1916.
Pineville, Jan. 22, 23, 1916.
Alexandria, Jan. 23, 24, 1916.
Merryville, 8 p. m., Jan. 27, 1916.
DeRidder and Mission, 8 p. m., Jan. 28, 1916.
Bon Ami and Carson, 11 a. m., Jan. 29, 1916.
Longville, 8 p. m., Jan. 30, 1916.
Pollock, at Pollock, Feb. 3, 1916.
Woodworth, Feb. 6, 1916.
Harrisonburg, Feb. 13, 1916.
Indian Mission, at Indian Creek, 4 p. m., Feb. 18, 1916.
Rapides, at Fellowship, Feb. 19, 20, 1916.
Elizabeth, at Elizabeth, Feb. 26, 27, 1916.

H. W. MAY, P. C.

Lafayette Dist.—First Round.

(In Part.)

Abbeville, at Abbeville, Jan. 1, 2.
Lake Charles, Jan. 8, 9.
Sulphur and Vinton, at Vinton, Jan. 9, 10.
Crowley, Jan. 12.
Evangeline, at Ville Platte, Jan. 15, 16.
Patterson and Jeanerette, at Patterson, Jan. 22, 23.
Rayne, Jan. 26.
French Mission, Jan 29, 30.

JAMES I. HOFFPAUIR, P. E.

Monroe Dist.—First Round.

Calhoun, at Calhoun, Jan. 2, a. m.
Monroe, Jan. 2, p. m.
Waterproof, at Waterproof, Jan. 9.
Brooklyn, at Frantom, Jan. 15, 16, a.m.
Eros, at Eros, Jan. 16, p. m.
Mangham, at Mangham, Jan. 23.
Tallulah, at Tallulah, Jan. 28.
Lake Providence, Jan. 30.
Farmerville, at Marion, Feb. 6.
Sicily Island, at Sicily Island, Feb. 13.
Oak Grove, at Oak Grove, Feb. 20.
Rayville, Feb. 27.

The district stewards will meet in the First Church, Monroe, Jan. 5, 1916, at 2 o'clock, p. m.

ALBERT S. LUTZ, P. E.

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New Orleans Dist.—First Round.

Rayne Memorial, Jan. 2, a.m.
Algiers, Jan. 2, p.m.
St. Tammany, at Tallsheek, Jan. 8, 9.
Bogalusa, Jan. 9, 10.
Carrollton Avenue, Jan. 16, a.m.
Slidell, Jan. 16, p.m.
Parker Memorial, Jan. 23, a.m.
McDonoghville, Jan. 23, p.m.
Louisiana Avenue, Jan. 30, a.m.
First Church, Jan. 30, p.m.
Plaquemine, Feb. 6, 7.
Covington, Feb. 13, 14.

The District Stewards will meet in First Church, New Orleans, Jan. 3, at 8 o'clock p.m.

Ruston Dist.—First Round.

Haughton, at Haughton, Jan. 1, 2.
Athens, at Athens, Jan. 4.
Elmore, at New Prospect, 11 a. m., Jan. 8, 9.
Dubach, at Dubach, 7 p.m., Jan. 9, and 10:30 a.m., Jan. 10.
Ringgold, at Ringgold, Jan. 15, 16.
Bienville, at Bienville, Jan. 18.
Simsboro, at Simsboro, Jan. 20.
Jonesboro, Jan. 22, 23.
Winnfield, night, Jan. 24.
Plain Dealing, at P. D., Jan. 26.
Bernice, Jan. 29, 30.
Minden, Feb. 5, 6.
Cotton Valley, at C. V., Feb. 7.
Areadia, Feb. 8.
Sibley, at Brushwood, Feb. 12, 13.
Homer, Feb. 18.
Haynesville, Feb. 19, 20.
Gibsland, at Mt. Moriah, Feb. 26, 27.
Ruston, Feb. 28.

District stewards will meet at Gibsland, January 3, at 10:30 a. m.

BRISCOE CARTER, P. E.

TETTERINE WHEN OTHERS FAIL

That's the great thing about Tetterine skin remedy. It does insist upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fall down. Mrs. S. E. Hart, Cross Trails, Ala., says. "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

NORTH MISSISSIPPI CONF.

Winona Dist.—First Round.

Carrollton Ct., at Carrollton, Jan. 1, 2.
Itta Bena, p. m., Jan. 2.
Moorhead, a. m., Jan. 9.
Indianola, p. m., Jan. 9.
Sunflower Ct., at Sunflower, Jan. 15, 16.
Isola Ct., at Inverness, Jan. 16, 17.
Swiftown Ct., at Swiftown, Jan. 22, 23.
Belzoni, Jan 23, 24.
Lambert Ct., at Marks, Jan. 29, 30.
Tutwiler Ct., at Tutwiler, Jan 30, Feb. 1.
Dublin Ct., at Cherry Hill, Feb. 5, 6.
Webb Ct., at Webb, Feb. 6, 7.
Ruleville Ct., at Ruleville, Feb. 12, 13.
Drew, at Drew, Feb. 13, 14.
Schlater Sta., Feb. 19, 20.
Valley Mission, at Tippo, Feb. 26.
Minter City, at Minter City, Feb. 27, 28.

The district stewards will meet in the Methodist Church at Greenwood Miss., at 10 A. M. Jan. 11, 1916.

L. M. LIPSCOMB, P. E.

Columbus Dist.—First Round.

Columbus, First Church, preaching, Jan. 2.
Brooksville, preaching and quarterly conference, Jan. 9, 10.
Starkville, Q. C. 7 p.m., Jan. 10.
Artesia, Q. C., Jan. 13.
Shuqualak, Q. C., Jan. 14.
Crawford, Q. C. and preaching, Jan. 15, 16.
Columbus, Central, Q. C., Jan. 18.
Columbus, First Church, Q. C., Jan. 20.
Macon Ct., at ExPrairie, Q. C. and preaching, Jan. 22, 23.
Macon, preaching and Q. C., Jan. 23, 24.
Mashulaville, Q. C., Jan. 25.
Columbus Ct., at Mt. Pleasant, Q. C., Jan. 27.
West Point, Q. C., Jan. 28.
Cedar Bluff, Q. C. and preaching, Jan. 29, 30.
Mayhew, preaching and Q. C., Jan. 30, 31.
Cochrane, Q. C., Feb. 2.
Longview, Q. C. and preaching, Feb. 5, 6.
Sturgis, preaching and Q. C., Feb. 6, 7.
Mashulaville, preaching, Feb. 13.
Artesia, preaching, Feb. 20.
Shuqualak, preaching, Feb. 27.
Columbus Ct., at Mt. Pleasant, Mar. 5.

District Stewards meeting at Artesia, Wednesday, Jan. 12, at 1:30 p.m.

W. W. WOOLLARD, P. E.

Holly Springs Dist.—First Round.

Oxford, Jan. 2, 3.
Water Valley, First Church, Jan. 9, 10.
Water Valley, North Main, Jan. 9, 10.
Holcomb Ct., at Spring Hill, Jan. 15.
Grenada, Jan. 16, 17.
Pine Valley Ct., at Salem, Jan. 22.
Coffeeville Ct., at Coffeeville, Jan. 23, 24.
Waterford Ct., at Waterford, Jan. 29.
Abbeville Ct., at Abbeville, Jan. 30, 31.
Ashland Ct., at Liberty, Feb. 5.
Potts Camp Ct., at Potts Camp, Feb. 6, 7.
Paris Ct., at Paris, Feb. 12.
Taylor Ct., at Taylor, Feb. 13, 14.
Randolph Ct., at Randolph, Feb. 19.
Toccopola Ct., at Lafayette Springs, Feb. 20, 21.
Mt. Pleasant Ct., at Mt. Pleasant, Feb. 26.
Lamar Ct., at Lamar, Feb. 27, 28.
Holly Springs, at pleasure of pastor and officials.

District stewards will meet at First Church, Water Valley, Jan. 10, at 2:30 p. m.

JAMES H. FELTS, P. E.

Durant Dist.—First Round.

(In part).

Sallis, at Sallis, Jan. 1, 2.
McCool, at McCool, Jan. 2, 3.
Ackerman, Jan. 9, 10.
Vaiden and West, at Vaiden, Jan. 16, 17.
Lexington, Jan. 23, 24.
Tchula, Jan. 29, 30.
Sidon, at Sidon, Jan. 30, 31.
Louisville, Feb. 6, 7.
Noxapater, at Noxapater, Feb. 7, 8.
High Point, at High Point, Feb. 8, 9.
Pickens, at Pickens, Feb. 13, 14.

Other dates will be announced later. District stewards will meet at Durant on January 12 at 2 p. m.

W. W. MITCHELL, P. E.

Aberdeen Dist.—First Round.

Verona, at Verona, Jan. 1, 2.
Tupelo, Jan. 3.
Shannon, at Shannon, Jan. 4.
Okolona, Jan. 4.
Nettleton, at Union, Jan. 8, 9.
Vardaman, at Vardaman, Jan. 15, 16.
Armory and Nettleton, at N., Jan. 10.
Houston, Jan. 17.
Aberdeen, Jan. 20.
Calhoun City, at Pittsboro, Jan. 22, 23.
Houlka, at Vanvleet, Jan. 28.
Houston Ct., at Rhodes' Chapel, Jan. 29, 30.
Montpelier, at Woodland, Feb. 1.
Buena Vista, at B. V., Feb. 2.
Algoma, at A., Feb. 5, 6.
Pontotoc, Feb. 6, 7.
Prairie, at Strongs, Feb. 9.
Greenwood Springs, at G. S., Feb. 11.
Tremont, at Hopewell, Feb. 12, 13.
Fulton, at New Salem, Feb. 19, 20.
Smithville, at Greenbriar, Feb. 24.
Okolona Ct., at Tranquil, Feb. 26, 27.

The district stewards are called to meet at Aberdeen on Jan. 26, at 1:30 p.m.

JNO. W. BELL, P. E.

Greenville Dist.—First Round.

Leland, Jan. 2, 3.
Shelby and Alligator, at Shelby, Jan. 8, 9.
Shaw and Merigold, at Shaw, Jan. 9, 10.
Clarksdale, Jan. 16, 17.
Cleveland, Jan. 22, 23.
Boyle and Shermans Chapel, at Boyle, Jan. 23, 24.
Glen Allan, Jan. 30, 31.
Friar's Point, Feb. 1, 2.
Lula and Dubbs, at Lula, Feb. [illegible]
Tunica and Robinsonville, at Hollywood Feb. 11, 12.
Coahoma and Lyon, at Coahoma Feb. 12, 13.
Jonestown and Belen, at Jonestown, Feb. 20, 21.
Gunnison Feb. 26, 27.
Benoit and Rulah, at Rulah, Feb. 27, 28.
Rosedale and Hillhouse, at Rosedale, Mar. 5, 6.

The district stewards will meet in the Methodist Church, Shelby, at 2 p. m., Friday, Jan. 7, 1916. The pastors and charge lay leaders are invited to meet with the district stewards.

H. S. SPRAGINS, P. E.

DON'T RISK YOUR LIFE.

Don't let a wound or bruise or sore go neglected. A neglected skin wound often leads to blood poisoning, a disease hard to cure and sometimes fatal. Treat the afflicted spot with Gray's Ointment; it quickly allays the pain, heals the wound, and frees you from all danger of troublesome after-effects. For nearly a century Gray's Ointment has been an indispensable remedy for all abrasions or eruptions of the skin, boils, ulcers, sores, burns, cuts, bruises, etc. "I have used it in my family for more than fifteen years and have not found any ointment equal to it," writes Mrs. E. E. Coleman, Mt. Jackson, Va. Only 25c a box, at druggists. For free sample, write W. F. Gray & Co., 806 Gray Building, Nashville, Tenn.

The leader of the temperance reform movement in Japan was converted in a mission in California.

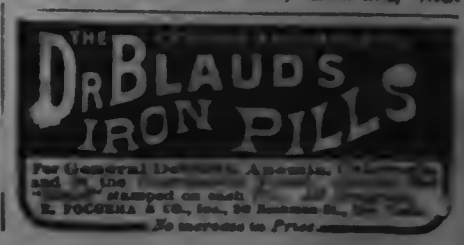
MINISTER TELLS HOW HE WAS RESTORED TO HEALTH.

The splendid restorative powers of Dr. Miles' Nervine were never better demonstrated than by the experience of the Rev. W. J. Houck, of Greencastle, Pa. We will quote from a statement that he made recently:

"Several years ago I experienced some severe nervous shocks, which came at a time when my nervous strength and vitality had been greatly taxed by a severe season of work. My health was affected and I was seriously threatened with nervous prostration. I could not sleep at night and was so nervous that I would start at every little noise. My appetite was poor and it seemed almost impossible for me to gain strength. Through the advice of a friend I began taking Dr. Miles' Nervine and Liver Pills. I soon saw that my health was improving. Instead of that tired and wornout feeling which had so oppressed me, I felt strong and cheerful. I could sleep soundly all night and would awake in the morning feeling rested and refreshed. Since that time, whenever I am overworked or feel "rundown" I find a bottle of Dr. Miles' Nervine is a wonderful help in bracing me up and in giving me renewed strength and health."

Dr. Miles' Nervine will prove equally beneficial to others who are nervous and run-down from overwork or from any other reason, and if it fails to benefit you your money will be cheerfully refunded. It can be purchased at any drug store.

MILES MEDICAL CO., Elkhart, Ind.



DISTRICT STEWARDS' MEETING.

The Hattiesburg District Stewards met at Main Street Church, Hattiesburg, at 2 p.m., December 21. The meeting was well attended. Several of the pastors of the district were present.

By the unanimous vote of the Board, the pastors were requested to share in all the work of the occasion. The meeting was delightfully harmonious and spiritual. Every interest of the Church was earnestly and intelligently considered, and some very practical plans were adopted, looking to advancement.

The presiding elder's salary was fixed at $2400, an advance of $300 over that of last year. An increase of $360 on the Conference claims was distributed among the several pastoral charges without a protest or dissent from any quarter. Good! Every man, lay and clerical, showed an honest purpose to deal fairly in the whole matter. There was not shown any disposition to wrangle or shirk. The Holy Spirit manifestly guided in the meeting.

A meeting of the pastors was held in connection with the meeting of the Board. The Advocate was given very careful consideration. Strong appeals were made in its behalf. T. W. Adams was chosen as the District Editor of the Advocate, and J. L. Greenway as its Circulation Agent. It was agreed that all notes of interesting happenings should be sent to T. W. Adams, and that he should compile them for the Advocate. Let everybody take notice and govern himself accordingly. Address him at Hattiesburg, 700 Elizabeth Avenue. Brother Greenway will try to line up all the pastors in the interest of a wider circulation of our Conference organ. Brethren, we should wake up on this matter. The New Orleans Advocate should be put in every Methodist home in our district. Let us all help Brother Greenway.

The Hattiesburg District sends, through its Editor, happy New Year greetings to the Editor and Publisher. May the Lord prosper their work in 1916.

T. W. ADAMS.

Hattiesburg, Miss.

CONFERENCE ON EVANGELISM.

A Conference on Evangelism being held (December 28-30) in Nashville promises to be a great meeting. The conference was to be opened the morning of December 28 with an address by Bishop J. H. McCoy on "The Evangelistic Passion." Bishop James Atkins was to speak the evening of the first day on "The Outstanding Features of Great Revivals" and Dr. George R. Stuart on "The Revival We Need." Some of the other speakers and their subjects are: Dr. H. C. Morrison, "Mobilizing the Forces for a Great Revival;" Dr. W. J. Young, "What a Revival of Religion Is;" Dr. E. G. B. Mann, "How to Measure the Work of a Revival;" Dr. O. E. Goddard, "The Evangelistic Message;" Dr. John M. Moore, "What Other Churches Are Doing in Evangelism;" Rev. J. C. Rawlings, "Personal Evangelism and Its Possibilities;" Dr. C. W. Tadlock, "Vital Points in 'One-to-Win-One' Campaign." Rev. Robert Echols, of the North Alabama Conference, and Rev. G. M. Eakes, of the North Georgia Conference, will discuss "The Relation of Conference Committee on Evangelism to Evangelists and to Conference Revival Work." Some of our evangelists who will address the Conference are: Revs. Walt Holcomb, D. L. Coale, H. W. Bromley, W. C. Swope, Raymond Browning, W. M. McIntosh, G. A. Klein, J. B. Andrews, Burke Culpepper, Thurston B. Price, L. B. Bridgers, and Bob Jones.

All preachers and laymen interested in the Church's great work of evangelism were invited to attend the Nashville Conference. The good influence of this meeting should be felt throughout our Methodism.

FORTUNATE FOR THE SOUTH.

Skin diseases seem most prevalent in the warmer climates, which makes it fortunate for the South that it has such an exceptionally fine remedy in Tetterine for Eczema, Tetter, Itch, Acne, Salt Rheum, etc. Every skin trouble from a simple chafe or insect bite to the worst case of Tetter is quickly relieved by Tetterine. Applied externally, harmless and fragrant. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

"BILLY" SUNDAY SCORES LOW PAY FOR PASTORS.

It is ridiculous that prize fighters may earn in fifteen minutes as much money as country preachers are paid for fifteen years' service, and it is the basest ingratitude that either preachers or school teachers should want when they become old, writes "Billy" Sunday, the baseball evangelist, now conducting a meeting at Syracuse, N. Y.

The letter was received to-day by the Rev. John T. Brabner Smith of the Board of Conference Claimants of the Methodist Episcopal Church, 820 Garland Building, in response to one informing him that the Methodist Church, which started out to obtain $5,000,000 for its aged preachers, their widows and orphans, had that sum already in the treasury, or pledged, and that now $10,000,000 more is sought.

"The penurious salaries which this country doles out to its ministers and to its school teachers constitute a disgrace, in my mind," Sunday writes, "and a blot upon its escutcheon. Nothing is more vital to the moral welfare of the nation than these two professions. Almost invariably their ranks are the strongest, the most self-sacrificing, the truest citizenship of any community. How long could any section of the country continue as a desirable place in which to live were it not for the churches and the schools?

"The man who wears himself out, day by day, in service for others should not be compelled to worry about how he will meet the needs of the body in old age. If a minister has worn himself out for the Church it is the basest ingratitude for the Church not to care for him in his declining years.

"The school teacher who has given the best years of his life for the sake of the coming generation should not be allowed to go hungry and poorly clothed when the years of his usefulness have ended. Elders and deacons and church officials who earn at decent salaries paid to ministers of the gospel never are heard to question the amount of money a lawyer or a doctor or any other professional man may receive for his services.

"It is radically wrong when a prize fighter in fifteen minutes can earn more than a country parson does in fifteen years. A penny expended for the support of aged ministers and teachers is a penny expressing a nation's gratitude to the most faithful of its servants and the truest of its citizens."—Chicago Post.

An Old Well Tried Remedy

(In use over 50 years.)

For Bronchial Asthma, Consumption, Night Sweats.

Sufferers from Consumption, Bronchial Asthma and Night Sweats will get quick relief from Dr. James' Extract Cannabis Indica. This herb is used in hospitals throughout the country, relieving thousands who suffer from these dreaded diseases. Don't wait until it is too late. Start a treatment now. Dr. James will send his receipt free upon request.

Address CRADDOCK & CO., Philadelphia, Pa.

Naming this paper.

RUB-MY-TISM

Will cure your **Rheumatism** Neuralgia, Headaches, Cramps, Colic, Sprains, Bruises, Cuts and Burns, Old Sores, Stings of Insects Etc. **Antiseptic Anodyne, used internally and externally. Price 25c.**

GRENADA COLLEGE

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$50,000 Now Being Raised for Larger Equipment.

PREPARATORY SCHOOL,

FOUR-YEAR COLLEGE COURSE.

Music, Art, Expression, Cooking, Sewing.

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Special Prices to New Pupils.

GRENADA, MISS. **J. R. COUNTISS, Pres.**

FIELD-GROWN CABBAGE PLANTS

Our cabbage plants are grown in the open field, and hardened through frost and freezing weather so that they will ship safely anywhere, and mature 2 to 3 weeks earlier than hot bed plants.

Over 100 acres of plants. Full count and prompt delivery guaranteed.

Early Jersey Wakefield, Henderson's Succession, Drumhead, Charleston Wakefield, Late Flat Dutch. Prices by Express, 500, **75c**; 1000, **$1.25**; 5000, **$1** per 1000; 10,000, **90c** per 1000. By mail, post paid, 500 for **$1.** Order **today**, from

THE JEFFERSON FARMS, 15 RIVER ROAD ALBANY, GA.

WILSON INDORSES PENSION PLAN FOR AGED PREACHERS.

Leader of Movement to Raise $10,000,000 Endowment Gets Letter from President.

President Wilson has indicated his interest in the effort now being made by all religious denominations to raise endowment funds for the pensioning of retired preachers. The following letter was received by the Rev. John T. B. Smith of the Board of Conference Claimants of the Methodist Episcopal Church of Chicago, editor of The Veteran Preacher, whose campaign to raise $10,000,000 in American Methodism is meeting with great success:

"My Dear Sir: Allow me to acknowledge the receipt of your letter of November 15. I take pleasure in expressing my very deep interest in the effort which you represent to obtain an endowment which will supply the means of pensioning aged preachers. This is a matter in which I have long had a great interest, for I have seen so many cases which demonstrated the necessity of sueh action.

"Cordially and sincerely yours,

"WOODROW WILSON."

—From Chicago Examiner.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—First Round.

Wilson, at Wilson, Jan. 1, 2.
Hammond, Jan. 9.
Pride, at Olive Branch, 11 a. m., Jan. 15.
Baker, at Baker, 10 a. m., Jan. 17.
Zachary, at Zachary, 1:30 p. m., Jan. 17.
Gonzales, at Gonzales, Jan. 22.
Franklinton Ct., at Angie, Jan. 29.
Franklinton, at Franklinton, 7 p. m., Jan. 31.
Jackson and St. F., at Jackson, Feb. 5, 6.
Greensburg, at Days, Feb. 12, 13.
Pine Grove, at Pine Grove, Feb. 19.
Tangipahoa, at Natalbany, Feb. 21.
Baton Rouge, First Church, Feb. 28.

To the pastors I will write as to the time when I will be with you for preaching services. Try to have the Every-Member Canvass made if possible before the quarterly conference. If you have not done so, please, if possible, have your committees all appointed and ready to work. Brother stewards try to be at the first quarterly conference, and let us plan the work together. Be ready if you can to make liberal plans for your pastor. Let us pray for a great revival through the whole district.

H. W. BOWMAN, P. E.

MARRIED.

On Sunday, Dec. 19, 1915, by Rev. H. P. Lewis, R. D. SHAW, of Fannin, Miss., and Miss ROBBIE B. SANDIFER, of Jackson, Miss.

In the Methodist Church of Shuqualak, Miss., on Dec. 15, 1915, by Rev. J. E. Jones, D.D., Dr. LEX W. HUBBARD, of Birmingham, Ala., and Miss ERLINE R. PERRY, of Shuqualak, Miss.

TRY THE OLD RELIABLE

WINTERSMITH'S CHILL TONIC

For MALARIA, CHILLS & FEVER

A FINE GENERAL STRENGTHENING TONIC

MISSISSIPPI CONFERENCE.

Hattiesburg Dist.—First Round.

Vossburg, Jan. 1, 2.
Ellisville, Jan. 2, 3.
Estabutchie, Jan. 8, 9.
Collins, Jan. 9, 10.
McLain, at Pine Grove, Jan. 15, 16.
Lucedale, Jan. 16, 17.
Leakesville, Jan. 18.
Oloh, Jan. 22, 23.
Sumrall, Jan. 23, 24.
Prentiss, Jan. 25.
Broad Street, Jan. 30, 31.
Court Street, Jan. 30, Feb. 1.
Eucutta, Feb. 3.
Taylorsville, Feb. 5, 6.
Magee, Feb. 6, 7.
Silver Creek, at Oakvale, Feb. 12, 13.
Mt. Olive, Feb. 13, 14.
Williamsburg, Feb. 19, 20.
Seminary, at Sanford, Feb. 20, 21.
Blodgett, at Ovett, Feb. 27, 28.
Purvis, Mar. 5, 6.

District Stewards will meet at Main Street Church, Hattiesburg, Dec. 21, at 2 o'clock. The pastors of the district are asked to meet with the stewards, and to remain over the following day to consider questions vital to the ensuing year's work.

GEO. H. THOMPSON, P. E.

Seashore Dist.—First Round.

Bay St. Louis, Jan. 2, 3.
Lumberton, Jan. 8, 9.
Coalville, at Coalville, Jan. 12.
Poplarville, Jan. 15, 16.
North Gulfport and Lyman, at Lyman, Jan. 19.
Vancleave, at Mt. Pleasant, Jan 22, 23.
Longbeach, p. m., Jan. 25.
Columbia, Jan 29, 30.
Hub, at Hub, Jan. 31.
Carriere and Picayune, at Carriere, Feb. 5, 6.
Brooklyn and Bond, at Bond, Feb. 12, 13.
Wiggins, p.m., Feb. 15.
Mentorum, at Pine Grove, Feb. 16.
Americus, at Pleasant Hill, Feb. 19, 20.
Pascagoula and Ocean Springs, at Pascagoula, p.m., Feb. 23.
Saucier, at Saucier, Feb. 26, 27.
Wolf River, March 1.

The district stewards will meet Thursday, December 16, at 2 p. m., at First Church, Gulfport. The pastors are also invited to be present.

J. R. JONES, P. E.

Jackson Dist.—First Round.

Satartia, Jan. 2, 3.
Fannin, at Oakdale, Jan. 8, 9.
Brandon and Pelahatchie, at Brandon, Jan. 9, 10.
Eden, Jan. 15, 16.
Yazoo City, Jan. 16, 17.
Bolton, Jan. 23, 24.
Benton, at Midway, Jan. 29, 30.
Lintonia, Jan. 30, 31.
Flora, Feb. 2.
Florence, Feb. 4.
Terry, Feb. 6, 7.
Canton, Feb. 9.
Vaugban, at New Hope, Feb. 10.
Sharon, Feb. 11.
Camden, Feb. 12, 13.
Harrisonville, at Mt. Pisgab, Feb. 19, 20.
Madison, Feb. 27, 28.

The district stewards will meet in the Capitol Street Church, Jackson, at 10:30 a. m. Tuesday, December 21. The pastors and charge lay leaders are most cordially invited to attend.

PAUL D. HARDIN, P. E.

Meridian Dist.—First Round.

Lauderdale, at Lauderdale, Jan. 2, 3.
Enterprise and Stonewall, at Enterprise, Jan. 9.
Pachuta and Quitman, at Quitman, Jan. 9, 10.
Daleville, at Soule's Chapel, Jan. 15, 16.
Porterville, at Porterville, Jan. 22, 23.
DeSoto, at Cooper's Chapel, Jan. 29, 30.
Shubuta, Jan. 30, 31.
Scooba, at Scooba, Feb. 6, 7.
Waynesboro Circuit, at Fedora, Feb. 12, 13.
Waynesboro Station, Feb. 13, 14.
Clark, at Manassas, Feb. 19.
Matherville, at Andrew's Chapel, Feb. 20.
Vimville, at Pleasant Hill, Feb. 26, 27.
DeKalb, at New Hope, Mar. 4.
Moscow, at Big Oak, Mar. 5.
Buckatunna, at State Line, Mar. 12, 13.

The district stewards are called to meet in East End Church, Meridian, at 2 p. m., Thursday, Dec. 30, 1915. The pastors are invited to meet with the district stewards.

J. T. LEGGETT, P. E.

Brookhaven Dist.—First Round.

Scotland, at Galatia, Jan. 1, 2.
Meadville, at Bude, Jan. 6.
Adams, at Adams, Jan. 8, 9.
Summit and East McComb, at East McComb, Jan. 9, 10.
Topisaw, at Sartinsville, Jan. 15, 16.
Hazlehurst, Jan. 18.
Bayou Pierre, at Center Point, Jan. 19.
Barlow, at Rehoboth, Jan. 20.
Gallman, at Bethesda, Jan. 22, 23.
Crystal Springs, Jan. 23, 24.
South McComb, at La Branche Street, Jan. 29, 30.
McComb, Centenary, Jan. 30, 31.
Tylertown, at Tylertown, Feb. 2.
Buford, at Summer Chapel, Feb. 5, 6.
Monticello, at Oma, Feb. 7.
Pleasant Grove, at P. G., Feb. 10.
Wesson, at Wesson, Feb. 13, 14.
Bogue Chitto and Norfield, at B. C., Feb. 19, 20.
Brookhaven, Feb. 21.
Fernwood, at Fernwood, Feb. 26, 27.
Magnolia, Feb. 27, 28.

The Discipline provides that certain committees shall be elected by the Church Conference, and the conferences should be held the first month of the Conference year. Please let this be done. The pastors will then be ready to answer such questions as provided for in the first round of conferences.

Bretbren, please do not overlook anything that needs your attention. **We need to begin right.**

I shall expect each of us to do his full duty. Let us do this much one quarter.

ROBT SELBY, P. E.
Brookhaven, Miss.

Port Gibson Dist.—First Round.

Centreville, at C., Jan. 1, 2.
Port Gibson, Jan. 6.
Vicksburg, Crawford Street, Jan. 7.
Anguilla, at A., Jan. 8, 9.
Rolling Fork, at R. F., Jan. 9, 10.
Mayersville, at M., Jan. 12.
Silver City, at Midnight, Jan. 15, 16.
Oak Ridge, at O. R., Jan. 17, at 11 a.m.
Vicksburg, Gibson Memorial, Jan. 18, at 7 p.m.
Fayette, at F., Jan. 23, 24.
Hermanville, at H., Jan. 28.
Utica, at Utica, Jan. 29, 30.
Washington, at W., Feb. 5, 6.
Natchez, Feb. 6, 7.
Roxie, at R., Feb. 12.
Gloster and Liberty, at Gloster, Feb. 13, 14.
Woodville Ct., at Rebecca Creek, Feb. 19, 20.
Woodville, Feb. 20, 21.
Rocky Springs, at R. S., Feb. 26, 27.
Nebo Ct., March 5, 6.

M. B. SHARBROUGH, P. E.

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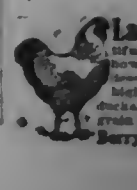
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Woman's Missionary Work

Edited by .....Mrs. R. F. Harrell, Centerville, Miss.

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Mississippi.....Mrs. J. L. Neill, Laurel, Miss.
North Mississippi.....Mrs. Walter Campbell, Winona, Miss.

All communications for this department should be sent to the Editor at the address given above.

AT THE PORTAL.

Standing at the portal
Of the opening year,
Words of comfort meet us,
Hushing every fear;
Spoken through the silence
By our Father's voice,
Tender, strong, and faithful,
Making us rejoice.

For the year before us,
O what rich supplies!
For the poor and needy
Living streams shall rise;
For the sad and sinful
Shall his grace abound;
For the faint and feeble
Perfect strength be found.

"I, the Lord, am with thee;
Be thou not afraid,
I will help and strengthen;
Be thou not dismayed.
Yea, I will uphold thee
With my own right hand;
Thou art called and chosen
In my sight to stand."

He will never fail us;
He will not forsake.
His eternal covenant
He will never break.
Resting on his promises,
What have we to fear?
God is all-sufficient
For the coming year.

Miss F. R. HAVERGAL.

WEEK OF PRAYER AND SELF-DENIAL, JAN. 2-9, 1916.

The reasons for a Week of Prayer in which the whole Church is called on to participate are abundant and unquestionable:

1. The need of spiritual quickening and saving power at home, the horror and cruelty of war in Europe, the crushing responsibility of American Christianity, and the overwhelming call of mission lands, should bring us to our knees. Our only hope is in Him who answers prayer.

2. The entire Christian world has long joined in the use of the first week in each year as a world's Week of Prayer. The Evangelical Alliance has issued a call and a program for 1916. We unite with our sister denominations in the general observance, only giving specific direction to our own denominational intercessions and offerings.

3. It brings home to us our own insufficiency, short-comings and failures, and turns our eyes to the hills whence cometh our help. It kindles the flagging hope of the Church and sends it to the task of the year strong and courageous.

4. It fuses into one the purposes of the Church and sets the chords of brotherhood athrill, and even exclaims: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

5. A Church on its knees is a sign of its renunciation of dependence on material things and a witness to its faith in the powers of the unseen world. Intercession is the antithesis of materialism and the emphatic affirmation of the power and love and wisdom of Christ.

6. Our conscious need, the repeated calls and commands of God, and the pleading of a torn and smitten world, combine to unite us in confession and intercession.

7. The Board of Missions, with its eye on the task of evangelization at home and abroad, knowing that only a praying and self-denying people can command power adequate to the task, has set apart this week for praying and giving for this great cause.

8. We are asked to pray for a revival, for enlarged vision and quickened sense of responsibility, for the missionaries, for leaders in the Church, and for men and money to meet the needs of the hour. The Board believes that the first and most important requisite is a praying Church.

9. That we may be "of one mind and of one accord," a program of subjects and facts will be furnished on application to the Board, together with leaflets and other helps for the congregations. Let no church in one great connection fail to observe the Week of Prayer.—The Missionary Voice.

HOW TO USE THE PLEDGE CARDS AT THE JANUARY MEETING.

The December Voice contains a pertinent article on the use of the pledge card at the January meeting. First, it suggests the use of a poster in the form of a large pledge card. The poster to be a fac-simile of the cards sent out from headquarters to be used upon this occasion.

These cards should be in the hands of the Corresponding Secretary at time of meeting. Leaflets have been prepared setting forth the work in a concise form, and after this matter has been thoroughly presented, the Corresponding Secretary makes it more emphatic and tries to drive home the truths already listened to, by giving a plain, practical talk upon our obligations. Her plea must ever be for larger gifts for

"However poor thou art,
Thou hast some wealth
To keep or give away.
Thou canst at least
Some good or joy impart
And cheer thy fellow-pilgrims
On their way."

Stress the payment of pledges weekly, monthly or quarterly. When the pledge cards have been given to every member let earnest prayer be made that each one will be guided by the Father in making her offering, and may its largeness be a measure of her love for the cause for which she is laboring and praying. If some do not wish to turn in their cards at this meeting, let them retain same until next meeting.

When the cards have been collected, sing softly, "Something for Thee." This service conducted in this manner will surely be productive of greater results than heretofore.

After the meeting is adjourned, let the Corresponding Secretary and the Treasurer make a record of the pledges for future use.

Getting Back to Normal.

The war in Europe literally disrupted the American stock markets for a time, but now conditions have gotten back to normal. Rheumatism has practically the same effect on people—some days it is very painful, while at other times it is hardly felt. But if rheumatism is allowed to go unchecked, it is liable to prove disastrous. RENWAR is the one known remedy that will positively relieve rheumatism and bring the system back to normal. It is sold under an absolute guarantee of relief or money back. Get a fifty cent bottle from your druggist to-day. If he does not have it, accept no substitute but send to us. Sent prepaid on receipt of price. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

KOREANS IMPROVE ON ACQUAINTANCE.

Rev. R. O. Reiner, who has served as a missionary of the Presbyterian Board at Tagu, Korea, says that about ten years ago he taught in a Hawaiian mission school. He met there Japanese, Chinese and Koreans. He says that as a rule he found the Koreans unappreciative and selfish, but later, when he was sent to Korea by the Presbyterian Board, he witnessed a great change of feeling and sentiment. He now appreciates the enthusiasm of the Koreans in their splendid struggle to overcome racial deficiencies and attain to the standards of civilization which are American and Christian.

TRY THIS FOR YOUR HEALTH.

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their Wealthy patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered and I believe it so firmly that I offer to send you enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win you become a life-friend of the Spring. If I lose I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,
Box 17-C, Shelton, S. C.
Gentlemen.

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....
Address .....
Shipping Point.....
(Please write distinctly).

The latest official statement concerning the schools of our Church shows that we have invested in grounds, buildings, and equipment $13,500,125 and in endowments $6,447,-178, a total of practically $20,000,000. This total has been increased by more than $2,000,000, since these figures included only the schools in operation last year. The number of students enrolled during 1914-1915 was 20,380. Reports from the larger number of schools for the present session indicate that the total enrollment will show an increase of ten to fifteen per cent over last year.

Purely Vegetable—Not Narcotic

Millions of mothers have carried their children through the critical teething period by using nothing but Mrs. Winslow's Soothing Syrup. It soothes the child, softens the gums, allays pain, banishes wind colic and is a wonderful remedy for infantile diarrhoea. Ask for "Mrs. Winslow's Soothing Syrup." Accept no other. 25 cents.

Lime Combats Tuberculosis

"It is difficult to escape the conviction that lime starvation and lime assimilation are the real issues behind the masks of vulnerability and resistance in tuberculosis," wrote the late Ira Van Geison, M. D., in the N. Y., Medical Record, May 11, 1912.

Ordinarily, lime is not easily assimilated, but Eckman's Alterative contains it in such form and combination as to insure assimilation by the average person. This explains its success in many cases of tuberculosis which apparently have yielded to it.

Containing no opiates, narcotics or habit-forming drugs. It is safe to try. Price $1 and $2 per bottle. Sold by leading druggists or sent direct from the Laboratory. We would like to send you a booklet containing information of value and references.

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Get from any drug store 2½ ounces of Pinex (50 cents worth), pour it into a pint bottle and fill the bottle with plain granulated sugar syrup. Full directions with Pinex. Keeps perfectly and tastes good.

You can feel this take hold of a cough or cold in a way that means business. It quickly loosens the dry, hoarse or painful cough and heals the inflamed membranes. It also has a remarkable effect in overcoming the persistent loose cough by stopping the formation of phlegm in the throat and bronchial tubes.

The effect of Pine on the membranes is known by almost every one. Pinex is a most valuable concentrated compound of genuine Norway pine extract combined with guaiacol and other natural healing pine elements.

There are many worthless imitations of this famous mixture. To avoid disappointment, ask your druggist for "2½ ounces of Pinex," and do not accept anything else.

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From the Field

Moorhead, Miss.

Dear Dr. Meek: We had with us last Sunday at Moorhead Rev. J. B. Randolph, Manager of the Orphanage at Jackson, who came at the invitation of the pastor. This was his first trip to a particular charge to present the claims of the Orphanage and it was a pleasure to have him with us. He preached for us at the morning hour, after which he outlined his new work. His sermon was well received, and he made a clear, forceful presentation of the work which the Church has placed in his hands. The welfare of the parentless children has a large hold upon his heart and he succeeded in making many new friends for them. No special collection was taken, but we have pledged a monthly offering to the work. May every congregation in the State do likewise and thus help to bear its share of the support of this most worthy enterprise. We believe that he is the right man in the right place, and we predict continued success for the Home.—Robt. H. Ruff.

Ansted, West Virginia.

Dear Brother Meek: I will drop you a few lines, as I am a former North Mississippi Conference boy. Some of your many readers may be glad to know where I am working and my address. I have been a reader and subscriber to the New Orleans Christian Advocate ever since I was licensed to preach at Brooksville, Miss., on May 5, 1909. I came to Ansted on the second day of last September. Ansted Circuit is located on the C. & O. Railroad, in Fayette County. Ansted has a population of 2000 people and is located 1350 feet above the level of the sea. We have a splendid people to serve. We have held three revivals since Conference, which resulted in 66 conversions and 32 additions to the Church. We have done some church repairing. The Ladies' Parsonage Repairing and Furnishing Society has spent $52 on the parsonage. The parsonage has been pounded a number of times. The good sisters of Victor Church sent us 80 quarts of fine fruit. We have raised all the back collections at one church, and are laying our plans to report our claims in full at Charleston, West Virginia, next September. The stewards met in November and set the pastor's salary at $850; but since that time we closed one of the best revivals at Glen Ferris, W. Va., that I have ever seen, and, as an additional assessment was taken up, the pastor's salary was brought up to $1075. We will begin our meeting in Ansted on Jan. 10, 1915. Evangelist E. C. Lee, of Brooksville, Miss., will assist me.—C. T. Barton.

EMORY AND HENRY'S CALL.

To the Old Students and Friends of the College:

The Creed Fulton Memorial Building was completed and opened to students of Physics last February. It cannot be used for an observatory, however, until the telescope and other instruments (transit, chronograph, Riefler clock, sextant) are secured. These instruments are now all ready for shipment, but the College has not the money to receive them. They cost $1000, to be paid in four annual installments of $1000 each. Our only hope of raising the $1000 for the first payment is through an appeal to our friends.

We are, therefore, making a call for one thousand givers of at least ONE DOLLAR EACH. Larger gifts will be gratefully received but we feel that every one can certainly give a dollar. No college can thrive without the loyal support of its old students. Will you not remember Emory and Henry at this season with a small gift? Your dollar will count for many years to come. Without these instruments the building will fail of its purpose, whereas with them we will have the best college observatory in the entire South.

It takes only 999 besides YOU to make the thousand Christmas givers and to enable us to order our instruments at once. Very truly yours,

FRED ALLISON.

P. S.—You perhaps know of our large enrollment this year of over 230 students (the largest since the Civil War), our recent material equipment in modern buildings, heating and lighting plant, all of which predict a great future for the College.

Dec. 21, 1915.

DON'T USE SOAP

on your hair. It is too strongly alkaline and will do a great deal of damage. The hair should be of a soft and silken texture. Each individual hair is of delicate construction and requires scientific, careful treatment. If your hair is harsh, dry, coarse and scanty then you are not giving it proper treatment. The hair needs food just as the rest of your body and in order to keep your scalp nourished and your hair plentiful and beautiful, you should supply it with the proper food and treatment. The Creoles of Louisiana possessed a formula for keeping the hair beautiful and for many years kept the secret to themselves, but now you may enjoy their discovery by using "La Creole" Hair Color Restorer, the same recipe which the Creoles used. It darkens hair in the natural way and keeps the scalp in healthy condition. For sale by all reliable dealers. Price $1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

SALARIES OF PREACHERS.

The average salary paid ministers in the United States is $578. The average salary of street sweepers is $642. The Episcopal Church, one of the strongest and wealthiest, pays its clergymen an average salary of $700 a year. The last General Assembly of the Northern Presbyterian Church reported that there are two thousand churches in this country "pastorless and shepherdless" because of the poor salaries paid to ministers. At the same meeting there was a decrease of about twenty per cent in the number of young men recommended for the ministry. The cities are yearly sending fewer young men into the ministry. Colleges once depended upon to help furnish the supply can no longer find the material.—Richmond Times-Dispatch.

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COLLEGE! COLLEGE! COLLEGE!

AFTER CHRISTMAS WHERE ARE YOU GOING?—MANSFIELD COLLEGE is the place, January 3 is the time to enter. ***Teachers' Course, College Course, Music, Art, Domestic Science.*** ¶ The largest and best paid faculty ever known in the institution. ¶ The largest Senior Class by 70 per cent---24 in number. ¶ Graduates exempt from examination for teachers' certificate except in Theory and Art of Teaching. ¶ Room for fifteen or twenty more girls. Write at once.---R. E. BOBBITT, Pres.

THE STORY OF LAURENCE COSTER.

Fred Myron Colby.

Some five hundred years ago there was living in the old Dutch town of Haarlem a man by the name of Laurence Joanssen. He was of excellent repute, honest, and wealthy, and much looked up to by all his neighbors. He was the sacristan of the Church of St. Bavon, and for that reason he was called Laurence Coster, which means Laurence the Sacristan.

Laurence was a quiet, learned, and meditative man, and as he grew old and gray he became a great lover of nature. There was nothing he liked so well as to wander out in the country, breathe the fresh air and the sunlight, listen to the songs of the birds, and meditate among the trees and the flowers. He enjoyed all of these things as much as a child.

It was his custom every afternoon to go out for a walk with his broad-brimmed hat on his head, a short, black coat over his shoulders, and a staff in his hand. Sometimes he strolled along the banks of the broad and sluggish river, at other times he rambled through the fields and returned home by the great road which led around to the other side of the city. Best of all, however, he loved to frequent the old forest which lay beyond the meadow lands, a mile farther away.

It was a grand old forest, where the trees grew large and tall, and Laurence Coster was fond of wandering round among their mazy recesses and the quiet woodland paths and think of the time when he was younger and used to carve upon the trees the name of a young maiden whom he knew. When he was tired of walking he would sit under the shade of some of the huge beeches and from the bark carve the letters of the alphabet. This was an old habit of his to pass away the time, and he made it a matter of utility by carrying home the pretty bark letters for his grandchildren to play with.

One day something happened. He chanced to wrap the letters in a piece of parchment that he had in his pocket, and when he arrived home he was surprised to see the imprint of several of the letters very clear and distinct upon the parchment. The sap exuding from the green bark had acted as ink on the face of the letters. The accident set Laurence Coster to thinking.

He carved a set of letters with more care than he had the others, and dipping one side of them in ink he pressed them on a sheet of parchment. The idea was an inspiration, the result was a print quite as good as the block pictures and block books which were sold in the shops and were the only examples of printing known. By an accident Laurence Coster had discovered the modern art of printing by movable types.

"With enough of these letters I believe I could print a book," thought Laurence Coster, "for I could arrange and re-arrange the letters in any order that I wished."

As long ago as the days of the Romans, people had found out how to impress letters on wax, and later a monkish copyist had learned how to carve a picture of a whole page of writing and stamp it on a piece of vellum. These they called block pictures and block books. But no one had ever thought of movable types till Laurence Coster grasped the idea from his bark letters of the alphabet.

Coster now set earnestly to work to improve his invention. He made a kind of ink that was thicker and more gluey than common ink, and not so likely to spread and leave an ugly blot. He also carved a great many letters of various sizes, and found that with his improved ink he could make clear, distinct impressions, and could print entire pages, with cuts and diagrams and fancy headings.

After a time Coster devised the idea of making the letters of lead instead of wood; and finally he discovered that a mixture of lead and tin was better than pure lead, because it was harder and more durable. And so year after year Laurence Coster kept on, working at the making of type and the printing of books.

But only a few people knew what he was doing; after awhile, however, it began to leak out. It was a strange age. People were very superstitious, and if there was anything they did not understand they attributed it to the devil. And as there was more or less mystery about Laurence Coster and his printed books, they began to tell around how he was in league with the evil one.

Laurence Coster's invention did not cost him his life, but it probably shortened his days. He was an old man when he first discovered the principle of movable types, and he worked so hard and led such a confined life that he died in a few years. Before he passed away, however, a young man named Gutenberg came to Haarlem and learned something of Coster's invention. Gutenberg was a shrewd, cunning man, and capable too, and he so improved the art of printing that some people attribute the invention of printing to him. But John Gutenberg only improved what Laurence Coster had begun, and no one can rob the latter of the glory that was his. When we consider what printing has done for the civilization of the world we must regard Laurence Coster as one of the greatest benefactors of the human race.—Western Christian Advocate.

TELL THE TRUTH ABOUT THE LIQUOR TRAFFIC.

Hon. J. Frank Hanly.

Let us go this road though we go aknee,
Let us lift our hands and loose our tongues and tell the truth about it, aye, tell the truth!
Tell it:
Until its wickedness shall be laid bare;
Until the poverty it creates shall cease to be;
Until the pauperism it produces shall disappear;
Until its wrongs to womanhood and its injustice to childhood shall be exposed;
Until almshouses and hospitals shall be no longer needed to house the defectives it creates;
Until jails and prisons shall be emptied of its victims;
Until the insanity it begets shall cloud the intellects of men no more;
Until the crime it impels shall no longer be laid upon the souls of men;
Until murder shall stop its riot and arson its carnival;
Until men shall see it with the blood upon its naked, knotted hands;
Until fathers shall cease to neglect their offspring;
Until mothers need fear no more for the children they bear;
Until childhood robbed no longer of its birthright, shall receive a fair chance and a square deal from every man and woman [illegible]
flag